Studying effective factors in the people orientation to the mosques in Sari

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Abstract. Sometimes manifested mosque is the house of God and the manifestation of faith believers. Islamic culture has its place in the house of God equality. This holy place has an atmosphere of its own with different functions philosophical.Paper based on the factors influencing the design of the mosque, from the perspective of people in recruiting them.Descriptive-analytic research as applied research. The population of the study, all the prayers and the people who come to practice their religion in mosques throughout the city due to the uncertainty of the exact number of patients on the basis of Morgan 384 randomly selected and have a direct dialogue.T-test results on any one of the 31 components affecting factors such as attracting people to the mosques; ablution place clean and aromatic smell of air, locating the right mosques, a sense of security in outer space, the use of light and transparency and ... the average observed over the average expected the greatest influence on the tendency of researchers to present mosques have Sari.

Keywords: Mosque, identity, Iran, JameeMosque in sari

1. INTRODUCTION

"Islamic Iran identity reflects the cultural characteristics and the characteristics of the land. The thing that should be in all aspects of life, especially in the field of architecture and urbanism Nir be manifested" (MahdaviNejad, 1389) "One of the aspects of identity, community and Islamic city mosque is both in terms of appearance and identity of the spiritual identity, playing a fundamental role is responsible. (Naghizadeh, 1379) to maintain the identity "included the continuity and historical continuity by correctly using past experiences can delay or failure the current crisis is that with most Muslim cities to be effective,Cities that are as alien an environment for translating new styles and patterns obsolete, they are going to completely lose their lost identity. "(Amin Zadeh, 1378)

"Mosque of the Islamic civilization originated. If the mosque of the Islamic cities look and sets it in the context of the city and the mosque-based shows.The building consists of a mosque and the religious and social mission as a mirror that reflects the social conditions of his time.Mosque architecture as route changes and changes in lifestyle shows and highlights the depth of understanding of Muslim societies educators and manufacturers each time it is the essence of the mind and faith in contemporary Muslim society.In this respect the construction of the mosque can place and degree of civilization and the amount and nature of each era before the eyes of the world's Muslims.In addition to the pillars of the religion of Islam mosque architecture relies on knowledgeAnd to support the building of the mosque to the size and

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degree of subjective knowledge that the architect of his time and understanding the surrounding society findsAnd discovers that what initially recommended the mosque architecture, the originality of the subject and it is logical and not just its beauty.Without doubt the most important principle in the design of the mosque is simple. Although religious monuments simply mean in difference to it.

Mosque architecture also inspired the social order and its locationand visualize the order in body building initiative and the ability to architect and designer depends on needs.Mosque architecture must understand the human wisdom and intellect in the form of architectural building excitement,So that the building of the mosque in order to promote the spirit and mystical journey toward perfection and elegance and humility in the presence of a Muslim worship is growing.

Public buildings of a city or country, are considered as indicators of development, with an emphasis on community identity, a symbol of a country's culture and religion are considered.With regards to the issue of identity in Islamic cities, Islamic architecture, the mosque is considered a factor in the face of the city.The old buildings and spaces, natural colors, local materials were made building by them, the city would face a coordinated and homogenousMood, climate and culture are also more likely to match the color of each city was established and it was considered an aspect of identity.So despite the difference in scale and functions, an overall unity of the city was governed by a specific color to each city's identity.The experience in these urban spaces because of its unity, relaxing and observe the variety of colors and lively and varied account.**."(namaz-biology.mihanblog.com**) This article tries to unfavorable factors affecting the holy sites and mosques in the city of Sari studied and recognition shownThis basic design uses a huge impact in attracting people, especially the youth.And to the fundamental question to be answered by looking at the contacts using any of the elements in space and plans of mosques in the cityThe city has more utility for them and what elements are lacking in performance evaluation?

1.1. Expression of the problem

In Muslim countries are due to different factors such as; Advances in technology, industry and construction, change the style and structure of life, uncontrolled expansion of cities and the density of globalization and ...Religious places like mosques observer does're worse.Iran, too, is no exception. In different times tried to address the spiritual needs and also made examples.But it seems today more than ever people need a safe and resort is the lack of a number of factors that adversely affect the mosques today, suffersThat; Among them are such things as: physical factors, meaning, aesthetics and psychology noted.

