

## ARTICLE

# IRANIAN EDUCATIONAL ENVIRONMENTS; ARCHITECTURAL STUDIES OF MADRASEH BUILDING IN AZERBAIJAN-IRAN

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## ABSTRACT

**Background:** Since a long time ago, Iranian people interested in science and they try to learn knowledge and education with taking faith principals and new, contemporary education in different eras and used from every opportunity .Iran, particularly Azerbaijan that have vast geographical area, have various education systems that sometimes were effective and sometimes were unsuccessful. In Iran ,education have close relationship with religion and paranormal beliefs, from past eras up to now ,large size of education affairs dedicated to belief problems and this subject have deep influence in education contents and concepts and it has also appeared in lesson places. **Methods:** When Iran education history and its bodies are investigated ,it is necessary to consider different belief aspects and body attributes of religious environments but the most of physical body of past architectures in Iran are destroyed and researchers only can use written sources and as possible as restore their contents. **Results & Conclusions:** In this paper have attempted to investigate the historical transformation development in Iranian schools and the case study of Azerbaijan schools and education environments around the body and architectural study have done until we attain to prove results and take past experiences in designing of current education spaces. In this direction, it has been tried to obtain the reliable conclusions in traditional architecture of Iran education environments in Azerbaijan zone that it is included library studies –whether architectural or human science scope- and figures, maps, tables and case studies.

## KEY WORDS

Educational environment,  
Architectural Studies,  
Sustainable  
Architecture, Madraseh.

## INTRODUCTION

Education, in Iran, from the ancient times until now has experienced lots of ups and downs from philosophical, motivational and planning points of view. Teaching war and battle techniques to children and teen in the Median<sup>1</sup> time and before that, teaching the religious beliefs of Mithraism<sup>2</sup> and Zoroastrianism in Achaemenid<sup>4</sup> and Sasanian<sup>5</sup> time were the reasons of booming education from the ancient times. Then after appearance of Islam and this religion's emphasis on learning and knowledge, and outstanding revolution happened. As time passed the Islamic countries of that time were changed to center of education and pole of science and knowledge. Then facilities like Nezamiyyeh, libraries and observatories were built to teach both religious concepts and other fields of science from mathematics, music and astronomy to natural and medical sciences. In the following decades different governments and their policies and also helps of open-minded and brainy people made the schools more popular. In the Safavid<sup>6</sup> era, glorious schools were built in big cities such as Tabriz and Isfahan and consequently modern education methods were introduced in Iran in a way that most of those methods are used in the current religious schools. Getting closer to recent times as a result of educational migration to Europe, the framework and concept of education in Iran changed and it was the appearance of new season to opening of modern schools in the Pahlavi<sup>7</sup> era.

In this research the researchers have tried to reach a pattern to historical chronology of Iranian schools, schools of Azerbaijan in particular, based on their history, framework and architecture using the resources such as book, maps, photos, interview, observation and also field works. So comparing the sense of place, as an architectural determinant factor, between classic and modern school, and obvious vision has been provided from these educational places and their characteristics.

## Education in Ancient Iran

In the ancient Iran according to the social history of ancient times in Iran, three groups were responsible for education: family, society and government. Most of the concepts were religious specially Zoroastrianism and perhaps were in daily praises and in the family environment: "... oh Ahura Mazda! grant me a perfect child; a child that be in his/her society and do his/her duties well, and do the best for the happiness of family, city and country; a honored child that help the poor, regularly..." [1]. So the importance of education and dedicated environments for this purpose can be seen in the architecture of that era.

## Content and form of education in Ancient Iran

Education was being done by a master and in the afternoons and in the free times after work to teach special skills [2]. Primary schools were in the families and in the houses of that time, and in some cases when the discussions were becoming serious a room or special spaces were considered in the house. Before Islam, educational centers were located beside the Palaces and governmental centers or Altar,

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temples that people worship fire, and far from trade centers [3]. This verse of Ferdowsi<sup>8</sup> proves this: "In each alley that were school, you could find fire worshippers."

### Sasanian Empire

In this era as the result of Zoroaster as the formal religion and being lots of Zoroastrian priests and religious teachers, education became compulsory. Antiquity of this can be found on the epigraphs of that time that contain the word "Depi or Dabir" which means school and also can be found in Shahnameh. However "school" word was used by Daabale Khazayi, Shiee poet and scholar (765-859), in the mid2<sup>nd</sup> Islamic calendar century in his poem [4].

