

Public Urban Spaces: Reflecting the Collective Rituals

(Iranian Tkaya and Hosseiniyeh)

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ABSTRACT: Islamic and Iranian cities, both, East and West, know the physical monuments of Islamic culture¹ based on one of the features of the Islamic cities. Meanwhile, other religious centers, including Tkaya, Hosseiniyeh and hospice is not the case to considerate, while these elements cause to shape group behavior, strengthen social ties and strengthening of cultural integration, have always played a major role. These reasons reflect the role of the religious and their religious mission to, Imam Hussein: have been lasting and eternal ever. On the other hand, religious buildings, including mosques, Hosseiniyeh, the convent, the grave and so for various reasons such as “governing their spirituality,” “Historical Background”, “architectural style” and “cultural works - social among people of the past had been of special aspects “sanctity”. Materials and Methods, “descriptors” and “analytic” in addition, with reference to theories and models of sustainability and sustainable urban spaces using “argument” and “analog” to review these theories and extend them to Hosseiniyeh and Tkaya discussed and some results in this direction are mentioned. Research findings show the survival of Tkaya and Hosseiniyeh beliefs, beliefs, customs and religion of citizens, especially their integration with the components is related to religious values and reflecting the traditional city is based on the formation of beliefs is that survival, Protection and maintenance Hosseiniyeh paid actor and in which viewers of this show and passionate Hosseini mourning single entity to have formed; If due to the impact of beliefs and opinions of people throughout history has been a Hosseiniyeh as a phenomenon of religious values and that its inclusion has been persistent throughout history and reflect the beliefs of religious people and the world towards Imam Ali, Imam Hussein: future date will remain the eternal.

Keywords: Hosseiniyeh, The persistence, Ritual, Cultural-religious reflection, Sustainability, Urban spaces.

INTRODUCTION

Urban spaces have been constantly litter the social and ritual ceremonies throughout history to communicate. If one of the reasons for persistence of these spaces, having their roots in the beliefs, customs, rituals and religious ceremonies throughout history has been a Hosseiniyeh and Tkaya. It is also important to have been ineffective. Regarding the relationship between survival and Hosseiniyeh value concepts (beliefs, beliefs and customs, religion and religious components of value) it can be a priori structure and considers this fact: It seems to advance the hypothesis paper, it is necessary to refer to some of the definitions and concepts in the field of culture, beliefs and cultural beliefs, and regret the impact “of beliefs and ideas people” in “survival Tkaya, Hosseiniyeh”. In appearance, content and function of religion, ritual, and mass-law relationship with the myths, theories of various schools of thought, there are more concepts mentioned above is placed and finally; relationship beliefs, cultural values, religious, physical survival, essential, “belonging place”, “Sense and Meaning of Place”, and several cases of analysis and reasoning in relation to how certain components influence the survival Hosseiniyeh in compliance with “theories and models of sustainability and durability “of urban public

spaces and generalized basis, whether it is Hosseiniyeh particularly will be discussed. Based on this research methodology and operational framework that can be described: “It seems that the operational framework for communication research, which” individual and society “ with “urban space or sample space “ are to be reviewed, terms of the nature of interdisciplinary study, should “experience-oriented approach” and “pragmatist” and have a general form of proof of postulates and processes and research tools in proportion to its exploit. In this paper with refer to theories and models of sustainability and durability of urban spaces that one of the dimensions of sustainability or subdominant effect is assumed to extend their Hosseiniyeh and Tkaya.

MATERIALS AND METHODS

Method, “descriptors” and “analytic”, with reference to theories and models of sustainability and sustainable urban spaces using “argument” and “analog” to review these theories and extend them to Hosseiniyeh and Tkaya discussed and some results in this direction are mentioned.

