The Investigation of Light Role in Islamic-Iranian Architecture
Case Study: Sheikh Lotf Allah Mosque

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Abstract: Light is symbol of world's sublime and spiritual space. Our architectures use the light in a way which gives specific meaning to space, so the man ascent to post-metaphysics by attending in such sacred places. Light is outstanding element of Iranian architecture, not just as a physical element, but as a symbol of divine wisdom which is also emphasized on light spirituality in Islam. However, buildings should be symbol of showing absolute heavens and earth light which is the only true unfeigned. Our architectures always were investigating order in elements, components, spaces and buildings; and they employed many elements to achieve this important subject which the light is one of these elements. Of course, they employ light in a way which gives specific sense to space, so the man ascent to post-metaphysics by attending in such sacred places. Islamic architecture has specific emphasis on light in Iran. Inside of a mosque is similar to light which is appeared in material forms and reminder of light verse. The first manifestation of the Iranian and Islamic art in architecture is mosques which is place to connect light of lights. This paper is based on research, descriptive and collecting of information methods. In this paper, the role of light in Islamic-Iranian spaces will be studied by investigation of specific case.

Keywords: Light, mosque, Islamic-Iranian art, Sheikh Lotf Allah mosque.

1. Introduction

Among science and arts we can refer to the role of light, architecture that allocated detailed discussion on the utilize of light (Memarian th, 1384). Short reflection on the various works of different periods of Islamic architecture illuminationist fact that we are always in search of architects Drnasr order, Host and Domain components and structures, and to achieve this important elements and various component of the elements of light. Of course employ light to form a sense of space and sanctify it to "human exposure to the sacred space of the rise of the post-metaphysics" (Bemanyan, 1386, p. 7). Iranian architect was obtained mystical principles behind achieve realistic images and connect to the world from his example. Thus the abstraction is based on the findings of the metaphysical, mystical world to recreate his own. Unlike their European artists created is not the creator. He knows the Creator (Avini, 1377).

2. Light

Light is defined as the manifestation of the vision of radiant energy, when light shines on a surface that is reflected from the surface depends on two factors: The First reflecting surface and the amount of light in all areas of direct relevance to the sense of sight and Second quality spaces makes sense (Jourabchi K., 1380, p. 86). Objects in the universe emit light or to be seen by the light, the sun, the molten glass, filament lamps and metal - or by the light that radiates from the outer surface of the human eye is shown depending to nature, the nature of light is always Zoroastrianism, being interpreted, the angel of the sacred fire on the Jewish light, the first creature of God is light and in Christianity, Jesus Christ, "the word" and "light" or God and light or Father
dwells in light. In Islam, the emphasis is on the spiritual light. The light in the mysticism of Imitations of the Koran, and the mention of names divine manifestation Hqbh name "AlZaher" means there appeared in all beings and sometimes reveals the hidden of Sciences, and voluntary Divine behind God from the heart, it is called. light in Persian literature have been used in different ways "(Noorbakhsh, 1383).

3. The role of light in Islamic architecture

Islamic architecture's emphasis on the role of light in a wide manifestations, even in Christian and Buddhist architecture because of the belief in the incarnation of "stupa" and "church" is the manifestation of Buddha or Jesus. Because of the presence of God in Islam is absolute, the manifestation of Islamic architecture in mind, the most important symbol of the manifestation of the use of designs and materials to reflect, because it works in the world of ideas and reflect performance, not originality. The "building" to symbolize the heavens and the earth, the absolute light manifesting itself only is true. "God is the Light of the heavens and the earth" (Qur'an, Surah Noor / 35). Light manifested in the architecture as a symbol of the divine and the spiritual essence is penetrate into concentration And it has become such a noble and worthy that the human soul is the proper location. Breath the essence of growth and at the same time rooted in the world of light. The light transparent material and reduce the difficulty and sacred architecture is so cold as the heart, the heart of the resort Vpnahgalv for the soul of man is caught (Bolkhari, 1384, 47). Since the Islamic art linked to the kingdom of the world, light considers as the figurative element of the manifestation of absolute and Suhrawardi calls it Light that Lights will light the sky and the earth (Madadpur, 279,1390).