Sari, which has long been known as one of the country Alavian Islamic cities with many mosques, including the mosque sariy, Abolfazl (AS), Mohammad Rasul Allah (PBUH), Jawad al-Mohammed and so on.Each of these mosques are also some physical problems, meaning, aesthetics and psychology are facing.In some mosques, despite Clarifying that during the holy month of Ramadan is not enjoyed the cleanliness and smell the air.Some mosque physical organs and their design is not abstract. Another set of proportions and scale are not considered human.Mosques should be part of the definition of who can do their mission well and are readily availUnfortunately, a group that has not benefited from this category.Even some of the mosques of Persian Islamic art decoration with beleive- also have little interest that this suggests attention to the needs of individual, social, aesthetic, and .... is.The study tries to analyze carefully the factors listed aboveTo publish the results of the mosques in the city or the country, helped to design and improve the quality of it.

1.2. Theoreticalframeworks andthe history of research

Mosque, Islam's main religious monument is certainly among its many functions, it is higher than all functions of collective worship.The simplest form of the mosque is a central courtyard that surrounds the porch is attached to a covered hall.However, despite such a definition that is comprehensible, think little of an endless variety of shapes and uses to theThe most subtle and most substantial Islamic building their character. "(AyatzadehShirazi, 1387)

The mosque is considered a sign of strong urban, physical symptoms and physical, mental sign, a sign of faith and spirituality, bookmark link and unity of Muslimsand sign for it, toward Qibla of Muslims and monotheism.So it is secret and hidden treasure, a great value and a symbol of growth, creativity and excellence of citizens.The overall appearance of the mosques so that by observing them from a distance the minarets and domes and notice changes in their primeThe height, form, volume, color and sex than other materials used land around it is a very strong attractionAnd people are attracted to. Forms used in the public entrance to the mosque desire to invite and call it evokes in people's minds(.siahchehreh, 1390).

1.3. Literally identity

"Dehkhoda cultural identity means the recognition.Amid the cultural identity of the object or person, including her substantial characters. Literally means the identity of the character, essence, existence and is attributed to Hu and pull through the wise and famous theologians.Certain cultural identity is stated as follows: 1. Divine excellence; 2.'re there; (3) what will be the identification of a person, that is what distinguishes one from another.The identity is not made in a vacuum is not necessarily self-identify as a non-sense or not.Oxford identity as someone who and what to teach." Mahdavinejadet al., 1389)," The identity of the Persian word meaning the same thing has been orAnd a collection of works and signs that a person, group or concepts are distinct from the others called "(Moallemi, 1386)

1.4. According to some experts' identity

Walter Boron, believes that the identity of the differences between small and large that identified a location and environment readability and brings a sense of attachment environment.

Cullen, emphasized the importance of the difference of environment with other environments.His identity according to the individual character of each environment and avoiding uniformity and similarity of the urban environment from the effects of the special characteristics of each environment is defined. "

"Nader Ardalan, the identity of the unit and connected to the world the eternal kingdom of the Dand.bh He describes his style asCulture or, as his special way to the kingdom of the world, one of the main factors of architectural design.He is the architect of his mission to create archetypes personal and mystical spirituality based on Iran's principles.

JahanshahPakzad, he's identification process analogy between the object with the data that is in the mind.According to him, the identity or the identity of the space is in fact a valuation or determination of qualityThe relationship between the individual and the group of direct experience with mental reserves to culture, tradition and social and cultural background is.Space is not meant to duplicate the traditional identity and being alone and not pure innovation.He urban area with access to the identity attributes such as comfort, readability and who knows, there may be spaces in the cities of today's old memories and survival factor for individual and collective memory knowsThe mere existence of the body as well as memorable and meaningful social interaction and space, but do not require authentication as a prerequisite for identity has been introduced.

Mohammad Reza Haeri, he believes that in the global arena of interaction between national identity and the challenges of contemporaryand the three categories of "space", "Policy and regulation between the public and private domain" and "natural resources" as the main criteria of architecture throughout its history. He said, according to St. Louis Kahn believes a word-based architecture combined with continuity and tradition, innovation and the spirit of the times allowed. He notes that the source's identity is always history and culture for architects.