RESULTS AND DISCUSSION

Mass-law and Ceremonial

According to historical documents and travel reports in the

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Iranian cities of religion and ritual long as the group has been different. Some of these procedures, even to the present century various forms have been executed; including, different forms of religion, seeking rain, sun and wind. But no doubt none of the conventional has mass-law of continuity, coherence and a sense of unity and mourning procedures for the third Shiite Imam. These regulations represent the direction of an important historical event; magnificent and great sorrow will be held. Researchers have found similarities between this ancient religion and rituals in ancient Iran (Yarshater, 1988, 42; Homayoun, 1969, 108). Sayed Mustafa Mokhtabad in "quite, art Iranian tragedy" in relation to ritual and art shows quite brings Chelkowski (Chelkowski, 1987, 47) about the spirit world and quite says: "Today, Iranians life is quite simple and quiet, unassuming, and rich, natural, with normal thing, what is human, what life be based on logical criteria, are accepted in the West and the West primarily for discovery and understanding of human reality and real humanity, anywhere and any manifestation, and the manifestations of life as it likes to present the life and human nature and be close and quite happily in Iran close attention to this is (Mokhtabad, 2006, 72). Mythology, history of religion, ritual and the mass are considered very ancient and very rich in symbolic dimensions. Mass-law usually involves a continuous series of events that organizers with the display, set to motion with the use of icons and special signs, simulation (sometimes with music and words) are implemented in a certain space and or generally within the sacred spaces and places through fixed routes within settlements. These regulations may coincide with periods of seasonal or annual plants were reproductive, or historical events are reconstructed (Amin Zadeh, 2008, 6). Believe that "peaceful ritual behaviors (celebrations, holidays, collective mourning) may appear for people without any interests, but in reality, this ritual can enhance the basic functions to integrate their personal behavior and can help a group structure; thus reduce anxiety. Elyade" refers to such: "Religious practices and procedures that have this feature and binds to the mythological times, when the event was an observer and the old matter, because the ceremony reminded the desired repetition, so is present and if it can be said (again in the display) will be present. Suffering and death and resurrection of Christ in Holy Week rituals are not only instructed but truly believing in the vision and pass a true. Christian should feel that contemporary events are dated, because the sanctity of time manifested presence will be repeated "(Elyade , 1997, 82). "Mehrdad Bahar." citing speeches "Elyade" writes: "The purpose of the implementation of believers joined the ceremony was an attempt to return to the beginning and follow the flow and order are made by it appeared to come up in that situation unless it found holy early part of the world return (Bahar, 1996, 35).

Shelf Space Group (Tkaya and Hosseiniyeh)

"Identity" by a space with "symbolic meaning" and become the "place", "sense" its people to increase space and place. Also meaning and its spiritual attitudes such as "values, beliefs, ceremonies and rituals of religious, spiritual or on any building or complex biological architecture" can be mixed with the human spirit which its sources are familiar with God, and causes mental and refining his cause. In addition, buildings and Tkaya Hosseiniyeh, its physical and spiritual dynamics over time and rarely maintained, and are left abandoned. The

art of spiritual manifestations (physical monuments - cultural) step with the international community to the era "ultra modernism" and "Information and Communication" have been particularly important because the "informatics revolution" caused fading of the material economy and economic development based on cultural products by is. On the other hand, "the idea of intellectual property" can be "subjective thought" memorable and pleasant for the person to figure turns and sense the environment and space that he created. Thus, despite the specific meaning and spiritual attitudes, especially in any area, and the complex biological environment of units and neighborhoods to neighboring villages and towns can be an underlying "survival and immortality" and the space environment and space to be updated. In fact, the spiritual meaning and the idea due to strengthening relationships and social interactions and the lack of reliance on private interests and public interests and the emphasis on spiritual elements ultimately the community will value and this important factor for survival and immortality location is considered. Thus, not only in a historical level, but during the maturity date is placed and will respect and space to strengthen human spirit and promote their spiritual. Also, "defined as survival," "Lynch" refers to such definition: "survival of the following elements of a complex biological resistance against wear and deterioration of activity and having a long period" (Lynch, 1997, 144).

Culture and Popular Belief

Martyrdom of Imam Hussain in the 7 century in Karbala desert areas of spiritual construction " Hosseiniyeh" is provided. At the beginning of the formation, "was referred to the local Hosseiniyeh just to sing thy breast, and possibly a woman was used. Most houses were Hosseiniyeh only during mourning were preparing for the job "(SoltanZadeh, 1988, 91). Of the concept and content, the name Hosseiniyeh inspired by the incident of Karbala is selected and if there are quite ceremony. Gradually, with the institutionalization of the ceremony and sing quite and mourning during Muharram and Safar and especially "Tasoa and Ashura" and the creation of the Safaviyeh Shiite regime in Iran is the importance and validity Hossaine. Since then the buildings came as an independent physical buildings and elements of Islamic cities. Slowly added to the diversity and functioning Hosseiniyeh religious ceremonies "activities" show was also performed in the Hosseiniyeh. Hosseiniyeh is functioning again in Qajar period . Space was built in this period quite a "Tkaya" and first called "Tkaya Dowlat" during the Qajar Shah on three floors. Rely of word, is defined as following:

First the Arabic word meaning place or position that it will be back, and have considered the term to mean quite the convent and the venue has.

Another definition is a professor Pirnia: "Tkaya mean that the building is tall rely on." Regardless of the lexical concept, first, the "Dervish convent", was said to rely on. Then in the late Qajar period and early Zandiye² places where ceremonies were held quite, was applied.