4. In the light of Iranian architecture

Iran's Islamic architecture focused especially in certain light. Inside a mosque is like the light that forms a crystalline material reminiscent of light verse. Light is the element of Iranian architecture and not as a physical element, but as a symbol of God's wisdom and symbols. Light is a spiritual presence that it has become difficult to penetrate matter is a noble form And it makes the place beautiful and worthy of the human psyche is the essence of his roots in the light of the world, the world that is not only the spirit.

Light is the factors affecting the value of the physical space as the most significant element of nature which has always existed in Islamic architecture in the world of sublime and spiritual space. Attitude in light of Iranian architecture is influenced by Islamic thought reached its highest level as a symbol of holiness and spiritual world known. Iranian architecture bright light in an architectural space is not used completely, but some aspects of spirituality and holiness of their space and other aspects (color, texture, etc.) affected and sometimes it emphasizes homogeneous light in architecture with Islamic vision and double value and the importance of it in this way that can be summarized in this way: Islamic vision, faith, and faith in the world of supernaturalism made in the light that we can see precisely what will fall from heaven to earth light and that the Islamic vision that has eternal history of our architecture with our architecture is very homogeneous and the spiritual architecture. Four fluidity and brightness, lighting and cyberspace, unity in diversity and open space has always been our architectural past and in the spirit of the ruling spiritual created through light and shadow. (Mohebbi, Kazemi, 92, p. 6)

5. Light in the Mosque

"The first manifestation of the Iranian and Islamic art and architecture of mosque space is a place to connect light(Fig1, Fig2, Fig3). The fact is that the true meaning of the architectural (architectural art of organizing space) becomes clear (Abbasi, Nowshadi, 1391, p. 6)

Goals of light in mosque architecture

- Light is as a light source in religious places such as mosques, with some of the strongest to the weakest range has been considered and used. Natural heating by natural light is use from the other of these elements in the mosques.
- Transparency and reflect the spirit light always is given a certain charm and beauty to dry and rigid body the attractive architecture and elegance mixed with spiritual values and mystical atmosphere will double.

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• Architects mosques have always tried to do the best beauty and beauty is as the most sacred place that reminded lights flashed and the light of truth, mercy of God and spirituality, beauty is the best element for the association.

• The weak and strong shades depending on the materials and how to use it to create different effects that each has its own character (Bemanyan, 1387, p. 11).

6. The use of mosques architecture light

The sequence of light and dark is a tool capable of removing existing space in the mosque that we have repeated in the space of the light and dark parts bright, energetic, attractive and expanding upgraded to the next, and vice versa quiet dark spots, and devoid of energy, in the sleepy tranquility contract. But there is a dark part of our quest to achieve the greater part of the next turn. Architect sequence of spaces not only as a type of special events, but also as different lighting looks, by changing the light, walking in paragraph and It is a living building, natural light, motion effects, and changes in the sequence of different moments in the Razata which itself is moving and change at different times. Schultz's theory of space are the most important in the discussion of the relationship between man and environment perception, attitude the man with his surroundings.

View space and architecture are based on the criteria proposed for other parts of the organization. Schultz symmetry relations, sequence, order and continuity within and outside. (Memarian, 1386, p. 326) accepted the sequence of spaces in Iranian-Islamic mosques in three stages as hierarchical as follows: 1-separation: that the separation of division, 2-transfer material world: the role of joint, connecting the space between the material and spiritual world plays. 3 collection: that is to connect the world to achieve spiritual and sacred nature of God.

Moving means to understand space. Although the architecture of the movement is to create space due to the light to create a sense of dynamism and fluidity of movement creates. In space, the eye of the observer to perceive movement and space, and this change will be felt only when the source is a phenomenon that is understandable and show the time in space. The sequence changes, light and darkness, and sometimes exacerbate the sense of movement induced by the premise. The light at the same time continuing with emphasis and inflection points in the architecture of the mosques there and as a physical concept image, time and focusing on turning points in the space of the mosque is alive. The light is not so clear, but the aura of ambiguity and metaphor has ultimately led to unprecedented brevity.