"Jondi Shapoor", "Beyt Al-hakam of Baghdad", "Jame Al-azhar of Egyp" and "Azodi scientific center and hospital of Baghdad" are the examples of schools of Sasanid that none of them become as famous as known schools and even their plans were completely different from the Nezamiyeh<sup>10</sup> schools [5]. School of "Naseibin" was rebuilt by one of the Iranian bishops of "Barsuma" in the mid5<sup>th</sup> AD century. The number of students of mentioned school is estimated to be 800 [6]. Educational centers were located beside the Altars [7] and altars like the religious centers of other religions were multi-functional and apart from religious matters were places to educate and judge and also places for secretions.

### Early and middle ages of Islam

After accepting Islam by Iranian, contents, forms and frameworks of schools changed and a new kinds of schools appeared that now are called "Madreseh", that means traditional schools; but "Maktab Khaneh", kind of place that were used to educate children in house areas, were used in this time. For instance "Badi Al-Zaman Tabrizi" in 1001 AH in school of his father learned philosophy, wisdom, literature and calligraphy [8].

In the early ages of Islam most of educations were concentrated in the mosques, but because of the mosque's holiness and respect this duty was not suitable for them so Madresehs appeared beside the mosques [9] and in some cases they changed to mosque-school (Masjed-Madraseh).

In this time independent Iranian governments became the reason of Iranian Renaissance. In a way that creation of different rings of science, literature and philosophy and big and valuable libraries expresses this fact. For instance there were libraries in the Shiraz which were like current libraries with the subject classification [10] and even in this library they were geographical maps drawn on the canvas [11]. The completed form of libraries was called "Dar Al-olum" that was paying the education fees of students [12]. According to the appropriate diversity of schools, it was considered by Muslims in building environment and urban design [13]; in a way that in building the environment the purpose was to classify the spaces and facilities based on needs and distribution of residents.

Rising the Seljuks<sup>11</sup>, lots of "Khanqah" and "Rabat", Darvish's convents, were built for Sufis<sup>12</sup>. Gradually and as the power of governments were increasing, the "Rabat" lost their past meaning and usage and became equal with mosque and religious school (Masjed-Madraseh) [14]. Generosity rule is an ethical, religious and mystical way, because it was based on edification and development of moral virtues [15]. One of the principles of Iranian mysticism, was education and building special place for this purpose and respecting to that place.

### Marageh observatory

At the age of Ilkhans<sup>13</sup> different science centers were built. One of them was Marageh observatory, which was the first scientific and research center of Ilkhans with its unique architecture [16]. Marageh library contained 4000 books and with the possibility of group research, which can be seen in European schools of following years, are other characteristics of this observatory.

### Shanb Kazan complex

This complex contains buildings such as mosque, school, convent (Khanqah), Dar Al-Shafa (hospital), library, observatory, Beyt Al-Siyadat (lordship house) and Beyt Al-Qanoon (court). Educational centers of this complex were "Shafei" and "Hanafi" Madreseh and children school [17]. Historical written resources prove that building of Shanb Kazan (Sham kazan) is a Dodecagon prism [18] and each side of it was built as a tower and the building of tomb in the middle of other building is glorious with beautiful decorations inside it.

### Rabee Rashidi

The important and glorious complex of "Rabee Rashidi" was built by Rashid Eddin fazl Ollah to gather all the scientists, scholars and literate people of that time [19]. This complex was like current campuses and

as a center to exchange and research about the last achievements in science and art. This complex was containing big libraries, school and convent (Khanqah) for Sufis and Dervishes and all of these facilities were managed by the earning of endowments [20].

The architectural framework, form and facilities of this complex were in the following order: 1. "Rabe" including: Roze, Khanqah, Mehman sara (guest lounge), hospital, school of medicine and Dar Al-Masakin (poor people houses); 2. Countryside of "Rashidi" including: big complex of building, mosque, places and welfares instruments for workers, 3. "Rabze Rashidi" Including: special buildings for Rashid Oddin family and his servants and relatives.

Architecture and structures of Rabee Rashidi's scientific-educational units were: a) Beyt Al-Taalim (school), b) High school (college), c) Technical institute, d) Dar Al-Shefa (hospital), e) Dar Al-Qoraan (holly book of Muslims), f) Beyt Al-kotob (library) [19]. Rabee Rashidi beside the mentioned places, had other building like reception hall, poor people houses, guest's room, Seyfi and Shatari mosques [21]. This unique complex that just its ruins are remained can be called the founder of modern education and unique architecture and an inspiration for modern upcoming schools and universities.

