

The effect of cultural factors in the formation and persistence of the historical town of Dehdasht during the Safavid and the Qajar

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Abstract:

The historical context of Dehdasht located in the southwest of Iran consists of various historical complexes which indicate the culture, architectural knowledge, and local urbanism and represent a large part of cultural and social identity of this region during the Safavid and Qajar. This urban context includes the people's creative spirit that they have created over long years according to the climate and their traditions, culture, and livelihood. Like other historical cities of Iran, the historical context of Dehdasht has formed based on cultural and physical factors specific to this region, and formation of its planned structure is in such a way that the residents' comfort and welfare are taken into account even in the slightest cases. The present descriptive-analytical study was aimed at the role of culture in formation and structural system of the historical context of Dehdasht. Therefore, it should be noted that in addition to large physical (environmental) effects on formation of the structure of the traditional town of Dehdasht, cultural factors also had determining effects on the town's form and structure. Factors such as social beliefs, political thoughts, the influence and dominance of Islam, and important components such as economy and trade as the most important cultural factors played a significant role in the formation and expansion process of the historical town of Dehdasht. Recognition of the town's main architectural characteristics resulting from the specific hot and dry climate of this region along with identification of effective cultural



(6)..... The effect of cultural factors in the formation and persistence

factors in the town's architecture indicates the mutual impact of cultural and environmental factors on creation of an Islamic town.

Keywords: architecture and urbanism, culture, Dehdasht's historical context, formation of structure

The research question

The researchers aimed to answer this question: "What is the effect of cultural factor in formation and development of architecture and urbanism of the historical town of Dehdasht?"

Introduction

Dehdasht is the capital of Kohgiluyeh County and located in the southwest of Kohgiluyeh and Boyer-Ahmad Province, Iran. The historical context of this town extends from south to southwest and is limited to the features of the new town (Fig. 1).

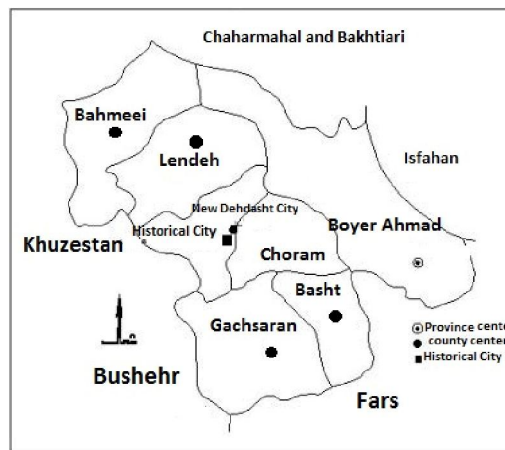


Fig. 1. The location of the traditional town of Dehdasht (Source: The authors, 2015)

According to archaeological evidence and also historical documents, the historical context of Dehdasht includes monuments belonging to Seljuk and Qajar eras. It experienced its greatest prosperity during Safavid era. According to a historical document from the period of Shah Abbas II of the Safavid (1889), this town was called Ghariya al-Dasht. In the beginning of the Safavid era (1499), due to being located on trade and trade roads and presence of several tombs of holy saints, this region was paid close attention by the agents

of the Safavid, and played the role of the capital of Kohgiluyeh (Gaube, 1980: 153-156).

The historical town of Dehdasht was one of the most beautiful and lively southern cities of Iran in the Safavid (Ibid). After several periods of looting and insecurity and the re-establishment of urban life; however, it became worn-out and finally, during Pahlavi period, it became the place of newcomers and local nomads (Raiygni & Taghavi, 2014: 79-86).

In the early 1950s, with the beginning of the so-called modernization of marginal cities and unrest areas, and following the policies of suppression of the south nomads, Dehdasht and Yasuj were paid close attention by Pahlavi state as the target cities to settle the nomads of Kohgiluyeh and Boyer-Ahmad. As a result, with the beginning of modern construction and locating welfare and service buildings out of the historical context of Dehdasht, the people as modern citizens started to build new facilities in the new area of the town. The fever of new constructions and neglect of the historical context led to a lack of interest in residing the historical context. On the other hand, the building materials of the modern town depended on destruction of the historical context and use of its materials (Eghtedari, 1996: 482-483). Therefore, Dehdasht which was the lively and beautiful town of the period of Shah Abbas II turned into a destructed old area, such that it is called “dead town” in the culture of the citizens of the new town.

Research objectives

Recognizing cultural factors and their effect on formation and developments in architecture and urbanism in the historical context of Dehdasht and identifying identity and cultural values of this valuable context are the most important objective of the present study.