Important function in cultures can be pointed to the following: Basic needs (physiological, psychological, social) through the intermediation between the environment and human;

Creating solidarity and social cohesion;

Mass communication and sociability;

Identities and social group.

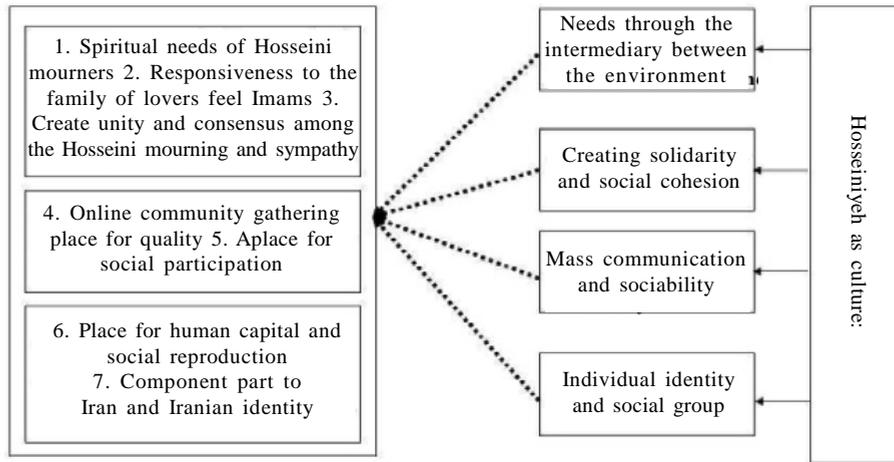


Fig. 1: Hosseiniyeh as elements of culture and identity processer maker

Meaning and collective spaces

Lynch (1997, 166-192) in a simple but complete definition of its meaning” property of the environment can a person knows that the connection to other aspects of life.” Also in the book “ The Image of City “, meaning “together with” identity “and” structure “, one of three background knows that mental images of people based on their environment, analysis of available and it is defined as : “The meaning, emotional or practical utility is the environment” (Lynch, 2001, 18). It can be described as Fig. 2. With grading sense, “lame” (Lang, 2000, 231) in the book “creation theory of architecture” refers to: “a lot of meaning

in sealed class architecture exists. All Categories imply that the meanings of some of the tools used are potentially relevant environment and some other meanings, the emotional quality that a viewer or user receives from the environment. In the latter case there is more ambiguous. Because terms such as pictures, signs and symbols that represent these meanings often are used interchangeably. It depends “Also,” meaning space “to” peripheral areas “. In this regard, “Charles Morris” has named three levels of meaning as “syntactic meaning,” “meaning of conceptual” and “functional meaning”: “Somehow means” of how the placement of a building environment is the result;

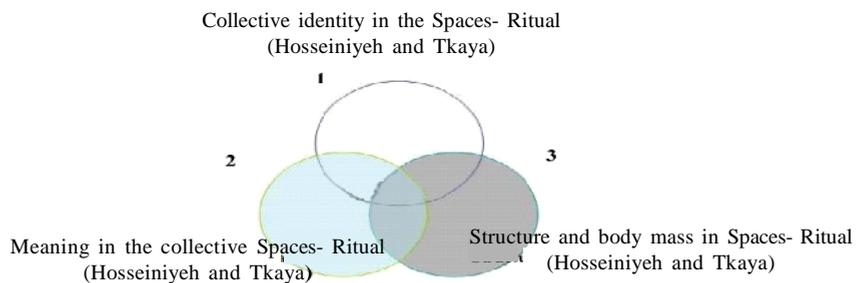


Fig. 2: Persistence in areas including mass Hosseiniyeh and Tkaya, (source: lynch,1997)

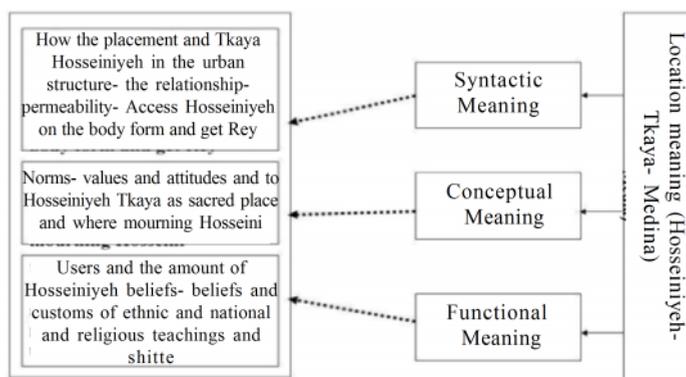


Fig. 3: Meaning and lasting surfaces and Tkaya Hosseiniyeh in the city,

“Conceptual level” means the norms, values and outlook that provides a physical element, is referred to;

“Functional meaning” to the users of the environment are linked (Ibid, 231-232).