### Argeh Ali Shah (Ali shah's Castle)

In this time one of cultural complexes, which can be seen now, was built in Tabriz. History has called it "Miyar-Miyar". This building includes a mosque that has a scientific-religious unit in one side, a convent (Khanqah) in south-west part and a "Hamam" (public bathroom) in south-east part [22]. In the following years one of the doctrines that were founded until "Mashrooteh"<sup>14</sup>, was a doctrine called "Ark's Dabestan" (castle's school). This "Maktab Khaneh" (children school) was founded in a mosque beside the castle at 1892 [23]. The only building that remains now in Tabriz is "Ark" (castle). This complex was a combination of cultural, educational and artistic spaces in a governmental complex.

### Soltaniyeh Complex

One of the other complexes of this time that was built in imitation of "Shanb Kazan" and with the order of "Oljayto" was "Soltaniyeh Complex". This complex included buildings like Dar Al-Shafa (hospital), pharmacy, Khanqah and Dar Al-Seydat (women houses) [16]. Soltaniyeh tomb looked like Marageh observatory's dome. In Soltaniyeh a school was built in imitation of "Bagdad's Mostansariye School" and many lands were devoted to it. In this school there were 16 teachers. Soltaniyeh mosque is the only remaining of this complex.

### Mobile schools

One of Ilkhans initiatives in the field of booming and spreading science and knowledge was founding "Mobile Schools". As a result of Ilkhans customs, who were in travel and war, to avoid stopping to educate, they founded mobile schools. It must be mentioned that although religious trend had direct and positive effect on building and founding schools, in some cases such as "Rabee Rashidi" and many other schools in Khorasan they were ruined because of conflicts between different sects [24]. This proves that fact that schools could affect the rise of conflicts in a way that in conflicts, parties were trying to attack and ruin each other's schools

Other places for making educational circles, in the teachers' houses, were libraries and sometimes palace of kings; e.g. Naser Khosro says about Abou Al-ala mo'erri, 438 AH, that had more than 200 students for learning literature and poem [25]. There the mosques were playing an important rule and spaces like porches and their compatibility with education proves this.

### Mosque-School (Masjed-Madraseh)

Mosques are the best example of a place that have both contents and structure of education formed inside. Completing the structure of mosques and adding new places and facilities and considering both education and praying inside it, a new structure called "mosque-school" was created. Considering mosque and school integrated and united, school was the presenter of Islamic nation that had religious and non-religious activities, which was considering and respecting Islamic regulations together, inside it.

### Building form of mosque-school

Evolution of mosques in concentrating on educational matters and its effect on the structure of mosques was started from early 3<sup>rd</sup> century AH. Using four porches instead of one proves this fact because porches were a place to start the education and related discussions. Some examples like mosque-schools in Ardestan, Qazvin, Qolpayegan, Zavare and Esfahan. In fact these places were the schools which were built in the mosque. In this case the porches of second floor around the yard of school were chambers of

students. Rooms behind the porches were completely compatible with such function which confirms this idea but different kinds of social activities could be done in such porches and use the spaces of both floors. These places could be a good choice for social activities of mosques.

**Independent schools**

In the early 4<sup>th</sup> century AH, when the country was governed by Seljuks, because of spreading public education and insufficiency of existing multi-functional educational spaces, new independent schools were founded but acceptable schools were founded after 150 years and in mid-5<sup>th</sup> century AH. Structure of these schools was like a religious complex with the plot of 4 porches (Chahar Eivan). The whole of structure was similar to a temple. Central yard was surrounded from two sides by rooms that could be place for residence of students. In the other two sides there were big porches (Eivan) ending to halls with dome shape covers.

“Nezamiyeh schools” were the start point of state schools in the history of Iran that were completely independent of mosque-school [26]. Schools and science centers, that were built with the order of Khajeh in the eastern parts of Islamic territory and territory of Seljuks, are in two groups: one the schools that were like current primary and high schools that were in the small cities and villages, other was the big schools that were like current modern universities and higher education centers [5] that had useful facilities and because they were related to Nezam Al-Molk, they were called “Nezamiyeh”.

