

Music therapy, knowledge of music and architecture: the effect of music on grief caused by mourning in Ilam Chamri religion

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Abstract

Background: The art of music and architecture are one of the most visible manifestations of culture and ethnicity in every historical period, and music has historically played a valuable role in softening human perception and spirits; thus, can play a decisive role in health life for a long time.

Methods: Non-pharmacological therapies, have the potential to supplement medical treatment alternatives to aid recovery and well-being in health care. Music therapy is a relatively new discipline of musicology that has lately been able to assist individuals in the treatment of ailments that are inextricably linked to architecture. Is it possible for music and architecture, which have an unbreakable link with the past, to retain this bond and build a relationship of abuse and violation with the science of psychology and counselling?

Results: This essay was written in a combined-analytical (comparative, descriptive, and analytical) style, using data collected via documentary, library, and field research approaches. The findings of this study reveal that music and architecture may have a similar effect on the human psyche, and the science of music therapy has been able to capitalize on these similarities in medicine.

Conclusion: The current article first introduces the commonalities of music and architecture and expresses the importance of these two arts' commonalities, after which it will be addressed how these commonalities in an ancient ritual called Chamri, which is held in Ilam province.

Keywords: Architecture; Ilam; Music; Music Therapy; Religion.

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Introduction

Architecture is an objective and subjective phenomenon that deals with space and dimension, whereas music is experimental and mental. Although these two phenomena appear to be completely separate, they are not in reality, and apart from the element of sound in music and elements of material or space

in architecture, we can say in many cases, including rhythm. There are several similarities between architecture and music. For example, sound and light are totally unified when entering classic mosques as a spiritual environment, and we can point to precise mathematical proportions in building and music, one of which drives the other to grow, based on their similarities.

Sound is the most important component in the creation of music. Emotional load refers to sound that has been transformed from the beginning to the conclusion of a continuum, sound that has been blended with other sounds, sound that has been repeated to a steady tune, or sound that has been repeated over brief pieces. In truth, music is more than a mechanical idea; it is the ordered and calculated dispersion of sound waves in space, and it reflects the direct reflection of sound waves on the human body when it moves human people inside a space and influences the human soul and emotional space within it (1-3).

Music has long been utilized for therapeutic reasons, and there have been various theories about how music works throughout the years, including ancient theories, the notion of vibrating tissues, and, more recently, altering the physiological activities of living things. Only after World War II did a scientific foundation for music therapy develop, and the phrase "music therapy" was used about 1950. Many medical professions, as well as special education and mental health protection, employ contemporary music therapy. It works in conjunction with other types of treatment, psychotherapy, and physiotherapy as part of complicated therapies that involve close coordination between therapists, physicians, and psychologists. The main questions are as follows:

What is the link between music and architecture, and how successful is music therapy in today's world? To what degree does the Chamri ritual, as a crystallization of the interaction between place and music, impact the general well-being of people?

The study of Hesamuddin Siraj entitled (From the passage of flowers to the heart), which is regarded a reputable source for the development of theoretical knowledge in this subject, is one of the earliest studies on the similarities of architecture and music. In this article, melodic translation and geometric proportions between these two themes are examined in the context of comparing the two arts of music and architecture.

In the topic of music therapy, there are two kinds of research. The first group is the one that has traditionally preached the advantages of music in preventing certain ailments. Abdul Qadir Maraghi's treatise is about expressing the healing properties of musicology in the treatment and cure of some diseases that can be practical and useful, and he quotes Plato to describe the healing properties of music in each position separately; for example, reading the right position is beneficial for paralysis and potential disease, the hejaz position is beneficial for side pain and opening the umbilical cord, and the nova position is beneficial for joint pain (4). The second category consists of physicians who believe in clinic therapy. The central nervous system (brain) is built in such a manner that it reacts to musical stimuli properly and favorably, allowing this therapeutic approach to be used (5).

Methods

Space and sound may be employed for therapeutic reasons in general. In other words, because of the conflict between physical and semantic notions, music and architecture may be employed in music therapy. Among them, the ancient Chamri religion is worth mentioning because of its

lengthy history of grieving and impacting people's overall well-being.

