Concept of education and its effects on architecture of mosque-schools in Qajar Era

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Abstract
In the past, the core of the Islamic education was in the mosques; because the first places which were used in the early Islamic centuries for education were the mosques. Accordingly, the mosque have historically functioned as places of Muslims gatherings and acquiring knowledge. The present study investigates development of the religion-educational centers, i.e. the school-mosques; and since majority of these centers were built in Qajars Era, the statistical population of the study consists of the school-mosques built in this period. The verify used in this research is historical commentary and the analysis of the buildings is done with the logical reasoning method. Historical documents and literature library resources have been used to collect information. In this paper, three of the school-mosques of Qajar Dynasty have been selected through purposeful sampling in order to study the concept of education. The concept of education and educational methods have changed during Qajar Era; and these changes in the concept of education have led to diversity of forms and changes in architecture of the schools. These changes are evident in plan, internal functions of the building, including changes made to the entrance system, courtyard, and number and quality of the dorms.

Table 6. Comparison of the school architectures in terms of educational content in the traditional schools.

<table>
<thead>
<tr>
<th>School</th>
<th>Indicator</th>
<th>Sardar New sepahsalar (motahari)</th>
<th>Aghabozorg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational method</td>
<td>Teaching cycle</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Argument</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Religious character</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Educational objectives</td>
<td>Religious objectives</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Educational levels and system</td>
<td>Elementary level, Advanced level (unlimited)</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Traditional Educational system</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Disciplines</td>
<td>No separation</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Persian and arabic literature</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Logics</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Jurisprudence</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td></td>
<td>Principles and philosophy (occasionally)</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

Conclusions
In this paper, three of the school-mosques of Qajar Dynasty have been selected through purposeful sampling in order to study the concept of education. The concept of education and educational methods have changed during Qajar Era; and these changes in the concept of education have led to diversity of forms and changes in architecture of the schools. These changes are evident in plan, internal functions of the building, including changes made to the entrance system, courtyard, and number and quality of the dorms.