



Housing, Architecture and Urban planning "*Aufi's Jawāmi ul-Hikāyāt wa Lawāmi' ul-Riwāyāt*" (6th-7th centuries AH)

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ARTICLE INFO

Article history:

Received 12 December 2014

Received in revised form 26 January 2015

Accepted 17 February 2015

Available online 8 March 2015

Keywords:

Aufi, *Jawāmi ul-Hikāyāt*, economic circumstances, cultural conditions, architecture and urban planning.

ABSTRACT

Sadiduddin Aufi is one of the scientists of the late sixth and early seventh century AH whose most important work is *Jawāmi ul-Hikāyāt*. This book is his most important work and the most important book written in Persian which consists of historical and literary benefits that cannot be found elsewhere. In this book, all issues related to the history of civilization, literature, ethics, and sciences of Islamic world have been discussed through 2113 anecdotes. The art of architecture is the clearest manifestations of the culture of the people in *Aufi's Jawāmi ul-Hikāyāt*. Reviewing architectural works of *Jawāmi ul-Hikāyāt*, it could be feasible to find out the direct and profound relationship between the ideology and attitude of the people to the existence in the 6th and 7th eras, his beliefs, generally what is called culture and whatever is exposed as the architectural work. In this sense human's attitude and interpretation of the existence has influenced in shaping the architecture. Exploring the historical and literary books gives us some information on architecture, housing, and urban planning. One of these literary works is *Jawāmi ul-Hikāyāt wa Lawāmi' ul-Riwāyāt of Muḥammad Aufi* which is a rich and valuable treasure trove of the history and civilization and culture of Iranian nation by which the current generation will be acquainted with the kind of life and experiences of the past and can link the past to the new era. In this paper it has been tried to provide a clearer image by checking the architecture and urban planning of *Aufi's* age.

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To Cite This Article: Dr. Asiyeh Zabihniyai Emran, Dr. Siyyid Ali Qāsimzādih, Fātemeh Pahlavān Shamsī., Housing, Architecture and Urban planning "*Aufi's Jawāmi ul-Hikāyāt wa Lawāmi' ul-Riwāyāt*" (6th-7th centuries AH). *Adv. Environ. Biol.*, 9(5), 175-181, 2015

INTRODUCTION

Sadiduddin Aufi is one of the scientists of the late sixth and early seventh century AH, who highly likely was born in Bukhara [6]

"*Sadiduddin Muḥammad ibn Muḥammad Aufi Bukharaei*" is the descendant of "Abdurrahman bin Auf" of the Companions of Prophet (ﷺ). His title is *Sadiduddin* unlike it is known not *Nurruddin*, and all his contemporaries would have called him the same.

His *Jawāmi ul-Hikāyāt* is way precious and valuable, and its prose is far useful due to lack of imitation and adaptation and entirely made and processed by the mind and pen of *Aufi*, and it can be understood that although *Aufi* is not ranked among the inventors and innovators of the technique of composition, his work is a great value cause of good selection, being enthusiastic about compilation and research on others' works. Due to one reason he could be considered as having the first rank among authors and that is his good selection in his useful and desirable writing, and good selection by itself is one of the advantages of every compilation and song.

This book is the most important work of *Aufi* and the most important book written in Persian comprising of historical and literary benefits that cannot be found in any other books [8].

The last and most important work of *Aufi* was prepared during five years and contains 4 volumes and each consisting of twenty-five chapters and altogether it is of 100 chapters and 2113 anecdotes. All the contents of the book have been collected from three sources, his own self and probably many unmentioned ones. According to the introduction to the book, its propounding has been already planned by the request of *Nasiruddin Qabacha*, the governor of Multan, but at the time of the siege of the fortress of *Bukkur* and committing suicide of *Nasiruddin* and winning of *Shamsuddin Iltutmish* (625 AH.) made *Aufi* change the lords and gods and turn in

the brotherhood of servants of the king *Itutmish*; he restored the work by the support of his minister and dedicated it to him, *Nizam-ul-Mulk* Muhammad, son of *Abu Sa'id Junaidi*.

"... His prose style is very spotty and has a lot of loose and inaccurate and excellent utterances ... sometimes out of the diversity of artificiality and mannerism, the phrase has been taken off the road of eloquence and grace and thrown on the stage of arrognantia and complexity, and sometimes there have been phrases that from extreme simplicity are like of the eighth century style and the simple prose of the next period [1]

The present article tries to analyze and review all appearances and manifestations of popular culture in the field of architecture, urban planning and housing in this work of *Aufi*.

