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

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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 Muhammad 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.

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 Muhammad ibn Muhammed Aufi Bukharaei” is the descendant of “Abdurrahman bin Aufi” of the Companions of Prophet (ṣ). 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 Qubacha, 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 Ilutmish (625 AH.) made Aufi change the lords and gods and turn in
the brotherhood of servants of the king Ilutmish; 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 arrogantia 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 Yāḥyā's Bazaar (market)" (Ibid: 8:82).


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 Jāmeh 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 'Ajami's monastery and went in" (Aufi, 1: 172).

"[Āṣiyā] 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 Nīthār 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.
"ʻAzīz Fālqāʿyī has built a library in Firūd" (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 ṭaṣim 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)"
"[Sīyāvash] 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, Garsiwas 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 Yamimdulih Mahmūd 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 Šaffah (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)

Ṣaffah 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 Ṣaffah [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 Ṣaffah" (1: 141).
"A janitor came and put a candle in the Ṣaffah 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 Qāﬁ’, 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 lucked, 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 Qāṭī, 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 Firuz 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 Ḥajjāj 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 Qāṭī', 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 Marv, 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 Qā'ī', 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. (Ṣādrī, 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-Hikāyat 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.

**REFERENCE**