From structure point of view porches (Eivans) of schools were the main spaces for speeches, groups of discussion and also saying the prayers and from two opposite porches one was as “Shabestan” (religious indoor covered with columns) for saying prayer and the second one was for education. One of the characteristics of Nezamiyeh schools that had big effect, semantically on the structure of educational spaces, were chair and seat place for teachers [5]; but crowd of students was the reason to make a bigger chair for teachers and the students were in front of teachers and teacher assistants in his sides, a method that could increase the quality and quantity of education. But before that teacher and students were in the form of “Maktab khane” in a level and around a circle. Examples of this time’s schools until Safavid in Tabriz are “Sadriyeh”, “Majdeh Roomi”, “Kazan Khan shool”, “school near Ali Shah mosque”, “Khalediye”, “Soltan Oveis” and :Nasriyeh”. Other schools from Mongol<sup>15</sup> until Safavid in the Azerbaijan are “Soltaniyeh Khanqah”, “Eltefatiyeh” (in Qazvin city), “Mohiyyeh”, “Seyvasi” (in Marageh), and “Moa Al-Din” (including school, Khanqah and hospital in Hamedan city).

**Safavi Schools**

Education in this time changed considerably from content, plan and appropriate structure points of view. There are different reasons behind the developments of Safavid era. Before them the education was limited to special powerful people and not for public and the limited number of public schools were suffering from lack of facilities and planning. But in Safavid era schools were a place for political-religious legitimation for the government; governors were interested in spreading country’s formal religious and Safavi kings were interested in art, for instance Shah Abbas’s interest to architecture and Shah Soltan Hossain’s interest to education confirms this, are the reasons [Fig. 1].

One of the other methods that accelerated the education was the method of devotion that helped the schools to be independent. In a way that first a “Karvan Sara”, such as current hotel the way as the main source of income [27], and then a “Hamman” (public bathroom), “Qahveh Khaneh” (coffe shop), “Bazaar” and “Bagh” (garden) were added to it.



**Fig. 1:** Image, Plan and Section of “Haj Safar Ali” Safavi School, a traditional school of Tabriz, authors. December, 2013.

Schools founded in Tabriz in Safavid

**Masjed Jaameh and Talebteh school:** In the place of Masjed Jaameh, main and largest mosque of city, four mosques can be seen including: the oldest one “Alchaq Machid” (short mosque), from Seljuks; second one built in the south of corridor of school and now known as “Ismayil Khalogli” (name of person); third one is the “Jaameh mosque”, known as “Mojtahed”, that its northern windows are opened to the yard of “Talebiyeh school” and was built in the west of “Ismayil Khalogli” and finally the last mosque which is too old and has experienced several changes is known as “Hojjat Al-Eslam” and is in the west of “Masjed Jaameh” and its northern windows are opened to the yard of mosque. The founder of this complex is likely to be “Mirza Aboo Taleb”, one of the Safavi grantees.

**Saheb Al-Amr Square, Akbariyyeh School:** This building consists of a school for religious science and tomb of “Saheb Al-Amr” and a mosque. This building was built at the age of “Shah Tahmasbeh Avval” (king of Safavid) [Fig. 2].



Fig. 2: “Akbariyyeh” school’s Plan and image, “Saheb Al-Amr” square, authors. February, 2014.

**Tomb of Seyyed Hamzeh:** This Monument is the tomb of one of Imam Musa Kazim’s offspring which is located in the south-east part of mosque. Based on marble decorations and remaining tiling, it can be concluded that the mosque once was glorious and beautiful. Existing of rooms for student shows that it was used as school too [Fig. 3].



Fig. 3: Image and plan of “Tomb of Seyyed Hamzeh” masjed-madrasesh, Tabriz, authors. February, 2014.

**Sadegiyyeh School:** This school was built at the end of northern part of “Sadegiyyeh Bazaar” by Mirza Sadeg Khan. “Sadegiyyeh Bazaar”, “Hammam” (public bathroom) and a village were of his devotions and from 14<sup>th</sup> century RIC after its stagnation, it repaired and rehabilitations.

**Mosque- school of Haj Safar Ali:** At the mid13<sup>th</sup> century AH in the middle of Tabriz Bazaar and with the help of Haj Safar Ali trader was founded.

**Mosque-school of Haj Ali Asgar:** “Haj Ali Asgar Khaje-ye Mazandarani” built it in the “Haram Khaneh alley” close to his house.