Housing And Architecture, Urban Planning And Lighting:

Housing is one of the necessities of human. Primitive man lived in caves, so he did not build the cave, but he found it. The nature was the manufacturer of the cave. Since the man was following to make an evolution and change, after centuries he left the shelters made by the nature off and started house-building. The early housing was like a pit or hole, but it developed and progressed gradually. The results indicate that human's dwellings are of two kinds; one form had been fixed on the ground, and the other type had been movable such as tents, etc.

The terms used in *Aufi's Jawāmi ul-Hikāyāt* about housing and architecture are as follows:

Places:

Lands and buildings are called places. [10]

"[*amir Isma'il*] constructed in places a *kūshk* which has still been there so far and it is called *Isma'il's kūshk*" (*Aufi*, 7:445)

"I was brought out from the very door attributed to *Ibnul-Furāt* and taken to the minister" (Ibid: 8:73).

"One night I was visiting a friend in the *Yahyā's Bazaar* (market)" (Ibid: 8:82).

"He came near Sheikh *Abul-Mu'ayyad* in *Misgarīyān* alley and ..." (Ibid: 2:494).

City:

A large village with streets, alleys, houses, stores and so many inhabitants is called a city.

A large village is called a city.

"Dome had been installed everywhere to Samarkand including cities, and they had selected a religion and performed different kinds of agonizing deeds" (*Aufi*, 4:54).

"It was ordered that the people of Antioch had to be taken there, and everyone had to be given a house in town to settle there, and it was called *Roumieh* and the people got used to it so that one of the Romans said: I was given a house in *Roumieh*, and when I entered, it was so similar to the house in Antioch that it put me in doubt as if the very house had been moved to here and ..." (*Aufi*, 4:144).

Shāristān:

The county is called *Shāristān*.

"He entered *Shāristān* and built a fence around it." (5:143).

Alley:

Alley is a quarter in a city. Moreover a route vast and wide-open is called an alley.

"And [a little bondmaid] sat all day in front of a view of an alley and had a look at that the path" (*Aufi*, 1: 248)

Ādīnih (Friday) Mosque:

Friday Mosque or *Jāmeḥ* Mosque (is a grand, congregational mosque) or Friday Mosque is the main mosque of the city usually used to hold communal prayer [7].

"... And last night at the Friday Mosque the judge stood to deliver a lecture from the *minbar* (pulpit)" (*Aufi*, 1: 151).

Monastery:

Temple of monks, Christians and the like of them on top of the mountain and hill, priory and Sufi hospice is called monastery. (*Moeen* 2001, p. 728)

"... He was going to a desert until he got to *Ḥabīb 'Ajamī's* monastery and went in" (*Aufi*, 1: 172).

"[*Āsiya*] had made a cellar in the place where she performed ablution; every night while Pharaoh went to sleep, she got up and went to the cellar to worship God. Some night Pharaoh Found her in the monastery" (*Aufi*, 3:48).

"[The king of Egypt] saw a monastery in the desert" (*Aufi*, 3:82).

"Among the people of Children of Israel, there was a pious person... made a monastery in a desert and worshipped God, the Almighty, there day and night" (Ibid, 3:87).

Church:

Christians' temple is called church.

"[A Christian] came out of the house quickly and hurried to the Church" (Ibid, 3:67).

Fire Temple (Temple):

It is a place where Zoroastrians keep the sacred fire.

"Mazdak bought some slaves and ordered them to make a cavity (an underground way) from his house to the fire temple of his worship place so that anyone could stand there to worship" (Aufi, 1: 209).

"He had ordered some people of his own proponents to hide the swords underneath the garments and they had come in the fire temple" (Ibid, 1: 219)

Maktabkhaneh (School):

It is a place where one can write; school is called *Maktabkhaneh*.

"They took me to school and took *Amīr Muḥammad* too and held *Nithār* tradition and from which I earned way much money" (Aufi, 192: 6).

Library:

It is a place where a number of books are held. It is a building with necessary equipment such as books, shelves, desks and chairs to keep books and for patrons to use them.

"*'Azīz Falqā'yī* has built a library in *Firū*" (Aufi, 5:162)

Store:

It is a place like platform or a podium raise and somewhere the tradesman puts his goods and sells them.

"Build a store for yourself adjacent to his bathroom so that it will be damaged and destroyed out of the green wound" (Aufi, 5: 247).

Hospital:

It is a place where patients are kept.

"I heard that a crazy man had been chained in *Ghaznayn* hospital" (Aufi, 1: 155).