More in conformity with the diagram given in relation to Morris Charles semantic levels to review its structure will be discussed Hosseiniyeh. Note that due to the high level Hosseiniyeh sense, they have been able to enjoy the persistence (Fig. 3).

Generalized “Theory Jakobson and Collective Spaces of the Codes

Although Jakobson the theory focuses on Cinema and Performing Arts areas, but it can be generalized to the architectural and artistic advantage it provided. Continue to achieve this, first described and discussed his theories eventually extend its collective spaces.

This relationship can be said; Obviously Jacobson verbal communication that has the consistency of literary theory, but at the same time, be converted to non-verbal communication by signs is also sociological; Jacobson theory has based six-way verbal communication actions as follow:

Message Sender (director)

Message (film meaning)

Message receiver (movie audience)

Message field (Sociological positions signs historical, social, psychological, moral and philosophical and cultural implications in the horizon)

Message codes

Download a video call messages may be different forms and aspects of the sixth element is Jacobson communication theory. Considered essentially the message of the newest architecture (Hosseiniyeh and Tkaya) can lose their importance and their proportion and balance and a new movie language and creative abilities as does the divine creation to be considered; However, all these cases we work on architecture (Tkaya and Hosseiniyeh), as a language or a language system, thought. “Metz” says: “Apparently a kind of language cinema is like a system-specific language, a language system (Langue) is a highly organized codes. But its scope is very broad language encompasses more. Saussure with nature brings language: the

language multi-language system (Langue) and speech (Parole) is. “Based on this relation can be generalized theory Jacobson pointed to (Fig. 4).

The most important point about generalizing this theory to Hosseiniyeh shows as ritual and quite place, special attention to “the next validity” quite and mourning ceremonies took place in such spaces; In order that the “message content” and the events of Ashura, the cause to respond to “religious and emotional needs” are people who have created quite current views, so that can be quoted “Franklin” book “Views Journey from Bengal to Iran on a wedding show is the young Qasim Imam Hassan the daughter of his uncle’s daughter of Imam Hussain. “The role of a young boy with all the decorations on the bride plays a bride. The bride dirge accompanied by women who are family, and is surrounded by sad tone poem about the tragic fate of her husband by Dynan there is no recounts. Minutes apart can not forget them when the husband, “Qasim” young candidate leaves his wife to go to war with him the most tender farewell to them and gives him coffin around the neck. Show with this scene, to the spectators are strongly influenced heavily yammer pay and all those who massacred the family of the Prophet are involved, the strongest aspect of the case are cursing “(Franklin, 1980, 72).

Habermas and the Formation of Public Areas

Habermas defined the public sphere of social awareness in the growing field of modern society. This is a field that public opinion in its application of critical reason and rational judgments are formed and the only source of legitimacy to the legislation governing the sector of social life becomes. Habermas public sphere independent of government and market and the critical debate, regardless of the strength and dignity of individuals is current. Yet the public sphere versus private sphere that the individual in question is the follow up and state that the public will follow from the above, is placed (Khatam, 2005, 11).

According to the above, and on the role of politics in time to allow governors to topic Ashourai events and mourning rituals Imam Hossain and the role of Migration Policy in survival time and further use of the Hosseiniyeh and Tkaya, “Abdullah Mostofi” the book “My life history” in the pledge of Nazareth