Hadi Mir Miran, he has stated its interest in the issue of identity: 1. All great works of architecture based on a systematic and clear thinking have been formed.An idea rooted in ideology, mythology, tradition and habit and also belong to the civilization and ethnic architecture is determined.Understand the idea behind each architectural identity leads to his words, if we are truly to become the dominant ideas of his timeor in other words we have clear ideas, perhaps architecture, easier to recover their identity.2. According to the architectural identity of attention to the architectural heritage of the spirit in our history have been fixedand should not be oblivious to this heritage appears.Architectural heritage encompasses qualities of architecture that was full of the spirit of Iranian architecture and today it is baldness.3. identity as background for today's architecture can determine our place in the context of today's architecture. "(shayan, 1385)

1.5. The relationship between identity and imitation

" Architectural identity in imitation of the past come to mind while identity by imitating the past is differentBecause in the past to take advantage of the body if the forms are short and repeated cutbacks will not have anything but.Alexander believes that this issue tickets rather than historical identity, and not from the beginning of the construction of them, just attendance and support needs is importantHegel also build new monuments distinct identity and believes that historical events always occur twice;Tazhyk as the first and the second time in the history of comics, and any attempt meaning repeat conscious but not the secondIn addition, the retention of traditions in architecture is not meant to replicate and mimic the effects of the principles commentand its philosophical focus is evolving "(Mahdavinejadet al., 1389)

1.6. The relationship between identity and innovation

"In many cases, identity is considered antithetical to innovation. The not only necessary but also are at odds with each other intend. Modernist ideal, accepting the principles and values of traditional and cultural identity and expression as human needs and also endemic to the pastWhatever imported from other civilizations and cultural values no interferencOther potential modernization at the right time and place to answer the demands of the audience from enjoying the views and experiences of ancestors and evolution up to be e with them.Always implicitly dynamics, treatment and continuous evolution of culture and society attention.The modernization of the scientific and technical achievements and by others as a tool to study human ideals and goals emanating from the beliefs aIf the recognition of a mark to be considered, study it, but the final result will be in contempt of society.nd culture looks. Innovation is also innovative. The new born of creativity and innovation that is complementaryand when it is replaced and the opposite of the kind of innovation will be consistent identity.The last thing the modern architecture of the importance and value of belonging to or notIt is designed properly and strength at the center of attention.The continued value of the past and the lack of own means discontinuity, innovation and creativity at the same time that it was proceeding with development will be remembered,To each other can form a physical identity. So identity in architecture with the needs of the people involved, and time is included.Identity is a dynamic concept that has delivered over time and the influence of time and zeitgeist of the necessity of its existence. "(Mahdavinejad et al., 1389)

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Table 1. A summary of the history and the results of the findings of other researchers.