The current study was conducted utilizing a documentary technique and the use of textual materials (architecture and music), as well as in a combined and analytical format (comparative, descriptive and analytical). In a sense, we will use the available literature to describe the connections between architecture and music, and then we will attempt to make a link between the arts of architecture and music and the science of music therapy utilizing these commonalities. We shall explain how architecture and music are physically and intellectually linked in this essay.

Some songs or musical notes have the power to effect people, which has been discovered via experience in the past. They have now discovered which music impacts which region of our neural system and how it makes us feel, thanks to the science of music therapy and countless trials.

Theoretical foundations

Some researchers argue that although music and architecture have many similarities, they cannot be employed as a mental and physical sedative when combined.

Some also argue that, despite the tight relationship between the two disciplines, the therapeutic potential of this art cannot be underestimated.

Proportions

Proportionality is a connection that describes how two or more items are related (6). The occurrence of mathematical derivative relations in art is known as artistic proportionality. Through the notion of rhythm and rhythmic space, proportion

in architecture is linked to the concept of order. The architect can communicate his aims to the observer by understanding the dimensions. Breaking the proportions may be a significant aspect; although the notes themselves form a step in the music, the space between them generates particular proportions, which in turn create various feelings.



Figure 1. Show proportions in the house of the Ameris (writers)

Various proportions between the notes that make up the step give birth to different Iranian musical instruments (7).

Rhythm

The term rhythm is derived from a Greek word that means "repeated movement" or "repeated activity." The phrase comes from ancient Greece and refers to a period when music, poetry, and dance were all considered one art form. Rhythm is defined as the regular repeating of natural components. There are various rhythmic changes in the earth, such as birth and death, ratio and day sequence, rain, etc. (8). Islamic art is structured in such a way that rhythm, balance, and proportion play a significant role. Islamic arts are spiritual arts in which each aesthetic element is meant to conjure up certain spiritual ideas. The spiritual structure and rhythms of the moccasins, tiling, patterns, and also the rhythmic system of the stern form, which is



Figure 2. Show rhythm in the house of the Ameris (writers)

repeated both in the main form of the entrance and in smaller dimensions, all express a certain space and move inward and outward in the entrance of Nasir Al-Molk Mosque in Shiraz and from the exception to the whole.

Repetition

The ordering factor of components in a composition is repetition. Repetition in the form of rhythm, as observed in music or architecture, is a very basic compositional technique that attempts to create a feeling of consistency (9). The greatest approach to generate rhythm and internal divisions of the basic pieces in architecture and music is to use repetition techniques (10).

Symmetry

The equal distribution of a building's shapes and spaces around a line (axis) with a common point (center) is referred to as symmetry (11). This makes it much simpler to read the notes, in addition to playing a vital part in polyphonic music. Symmetry has a favorable influence on auditory relaxation in music as well. In music, synchronization takes the form of questions and replies. Architecture's symmetry is akin to music's mirror symmetry. This signifies that the musical sentence is completed by the ascending notes of the preceding motif lowering and referring to the control note.



Figure 3. Mirror symmetry in Taj Mahal music and architecture (writers).

Music and Architecture - Time and Place

According to Hegel: (Music negates space completely and exists only in time.) Architecture is three-dimensional, music is one-dimensional, and finally music is time). In truth, music is the architecture of time, and architecture is the music of location. According to Langer: (The existence of all music is the creation of Hejazi time and its complete determination is based on the movement of audible forms). Music has an impact in the moment, and its states are inactive and moving, but architecture requires time to recognize location, and the initial feeling in architecture that is required in the fulfilled type may be different, while music has an effect in the moment and its states are inactive and moving. Our mental background is important in architecture. Place creates memories for us in the sense that the recurrence of a uniform setting reminds us of our mental, historical, and environmental lands. It is also a constructive aspect of time in music. Human beings are impacted by a certain form of music at a specific period, according to a specific surroundings, memories, and history, and both finally

achieve a unity that demonstrates a common nature for all human beings (12).

Space

The mental and spiritual surroundings, as well as the atmosphere or atmosphere, or the area of energy, are all referred to as space. One of the aims of artist makers in the arts is to create an emotional and spiritual environment. Space has a specific significance in architecture. The artist-architect, like other artists, may achieve the same emotional and spiritual impacts by designing distinct places, similar to what a musician can do with melodies and instruments (13).