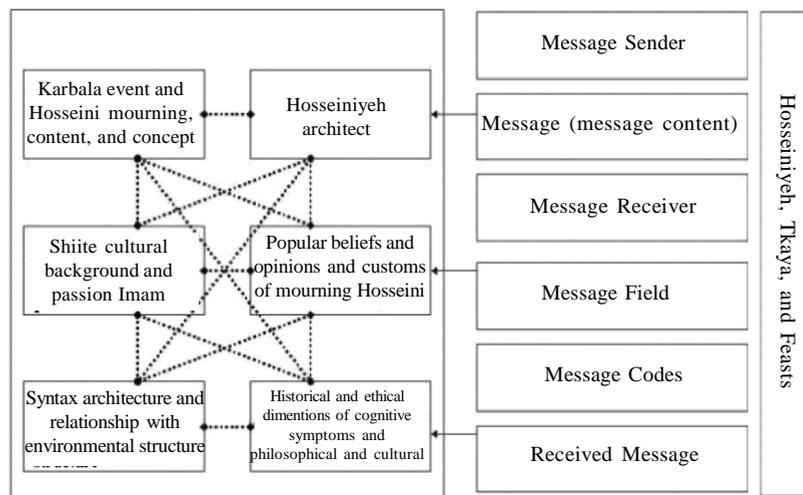


Fig. 4: Generalized theory of Hosseiniyeh and Tkaya

has been writing, provides: “Nasir al-Din Shah ... try to spend that much and like to sing and display vehicle expressing the glory and luxury, it brings a great place. Princes and dignitaries were also king dice and they threw quite sing the way by relying little time formerly quite folk singing. And as the luxury version of the elders, boss dice, each according to ability and less neighbors than the pomp and glory had arrived in mourning, Muharram in the first decade altogether between two hundred three hundred of these houses do quite Lords and the House rely on local was established in Tehran” (Mostofi, 1961, 288).

Theory of Social Activities and Value Formation

Space in line with the identity varied and disparate elements are formed and how the establishment and adoption of elements and interactions between them, set goals, figure forming homogeneous and coherent sense of identity and know that producing a new location shall be called. Accordingly, within the urban spaces and urban activities considered inpatient come for social interaction that activities related to the three spectra are different in the (Gehl, 1987):

First class citizenship activities in a “significant activities” know that under any circumstances occur and the specific relationship with social characteristics are not unique. Activities such as going to work and do shopping and waiting at the bus station are in this category instead.

The second category “selective and selective activities” are in good condition and desired status of individuals, the necessity to come. Walking in open air, stopping at places of recreation, sit and relax in an attractive and interesting places, the choice of activities have come.

The third batch of urban activities as “social activities” know that based on the characteristics of urban spaces in the physical or mental aspects, a wide range of behaviors are on the citizenship. These activities due to the effectiveness of other activities, the final activities to be known. Physical spaces in the following special conditions, in terms of standing, sitting and playing, these activities are overshadowed.

With “social activities and spaces Hosseiniyeh, Tkaya” can be most notably the “mourning ceremonies of Imam Hussain” pointed out that the mentioned more briefly placed. Iraqi people and the Arab world mourning: mourning ceremonies of Imam Hussain in the Ashura, the martyrdom of Imam Hussain’ time, especially after Abbas ordered destruction Motevaker his grave in Karbala, cities and villages and among the nomads was formed and over time the Board and communities were formed.

All day today and Arabian Muharram, the Iraqi people from different cities and even other Arab countries and Islamic pilgrims toward Karbala are down and handle large groups called Ansar movement comes in (Sharestani, 1996, 289).

Lynch and Theory Formation

“Kevin Lynch” published “Theory of the Good City” in 1981, achieving good urban design quality and consequently, improves the quality of urban life, which undoubtedly makes a lasting urban space to be renewed, and two of five criteria under the above criteria the declaration is:

Vitality: the concept of biological possibility of survival in the environment and human sociological City;

sense: the meaning and role of subjective thought to be significant in urban locations;

Fit: In order to adapt urban form with various activities and behavioral circuits;

Access: physical influence to ease the sense of different parts of the urban context;

Control: provides a choice of citizens in matters related to the management and use of field;

Efficiency: criteria of any of the above regard to cost;

Justice: being addressed through standards organizations or the cost of social class that should have cost for it.

Sense of Place

Heidegger (Schultz, 1975, 432) also places the concept of soul which is the peripheral characters, such refers: “the closest thing available, which are things that we usually call them objects. When the objects as objects, we care, then this place is inhabitable. “Characters, elements and components of the nature of the space sets, If Schultz (1996), places the phenomenon in an article on the idea that every activity, especially places with special characters and takes place only through the characters that can communicate with the location and character of this method is that on during which the world has been given.

Hosseiniyeh space character, how the structure of physical placement Hosseiniyeh City, “Syntax” body structure grammar City, how to orient urban residents based on location and navigation placement Hosseiniyeh with it, urban legibility and visibility of this element, and above all the spirit of space character that carried through the collective activities that finds meaning and credibility. Looking back on the Hosseiniyeh can always get original location memorial ceremonies and mourning of Imam Hussain and at the same time, the place to get updated presence attribute to Shiite Muslim religious beliefs and opinions are; If the maximum credibility and character spaces that the main role in Hosseiniyeh put them into place, are from the same religious values and beliefs related to the Shiite ritual is derived.