Results	Subject	Researcher and year
Barriers to attract teenagers and young people to mosques into four categories: individual barriers, barriers, family, society and the environment, education and social barriers including barriers to Msajdtqsymbe defined for each solution.	Factors and barriers to attract people, especially adolescents and young people in mosques	ToyserkaniRavari(1393)
The most important factors and ways to attract children to the mosque into six categories: the family, the friends, the cleanliness of mosques, dealing Nmazgran and from the mosque, and activities such as events, travel and tourism Zyarty- divided.	Strategies to attract children to the mosque	Eslampurkarimi (1393)
Compliance with building Msajdaastfadh simply relaxing colors, the location of the mosque at the point of accessEasy and welfare centers be set aside defining the entrance of the mosque is a religious function Physical factors affecting the formation of the spiritual sense in mosques Personal characteristics and quality of the physical elements in the sense of spiritual impact on the people using the mosqu And if a sense of spiritual and meet the needs of people to be successful worship can have a completely modern physical form e In terms of high quality and sustainable architecture will also remain.	Recommendations for the design of mosques	Qeraati et al (1376)
To combat foot odor and socks prayer spaces for washing feet and built a platform for people to sit	New look at design ablution place mosques (Future)	Rafi far (1379)
When the mosque to perform a variety of socio-cultural activities are tailor in the city and neighborhoods in the center of social activities fall under the scope of activities Zmanyshan permanent.Has the creation of effective public participation, vitality and joy in two categories: the physical indicators and indicators of Planning, administrative segregation is a form.	Indispensable for the mosque design based on socio-cultural functions	Mahdavinejad and mashayekhi (1389)
Muslim architects in building mosques in the center of the building and tried to establish the link between external and internal spaces are inviting space using scrollsAnd written by the divine revelations involving all draw attention toward God.	The Role of God-centered in Muslim architecture	Mohammad rezabemanian(1386)
In the past, designers mosques based on the three pillars of wisdom, enlightenment and the belief in the necessity Ahas and balance and interaction between the three elements of space, the human and the whole system in a mosque where the logical arrangement of elements,To arouse emotions and taking into consideration the proportions and human dimension, order, beauty and scale to the expression of a philosophy and values are created by policy Atqadybh service and location.	Understanding the properties of space-space mosque in Iran learned from past examples of enduring	Parvand and Tolaee(1376)
Special organs mosques have been built based on the needs at the time of construction in each period depending on climate and culture were used. God must think, for God thought, God, God, so we can design and build the house of God.	The mosque is a quick look at the past and present	khosravi(1376)
1. Create views in Iranian mosques of two types: A and B maintain the traditional pattern of abstract elements: innovation in the design of abstract elements 2. Innovation in the abstract elements of justification is for two reasons: (a) subject to the Mosque of art and creativity and diversity of the nature of art. (B) at any time require new technological possibilities are created. 3. Protection of New abstract expression so that the sanctity of the mosque as Islamic rituals preserved.	Gary abstraction in mosques in Iran	Soleymani(1376)

1.7. The introduction of a range of research and research methodologies

Surrey is one of the major cities of Mazandaran province in northern Iran.The capital of the province and the largest cities in the north of Iran. Sari fact submontaneof Alborzmountains and plains is dichotomousDuring geographical latitude and 36 degrees 53 degrees 5 minutes and 4 minutes. According to Census 1385 population was 495,360 and the percentage of urban city that 3/55 was.(Irimo.ir)Iran is one of the few mosques have a single mosque porch and contemporary mosques because TarikhaneDamghan and Fahraj Yazd.According to historical documents, ancient texts of early Islam is the central courtyard of the mosque building.So you have a large yard to the south nave main nave and altar and pulpit are wooden lattice.Northern and western yard including a porch with a domed ceiling which may ultimately it passes provide

access to the courtyard of the mosque.The brick minaret on the roof of the south porch there. The core of Sari located at the entrance of the market. (www.irpdf.com)

Picture 1. Grand Mosque in sari.

This article is based on research that was conducted during a university project and the nature of the subject and the purposes for which it is predictedDescriptive - analytical and research as practical.Since the study questionnaires and interviews were used to gather the information needed, so from another angle, this study is a survey (fieldwork) (survey research) can also be consideredThe information required in the form of documentation (library) and field has been collected.The population of all the worshipers who attended the prayers at the mosque, 384 samples randomly selected based on Morgan and JerseyAnd using the questionnaire were directly asked questions.This variable utility rates for prayers in mosques Sari "The situation of mosques in (physical, cultural, economic, social and motivating to see more worshipers, particularly young people)," whichUsing SPSS software and using non-parametric test of the relationship between these variables was tested sentence.

1.8. Describes the findings of the study

1) In this study, the highest incidence rate of 50.3% women and 48% were male. The results showed that the age of the respondents between the ages of 30-15 years of 8/51 per cent of respondents, 6/34% between the ages of 45-30, 5/11% between the ages of 40 and 60 1/2% at age 70 60, respectively.
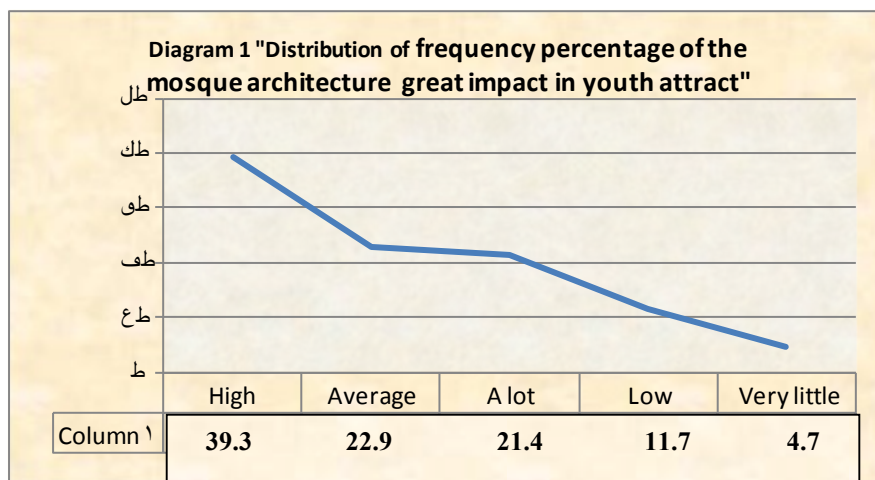