Prison:

It is a place where defendants and condemned people are kept occupied.

"*Al-Mu'taṣim* ordered to build a prison in the Moses' *shabistan* and dig a well until it was pouring water." (Aufi, 8:28)

Bazaar (Market):

A roofed alley with shops on both sides is called Bazaar.

"Someday, he passed through the market of *Nakh-khāsān* (the slave trade market)" (Aufi, 2:585).

Bathroom:

It is a place where one can bathe.

"I found a bathroom near there. I entered the *Gulkhan* and hid there." (Aufi, 2:611)

"It is for a while that I have desired to take a bath." (Ibid, 2: 745)

Mutawazza:

It is a place where one performs ablution before praying.

"When the sleeping time came, the pious man showed me where the *Mutawazza* was." (Ibid, 2:626)

Palace:

The imperial palace decorated is called palace.

"Kaiser was sitting on the landscape of a vertical on which had been built four faces and carpeted and studded the precinct with emerald and installed two windows one to the east and the other to the west and at the time of sunrise and sunset the light radiated the image of emeralds around so that the roof, walls, and all the stuff around went green and the eyes became dazzled" (Aufi, 1: 170)

"[*Sṭyāvash*] made somewhere in the state inhabitable, and he developed it and constructed a palace there that in the province of *Tūrān* nobody had had such that, and he engraved the face of his father, *Rustam* and all the headquarters of Iran on one side and the face of *Afrāsyāb*, *Garsiwaz* and the patriarchs and headquarters of *Tūrān* province on the other side and traditionalized customs based on his own tradition and caused many pains and sufferings" (Ibid., 4:55).

kūshk (Mansion):

It is a high and sumptuous building, and the castle and fortress is also called *kūshk* [10].

It is a kind of building located in the middle of a yard and or garden [3].

Arjāsb said: "I wanted to go within the city; at the city, there was a *kūshk* and a brook with running-water" (*Aufi*, 2:643).

"In the fortress, a *kūshk* was emptied for him and allowed him to take his camel to it and unloaded his baggage there" (Ibid, 4:76).

"They said: where are you going at this time? Pigeons are in the *kūshk*" (Ibid, 8:211).

Fence:

The castle wall, the castle itself and fortress are also called fence. Moreover it is a shelter as a safe place to defend one against the enemy. (*Moeen*, the following word)

"Construct for me a house in this fortress where I will live by my own free will, he said" (*Aufi*, 7:696)

Castle:

It is an area enclosed by solid walls and towers for troops to settle there and to be protected from enemy attacks. (*Moeen*, 2001: p. 840)

"He deputized *Amir Yamīnuddulih Maḥmūd* in place of himself in *Ghaznayn* castle" (*Aufi*, 1: 291).

Garden:

It is an enclosed area where a variety of trees and flowers are planted [10].

"Sultan Mahmoud, in the city of *Ghaznayn*, during his father's reign, constructed a garden extremely lush so that the people of the world considered it as the symbol of Janet Eden" (6:156)

Dovecote:

It is a place where pigeons or doves nest [10].

"In such and such garden, he built a dovecote; while you are putting its entry, put it on the seven steps" (*Aufi*, 2:475).

"There is a dovecote by my house, he said" (*Aufi*, 7:597).

Dār as-Salām:

It means "the residence of peace" [10].

"Merchants went to *Dār as-Salām* and bought [a slave] from there" (*Aufi*, 5:53)

Dār rul-Mulk

It means the abode of king [10].

"And certainly you do not meant to deliver this state to make a dwelling here" (*Aufi*, 1:59)

Sarāchih:

It is a small house and a small room or hall between an entrance and the interior of the building. (*Moeen*, 2001: p. 626)

"Then I took him home, there was a *Sarāchih* carpeted and salubrious and a tidy *Iwan* (porch), and I took him there" (*Aufi*, 2:406).

"While the prince was exuberant in a *Sarāchih* and... entered a garden which was there" (Ibid, 2:596).

House:

A living place is called a house, and it is a room and home too. (*Moeen*, 2001: p. 450)

"That house was a great mansion, high curtains were hung and carpeted fine and delicate, and around there were excellent *Ṣuffah* (roofed summer houses) and well-arranged plants" (*Aufi*, 2:467).

Adobe house:

A house using adobe (earth and straw made into bricks) is called an adobe house. (*Moeen*, 2001: p. 462)

"Order to bring mud, adobe and wood of Rome" (*Aufi*, 4:122)

Chamber:

It is a room and pavilion [10].