**School of Mirza Ali Akbar:** The translator of Russian consul, Mirza Ali Akbar Khan founded this school at 1266.

Classical pattern of traditional schools

As the result of slight changes, it can be concluded that classical pattern of traditional schools are the schools of Safavid era. In this kind of architecture the architect tries to consider financial affairs, subject

and application of building, materials, technical aspects and environmental conditions of travelling from exterior into interior [28]. The overall plan with four porches (Chahar Eivani) is the main characteristic of these schools; beside that volume and more special diversity and more use of decorations and tiling is the main difference of these schools with Timurid<sup>16</sup> and Seljuk schools. According to classical pattern central yard is surrounded with open porches and with arc-shaped view in two floors. At the end of these porches there are rooms for students to stay and study. The central porch, a semi open porch with arc arches with better decoration than other parts of building, was used as a place for educational or religious speeches, school or to make rings of decision. Stable and glorious entrance and considering spaces at the corners of school for applications like library or official affairs can be named as the initiatives of schools at this era.

### Contemporary schools

Relations with West, by sending student to Europe to study, getting familiar with the up-to-date science, by translating books and articles, and also getting familiar with some European industries [29] and some other reasons affected the education in Iran, consequently lots of changes were made in the planning, purposes and goals of education and content of education which was pure religious.

### Emergence of new schools

*9.1.1. Dar Al-Fonoon:* "Mirza Jabbar Baghcheban" was one of influential people on founding modern schools in Iran and Azerbaijan. The founder of "Ahmadiyyeh School" at 1303 RIC opened first kindergarten in Tabriz. He also considered two classes of that kindergarten for deaf and mute children [22]. The first state school of Azerbaijan was founded by "Mozaffar Al-Din Mirza" at 1300-1313 AH with the name of "Mozaffariyeh" which was called "Dar Al-Fonoon" after its reopening.

**Mirza Hasan Roshdiyeh:** The name of Mirza Hasan Roshdiyeh comes with modern schools in Iran and has been entitled as the father of modern schools of Iran. Unlike the traditional schools that students were sitting at the sides of teacher around the class, Roshdiyeh placed them on the benches, in front of the teacher. Benches were in rows and in front of teacher to be able to attract the most attention of students [30]. The most important things for Roshdiyeh were placing the school [31] in a location with ease of access and increasing the rate of attention which needs the building to be simple and easy to construct. Sense of place and a mentally suitable environment and students' relation with teachers were the concepts that were considered more about the modern schools. Studying this matter may mean that students like the past, should have space and in an active way should understand it [32]. Islamic architects were believing in making efficient environments and suitable for groups [33] but in the modern schools students consider the architecture unfamiliar and this a sign fake, low value spaces, poor places and educational spaces.

### Traditional schools

These schools have been repaired and reopened and they are used as centers with the focus on religious science. The reason behind the life of these schools is the need for experts and specialists in the field of religious science who are needed for educating and subject such as devotion, a way that can be considered as a source of funds for controlling the school independently. For instance in managing "Shokatiyyeh" school, vast donations of Shokati was used in a way that annually tens of students were receiving financial aids and different gifts [34]. According to historical resources there are 12 schools in the field of religious and Islamic science, such as Talebiyyeh, Sadeqiyyeh, Jafariyyeh, Akbariyyeh and Haj Safar Ali in the Tabriz Bazaar.

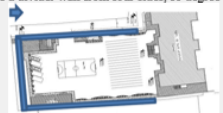



One of the oldest schools of Tabriz is "Memorial school" known as "Parvin Etesami" high school now, which was built by American ambassador in Tabriz. The name of this school has a close relation with the Mashruteh events [35] and death of this school's teacher, Haward Baskroil.

From architectural point of view, the shape and design of modern schools, was a scape from traditional architecture to rational and functional architecture of west. In a short time after the mentioned chronology functional and structural changes appeared in the structure of building. For instance to get rid of educating technical and industrial skills, based on "Omid Ebtakar" opinion, first technical and industrial schools were founded with the innovation of "Mohammad Ali Tarbiyat" [23]. In the Pahlavi schools a sense of eminence and glory have been reflected in the big and high entrance. This picture shows the "Neo classic" interests same as the Alborz School's entrance. One other characteristic of these schools is simplifying and orienting internal corridor instead of yard. Lack of educational space, laboratory, workshop buildings and facilities [36] were the problems that changed the structure of schools and appeared as the result of new educational systems and policies.















Comparing sense of place as a differentiating attribute of architecture in traditional and modern schools

As mentioned before one of differences between traditional and modern schools is the sense of place. Compares two samples according to factors of special sense, one mosque-school of “Talebiyyeh” (traditional) and the other school of “Amir Khizi” with modern and newer architecture and is discussed in Table 1..

