

Comparison Effective Body Elements on Forming Spiritual Space in Tow Christian (Church) and Islamic (Mosque) Worship Center according to Sacred Art (Case Study: Ibrahim Khalil Allah Mosque and Holy Mary Church in 30 Tir Street of Tehran)

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Abstract

One of the most significant figures for holy conceptions in each religion is worship centers. By investigating and exploring temples, mutual and non-mutual sacred conceptions can be identified among them and also such conceptions as visual figures in worship centers space and physic provide people mystical procedure for presenting in such centers. This research tries to identify sacred conceptions principles using documentary and librarian studies, then recall these conceptions in each exemplifications of sacred conceptions. Then difference and similarities of mutual aspects will be investigated by comparative studies. In order to reach this purpose, two near samples in 30 Tir Street were selected and investigated. Five indexes were adjusted for each conception and were scored in comparative forms. Investigations showed that mosque has higher level of beauty than church. Then plays significant role by posing in spiritual space. In this regard, it provides more conditions of communication between prayer and God.

Keywords: space, spiritual space, sacred matter, sacred art, worship centers

Introduction:

Sacred art is spiritual manifestation and approach in sensual realm, in this regard sacred architecture produce spaces that evolve human spirit so that its climate is building holy worship centers that is example of mystical reading in material world. Forming space is my body mean which guides prayer to inside world and reach to internal reality and space to internal layers by factors and elements of containing sacred conceptions.

This research tries to investigate effective body elements in forming spirituality of Muslims and Christians worship spaces in Tehran according to sacred art view. It is noticeable that the basis of this research is based on sacred art and its body elements in forming spiritual space of mosque and church. In addition to answer to this question that how spiritual space is influenced by sacred art, the emphasizing body elements of Christians and Muslim worship centers are determined and its effects on worshipping space spirituality will be investigated.

The present research determines and collects data and documents using historical texts, librarian and documentarian studies, and results of studies in exemplifications of surveying observations were investigated after conceptions and emphasizing elements. This research revises body elements along with worshipping space spirituality in Christ (church) and Islamic (Mosque) religion by emphasizing on sacred art indexes. Finally, the obtained results from surveying were compared by descriptive studies and deductive-analytical method.

It is noticeable that selection of this study exemplification (holy Maryam church and Ibrahim Khalil Allah mosque placed in 30 Tir Street) is for extraction from the MS thesis of the second author of this article.

Theoretical Background and Literature

Terminology pf Space and Place

“In Oxford English dictionary, space is a part of a region which encompasses something or is used for a specific purpose, or introduces distance among objects or points. (Madanipour, 2000, 5) “Space is one of the most explicit symbols” (Ardalan and Bakhtiyar, 2011, 41) with no total agreement on its definition and various perceptions have been provided according to view of each person. (Sheghaghi, 2005, 29)

Table 1. Scholars view about space (References: authors, 2016- by adaptation from Madanipour (2000), 6-10)

<i>Theorists</i>	<i>Scholars ideas about space</i>
Newton	Places for themselves- it is like container with unlimited extension in which natural consequences of the world have specific place.
Leibnitz	It is just consisted of mental and non-volumetric relationships or existence system for all simultaneous objects.
Kant	It belongs to mind intellectual structure – representation of space is meaningless in any type.

Einstein	• Space is as material status of the world objects (it roots from place conception) • Space encompasses all material objects (its extract meaning that encompasses space with unlimited extension)
Bernard Tschumi	• Making pace different: it has prescribed dimension to space- refers to art and architecture • Space accurate existence: it has descriptive dimension – it is mentioned in philosophy, mathematics, and physics
Bruno Zhu	Space is essence of architecture and building is just a container
Heidegger	Space is in the world

Locations have fractures and lags that qualitatively separates part of place from other parts. People are not free in selecting sacred places and just search for them and how to access is just by symbols and signs (Alyadeh, 1997: 26). Therefore, by placing human in space, unlimited collections of experiences that can be cosmic will be accessible (Ibid, 127)

Table 2. Scholars view about place (Reference: authors, 2016)

<i>Theorists</i>	<i>Scholars view about place</i>
Louis Kahn	Place is like a container encompasses all of their activities and represents his life condition (Jurgula and Kant , 1998, 38)
Quinn Lynch	It is result of relationship between space body elements and mental model and human environment sends various codes as a sender.
Le and Altman	Place is a space that becomes significant in a social and personal process.
Schulz	Place is transparent representation of “world life” (Taghvaei, 2012, 69)
Green	Place gets meaning from 3 terms of person, others, and environment.
Van der caliper Cariston	Place gets meaning from 3 body, performance, and social parameters.