"When the world groom walked gracefully into the chamber of *Ṭāhirah*, the companions dispersed" (*Aufi*, 10:33).

"*Balāl* returned and searched nine chambers of *Ṭāhirah* and found eight walnuts" (Ibid, 6:30).

Banquet space:

It is a guest room or hall to receive guests [10].

"Over the spread was put up a tent and its carpet adorned by written fine brocades ..." (*Aufi*, 1:62)

Şuffah inside the house:

Pavilion like inside a large room where the floor is slightly raised and patriarchs sit there; moreover, a roofed porch and summer house is called *Şuffah* [10].

"The Master went and got to the door of an abode and went in, and he a room well decorated ... and sit into a *Şuffah*" (1: 141).

"A janitor came and put a candle in the *Şuffah* and spread a praying carpet and prepared the Sacred book and a *Reḥal* (book rest)" (*Aufi*, 2:395).

Cellar:

It is a room cool beneath the floor used to keep foods and drinks cold in the summer. (*Moeen*, 2001: p. 630)

"He had built a cellar where he performed his ablution... and went there to worship God" (*Aufi*, 3:48)

Kitchen:

It is a place where food is prepared. (*Dehkhodā*, the following word)

"Then, he stood up and went to the kitchen and demanded the lamp oil" (*Aufi*, 6:29).

Tandoor:

It is used for baking bread at home or bakery [10]

"I took the young man... to the roof, and there was a tandoor that I used occasionally to bake bread" (*Aufi*, 2:716).

Corridor:

It is a narrow passage and vestibule [10].

"It is right for me to go into the corridor until this imperial pomp passes and then go out; therefore, he stood up and went into the corridor, it was the abode of *Shāhak* by chance" (*Aufi*, 6:61).

"When Imam 'Alī, the Commander of the Faithful, - May God be well pleased with him - called a slave to do something important for him, he was at the corridor and did not answer him at all" (*Aufi*, 6:142).

Khīsh (kind of adobe) house

It is a house of reed, grass, thorn and a bit of straw, and the water is splashed over it to make its air cool. [10]

"A Turk salve named *Khumār* was sitting at the door of the *Khīsh* house" (*Aufi*, 7:442).

"The sleep defied to sleep due to the cool air of the the *Khīsh* house" (Ibid, 5: 167).

"*Abdullah Zīyad* built an abode in Basra and called it *al-Bayḍā*, and at its portal he put several beheaded heads politically speaking and portrayed the face of a lion, dog and sheep in the corridor" (Ibid, 5:26).

Karīchī

It is a sheer small house, and it is a house that peasants built of wood and grass by the agronomic land. (*Burhān-i Qāṭi'*, p. 289)

"The colonel went and saw a *Karīchī* at the grave" (*Aufi*, 2:705)

Reed:

It is a plant of wheat family (actually wheat straw) used for thatching roofs [10].

"I passed through each store surrounded by reed" (*Aufi*, 8:83)

Tavern:

It is a place where one can take opium and etc. [10].

"This miserable man became an assiduous resident of the tavern" (*Aufi*, 2:399).

Winery:

It is a place where wine is produced [10].

"The man returning from his work on the way passed a winery." (*Aufi*, 1: 162)

Gonbad (Dome):

It is almost a hemispherical structure of adobe, brick and plaster placed on the top of a mansion [10].

"I was still running in the desert when I saw a dome which was the mausoleum of *Gabrs* (Zoroastrians) and it was locked, I threw myself at its door and stood at the door... after six months ... I passed by that dome-house." (*Aufi*, 1:123).

Arch:

It is a kind of a convex form roof and curve shape built on the room, threshold, bridge, etc (*Moeen*, 2001: p. 737).

"The old woman had mercy on him and said: go into the house up there is an arch and sit there" (*Aufi*, 6:59).

House with wind-catcher:

It is a window or an opening which creates natural ventilation in buildings [10]

"I went in the wind-catcher which was a tight place and put my feet on its wall and hung" (*Aufi*, 8:78).

Mūrrī (Clay water-pipe):

It is a water canal, and it is a pipe that a potter makes of clay. (*Burhān-i Qāṭi'*, p. 549)

"Suddenly he saw a hole which was the water outlet called *Mūrrī* by the Persians" (*Aufi*, 2:735)

Minaret:

It is the place of light, the high function on which lights to guide passengers and ships, and also a high pillar of bricks and stones from which provides the call to prayer.