Method

The present study tries to carry out a historical and descriptive analysis based on historical texts along with archeological evidence and local architectural structures. Therefore, along the few conducted

studies, library-based studies and the surveys carried out by the authors are considered as data collection resources.

Research background

Over the last decades, a part of the buildings of the historical town of Dehdasht have been recognized and restored with the help of Cultural Heritage Organization. There is some information about the architecture and structure of the restored buildings. However, the method of town formation and the reasons for its locating have not been studied scientifically yet.

1. The cultural factors effective in formation of the traditional town of Dehdasht

Examining effective cultural factors in the formation process of Iranian urbanism is one of the extensive issues and covers a large number of cases (Yusefifar, 2005: 217-261). Among various effective factors, in the present study, the effects of the three factors of trade, religion, and social interaction were examined and analyzed in formation and stability of the historical context of Dehdasht during the Safavid and the Qajar.

1.1. Trade: Trade has long been an important factor in formation of and development in settlements especially historical cities. This factor especially in Iranian cities whose historical roads are globally known is more significant. In this regard, important trade routes with national and international functions have played an important role in formation and structure of Iran's historical cities and settlements (Khairabadi, 1991: 40-41). The historical town of Dehdasht almost has the same conditions, because development of Dehdasht and its suburbs must have finished in two phases by the end of the Safavid: 1) Under the rule of the Afshar and 2) During the period of Shah Abbas II (1548-1629) when power was taken from the Afshar and the mountainous region of Kohgiluyeh and Boyer-Ahmad established a strong relation with the Empire. Isfahan road was constructed, and bridges and caravansaries were established (Gaube, 1980: 153-154). Important trade routes with national and international functions that played an important role in rapid formation of Dehdasht are as follow:

A. It is true that the present study examined the role of trade during Seljuk and Qajar eras in formation of Dehdasht; however, an investigation into the past of this region can affect the understanding of the presented issues. The ancient road (Rah Shahi) that was constructed to connect Persepolis (the summer ceremonial headquarters of the Achaemenid kings) to Susa and Babylon (their winter capitals) and from there to Sard passed Kohgiluyeh and Boyer-Ahmad and Dehdasht plain for different reasons. Some evidence of this road can be seen in northern routes of Arjan town among the heights overlooking the town toward Dehdasht in Bistoon, Balangestoon, and Khaiz canyons (Raiygani, 2015: 261-265). According to Herodotus, a total number of 111 magnificent caravansaries existed on this 450-mile road between Sard and Susa (Potts, 2008: 296; Koch, 1968: 147). We do not exactly know whether Dehdasht was one of these stations or not; however, presence of the Gebrias family in this area during Achaemenid and post-Achaemenid eras and presence of several tablets about this family and the region under their control (Firouzmandi & Bahadori, 2014: 17-36) boost this thought that Kohgiluyeh and Boyer-Ahmad and Dehdasht plain were among significant trade places during Achaemenid era and probably related to Shahi Road (Arfaee, 2008a: 4-13; Hallock, 1977: 129).

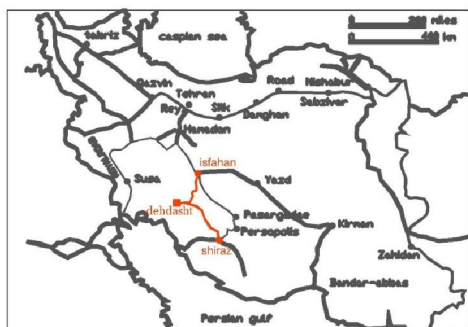


Fig. 1. The map of Iran's traditional roads



Fig. 2. Southern part of Silk Road (Matthee, 1979)

B. Another ancient road that was well-known and experienced special boom stretched from north to south. This road connected Ray to Isfahan, then by reaching Shiraz was considered as the way to reach different cities in the south and southwest of Iran, and in addition to

entering the center of the country, it made connection to the south possible (Pirnia & Afsar, 1991: 103). Dehdasht played the role of intermediate town among Iran's southern cities, and the road that was the continuation of the Silk Road in the Sasanian period caused Dehdasht to be an important station during the Safavid era. This situation continued in the 3rd Century (AH) until the Qajar era. Moghaddasi, the writer of the 4th Century (AH), referred to Dehdasht as a "Qariyah¹" that was located on Arjan's trade road to Isfahan (Moghaddasi, 1982: 673). This situation also continued in the time of Ibn-Balkhi in the 5th Century (Ibn-Balkhi, 1995: 383-384), and Farsnameh Naseri provided the best description as, "Since this town is located among the three cities of Shiraz, Isfahan, and Susa and near Persian Gulf, merchants come to Dehdasht while carrying merchandises which are distributed to other parts of the country" (Hosseini Fasaei, 1999: 1485-1499). Even in recent eras and especially during Pahlavi period, Dehdasht was used as an important station for trade and even martial purposes (Karimi, 1950).