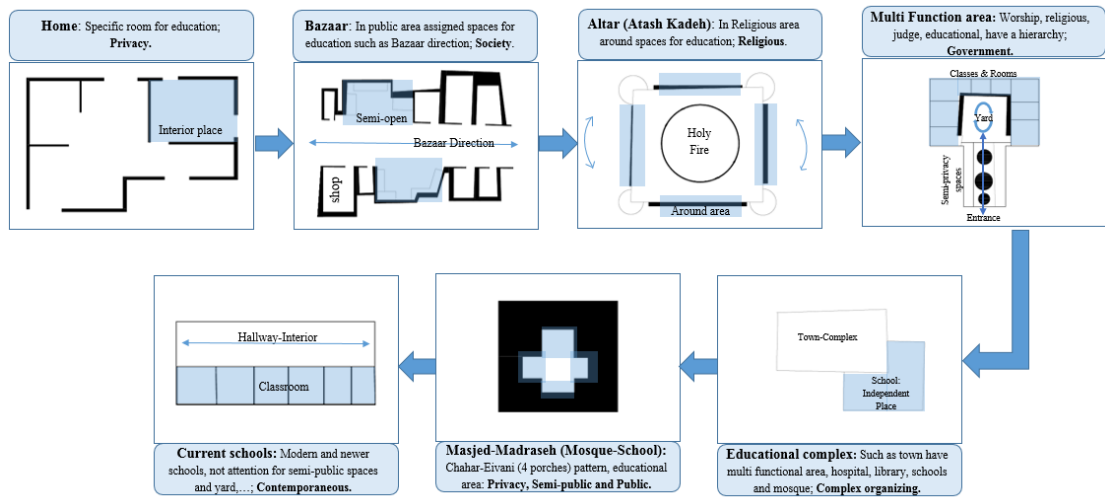
**Table 1:** Comparing framework, formal and architectural factors of sense of place in traditional and modern schools, authors.

Framework factors of sense of place	Guidance school of “Amir khizi” in Charndab St. (Modern and Newer)	School of “Talebiyyeh” in the older direction of Tabriz Bazaar. (Traditional)
❖ Size of place	Concentration of class(volume of class/number of student) is low.	New proportions has a kind of opening vision in the places, and the number of student is low so there is lots of space.
❖ Limitation	Building has a divider wall from four sides, so degree of limitation is low. 	Building have spaces in four sides with different application, being in the yard has the sense of being far from other spaces and relaxation. Limitation is complete. 
❖ Human scale	Human scale has been considered.	Human scale has been considered but high elevation of mosque reflects the believes of people. Height of windows shows this.
❖ Color	There is no diversity in color.	Kinds of tiles and bricks has acceptable diversity of colors.
❖ Smell	There is not air flow, because of unsuitable ventilation	Beside the smell of flowers and vegetables, because of yards there is air flow in the school. Ventilation is good.
❖ Sound	Building is in by lane so there is no sound pollution but there is not any good sound too.	Building is in the compressed part of Bazaar but because of entrance plan and... there is no sound pollution, the sound of water can be heard.
❖ Vision diversity	There is not any vision diversity in the building. 	There is good vision diversity. 

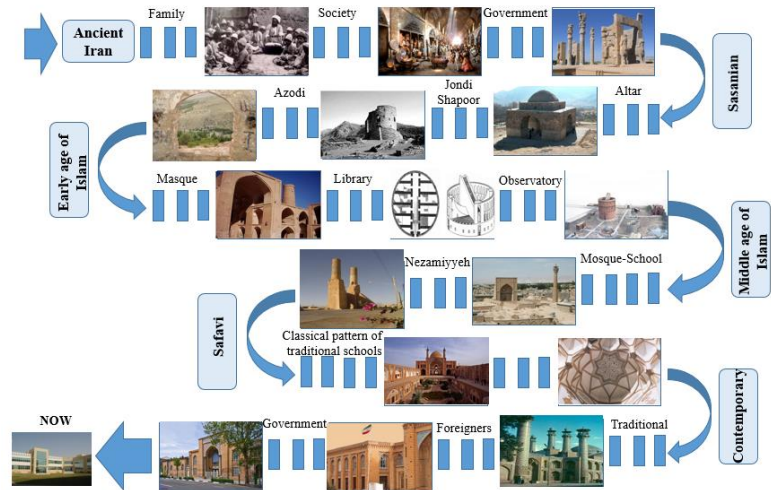
**Table 2:** Historical evolution of schools in Azerbaijan area, authors.