The method that the symbolic value of Iranian mosque is considered a method that tries to explain everything spiritual is invisible and has Following the absorption and solve the transcendental in Iran "body architecture has cope as Mais book to point out that during centuries their beliefs on the basis of respect for the light base". (Mais, 1384, p. 258)
TABLE I: The place and number of light exposures in examples of four styles in Islamic-Iranian architecture source of authors

<table>
<thead>
<tr>
<th>Name of buildings</th>
<th>Style of architecture</th>
<th>The number of light exposures</th>
<th>Head of vault</th>
<th>Location of light exposure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardestan mosque</td>
<td>Khorasani</td>
<td>4</td>
<td>10 m</td>
<td>Place of worship</td>
</tr>
<tr>
<td>Tajolmalek vault of Isfahan’s Jameh mosque</td>
<td>Razi</td>
<td>2</td>
<td>10.5 m</td>
<td>Place of worship</td>
</tr>
<tr>
<td>Yazd’s Jameh mosque</td>
<td>Azari</td>
<td>4</td>
<td>15 m</td>
<td>Leg of vault</td>
</tr>
<tr>
<td>Kashan’s Agha bozorg mosque</td>
<td>Isfahani</td>
<td>12</td>
<td>10.30 m</td>
<td>Leg of vault</td>
</tr>
</tbody>
</table>

7. Case Study (the mosque of Sheikh Lotf allah Esfahan)

On the east side of the square facing the palace mosque is the most beautiful and spectacular Alighapoo Isfahan, the building of the mosque, Sheikh please is known, during the reign of the Safavid dynasty to worship and teaching of Sheikh LotfAllah this was made (Kiani 68, p. 615). The mosque is located in the eastern wall cleanliness Jahan Square and rectangular niche created with tiles blue mosque from where the connection begins, Lighting Mosque in particular is seen as an important contribution to the intellectual intricacies and lost it. In different parts of the mosque light is proportional to the function of space and light designed in such a way that hierarchy has been established whereby a person into space in a specific order directed.

The inscription at the entrance to the mosque with tile work and some light has been manifested in the Quran. There are symbolically opening the crossing points, and believers under the guidance of celestial debris glad tidings and promising openings. Five stone steps must be climbed to the entrance into the transitional space, this space despite the bright sunshine outside the mosque, dark narrow corridor that connects the main entrance to the entrance hall.

When the man came into the corridor to the interests of all material and worldly if isolated and ready to drive before and after the track and get to the door of the bedchamber, when at the end of the corridor to see light radiation, Gradually his soul to the Creator finds ready to fly, and Space suddenly opened up before his eyes the ubiquity and different light on the whole of the sense and in this sense, which impact of his awareness leads to a sense of self-awareness. This sense for people caught up in the material world is just ahead the light and refreshing.

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As the most sense, While passing through the twilight of the mysterious and sacred sense of space, the spirit and soul influences and ready to participate in the main courtyard under the dome of the Sheikh LotfAllah Mosque mystery and When you put the foot on the floor of the main dome, the inside atmosphere of Divine Light and because of the corridor is full of mystery and passing it possible to understand the main courtyard, Oblivion and neglect of human qualities to be developed during the life of the world is always Baqarrgrftn On him the space to lose color and give way to the right (Fig6).

In Sheikh Lotf Allah mosque light with small openings over the dome creates a variable and diversity throughout the day. Due to the rotation of sun light during the day only to some of the pores occurs and the interior of the mosque at any hour of the day and different weather and finds own. Also, due to the specific input that passes through the spaces and dark corridors of space occurs, Light interior of the mosque is an exceptional case and that shines all around the dome above the altar and the sacred atmosphere (Sajadzadeh, Ahmadi, 93, p. 15).

8. Conclusion

Islam is absolute because of the presence of God, the manifestation of Islamic architecture and the Android application is the most important symbol of the manifestation of the material reflects, therefore, should cast light effects symbolize the heavens and the earth, the only real absolute. Since the kingdom of the world linked to Islamic art, light as the figurative element of the manifestation of an absolute treat. Light element is prominent Iranian architect is regarded as a symbol of God's wisdom and the symbol of the factors affecting the value of the space and the real world is sublime and spiritual space. Attitudes in light of Iranian architecture is influenced by Islamic thought that reaches its highest degree.

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