Space in music

Music is an advanced form of human art that has existed since the invention of building, sculpture, and painting by humans. In order to construct a work that he desires, one that has a spiritual life and is efficient in transcending human people, the musician and architect must examine two absolute and concrete characteristics at the same time. Beethoven proceeded from absolute meanings and conceptions to achieve what was tangible in order to maximize power over meanings and concepts in order to develop the category of works that are more mystical and cognizant of the spiritual realm. Find and develop long-lasting, rich works that will stand the test of time and serve as a watershed moment in the world of literature. Beethoven, in my perspective, has created "space" in his work (12).

Space in Architecture

The most accurate definition of space seems to be a vacuum that can contain or be filled with anything. Space does not have a clear definition; yet, it is quantifiable.

In the sixteenth century, space is understood by what is in it, according to Giordano Bruno, and becomes the space surrounding or between. Space is a collection of interrelationships between things that does not have to be contained on all sides and hence is not compelled. There must always be a conclusion. The observer and the space always have a link, and an ordered ratio connects the two; of course, space is not only something preset and permanent, but it is a person's position that defines space. And, depending on his point of view, it may be interpreted in a variety of ways (13).

Results

Music therapy

Music therapy may be defined as "a means to employ the complex influence of music" in its most basic form (14). The Australian Music Therapy Association defines music therapy as "the creative and organized use of music for health, energy, and vigor." Music therapy beliefs include "using music to accomplish therapeutic aims, that is, to enhance, maintain, and promote mental and physical health," according to the American Music Association (15).

According to the stories, the history of doctors and physicians may be traced back to the period of Jamshid, one of Iran's Kiani rulers. (17) Jamshid was a highly prominent therapist, and given that he is credited with the creation of excellent songs, the connection between music and medical science is understandable, although this assertion cannot be confirmed in the sources.

Fereydoun is the name of another fabled king of medicine. Fereydoun is referenced more than Jamshid in existent religious scriptures, and he is lauded for his healing

abilities and regarded one of Hom's devotees in these works (Kaviani, 2014). Fereydoun may have been acquainted with the kind of music he mentioned.

Zarathustra, the prophet of ancient Iran, had received spiritual teachings since he was a child, and in Gahan (18) he was granted the title of "Zootr" (next to Zoot), which is a name for a person who had complete spirituality. Because he composed songs in the manner of adoration, Zarathustra is regarded as the originator of religious music. This music was used to heal mental ailments, however it's worth noting that Zoroastrian music treatment didn't include any instruments (19).

The majority of therapeutic methods are used to treat chronic and mental ailments (such as mental sterilization or migraines) as well as psychiatric disorders (such as bipolar disorder) (20). Music was thought to alter the spirit and body by imposing rule and order (Pythagoras), developing a character (Plato), and liberating oneself from accumulated emotions (the ancient Greeks) (21). Patients suffering from depression were told to listen to sympathetic voices and loud sounds, which were supposed to represent their negative "thoughts." Calm tunes accompanied by the flute were utilized to cure manic conditions (22). Psychiatric diseases were often thought to be a punishment for sins or possession by the devil. In most societies, people with mental illnesses were persecuted, with the exception of Arab countries, where people believed that psychiatric disorders were a gift from God, and where the first psychiatric wards were established, such as in Constantinople in 1560, where patients were treated with music (23).

Scopes of the effect of music on human beings

The use of non-pharmacological approaches to treat pain and anxiety problems is on the rise nowadays, and one of these methods is the use of pleasant aural stimuli and music therapy (24). Music is a powerful instrument for eliciting feeling, and it is not necessary to recognize or grasp the melody in order to absorb and receive music emotions. Because the neural networks in the brain are sensitive to music perception (e.g., beat, rhythm, volume, etc.), changes in any of the aspects of a melody may be followed by responses from any of them (15). The four primary methods to music therapy are improvisation, listening, re-creation, and composition, which are generally clinical practice with significant clinical overlap or may be mixed (16).