Building	Construction period (AD data)	Images	Architectural document	Description
• Maragheh observatory	1259, order by “Khajeh Nasir Al-din Toosi”			This building is located in northwest of Maragheh in Azerbaijan, and for managing it there were some donations. School (region) was founded in the place observatory.
• Shanh Kazan complex	1284, order by “Arghun Khan”			This complex has a big vault in the height of 120 and width of 60 gaz and has buildings like mosque, school, dar al-aytam, dar al-goraaan, dar al-seyyedat, bath, observatory, university and hospital.
• Argeh Ali Shah	1316-1335, by “Taj Al-din Alimshah Tabrizi”			This historical complex mosque, school and temple (Changah) that was used materials like Sarooj and other endurable materials. Destructive earthquake of tabriz in 10 <sup>th</sup> century destroyed most parts of this complex.
• Rabee Rashidi	About 1400, order by “Khajeh Rashid Al-din Fazlallah Hamedani”			Big university complex of Rab'e Rashidi has 3 parts: rab'e rashidi (main part), municipality (residential complex and side facilities), Rabzeh Rashidi (residential part for grandees); that will be explained inside the article.
• Soltaniyeh Complex	1302-1312, order by “Soltan Mohammad Khoda Bandeh”			From age point of view, Soltaniyeh is the oldest two-layer Vaults of world. Thickness of vault is 160cm and space between the two vaults is 60cm. One of reasons of durability of vault is having 2 layers that have saved the building from earthquakes until now.
• Safavid Schools	1501-1722; Safavi era			Base of current traditional schools and top of Iranian art of school building and the mosque-schools are come from this era.
• Current schools	1760-1930; Qajariyyeh & Pahlavi era	“Damasqun” school, First Pahlavi era-Modern school, Tabriz. 		Contain vast diversity of traditional and modern schools with different framework and sense of places.

**Table 3:** Historical evolution of schools point of view architecture, form, movement, accessibility and Privacy; Graphics explain on Plan, authors.



**Table 4:** Chronology of Iranian schools with architectural approach, authors.



**CONCLUSION**

Considering the shape and design of current schools of Iran, we notice that they have had slight changes in their form and function. So studying characteristics of new schools can make us to have clear understanding about current condition of our schools: 1. Increasing the scale of schools as the result of more needs and tendency for neoclassical traditionalism and motivating the sense of nostalgic which needs the buildings to be higher and bigger; 2. Tendency for nationalism and elements of pre Islamic architecture such as porches and piles of Sasanian and Achaemenian and Reza Shah's interests in this matter and then showing the characteristics of modern architecture in plans and views of further times; 3. Attention to functionality of spaces and disregarding the sense of space, which was in the modern architecture, and designing functional and soulless spaces without paying attention to the morality of users unlike traditional architecture. 4. Change of application of yards in traditional buildings as a main characteristic and heart of building to a useless intermediate space in new schools. 5. Most important point is the fact that current education spaces are not designed for users considering their age, sex, morality and special and temporal needs. This matter becomes important when we know that education unbelievably is related to the location of learning. [Table 2].

Another matter in comparing old and new schools is "Sense of Place" and the both architectures' response to it. Generally quality of environment is combination of activity, characteristics of framework and concepts that any of these need sensational, emotional and spiritual experiences from life environment. These experiences can be obtained through intimate interactions and a kind of place attachment with



environment of life. This means sense of place, so importance of place making is considered as the main purpose of architecture in the schools [Table 3 and Table 4].