Diagram 1. Distribution of frequency percentage of the mosque architecture great impact in youth attract

2) Study results show that more than half of respondents (55%) have a cycle of education, diploma, degree and diploma qualifications below, 45% of undergraduate and postgraduate education have been.
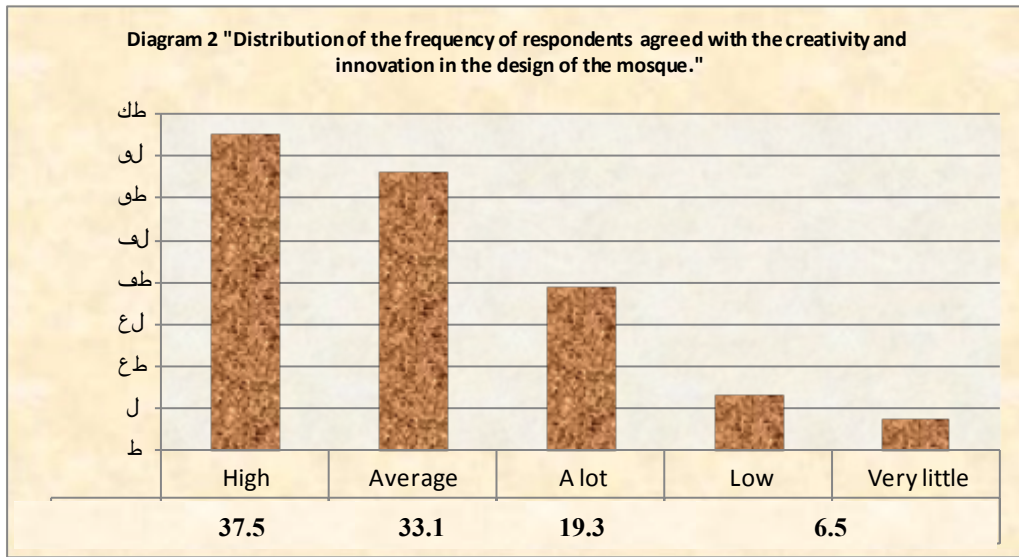

Diagram 2. Distribution of the frequency of respondents agreed with the creativity and innovation in the design of the mosque.

3) According to the research findings showed that most respondents with self-employed (7/30%) was the largest after the 9/27% of staff, students and students with a 5/25%, and housewives with 2/11% and other businesses and the unemployed by 7/4% were formed.

4) Location more than half of participants with 2/92 Sari%, 7.9% of the city of Babol, streams, GR and other parts of the country.

5) questionnaire showed that 7/99% of respondents have made Shiite and 3/0% of Sunnis .

6) More than 51 percent of respondents mosque effect in attracting young people to too much assessment andand only 16.4 percent of the mosque in attracting young people were assessed as low to very low.

7) Based on data from surveys of more than 76% of respondents in the high to very high creativity and innovation in favor of the mosque, andOnly 24% agree with this are moderate to very low.

1.9. Hypotheses and analyze the findings

1.9.1.   Check the normality of the variables

Table 2. Results Kolmogorov-Smirnov test to check the normality of the data distribution One-Sample Kolmogorov-Smirnov Test.