It should be mentioned in definition of architecture space that is a part or limitation of an environment that is limited by body factors and one of fifth sense perceptively. Therefore, space has visual and non-visual framework (Sheghaghi, 2005, 34-35)

Worship Center

The word “Abd, which means God subject,” means modesty and worship so “Ebadeh” is called to actions of obeying God (....., 1998, ...). Worship means being servant of God, Worshipping place is place for worshipping and adoring God, and temple has the same meaning. The worshipping space means space that believer put all his existence for closing to God and break heart from this material world and pray for God. In such place spirit flies and human need space to have devotion to God and moves heart from the world in that place. Its appearance is not so important and what most important is spatial spirituality that encompasses believer. (Ziyabakhsh and Mokhtabad Amrei, 2010, 60)

As it was written in history book 2: “know my son, Solomon, try to know your ancestors and worship it will all your soul ad heart and serve, God see all hearts ad knows all thoughts. If you search for God, you will find him, but if you neglect God, you will be neglected forever” (Ashrafi, 2005, 29). Worship means doing canon law of God, the ones have God symbols, Christ in answering to this question that “which God cannon law is the most important”, answered: “love your God by all your mind, heart, and soul”. This is the first and the most important God cannon law and order. The second important law is like the first one. “Love your neighbor as you love yourself”. All God cannon laws and prophets speeches are summarized in two laws and if you just do these two, actually you have done all”. (Ashrafi, 2005, 32)

Terminology and Conception of Spirituality

Spirituality is derived from meaning and means life and it implicitly relates to spiritual matters. In other words, it implies on inner matters. (Nasr and Ghasemian,-----, 2) “In Moein encyclopedia, the fake root of made is brought as spirituality” (Mohtashami, 2013, 115)

Table 3. Scholars view about spirituality (reference: authors, 2016, by adoption from Mohtashami (2013, 116)

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Table 3. Scholars view about spirituality (reference: authors, 2016, by adoption from Mohtashami (2013, 116)

<i>Theorists</i>	<i>Scholars view about spirituality</i>
Marx	It is related to human soul, existence, and fate not with body matters and finally it leads to each person spiritual felicities.

Kavanak	Spirituality is similar to energetic, motive, inspiring, and life freshening power.
Ursula	Spirituality leads to prior and heavenly objective and far after personal objectives.
Miro	It is a method that people find their historical context and life in it and an attempt to seek for humanity and awareness in life.
Hinlez	Spirituality is attempt to make sensitivity to ourselves, others, prior power (God), and exploration for what are necessary to be human and seek for reaching the status of a complete human.

Spirituality is experiences and demonstrations of a person spirit in a dynamic process to reflect the strong faith to God or unique power in all human dimensions. (Meraviglia 1999, 18-33) Spirituality refers to inner world and reality of the material and apparent world (Rudsaz and Bisheh, 2013, 85) Therefore, spirituality is resultant of recognition and belief to the world realities and heaven after the material world, faith to God, and his traits and names (Ibid, 86). Perception of this fact depends on human attitude toward the world or different life philosophy (Martsolf DS 1998, 294-303). In this regard, some scholars mention two dimensions for spirituality.

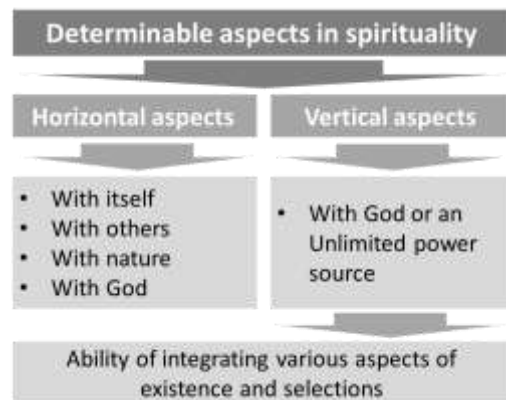


Diagram (1): determinable dimensions of spirituality according to lane JA. View (reference: authors, 2016, adaptation from lane 1987, 332-337)

In one look at the definition of spirituality, it can be found in the same meaning of thought, inner relationship, creativity, evolution, sanctity, and energy. (Khaef Elahi et al., 2010, 31) Therefore, “spirituality related to non-material affairs and is human life infrastructures in all dimensions including personal, social, work, scientific, and religious life even material affairs is somehow influenced by spiritual dimension. It means human needs to protect life in this world in order to satisfy his humanistic needs inn spiritual dimension. (Mohtashami, 2013, 117)

Space and Spiritual Place Conception

People being in specific spiritual condition to evoke inner sense and this sense can be by its surrounding spaces (Mohadesi, 2009, 72). Making something as a heavenly idol means that thing for God (Nast, 2001, ----) Therefore, space essence and spiritual place is mystical strangeness and parting providing awareness

of heterogeneousness with other creatures of the world and evokes sense of eternity in human, (Motahari, 1990, ...)