Music and pain relief

Soft music, according to a research, is believed to relieve pain by activating opioid and dopamine systems in the brain (17). Music therapy has been proved in studies to be a non-invasive way to decrease pain in cancer patients (18). In a study comparing the effects of two non-pharmacological pain relievers (music therapy and progressive muscle relaxation) on pain in cancer patients, it was discovered that music therapy is also effective in progressive muscle relaxation techniques (19). It was also discovered that relaxation of muscle development and relaxation of music, along with other common interventions, are effective in reducing the severity of fatigue and pain in patients with breast cancer (20). By activating opioidergic nerve cells and boosting opioids such as endorphins, music decreases pain, heart rate, and blood

pressure (21). Music may also help to alleviate pain by lowering the degree of despair and anxiety (22). Music therapy is a technique that helps to relieve pain, minimizes the demand for analgesics, and thereby removes the negative effects of analgesics.

Music and anxiety treatment

Music is often used to relieve stress and anxiety, as well as to enhance one's health. Music therapy before surgery in moms having a cesarean section decreases postoperative anxiety and discomfort and speeds up recovery time, according to the findings of a research. As result, doctors, nurses, and medical personnel must think about this therapy (23). Music is said to provide psychological advantages such as lowering fear and anxiety, as well as improving mood and a sense of serenity (24). People respond to music with joyful emotions and affection. Music therapy has also been demonstrated to help teenagers reduce their anger, despair, and anxiety, as well as improve their social skills

Music and effective treatment for pain

Music has a favorable influence on pain management in general. Music has been shown to aid with chronic pain and post-operative discomfort. According to an article in the newest UK Advanced Nursing Journal, listening to music may lower chronic pain from a broad variety of painful illnesses, including osteoarthritis, disc and rheumatoid arthritis, by up to 21% and depression by up to 25%. In hospitals, music therapy is increasingly being utilized to lessen the need for medicine during delivery, reduce postoperative pain, and augment anesthetic usage during surgery (22).

Contemporary music therapy is utilized in medical, special education, and mental health protection as a kind of psychotherapy and physiotherapy, and is often employed as a complimentary approach in complete treatment methods.

It may be used to treat depression, anxiety, and mental illnesses in psychiatry, as well as dementia, addiction, and mental health support. Music therapy is primarily utilized to assist children with mental, physical, and visual problems, as well as those with autism, in their rehabilitation (Whipple, 2004). Many medical professions, including cardiology, the elderly, women, obstetrics, dentistry, surgery, critical care, and sedatives, employ music therapy. Music therapy has been shown to alleviate pre- and postoperative stress in insomnia and other forms of pain in trials.

Cham ritual

"Chamar and Chupi" is a ritual that starts with grief and concludes with dancing and Chupi, two opposing and diverse places that occur in the same area without changing time and with a shift in the theatrical performance of the persons involved in the ritual. By evaluating the two terms "Chamri" and "Chupi," we will first deal with the name Chamri, and then with the ultimate form of the ritual, namely Chupi, in order to arrive at a logical conclusion in the context of a ritual system.

Circle in music movement therapy

The term "circle" has several different connotations. While the term itself is used in astronomy or colloquial English to represent life-states such as the life cycle, its meaning has numerous levels, beginning with the description of a geometric form in mathematics or patterns of motion such as rings or curves (20). The circle signifies the

total, the mental completeness, and it denotes perfection in whatever shape it takes (mandalas, deity worship, mirrors, myths, dreams, etc.). It has no beginning or end and signifies perfection and eternity. It conjures the notion of eternity because to its continual motion. From the finished and restarted work. This is a culmination and realization that is dictated by cooperation. It was even a sign of male divinity at the beginning of history, and it was often utilized as a symbol of God, flawless life (11), or as a picture of heaven and perfection. This specific idea of perfection has significant psychological ramifications. The square, which represents the fewest composites and factories, reflects man's pluralistic stage before reaching inner unity (perfection), while the circle represents this singular end state. Brauniger discovered that the Chacian Ring is a successful DMT technique because it puts group participants and therapist in equal positions, which strengthens therapeutic relationships through movement, in his research on techniques and interventions used in DMT that have positive effects and are most successful in managing stress, reducing stress, and improving quality of life (19).