C. The third important cause of trade and economic development in Dehdasht was its connection with south ports dependent on Arjan which was governed under the name of Kohgiluyeh after its destruction (Raiyгани, Mousavikuhpar & Neyestani, 2015: 58). Those ports included Mahrouban, Siniz, and Jenabeh. Siniz Port was severely destroyed during the authority of the Buwayhid and Seljuk era and was least paid attention with regard to trade (Gaube, 1980: 92). The most important port of this region was Mahrouban which had business relationship with Bsra port in Iraq and was considered as the water gate of Fars province (Ghobadiani Maruzi, 2002: 163). Dehdasht was easily introduced as a trade center through Mahrouban port, and had business relationship with other part of the country and even with foreign countries (Gaube, 1980: 155). Based on what was mentioned above, it should be stated that one of the effects of the roads, especially trade roads, on the cities' construction and boom was remarkable development and prosperity of the settlements and cities that were located on the way of the caravansaries, and all of those cities reached remarkable development (Yusefifar, 2010: 147). It is obvious that these trade roads and caravansaries and service providing

facilities gave this traditional town of Iran a special physical structure to enhance productivity and adapt to the hard climatic conditions, and caravan roads played the main role, and the main road of the town would be devoted to the market.

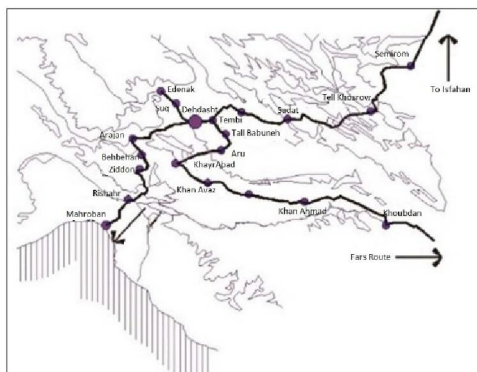


Fig. 4. The map of trade roads in old Dehdasht (Source: Gaube, 1980)

1.2. The effect of trade factor on formation of and developments in architecture and urbanism of Dehdasht

In Iranian historical cities and Muslim cities, one of the public spaces where different aspects of social interaction occur is the market that is the communication joint between the public buildings with the urban space. This place along with the people's business activities and everyday lives plays a remarkable role in liveliness of the urban atmosphere. Market, which was considered as the most important social and urban space in any community, formed an interconnected network of social and economic relationships alongside other public buildings, and played a significant role in forming the physical structure of Islamic Iranian cities (Kousha, 2014: 1). Like other Islamic Iranian cities, Dehdasht also had a market that played an important role in its architectural structure and also the level of the people's welfare and thus an increase in its population, such that Hosseini Fasaei who had seen the market of this town up-close in Qajar time wrote, "Like other big cities, in the town of Dehdasht, there is a Friday Mosques and many other mosques, a big public bathroom, some small markets, and a good caravanserai for business. This town is located among the three cities of Shiraz, Isfahan, and

Susa and near Persian Gulf. Caravans carrying merchandises come to Dehdasht from India and Europe, and the merchandises are distributed to other parts of the country.” (Hosseini Fasaei, 2008 vol. 2: 1488).

As the physical location for economic activity, the market of the traditional town of Dehdasht had a multilateral relationship with cultural, political, and social activities in the spatial-activity-population system. Moreover, due to the organic characteristics of Iranian urbanism, climatic considerations were taken into account in its physical structure. Like in other fields of urban life, there was a hierarchical order in business field, and the organic relation among the main markets through the pathways and streets guaranteed the stability of this order. On the other hand, trade was conducted in the chain with production and other activities; therefore, the market played a role beyond the mere provision of goods. Dehdasht’s market consisted of some markets that were interconnected via smaller submarkets and other components like corridors.