Terminology and Conception of Sacred Matter

“Sanctity means holiness and pureness as pure and benefactor matter, as sacred means pure and clean” (Rahbarnia and Rahnavard, 2006, 102) and heavenly matter is derived from the word “Sacred” (Sheghaghi, 2005, 87) these words are keywords in religions and related discussions to studies about religions. The equivalent of sacred is holy. (Akrami, ----, ----)

According to sanctity worldview, there are hidden meanings in everything and complementary of each external thing is an internal reality in it and has qualitative dimension. (Ardalan and Bakhtiyar, 2011, --) Hence, adopted principles and realities from the heavenly origin that are inspired on whole the world besides human is “sacred matter” and its more completed meaning is principles which make humans obey God and obviously religions (Nasr, ----, 56). Sacred matter is present in all life aspects and is inevitable which origin-end train doesn’t provide possibility of belonging to a certain place or time. (Sheghaghi, 2005, 87)

Conception of Sacred Art and Sacred Place

Sacred art reflects human relationship with sacred matter. (Mojtahedzadeh and Namavarm 2011, 2) Therefore, sacred art clarifies inner and real nature of things by emphasis on objects apparent inside. (Rahbarnia and Rahnavard, 2008, 103). Hence, this is sacred art that has logical interaction with spirituality.

Table 4- Scholars view about sacred art (reference: authors, 2016)

<i>Theorist</i>	<i>Scholars ideas about sacred art</i>
<i>Aldamur</i>	Right religions lead to behave scholars and saints (Aldamu, 2010, 179-180)
<i>Mishun</i>	John Louie is a sacred art as reflection of meta-natural world and encompasses messages from holy world (Mishun, 1999, ----)
<i>Burckhardt</i>	Sacred art includes God secrets and metaphor reflection of God creation (Rahnavard, 1999, 15-18)
<i>Shaun</i>	Value of sacred art is for its eminence, sacred art is appearance of something hidden behind it.(Shaun, 2004, ---)
<i>Nasr</i>	Sacred art is sub-set of traditional art. (Nasr, 1999, 49)
<i>Naghizadeh</i>	Sacred art is seen with purity and closeness to God and its observation recall God in minds (Naghizadeh, 2008, --)
<i>A’avani</i>	Sacred art is secret and actually human guider to prior realities and God. (A’avani, 1996, 325)
<i>Sattari</i>	Sacred art creates spiritual mood by abstract figures. (Sattari, 1997, 72)
<i>Peyrovani et al.</i>	“sacred art have performances by exaggerating and transferring eminent values by “faculty of reasoning” that is not consistent and similar in human communities with significant importance in traditional civilization (Peyrovani et al, 183)

<i>Theorist</i>	<i>Scholars ideas about sacred art</i>
Rahmati	Sacred art is heart of traditional art with direct relationship with revelation and manifestations. (Rahmati, ----, 157)

“Architecture has direct role on humans’ spirit and is like the second cloth on humans’ body. If the essence of this architecture is based on existence philosophy of sacred art and spiritual matter, it reflections are body and mental convenience of users of these spaces.” (Divandari et al., 2015, 4)

Sacred place is a part of space representing sacred matter in its actions and these actions are emerged by elements of sacred art that exist in space organs and physics. Sacred place is mostly a visual metaphor among space and human life arrangements (Brereton, 1998, 122-125) and this space is determinable in 3 parts:

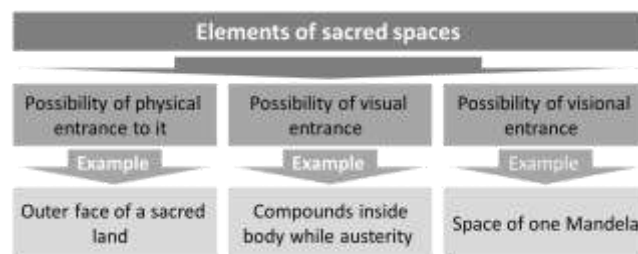


Diagram 2. Elements of sacred space (reference: authors, 2016, by adaptation from ----, 2003, 101-115)

Sacred places have three important role and are admired extensively in religious systems.



Diagram (3) – role of sacred places (reference: authors, 2016, by adaptation from Brereton, 1998, 122-125)

Therefore, sacred place is tryst, rendezvous, and meeting place of relationship between humans and God and provides entrance gate to God Kingdom. Human enters to sacred world by separation from non-sacred world and experiences sacred origin and end; this is something different from what he felt out of this sacred world. (Alyadeh, 1993, ----)

Table (5). Scholars view about sacred place (reference: Divandari et al., 2016, 4)

<i>Theorist</i>	<i>Scholars ideas about sacred place</i>
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Rudolf Otto	Worship rites and shapes were arrived in a specific place and time with discoveries and tuitions in it. (Otto, 2001, P: 231) sacred matter represents as place after arrival.
Mirchah Alyadeh	Place is polarized by sacred matter; some places are sacred and some non-sacred. Experience of sacred matter is just a symbol for sacred place.

The spiritual presence and sacred perceptions are dependent on some elements; thee elements guide human to deeper layer of the world.