Spaces Collective Survival Models

In addition to the parameters of expression “environmental quality”, theorists also models for the qualitative classification with “stability and sustainability” of a collective space, are presented. General three models in this area include:

The human needs model (model John Lang)

The model borrowed from the theory of Maslow hierarchy of human needs has been developed. Based on this model, can be in terms of quality of urban environment to meet human needs in different species, i.e: Physiological needs, safety and security needs, “dependency needs” and “sense”, “need-esteem and confidence,” “need for self-realization” and “Self Actualization” and “cognitive and aesthetic needs” can be classified. Therefore it is necessary to urban environment to meet human needs differ. In connection with this model can impact the chart below about human needs and Hosseiniyeh and pointed. In fact we can say that much urban space is responsive to the needs of citizens, the possibility of “survival” it will be higher (Fig. 5).

Appleyard Model ; Modes of Human Perception

Appleyard based model, different components can be based on the quality of urban design response to different scenarios of human conceptual organization and be classified.

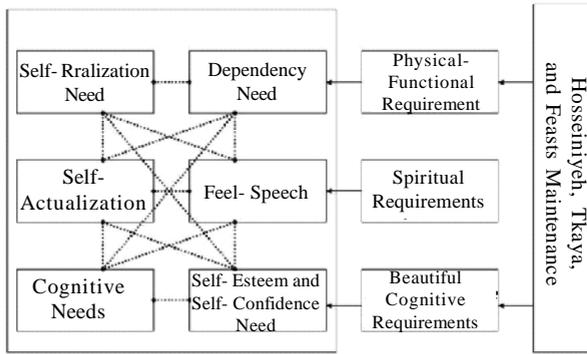


Fig. 5: Hosseiniyeh, Tkaya, and Feats Maintenance

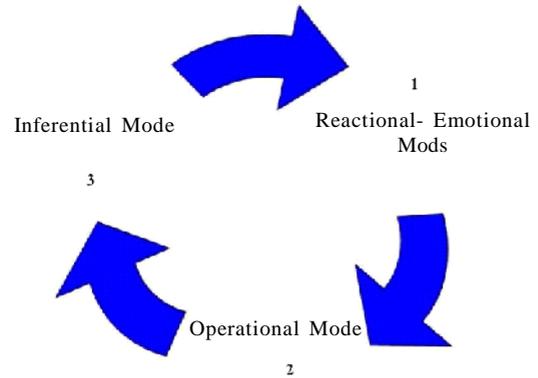


Fig. 6: Human cognitive styles and persistence of Hosseiniyeh and Tkaya (Source: according to Appleyard, 1979)

Appleyard reactions in humans to the environment under three conditions can be separated:

“Reactive mode - emotional, which include emotional reactions to people and environment in the state of the environment as a stimulus to arouse emotions and association are considered.

“Operational mode, often by people in everyday life such as traffic from place to another for work, meetings, are used.

“Analytical mode”, the people to support the operational activities and these emotional reactions, in search of information, and environment are finally understanding its meaning. Inference about the situation, the cause of individual and collective identity revolve clear environment and its associated community and ultimately a sense of place is.

Regarding “the concept of survival and Tkaya, Hosseiniyeh” according to “Appleyard model” can be pointed out that:

In emotional state; all of us felt a special emotional than children Prophet and specially Imam Hussain we have, as mentioned in detail the history of changes and behavioral changes and transformation through the Lost and ignorant, are Indeed it can be denied unconditional devotion and folk hero of the Iranian nation to the world. However, deeper than the heart and emotional connection with Ashura incident there is no doubt between Iranian beliefs and opinions.

In operating mode; it can be said that past and present, the undisputed part of the structure of urban spaces are placed and used every day citizens and users are. What these spaces in terms of placement and movement Mraslaty axes, and how to gather public spaces, especially during scenes of mourning

and fields quite similar to reading and reading have always used local applications are considered citizens rigs are gone. In analytical mode; have no doubt that some rich source of these spaces “Mvarys culture and values” and “locus of cultural and religious identity mechanisms” have been; so that when placed in such spaces, a set of religious values, is transmitted to the person. Nostalgic feeling of childhood when placed in the spaces, and the Ashura mourning scenes Imam Hussain along with the memories of mothers in this regard have been quoted to Iranian, all confirm the same problem (Fig. 6).

Continues to evaluate this model and the Hosseiniyeh Tkaya The cases discussed above are:

With “a sense of place model Panter” can be said that the three components “activity, meaning and architectural aspects in Hosseiniyeh key role in constructive interaction with the environment, especially humans, and have accordingly According to this model in the sense of place Such is the spatial area that has been able to figure shelf spaces such calls (Fig. 7).

Also in relation to “place the model Panter - Montgomery” can be said that the three components “activity, form and anatomy, and imagination” always influential aspects of sensory and Tkaya Hosseiniyeh location has been; Also in relation to “place the model Panter - Montgomery” can be said that the three components “activity, form and anatomy, and imagination” always influential aspects of sensory and Tkaya Hosseiniyeh location has been existed (Fig. 8).