"He ordered to build a minaret of stone and harden it with plaster, and *Fīrūz* sworn that he would not give it up and not infringe and belong to its light which lay beyond it" (*Aufi*, 4:136).

Saqqakhaneha (the public place for drinking water):

Saqqakhaneh is a small recess in the wall adjacent to some passageways where provides people with drinking water and has a kind of religious reverence [7].

"[Ahmad Ibrahim] bought half an ounce of poison and put it in all *Saqqakhaneha* of *Khwarezm* and the people of *Khwarezm* drank the water and immediately died and a wave of unrest ran in *Khwarezm*" (1: 317).

Dūlāb (Waterwheel):

It is a small treasury lidded embedded in the wall.

"Make a *Dūlāb* under his palace and flow water in there and build a *howz* (pool) of water within your house." (*Aufi*, 5:248)

Jasr (bridge) – the arch of bridge:

Bridge is called *Jasr*.

"When I passed across the *Jasr*, I ran into *Ja 'far* that he had been broken in half, one half on the ground and the other one hung from the arch of the *Jasr*..." (*Aufi*, 1:54- 55)

kārīz (Qanāt):

It is a water outlet below the surface of the ground, and *Qanāt* is also called *kārīz*.

"... He took over all indemnities and *kārīzes* as his property" (*Aufi*, 2:380).

Water well in the shop:

It is a cylindrical excavation more or less deep drilled in the ground.

"So there was a store with a well in front of the square, *Mazdak* was plunged into the well and took plaster and cast it down there so that it was hardened" (*Aufi*, 1: 225).

Ābgīr (pond):

Pool, *howz* (small pool), and tank are called *Ābgīr*.

"Over there, at the city, there are some *Ābgīrs* that *Hajjāj Yusuf* has built, in Arabic they are called *Ṣahrīj* (tanks of water), and they are the place of horror and the dwelling of robbers and savages" (*Aufi*, 2:629).

Highway:

The public pathway and a long and large road is called highway. (*Burhān-i Qāṭi'*, p. 13)

"I dreamed that I was standing at a highway around *Sāmarrā* (*Surra man ra'a*)."
(*Aufi*, 319)

Gate:

A big door through which people enter the city or fortress; a place or position from which people come into somewhere is called gate [7].

"Then he ordered to skin him [*Mānī*] and fill it with chaff, he hung it for a long time at the gate of his house; his [*Mānī*] fire of corruption subsided and the gate on which he was hung is now called *Mānī's* gate in *Jundishapur*" (*Aufi*, p. 208).

Pāgāh (*Stabulum*):

It is a place where horses are kept, and it is also a manger and stable [10].

"The young man told: I had a *Pāgāh* where I tied quadrupeds." (*Aufi*, p. 310).

Tym:

A large caravanserai (a roadside inn) is called *Tym*. [10]

"When I heard that a merchant has arrived in *Marw*, he had landed in such and such *Tym*."

Khargāh:

It rhymes with *Dargāh*; it is usually a wide place and location, and a large tent is specifically called *Khargāh*. (*Burhān-i Qāṭi'*, p. 455)

"One day his mother... came at his *Khargāh*" (*Aufi*, 10:25).

"A delightful desert there in is created *Khargāhs* of reed and people rest there at the time of hot weather" (*Aufi*, 8:297).

Manzilgāh:

Lodges on the way are called *Manzilgāh* [10].

"So I went *Manzilgāh* while contemplating and all day I was in this mood ..." (*Aufi*, 10:54).

Toilet:

It is a small room with a bowl or special hole used primarily for the disposal of human urine and feces. (*Ṣadrī*, 2002: p. 1173)

"... He will not be suffered from those dishes and no need of toilet" (*Aufi*, 3:69).

If a miser becomes affluent, avoid him; for when a toilet is filled, it will be more rotten" (*Aufi*, 5:35).

Conclusion:

Architecture has encompasses us. Its connection with essential needs of all days indicates its profound and precise effects on procedures of our lives. However architecture is very diverse depending on the time, place, and social necessities. Since the study of the habitat of the past could be effective to achieve dark points and untold corners of their life, it enjoys a particular importance. Historical and cultural works of the past gives us some information about housing and architecture of the country. *Aufi's Jawāmi ul-Hikāyāt* is one of the literary works that familiarizes the current generation with the kind of life and experiences of the past. Because in the passage of history some humans have lived that they have experienced the ups and downs, and as much as possible they have resisted against any rush towards the continuity of life, character, culture, and their civilization in the challenges of the time and have overcome some of these aggressions.

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