Christian and Islamic Worship Centers

Christianity

“Christianity is the religion of monotheism based on trainings of Christ. This religions is considered as the biggest religion of the world according to the number of its followers. The infrastructure of Christianity returns to 21st century of Judaism that was established by Christ” (Divandari et al., 2015, 5) The immigration of Christians to Iran returns to 100 A.D when they were governed by Rome Imperial. Therefore, Christians’ entrance to Iran coincided to Adiabene Iranian satrapies and massive settlement in Iran north regions (Armenia and west Azerbaijan) and Mesopotamia. (Windgren, 1998, 382). Late third century and beginning of the fourth century, Manichaeen’ worship centers changed into Christian’s monasteries and temples (Smith 1976, 29-31)

Christianity and its promoters in Iran are important according to 4 periods:



Diagram (4): important periods of Christians’ presence in Iran by emphasis on effective elements in Qajar dynasty (reference, authors, 2016, by adaptation from Amin, 1999, 186-187)

Church

Church equals to Greek word “ekklesia” (Brownsburg, 1990, p: 39) and it attributed to sacred place of Christians and collection places population off Muslims for worship. It was first designed in Konstantin empire palace and then prevailed. Two different buildings with two different trysts (Divandari et al., 2015, 5)

Islam

Islam is the last monotheism religion that invites believers to God separates them from war and discord to worship God. (Sheghaghi, 2005, 106)

The resident Iranian in Yemen and Bahrain, which were a part of Iran imperial in Sassanid era, were the first Iranian group converted to Islam in Muhammad prophet life time by Islamic advertisements and familiarity with Islam valuable laws. The first main contract between Iranian and Sassanid happened in 633. The first conquered region of Iran by Arabs was “Soghol Al-Ahvaz” Hormozan, Khozestan margrave, after breaking the contract of Muslim peace and Piruz -Dehghan Ahvaz) by stimulating Yazdgerd and fight with them, but he failed and Iranian had to peace out according to previous contract with Abumusa Ashari, the commander of Muslim. (Zamani Mahjub, 2009, 121-144)

Mosque

Mosque is God house on the earth for worship and representation place for meeting of God with subjects, mosque soul is in its space and physics and have heaven smell and presence of God.

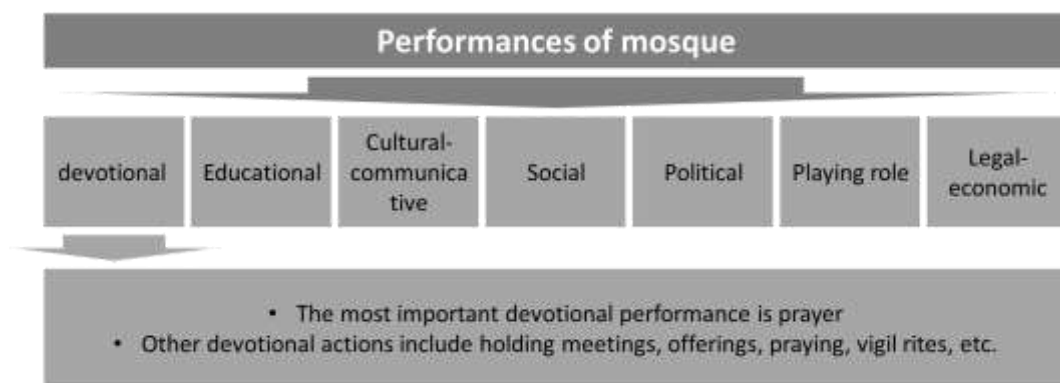


Diagram (5). Mosque performances (reference: authors, 2016, by adaptation from Parvin and Klantari, 2013, 15-16)

Determination Sacred Art and Its Effective Body Elements on Forming mosque and Church Spiritual Space

Sacred places are tryst of humans relationship with God and entrance grate with God heaven, the purpose of entering to sacred places and doing religious laws is permanent and easy reaching of creation origin day and before coming down to earth. All indicate sectional point of this place and material world and joining to sacred world and place to perceive deducted spiritual sense from this space. (Divandari et al., 2016, 7)

Sacred art is imagined by elements in physics and space of these centers. These elements include naturalism, hierarchy, centralization, space unity, and geometry have significant role on forming spiritual space in worship centers. Sacred art elements and effective indexes of each element are introduced briefly.