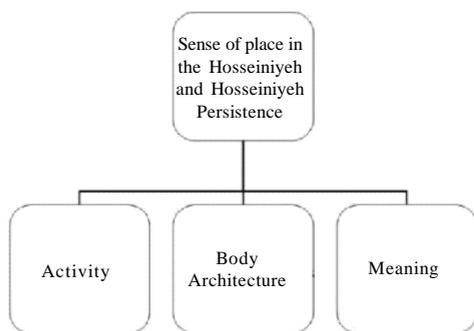


Fig. 7: Hosseiniyeh persistence (Source: according to Panter and Rolf model, 1991)

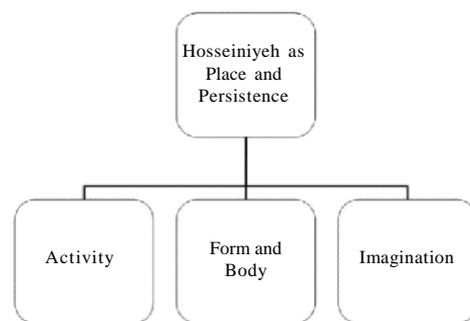


Fig. 8: Hosseiniyeh and Tkaya’s persistences (Source: according to Panter and Multagmary, 198)

Perhaps According to the same people Hosseiniyeh lasting mental and sanctity of their public comments that the procedures governing the manufacture of “participatory aspect” and “fundamental” people have so that the man feels that the people happy have proven path. Because of the nature of spiritual emergence Hosseiniyeh, the individuals, groups, guilds and benevolent religious groups in the founding and development of such spaces have been pioneered. Forms of cooperation and helping individual people or religious organizations in the construction, purchase and dedicate their Hosseiniyeh and procurement requirements, is playing a role.

CONCLUSION

Hosseiniyeh with survival in Iran should not necessarily say that every art and of human immortality, should be rooted in “a set of beliefs and ideas” that he may trumpet its architecture and its related biological areas has shown. In fact it can be said that the city and its urban space in terms of natural or artificial, and Balkhs potential and actual character is able to meet the concept of “concrete and physical”, “social and cultural” and finally “behavioral and psychological”. As any urban space, especially due Tkaya, Hosseiniyeh and special effects on the citizens of their beliefs and values, it can be “objective and physical phenomena,” social and cultural phenomenon” and “behavioral phenomenon” are seen in Fig. 9.

It is worth noting that every urban space, and both automatically and Tkaya and Hosseiniyeh particular in their conceptual

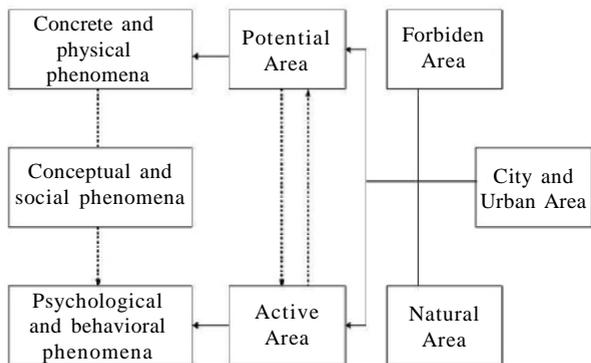


Fig. 9: Urban segmentation

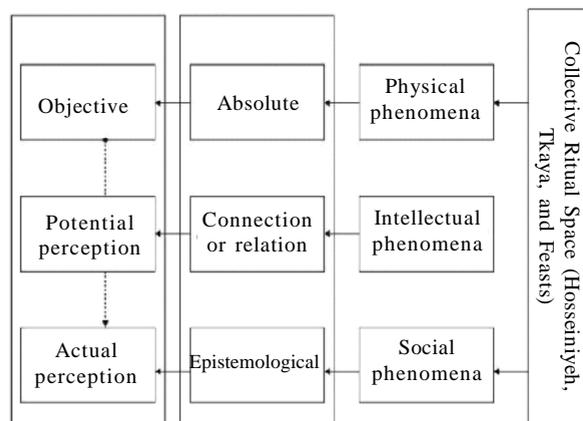


Fig. 10: Collective dimensions of space philosophical component

understanding due to late or have a particular perception conceptual priori view that nothing or relative, or absolute substance and epistemological perspectives can be investigated and assess the case in Fig. 10 has been mentioned.