		The main hypothesis						
		The impact of mosque architecture in youth						
Asymp. Sig. (2-tailed)	Kolmogorov-Smirnov Z	Differences		Most Extreme Absolute	Parameters Std. Deviation	Normal Mean	N	Indices
		Negative	Positive					Assumptions
.000	4.840	-.247	.146	.247	1.08804	3.6094	384	The effect of the mosque in the youth
.000	3.739	-.191	.136	.191	1.15557	3.2370	384	Mosque body belongs to its own time and place (modern and contemporary)
.000	4.984	-.254	.155	.254	.97861	3.9766	384	Mosque entrance (start is an invitation)
.000	3.588	-.183	.160	.183	1.11090	3.3281	384	The hierarchy of mosques (vestibule, canvas,intera place)
.000	4.339	-.221	.129	.221	1.10015	3.5339	384	Patio and porch and patio in the courtyard
.000	4.845	-.247	.177	.247	.91233	3.9766	384	Patio or courtyard
.000	4.791	-.244	.167	.244	.98150	4.0521	384	Pond and fountain in the courtyard
.000	3.997	-.204	.135	.204	1.12642	3.6771	384	Dome Home
.000	6.716	-.343	.243	.343	.89420	4.3776	384	Smell the scent of air space
.000	3.851	-.197	.170	.197	1.03116	3.6823	384	Mosque of materials (marble, tile, brick)
.000	4.940	-.252	.144	.252	1.03463	3.8385	384	Color materials including tile Space size (scale)
.000	4.120	-.210	.164	.210	1.01328	3.6510	384	Calligraphy and Calligraphy
.000	3.934	-.201	.119	.201	1.28648	3.4818	384	There finial and attractive new minarets
.000	3.717	-.190	.136	..190	1.19115	3.5391	384	There ablution place clean and fragrant
.000	7.934	-.405	.275	.405	.68328	4.5911	384	The geometry of the building (plan)
.000	4.229	-.216	.176	.216	.96928	3.6042	384	There are wooden doors and grille (Use of ecological materials provided)
.000	4.079	-.208	.140	.208	1.09263	3.6823	384	Vernacular Architecture (consistent with the climate)
.000	4.645	-.237	.138	.237	1.07907	3.8229	384	A sense of security in the environment
.000	4.994	-.255	.196	0.255	1.03894	4.1094	384	Concepts and human values latent in space
.000	4.578	-.234	.140	.234	1.17344	3.7318	384	Eliminate the need for belonging and love
.000	4.053	-.207	.142	.207	1.16744	3.7500	384	Participation in public spaces due to socio-religious activities
.000	3.917	-.200	.153	.200	1.09253	3.5469	384	Flexibility of space (multi-functional high)
.000	4.266	-.218	.113	.218	1.17050	3.5573	384	Because of the remoteness of visual pollution and having an aura of calm and bubbles
.000	4.512	-.230	.144	.230	1.12688	3.8047	384	Introverted space
.000	3.618	-.185	.143	.185	1.7427	3.3568	384	To showcase the moral and religious identity
.000	4.303	-.220	.126	.220	1.29998	3.4557	384	Mosque correct location (central district)
.000	5.725	-.292	.208	.292	.96939	4.2109	384	Forms with familiar forms of identity and symbolic meanings
.000	4.071	-.208	.173	.208	.99168	3.6719	384	Height and grandeur of space
.000	4.432	-.226	.146	.226	1.00369	3.7292	384	The use of light and transparency
.000	4.903	-.250	/185	250	.97488	4.1250	384	Creating a fusion of architecture
.000	4.209	-.215	.129	.215	1.11716	3.6250	384	Having symmetry (plan, arabesque porch)

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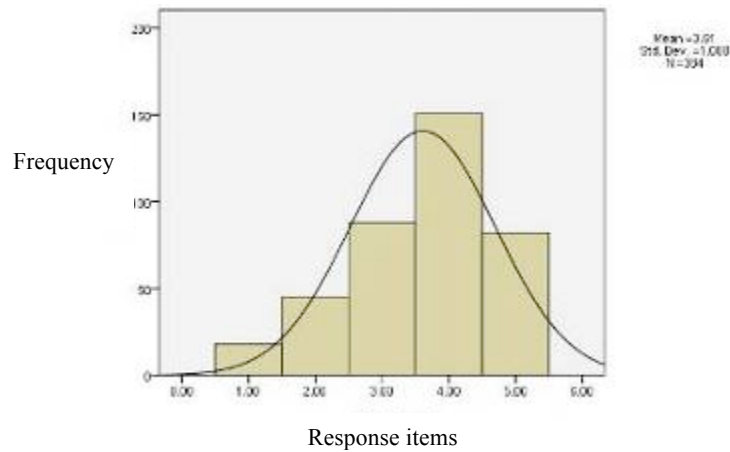
Picture 1. The frequency distribution of passes to the impact of mosque architecture in youth.