Chamri and Chupi and the name of Chamri
Chamri is a mourning ceremony; it refers to suffering, sadness, mourning, and a poetry of grief and mourning. In Avesta (sogka) and Pahlavi, mourning is mentioned (sog). Mourning is a goddess who is the protector of happiness, pride, and nurturing, as well as a symbol of divine life's delight. The term mourning is used to imply grief in ancient writings, but it has also been connected with numerous pleasures and festivities (18). Chamr or Chamri is a Kurdish term that combines the words "Cham" which means "eye" and "Ri" which

means "path." The word Cham means "eye" in the Amid lexicon. "Eye to eye" is a phrase that may be deduced from this.

We also associate "chupi" with pleasure and desire fulfillment. Chamri's feminine anguish and tears give way to chupi's male dancing and chamri's delight. This is where the meaning of happiness after the conclusion of a period of grieving may be found. Being "eyes on the road" will be incomplete and outmoded if it is not "chupi." Those who have been "waiting for the way" and for the hero's return, resurrection after death, spring after winter, and greenery after drought, may now demonstrate that their dream has come true with "chupi" and sword dance. "Chamar and Chupi" is a grieving, sobbing, hair-cutting, poetry and wailing, mourning ritual that culminates in dancing and rejoicing.

Elements in Chamri ritual

- Seven chambers

The proper version of "seven rings" is the number of principal circles in Chamr religion; seven is one of the most significant legendary ceremonial numbers with several meanings. Seven years of drought vs seven years of blessing in agricultural mirrors. Moghan Zoroastrians believed in the soul. He must walk through seven passageways after death to reach the sun's sky, which is the location of your fortune.

- "Katalku" or the center

The "Katelku" chamber is built at the heart of the earth. "Katalku" or the icon is often derived from the building of "Kola" or the same pavilion and nomads' resting spot during hot seasons. The remaining portions are covered with tree leaves, with the exception of one section that is kept open

for traffic. A black tent or huge chitas surrounds the "Katalku" on all four sides, which may be utilized to hang the martyr's hero's relics. Nowadays, these products include guns, daggers, hunting cameras, fringes (felt overcoats), men's headscarves and headbands, and qatra (Kurdish robes).

Even if it was in the service of Barvi, the Chamri religion owes its existence to women since it is the center of women. He gives up his hair in order to make it rain. This is the mythological role that women play in the development of agriculture and farming (16).

The "doubtful shoulder" of men in the condition of "bending and bending" gets its sorrowful hearing from the center as it rotates on the ring or in the right form of seven rings. The navel of the earth, where man was born, lies at the core of this rite, with the seven encircling rings linking the ground and the sky. Seven plaster circles are created around Katelku in the middle of "Kateleko." These rings are where the grieving men and women of the chamber's attendees stand and stand.

Iranian architecture is a work of art in terms of establishing a cosmic environment and archetypal architecture in the form of a mandala.

The circle is the sign of the cosmos, of enlightenment, completeness, and perfection, which is transformed into the square, the symbol of the earth and its animals, by the triangle. The divine essence that must be embodied in order to express itself, and this is the form through which the divine truth may be comprehended in all creatures, is represented by the circle's center, which is a sign of everlasting truth (20).



Figure 4. Mandala display on the roof of Sheikh Lotfollah dome and Ayin Chamri (writers).

The holy incarnation in the center of the circle, with concentric circles around it symbolizing the rotation of the heavens around the center. The Chamr religion's rings, as well as the presence of man as a component of the volumetric mandala inside them, denote a cosmic space that demonstrates the divinity of this rite and man's journey from the lesser world to the bigger world, or from plurality to oneness.

- "Kutal" and science

A handful of pre-identified persons also prepare and kill mares and horses. Kutal literally translates to "a group of horses moving in a mourning ceremonial with a unique physique and makeup" (Dehkhoda). The ladies yell "Herkeh" around the horse and "Herkeh" around the kettle at the end of the room, and the sound of singing and music continues for a while. One of the bereaved elders takes the reins of the horse, and the ritual concludes with the horse

being rotated in a circle, this time accompanied by music and women's howling. To create "Alam," women's colorful cloths are draped over black vertical pillar-like rods, and at the top, a necklace or a specific headband and mask are linked to young Kurdish women so that both ends of the "necklace" are free and free. When "science" is on the shoulder, to be attractively viewed and seen in the air. In the absence of the murdered hero, "Science" is a gesture of sadness and condolences from the chiefs of the participating tribes and clans using symbolic language and a sign to express their grief and condolences.