Also said that three components should form, function and meaning, each phenomenon component manufacturer, or spatial environment (Hosseiniyeh and Tkaya) are automatically has an organized system; So this interaction can influence the mind of the observer and his mentality combined and cause-specific behavior (including the third Shiite Imam mourning and mourning) provide. In between the chapters and if referred to the role of meaning in survival and cause-specific identity for the unique location of space and consequently, has a growing importance. This matter is mentioned in the (Fig. 11).

Also be pointed out that support cultural, and religious values of Pashto and government backing and political stability in Tkaya, Hosseiniyeh and throughout history has been effective, so that history is narrated during Buwayhid and Al Zeyar Due to growth and excellence Shiite government time, paying special attention to architectural structures and is associated with the Shiite Tkaya, Hosseiniyeh and perhaps the most important and most unmatched samples that are considered process. In the Safavid period due to spread Shiite worth special attention is HosseiniyehTkaya and has no doubt that this time period, growth and spatial expansion and restoration Hosseiniyeh them is considered. However, the main reasons for the lasting values and Hosseiniyeh in Fig. 12 has been mentioned.

Also it should be said that holding regular ceremonies and beliefs of religion, as a place of spiritual character, the survival of the reasons Hosseiniyeh in history has been the citizens through continuous use of spaces and protection and restoration of their building is considered. Perhaps the power of religious attitudes and values is that immortality in the history of the buildings in the past, present and future will be guaranteed. More loads to some survival value in relation to these spaces are mentioned.

Accordance with the views, theories and models related to sustainability, stability and collective spaces during the season, noted several instances in generalized week and underlying components essential to any theory or model in relation to sustainability and durability can be downloaded at the end of

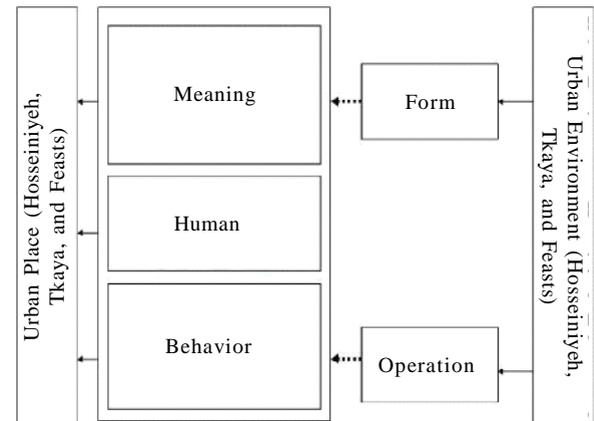


Fig. 11: Persistence, meaning, and belief in Hosseiniyeh and Tkayas

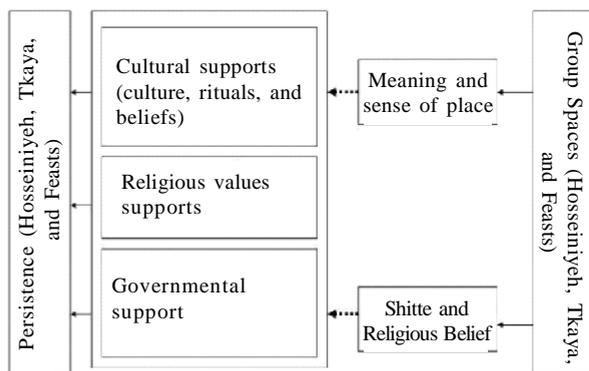


Fig. 12: Hosseiniyeh and Tkaya persistence relationship

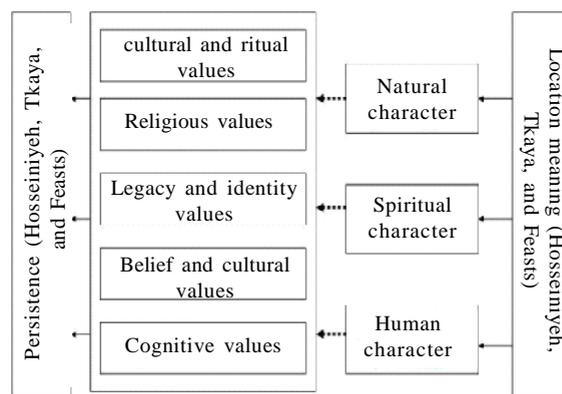


Fig. 13: Hosseiniyeh meaning and persistence relationship

the novel Contact, “meaning”, “Level”, “belief and opinion” and finally; “sense of place” or perhaps better to say, “Identify of Hosseiniyeh space” was that “compliance with particular religious beliefs or beliefs of Shiite beliefs, context,” sustainability “has created Hossaine the detail in accordance with the” theories and models of sustainability and sustainable urban spaces, were cited at length.

ENDNOTES

1. Mosques, graves, schools, religious sciences, cemeteries
2. Eighteenth century

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