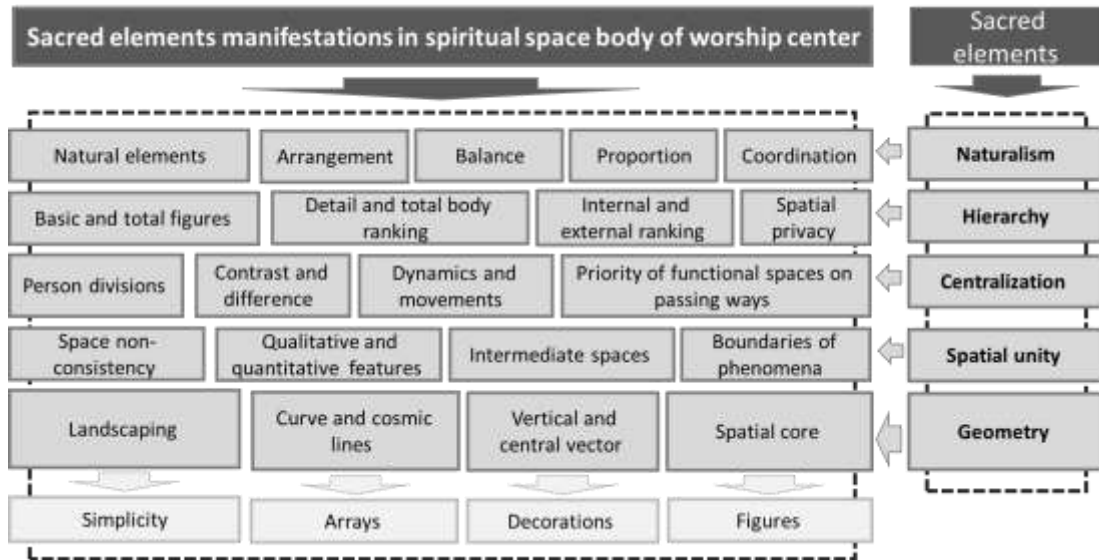


Diagram (6). Recognizing sacred elements in forming spiritual spaces of worship center (reference: authors, 2016, by adaptation from Divandari et al. 2016, 8)

Checking Elements

Holy Maryam Church

Holy Maryam Church was in Pahlavi dynasty and the first Armenian Church in Tehran was in 1945-1950 and related buildings to administration offices of Armenian and Archbishop Settlement was there. (Janet, D., 2003, ----).

Holy Maryam Church				
Armenia holy building	Symbol	Building specifications		Location
12 m height establishment on plate	Height			
Crusader plan	Plan			
Moldings, sanctuary, dome, awning, lithograph	Decorations			

Picture (1). Local situation and general specifications of Holy Maryam (reference: authors, 2016)

Hazrat Ibrahim Khalil Allah Mosque

Hazrat Ibrahim mosque was built in the second Pahlavi dynasty that is worship place of Muslims. Actually, name of this mosque completes monotheists' religions gathering in this street. The seventy-year

old building is mostly near Ghavvam house. Islamic and Iranian architecture and decoration such as blue and light blue tiles can easily be seen in the building of this mosque” (Divandari et al., 2015, 10)

Ibrahim Khalil Allah mosque				
Muslin Shia holy building	Symbol	Building specifications		Location
15 m height establishment on plate	Height			
octagonal plan	Plan			
Dome, prayer tower, sanctuary, calligraphy, woodcarving, molding, tiling, mugharnas working, inscription	Decorations			

Picture (2). Location and general specifications of Ibrahim Khalil Allah mosque

Determination sacred Art and Effective Body Elements on forming Spiritual Space of Holy Maryam Church and Ibrahim Khalil Allah Mosque

Table (6). Comparisons of naturalisms in 2 worship centers (church and mosque) (reference: authors, 2016)

Naturalism	Building images	
	Holy Maryam Church	Ibrahim Khali Allah mosque
		
	Observations and descriptions	
	• Using always green trees to manifest everlasting life and blessing • Using Door stone in outlet to show infertility and stability- existing human proportions and movement toward everlasting • Allowing light inside by openings to show unlimited world and science	

According to above observations, scoring was between 0 and 10. Indexes were compared and studied. Results showed that balance and coordination played the similar role in forming worship centers of

mosque and church among five indexes (natural elements, arrangement, balance, proportion, and coordination).

Diagram (1): comparisons of effective naturalisms elements in forming spiritual spaces in 2 worship centers (reference: authors: 2016)

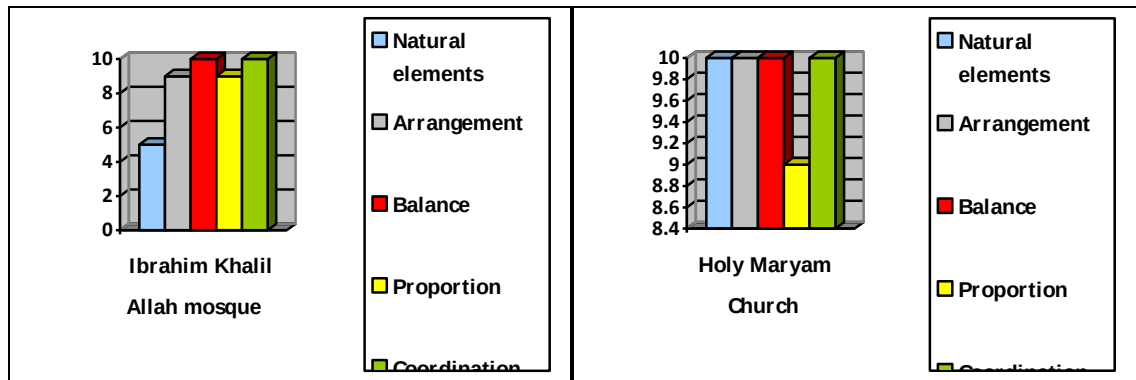


Table (7): comparisons hierarchy in 2 worship centers (church and mosque) (reference: authors, 2016)

Hierarchy	Building images	
	Holy Maryam Church	Ibrahim Khali Allah mosque
		
		
Observations and descriptions		
	• Principle of hierarchy in determination the emphasized elements of the world, entrance non-inviting from the main passing way, non-access to pre-space to the main entrance door represent stability • Using threshold and entrance pre-space to the main praying salon show the distance among inter, outer, and transient from one world to another • Figures, moldings, and tiling of sanctuary shows transient from one step to another, and change from separation to unity.	