As Table 2 shows the results of the test, z Kolmogorov - Smirnov for variables related to the main research hypothesis of the z table below and the significant level of permissible error (0/05) was lowerThe data distribution differences in normally distributed variables were significant and can not be assumed normal distribution of data. In order to test the main hypothesis of the study, non-parametric tests were used sentence

Hypothesis:

- It seems the mosque, Sari could affect the youth. H1

- It seems the mosque, Sari could affect the youth. H0

Table 3. Binomial test results to compare the frequency response with a response less than the average level, the impact of the architecture of the mosque in the northern city of youth.

<div align="center">Binomial Test</div>

		Category	N	Observed Prop.	Test Prop.	Asymp. Sig. (2-tailed)
The impact on youth of the mosque, Sari	Group 1	<= 3	151	.39	.50	.000a
	Group 2	> 3	233	.61		
	Total		384	1.00		

a. Based on Z Approximation.

Since the data distribution is not normal in the hypothesis, so as to test the hypothesis of non-parametric distribution of the two sentences were used. Results Table 2 shows the frequency response less than the average of 151 cases (39%) and frequency responses or 61% more than average was 233.Due to the significantly lower level of 0/05, so the difference between the two groups was statistically significant responses at the level of 99%.Therefore, the null hypothesis that the mosque could attract young people Sari impact hypothesis is rejected and opposed to (say researchers) will be accepted.The main point of the research priorities of the respondents to go to mosques for worship practice was. Comparative analysis of the reasons behind the impressive results in attracting people to the mosques that the data in Table 4 show thatOf the 31 respondents considered the highest motives "ablution place clean and aromatic," with an average of 23/41 and the least because "the body of the mosque belongs to its own time and place.(Contemporary and modern mosque), "with average ratings are 11/92.This shows that the respondents pay attention to cleanliness and clean is very important mosques, physical and aesthetic aspects of the assessment,So if these conditions are not provided by many people go to

mosques across the city will be reduced,Because the mosques in terms of cleanliness and good appearance adornment be more inclined to use public spaces more mosquesOtherwise prefer to observe their religious duties at home.

Table 4 Friedman rank test results for comparison reasons and effective incentives to attract people to the mosques in the city of Sari.

Significant level.	Degree of freedom	Square	Average Rating Friedman	Average	Facilities
0/000.	30	1.155	23.41	1	There ablution place clean and fragrant
			21.58	2	Smell in the air space
			19.76	3	Mosque correct location (central district)
			19.42	4	A sense of security in the environment
			19.21	5	The use of light and transparency
			18.35	6	Pond and fountain in the courtyard
			17.92	7	Mosque entrance (start is an invitation)
			17.63	8	Patio or courtyard
			16.74	9	Color materials including tile
			16.72	10	Because having an aura of calm away from the visual pollution and bubbles
			16.39	11	Vernacular Architecture (consistent with the climate)
			16.08	12	Eliminate the need for belonging and love
			16.03	13	Concepts and human values latent in space
			15.76	14	Having symmetry (plan, tiled, porch)
			15.46	15	Height and grandeur of space
			15.23	16	There are wooden doors and windows (using ecological materials provided)
			15.19	17	Building of the mosque (the use of marble, tile, brick)
			15.03	18	domed
			14.78	19	Creating a fusion of architecture
			14.70	20	Space size (scale)
			14.59	21	The use of familiar forms and forms of identity and symbolic meanings
			14.47	22	The geometry of the building (plan)
			14.37	23	There finial and attractive new minarets
			14.26	24	To showcase the moral and religious identity
			14.06	25	Participation in public spaces due to religious and social activities
			14.01	26	Calligraphy and Calligraphy
			13.90	27	Patio and porch and patio in the courtyard
			13.80	28	Introverted space
			12.87	29	The hierarchy of mosques (vestibule, canvas,intraplace)
			12.33	30	Mosque body belonging to his time and place (modern and contemporary)

2. DISCUSSION

With an extensive and comprehensive review of the scientific literature on the subject, unfortunately, a similar study in this regard has been foundTherefore, Try to have some kind of research that are in line with the conclusions of the research and conclusions should be used.