### CONFLICT OF INTEREST

There is no conflict of interest

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### FINANCIAL DISCLOSURE

None

### Notes and Descriptions

1. The **Medes** were an ancient Iranian people who lived in an area known as Media (North-western Iran and south-east Turkey) and who spoke a northwestern Iranian language referred to as the Median language. Their arrival to the region is associated with the first wave of migrating Iranian Aryans tribes into Ancient Iran from the late 2nd millennium BCE (circa 1000 BC) (the Bronze Age collapse) through the beginning of the 1st millennium BCE (circa 900 BC).
2. The **Mithraism Mysteries** were a mystery religion practiced in the Roman Empire from about the 1st to 4th centuries AD. The name of the Persian god Mithra (proto-Indo-Iranian Mithra), adapted into Greek as Mithras, was linked to a new and distinctive imagery.
3. **Zoroastrianism** also called Zarathustraism, Mazdaism and Magianism, is an ancient monotheistic Iranian religion and a religious philosophy. It was once the state religion of the Achaemenid, Parthian, and Sasanian empires.
4. The **Achaemenid Empire** (550–330 BC), or First Persian Empire, was an empire based in Western Asia in Iran, founded in the 6th century BC by Cyrus the Great.
5. The **Sasanian Empire** known to its inhabitants as Erānshahr and Erān in Middle Persian, was the last Iranian empire before the rise of Islam, ruled by the Sasanian dynasty from 224 CE to 651 CE.
6. The **Safavid dynasty** was one of the most significant ruling dynasties of Persia (modern Iran), and "is often considered the beginning of modern Persian history". They ruled one of the greatest Persian empires after the Muslim conquest of Persia and established the Twelver school of Shi'a Islam as the official religion of their empire, marking one of the most important turning points in Muslim history. The Safavids ruled from 1501 to 1722 (experiencing a brief restoration from 1729 to 1736) and, at their height, they controlled all of modern Iran, Azerbaijan, Bahrain and Armenia, most of Georgia, the North Caucasus, Iraq, Kuwait and Afghanistan, as well as parts of Turkey, Syria, Pakistan, Turkmenistan and Uzbekistan.
7. The **Pahlavi dynasty** was founded by Reza Shah Pahlavi in 1925, whose reign lasted until 1941 when he was forced to abdicate by the Allies after the Anglo-Soviet invasion. He was succeeded by his son, Mohammad Reza Shah Pahlavi, the last Shah of Iran (1925 until 1979).
8. Hakim Abu 'l-Qasim Ferdowsi Tusi (940–1020 CE), or **Firdawsi** was a highly revered Persian poet and the author of the epic of **Shahnameh** - the Persian "Book of Kings" - which is the world's longest epic poetry created by a single poet.
9. Mohammad Karim **Pirnia** (1923 -1998) was a prominent architectural historian and architect; born in Naean, Iran. He studied at what came to be Tehran University School of Fine Arts.
10. The **Nezamiyeh** are a group of the medieval institutions of higher education established by Khwaja Nizam al-Mulk in the eleventh Islamic calendar century in Iran.
11. The **Seljuk Empire** was a medieval Turco-Persian empire, originating from the Qinyq branch of Oghuz Turks. The Seljuq Empire controlled a vast area stretching from the Hindu Kush to eastern Anatolia and from Central Asia to the Persian Gulf. From their homelands near the Aral sea, the Seljuqs advanced first into Khorasan and then into mainland Persia before eventually conquering eastern Anatolia.
12. **Sufism** is a concept in Islam, defined by scholars as the inner, mystical dimension of Islam; others contend that it is a perennial philosophy of existence that pre-dates religion, the expression of which flowered within the Islamic religion.
13. The **Ilkhanate**, also spelled Il-khanate was a breakaway state of the Mongol Empire, which was ruled by the Mongol House of Hulagu. It was established in the 13th century and was based primarily in Iran as well as neighboring territories, such as present-day Azerbaijan, and the central and eastern parts of present-day Turkey. The Ilkhanate was based, originally, on Genghis Khan's campaigns in the Khwarazmian Empire in 1219–1224, and was founded by Genghis's grandson, Hulagu Khan. In its fullest extent, the state expanded into territories which today comprise most of Iran, Iraq, Turkmenistan, Armenia, Azerbaijan, Georgia, Turkey, western Afghanistan and southwestern Pakistan. The Ilkhanate initially embraced many religions, but was particularly sympathetic to Buddhism and Christianity. Later Ilkhanate rulers, beginning with Ghazan in 1295, embraced Islam.
14. **Mashrooteh**: The Persian Constitutional Revolution or Iranian Constitutional Revolution, also known as the Constitutional Revolution of Iran, took place between 1905 and 1907. The revolution led to the establishment of a parliament in Persia (Iran).
15. The Mongol Empire which existed during the 13th and 14th centuries, was the largest contiguous land empire in history. Originating in the steppes of Central Asia, the Mongol Empire eventually stretched from Central Europe to the Sea of Japan, extending northwards into Siberia, eastwards and southwards into the Indian subcontinent, Indochina, and the Iranian plateau, and westwards as far as the Levant and Arabia.
16. The Timurid dynasty was a Sunni Muslim Persian ate dynasty of Turco-Mongol lineage that ruled over an empire comprising modern-day Iran, the Caucasus, Mesopotamia, Afghanistan, much of Central Asia, as well as parts of contemporary Pakistan, Syria, India, Anatolia. The dynasty descended from the warlord Timur (also known as Tamerlane), who established the empire between 1370 and his death in 1405.

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