According to above observations, score was between 0 and 10. Indexes were studied and compared, result showed that among 4 indexes of spatial privacy, internal and external ranking, body ranking, and figures, body ranking played similar role in spiritual space of worship centers.

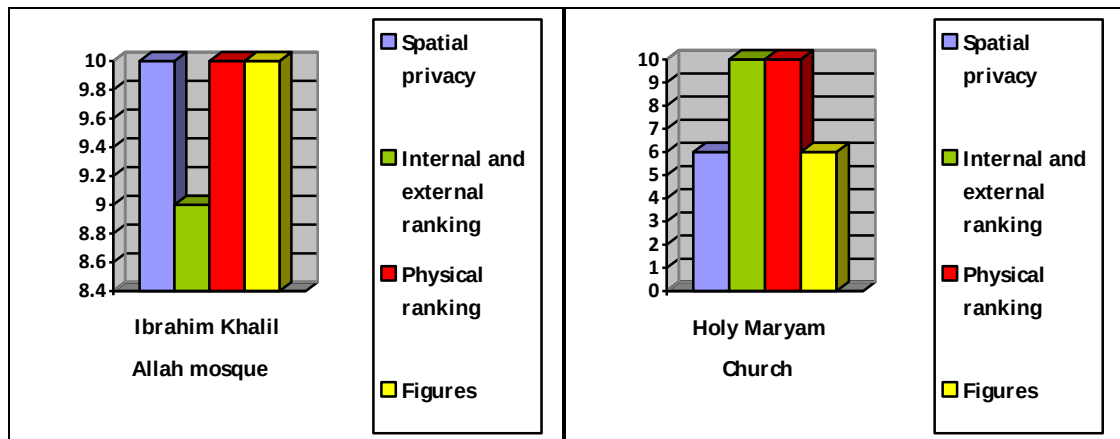
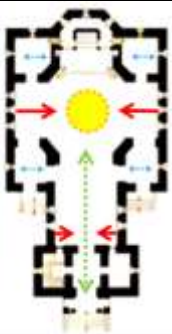


Diagram (2). Comparisons of effective hierarchical elements in forming spiritual space in 2 worship centers (reference: authors, 2016)

Table (8): comparison of centralization in 2 worship centers (church and mosque) (reference: authors, 2016- images: Divandari et al., 2005, 9)

Centralization	Building images	
	Holy Maryam Church	Ibrahim Khali Allah mosque
		
		
Observations and descriptions		
	- centralization using symmetry, individual divisions by columns, extrusion entrance of the building show concentration on unity and a sense of relief - using openings (windows) in form of personal divisions in order to emphasize the space center - attention to the performance space (space allocation at the service of women worshipers) - Visual concentration of putting emphasizing unique sanctuary the unique visual focus of the unit by positioning the altar.	

According to above observations, score was between 0 and 10. Indexes were studied and compared, result showed that among 4 indexes of spatial priority, movement and dynamism, contrast and difference and personal divisions, spatial priority played similar role in spiritual space of worship centers.

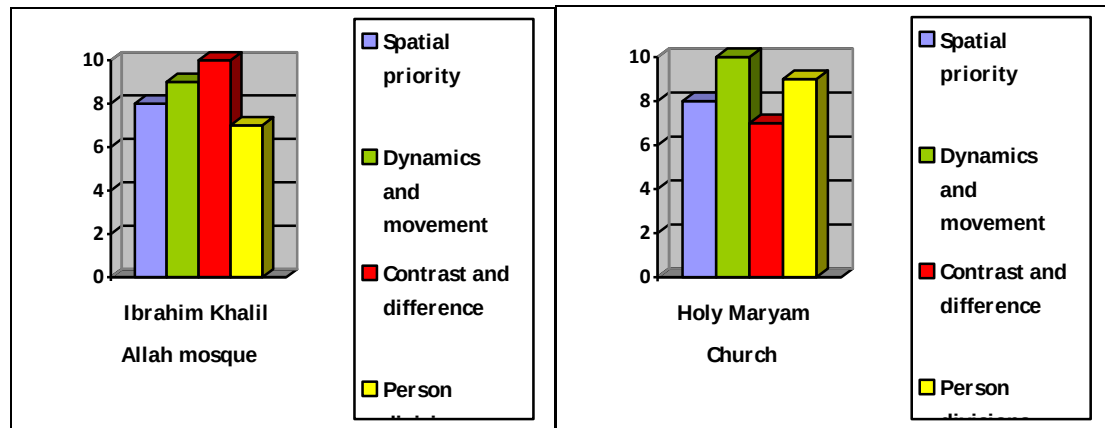


Diagram (2). Comparisons of effective centralization elements in forming spiritual space in 2 worship centers (reference: authors, 2016)