In Islamic culture, the mosque is a place of great spiritual identity both in terms of appearance as well as a special benefit.But in recent years pale welcome people, especially young people from our mosque. While mosques and youth religious identity formation and social impactAnd increase confidence, strengthen healthy social relationships and social development are religious. Identity fade mosques different classes of reactions ranging from architects, urban planners, worshipers and others have had.Many researchers in response to the issue of strengthening the socio-cultural functions, regulated the principles of mosques, according to the

art of sacred and mystical concepts, etc., have been analyzed.In this study, as well as all the above factors including physical, semantic, aesthetic and psychological examined and the results of their architecture is not only the body but also the soul.Iranian mosques objectivity up the spirituality of the place and according to individual needs (need for solitude and loneliness, the need for security and safety) and social needs (need to meet face-to-face relationships, etc.) andEven human economic needs concrete set of principles and criteria (shape, color, materials and Tzyyat) and concrete (proportions of harmony, unity and contradiction) in physical spatial organization of the mosque was used. (parvandand Tavalaee, 1376)The primary purpose of architectural excellence manifested their body and spirit using the structure as a rigid body functions include not see.Each of the physical elements of meaning, aesthetics and psychology is its own organs together all human needs such as; The need for security, emotional, respect and self-esteem, self-actualization and spiritual and will respond.But it provided principles and criteria will be achieved. It has also been reported by other researchers in the study, including military AslampvrKarimi (1393) in a study entitled "Solutions to attract children to the mosque," to have thisThe nature of children and youth is clean and quiet, so as to attract them to these places adorned mosques and mosque should be cleaned and clean is clean.The mosque is aromatic and fragrant is desirable. Mosque enjoyed peace is desirable.Fatima ToyserkaniRayen (1393) in their study entitled "Challenges and Obstacles to attract people, especially adolescents and young people in mosques," This kind of report thatOne of the obstacles to attracting people and especially the youth to mosques, inappropriate physical hygiene and cleanliness of mosques and holy places.Hygiene mosques that should be considered, including we unfortunately embodies the opposite; Health service and socks foot odor and any prayers that the mosque is disgusting.Reading and colleagues (1376) in their study entitled "Recommendations for the design of mosques" It's important to emphasize that compliance with the building of mosques, Islam is simply to indicate the form and appearance.In choosing the location of the entrance and the entrance of the mosque used accurately reflect its religious function. Asadi born preacher and president (1393) as "physical factors affecting the formation of the spiritual sense of the mosques" in the investigation have stated as followsVarious factors are effective in creating a sense of spirituality in human society, such as color, form, and decoration materials is also clear that individual characteristics such as age, education on creating this sense of the body influences mosques.Mahdavinejadand Presbyterians (1389) in their study important to emphasize that effective measures to achieve cultural and social functions of mosques into two categories: (a) physical parameters (location, open or closed, form, the scope of the scheme mosque, decorations and local elements) and (B) indicators management and planning (ownership and management, the activities, scope of activity, functional programming) are divided. Considering the findings of this study offered suggestions as follows:

3. SUGGESTIONS

1. Better health services and ablution next to the mosque to be built in accordance with the distance it does not hurt to smell foul worshipers bathroom, It is thus possible to design the entrance to the mosque ablution place water pool between h and forced to wash the feet before entering the mosque preyersor platform used to sit and wash legs and Hangers.
2. mosques in cities and neighborhoods in the center of social activity and that is to take place axes of communication nodes and urban centers to find people deeply connected with this sacred place.
3. The mosques are set apart from other urban functions located next to the ferry and with no other type of urban applications. Combining the building of the mosque with a more public, since the increased number and duration of the presence of individuals who are, more and more fields makes a strong correlation.
4. The use of natural elements such as sacred; Water and light in the mosques to show holiness, reflection, sparkle and ...

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