Figure 5. Flag in Chamri religion (authors)

- Chupi

In the "chupi" season, joy and sword dance accompany the symbolism of the end of the drought and the entrance of spring. But what we're seeing now in this ceremony is "Chamri" on "Chupi" recording the degree of performance. The Chamri ceremony of keeping this body to return to its original perfection is done by spinning it counterclockwise and in a circle as a representation of the year, according to the history of return mirrors and the development of agricultural mirrors.

On the final day of "Chamri," the chupi rite is performed. Women grieved the god's death every year during Adonis's festivities in West Asia and the Greek islands. His

Table 1: The amount of general body components in the normal state

Normal state	Number of breaths	heart beat	blood pressure
Teenager	20 to 30	80 to 120	11 on 7
Youth	16 to 20	60 to 100	11 on 8
Middle-aged	16 to 20	60 to 10	13 on 8
Old	16 to 20	60 to 100	13 on 9

statue was ornamented and dressed like a corpse, as if buried for burial and then tossed into the sea or river, with certain communities celebrating his resurrection the following day. The sound of death and sobbing is silenced in Chamri's heart. With their ceremonial act of "face," the "rockers" have brought the assembly to the beginning point. The old year has come to a close, the eyes have finally found a happy ending, and the Chamri story's hero has returned. Instead of a glove, the dancers' head is a sword that swirls in the air, beckoning everyone to exult. Sword dances and choir dances, particularly in the spring, are mystical gestures that aid the sun in its cyclical movements (13).

The effect of chamber ritual on the general condition of the body

The author concluded that this ceremony had a favorable impact on these symptoms before and after participating in the ritual of many chambers and scars and measuring the vital signs of the participants in this ritual such as blood pressure, heart rate, and breathing rate. This ritual has been shown to alleviate people's sadness and restore the overall health of the damaged body to near-normal levels. These tests were carried out

Table 2: The amount of general body components before participating in the chamri ceremony

Before attending the ceremony	Number of breaths	heart beat	blood pressure
Teenager	37	126	13 on 8
Youth	24	112	14 on 8
Middle-aged	24	108	14 on 8
Old	22	104	15 on 9

Table 3: Components of general body posture after attending the ceremony

After attending the ceremony	Number of breaths	heart beat	blood pressure
Teenager	28	122	11 on 7
Youth	22	104	12 on 7
Middle-aged	22	102	12 on 7.5
Old	20	100	13 on 8

on a variety of persons of various ages, and the samples did not have any particular illness history, which was divided into several groups and is included in the table below.

Conclusion

Music and architecture have many similarities, and since music therapy is a part of the art of music, and these similarities are linked in pairs, it is possible to say that music and architecture work together to alleviate bodily and emotional suffering. People have a lot of power. Music may be found in many aspects of contemporary human existence and is a significant element of most people's daily routines. Music has a variety of beneficial and bad impacts that vary depending on the scenario. We are sometimes joyful and sometimes sad when we listen to music, and the impacts vary based on our mental and physical condition in various settings. As a result, music is a kind of spiritual medicine, and music is recommended to treat many disorders. Every piece of music has the ability to evoke a particular feeling in us, thus sticking to one kind of music in various settings is quite risky. Music therapy is a discipline of contemporary medicine that, despite much study, has yet to find its way into everyday life. The goal of this paper was to enhance music therapy awareness.

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Author's contribution

Peyman Karami and Hassan Zolfagharzadeh developed the study concept and design. Peyman Karami acquired the data. All Authors analyzed and interpreted the data. All authors contributed to the intellectual content, manuscript editing and read and approved the final manuscript. Hassan Zolfagharzadeh and Reza Sameh provided administrative support

Conflict of Interests:

The authors declare that they have no conflict of interests

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