Table (9): comparisons of spatial unity in 2 worship centers (church and mosque)

Spatial Unity	Building images	
	Holy Maryam Church	Ibrahim Khali Allah mosque
		
	Observations and descriptions	
	- Changing textures, colors and materials to create phenomena boundaries to show compassion, kindness, openness at the beginning of interacting with the world in order to communicate with higher world - Using the frequent steps to clarify the separation line between phenomena in the transition from the outside blasphemous space from sacred and internal space	

According to above observations, score was between 0 and 10. Indexes were studied and compared, result showed that among 4 indexes of boundaries among phenomena, intermediate spaces, qualitative and quantitative features, non-consistency, the boundary among phenomena played similar role in spiritual space of worship centers.

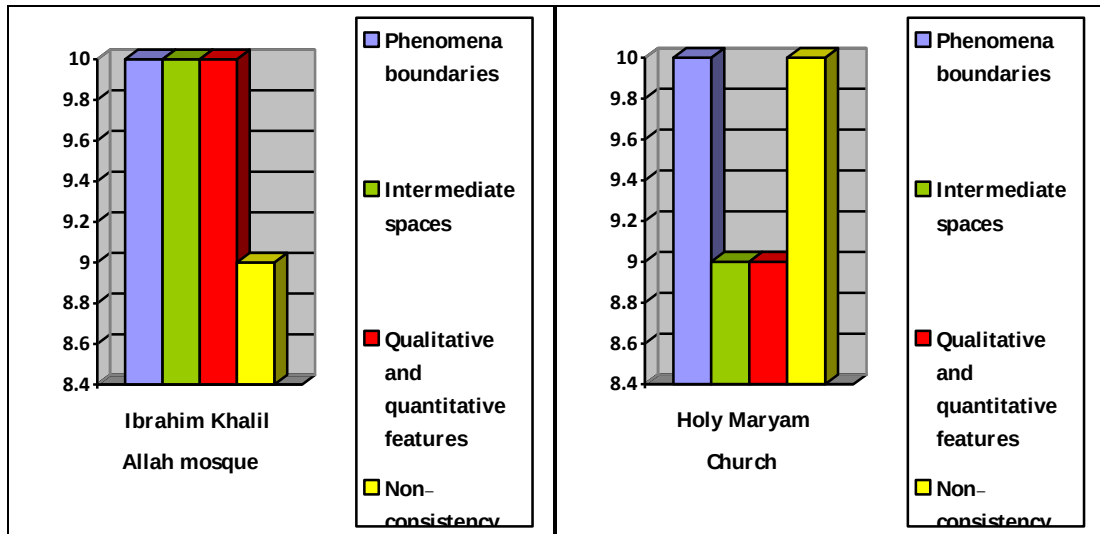


Diagram (4). Comparisons of effective Spatial Unity in forming spiritual space in 2 worship centers (reference: authors, 2016)

Table (10): comparisons of geometry in 2 worship centers

Building images	
Holy Maryam Church	Ibrahim Khali Allah mosque
 	 
Observations and descriptions	
- Three windows on one level to manifest triple nature of the world (sky, earth, and water) - Emphasis on human (body, soul, and spirit) - Using blue color to manifest reality and revelation – yellow color in array – manifestation of faith and goodness – red color to show self-esteem and patience	

According to above observations, score was between 0 and 10. Indexes were studied and compared, result showed that among 4 indexes of spatial core, central core, vertical vector, curve lines, and landscaping, spatial core and vertical vector played similar role in spiritual space of worship centers.

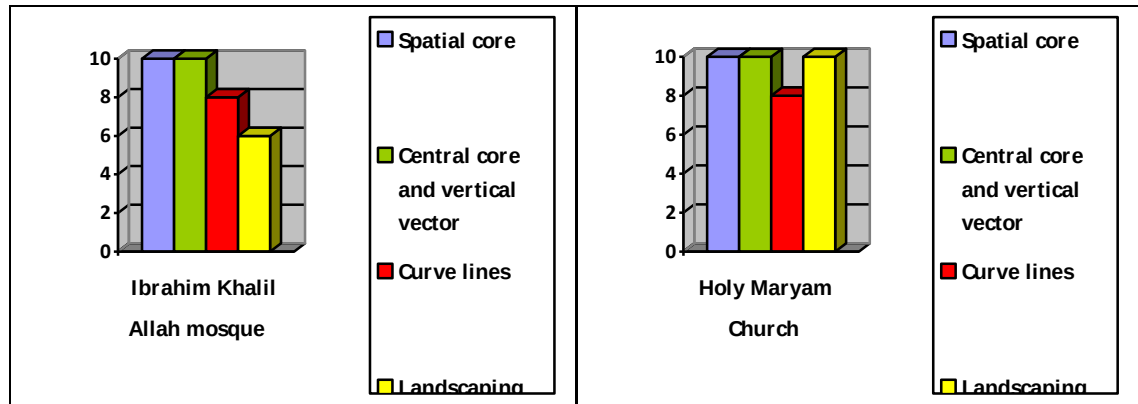


Diagram (5). Comparisons of effective geometrical elements in forming spiritual spaces in 2 worship centers (reference: authors, 2016)

Discussion and Conclusion

Each worship centers have inseparable joint with sacred art so that church and mosque architecture that both represents sacred elements and indexes in space physics, transfer meaning and conceptions to the prayer that is along with forming spiritual space in a way to produce type of spiritual space in higher rank in front of God to grow worship soul and presence in front of God.

