



## The discovering of the place's world in the residential architecture of the Hawraman Takht (from the ontological perspective)

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### Abstract

Humans for being, as Heidegger's interpretation of the dwelling, should take action and build, and with this act (structure), he depicts the world in the form of the place and makes it a structure. Dwelling between the heavens and the earth is "settle" in "between diverse", meaning is the objectivity of the public status of as of human structure. Based on Heidegger's thoughts, human existence can be significant when humans are able to develop the world in the form of real quality (quadrature) in the place, and to take the environment in such a situation that has gained real dwelling. Architecture is the expression of human intentions of existence in this world. Christian Norberg -Schulz believes that in order to reveal the world of work, a harmonious structure is created between the architectural language of the architectural tools and the Speech language of the habitat of existence. In his view, if we define architectural tools as "language of architecture", we mean something beyond superficial allegories. Speech language has a common underlying structure, which, according to Heidegger, is "the habitation of being." This habitat has the capacity to express various facets of the world's life. The world's life must be implemented and realized in the language of architecture. Typology, morphology and topology, together constitute the architectural language.

This article is in the realm of Heidegger phenomenological viewpoints (from the ontological perspective). This view provides a deeper insight into the truth of the place. He believes that there is a human being in place, and if we devalue the place, it means we've got existence from him. In Heidegger's view, phenomenology is a way of questioning and thinking about the existence and everything that is in front of our eyes. "In phenomenology, neither man is abstractly examined, nor is the world, rather, the main focus on Men – in – the world. Being – in – the - world the central feature of human existence is the confirmation of the fact that everything that exists is environmental". This research viewpoint is two methodologically, qualitative and interpretative-historical domains. The qualitative approach is rooted in interpretive and critical paradigms. Qualitative researchers believe that the world has no separate being from the individual and their main purpose is to understand the meaning that people give to their daily lives. The field of interpretation has been in the "constructivist" paradigm Based on interpretation and understanding. Heidegger saw understanding as an aspect of the ontological context that has a historical and ultrahistorical origin. This origin, as a pre-understanding, shapes any understanding we have today. The main subject of this study is the possibility of achieving the authentic truth of place and being in the form of the world discovering in a Hawraman Takht residential architecture. It seems that Hawraman Takht is a holy place that takes its meaning from heaven and places it on the earth and by making and creating a place, makes us ponder about the world of the people of Hawraman Takht (earth, heavens, mortals and divinities). It is a special form of the image of the world, presenting an image of the environment in which life "takes place" not in an abstract but in a poetic and conceivable configuration. The findings of this research can provide a field of transformation in today's structures and the preparation of the truth of location in the direction of actual and the creation of meaning.

**Keyword:** Phenomenology, residential architecture of the Hawraman Takht, Ontology, Place, world, quadrature

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