Investigations by emphasis on prayer presence were evaluated. For this purpose, conceptions in the mentioned exemplification were investigated and score by considering 5 indexes of naturalism, hierarchy, centralization, spatial unity, and geometry.

Table (11). Comparisons of effective body elements on forming spiritual space of Holy Maryam Church and Ibrahim Khalil Allah mosque according to sacred art (reference: author, 2016)

Sacred art elements	Holy Maryam Church	Ibrahim Khalil Allah mosque
Naturalisms	- Adjacency of natural elements such as always green trees - Guiding light in worship space and site by openings - Using stone in outlet - Coordination among elements,	- Adjacency of natural elements such as always green trees - Guiding light in worship space and site by openings - Using stone in outlet - Coordination among elements,

	materials • Proportions	materials • Proportions among height, phase difference in entrance
Hierarchy	• Using intermediate spaces and spaces and heights border being light • Display Process from detail to total body ranking using arrays, and space former elements • Art, inscription, and arrays figures ranking from basis to sophisticated	• Emphasis on boundaries using intermediate spaces • Process from detail to total body ranking • Ranking figures, arrays in outlet in completing conception of reaching totality from detail
Centralization	• Conceptualization on space using dome • Making peace in space using width, height, and shapes in levels and walls, windows beat • Prioritization to the main space	• Conceptualization by locating church in site center and bell dome in its center • Person divisions in plan and space to have middle part empty • Ranking and emphasis on entrance and collection • Emphasis on symmetry of plan and outlet • Variety in width, height, and shape in building volume, the scale of openings using open spaces (yard) and semi-open entrances
Spatial unity	• Boundary among (internal and external) spaces being light, using intermediate spaces (to prepare prayer) • Non-consistency	• Relationships among lateral spaces with salon for prayers yet having independent identity to reach higher ranks • Intermediate spaces boundaries by

	• Separation spaces for men and women by emphasis on quantitative and qualitative features	level changes, non-consistency and separation by structural and visual aspects
Geometry	• Regular and independent geometry • An empty central and spatial geometry using dome • A vertical line using sanctuary • Curve and cosmic lines by concentration on inscriptions and tiling • Light-shadow using awning under dome and external wall	• Regular and independent geometry • An empty central and spatial geometry using dome • A vertical line using sanctuary, posing sanctuary in higher position and separating space from other spaces • Making light-shadow using openings in walls, under dome, and bell tower

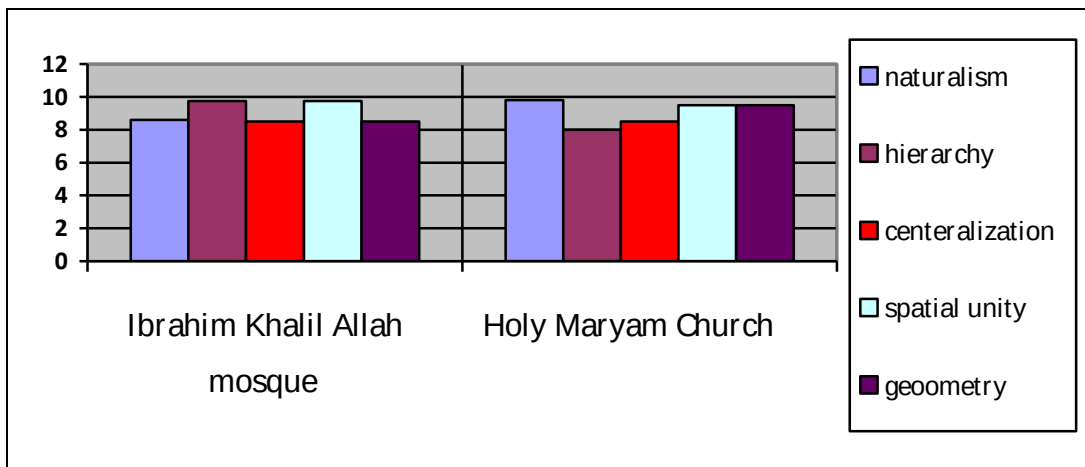


Diagram (6) comparisons effective body elements on forming spiritual space of Holy Maryam Church and Ibrahim Khalil Allah mosque according to sacred art (reference: authors: 2016)

Investigations show that mosque has higher level of beautification than church, so it plays significant role in forming spiritual space, in this regard, it make proper condition for prayer communication with God and getting released from material world.

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