The town’s market was the main element that gathered all other important and specific places such as mosque, bathroom, currency exchange counter, court, Tekyeh², Zaviyeh³, and other public buildings. In the market and in many cases, the stores located near the religious places supplied the cost of their maintenance and repair through endowing. Market lines were the fundamental passages of the market, which sometimes were parallel and sometimes not, and where they met, they formed an intersection (Pirnia, 2010: 106). Market line was the most crowded area of the market and the place where the customers and the sellers met, and also considered as the town’s communicative pillar. Normally, each market line was devoted to a special guild such as coppersmith market, saddled makers, etc. Inside the market were special places for gatherings of merchants and businessmen who would arrive from outside the town. This place is called caravanserai. However, the most important use of caravanserai was to keep and store goods for wholesale and distribution of them among the stores on the market. Moreover, there were production activities in the market, and workshops and stores were mostly managed in the corridors. Other business activities included repair

which was devoted special places to (Khairabadi, 1991: 95-104). Dehdasht's traditional market was the most important communicative, economic, and social pillar and the town's backbone. In addition to the economic spaces, the most important cultural and social spaces such as central mosque and other large mosques, shrines, public bathrooms, and so on were located around it.



Image 1. The market line leading to the intersection, the old context of Dehdasht
(Source: the authors, 2016)

As a result, by meeting the people's daily needs along with creating cultural relationship among different ethnic groups as a result of present of nonnative businessmen and merchants, the market as a strong element played a pivotal role in formation and maintenance of the historical town of Dehdasht over the Safavid and the Qajar. This role was promoted by presence of religious and public places such as shrines, mosques, and bathroom beside the market. The same market factor caused Dehdasht to be a place for bandits to seek wealth and governance, and this conflict lasted 500 years (Raiygni & Taghavi, 2014: 78).a

2. Religion

A major effective factor in the structure of all settlements is religion and the type of ideological attitude. In the case of Dehdasht, the effect of Islamic insight and culture of the town is so great that many scholars have called it Islamic town. Although there are disagreement over the claim that these towns were established or developed based on Islamic culture, no one can deny the effect of Islamic attitude on urbanism process in Islamic civilization (Karimpour Shirazi, 1999: 179).

However, the characteristics of Iranian cities are considered as reliant on Islamic attitude or a combination of religious attitude, climate features, and other cultural factors, it is inevitable to accept this that in Islamic era, certain elements and structures emerged in Iranian towns, which were under the influence of Islamic worldview and culture. Due to its social attitude and the attention it pays to social relationships (that formed in public places), Islam had a deeper influence on the structure of Iranian cities, and the importance of city if Islam is so much that Islam is basically known as an urban religion, because a Muslim can accomplish the recommended religious musts completely only in a city. However, it should not be neglected that pre-Islamic religions especially Zoroastrianism had affected the structure of the cities in pre-Islamic Iran (Naser Islami & Mourini, 1996: 22). Therefore, Islamic city should not be limited to construction of schools, bazaars, and mosques. In Islamic cities, social, political, and intellectual relationships also emerged, such that any Muslim that went to another city, would find himself in a familiar network and could find his way and arrive at the desired destination (Ebrahimi, 1996: 15). As an Islamic Iranian town, Dehdasht had shared a lot of characteristics with other contemporary Islamic or Iranian cities, which was a cause of preserving the urban order, which is explained below.

2.1. The effect of religion on formation and spatial structure of Dehdasht

Since the spatial structure of Dehdasht was the physical manifestation of an Islamic town's spirit, it shared many characteristics with other Islamic Iranian cities. For instance, the defensive wall was established for security, bazaar for material welfare and money, mosque for worship, and court for justice. As a comprehensive religion that has almost clear and certain rules, principles, and guidelines in all social, religious, economic, and even cultural affairs and even in domains related to behavioral patterns, Islam has played an effective and decisive role in all relationships of individual and social life related to materialistic life and living spaces such as the urbanism method and the form of the cities (Soltanzadeh, 1995: 15). In general, by comparing various cities of Islamic era especially in post-Islamic Iran, the main

elements of Dehdasht can be mentioned as:

A) The Islamic center of the town

This part included places related with religious, cultural, and trade affairs, and all roads led to it. The most important building devoted to cultural and religious life of Dehdasht was the central mosque. In early Islam, mosques were a place for gatherings, cultural interactions, city government, proceedings, announcement of important news and governing decrees, and teaching, studying, and consulting. Afterwards, each of these affairs was moved to a specific place (Hilenbrand, 2001: 42). Dehdasht’s central mosque has physically developed a lot. The reason for an increase in the space of this mosque as the town’s most important point was the growth of business factor in the middle of the Safavid era, because around this building formed complement applications such as shops (devoted to the mosque), bathroom, school, and so on, and they support the structure and existence of this important building.

Since Islam is based on cleanness, the authority of the town did not neglect establishing various bathrooms in the main markets and small and big neighborhoods. These buildings are considered as the most important social buildings on Islamic cities (Mahjour, 2003: 60). Therefore, a lot of bathrooms were constructed in the historical town of Dehdasht, but unfortunately, it is impossible to distinguish them thanks to destructions (Raiygani, 2013: 1-12). Comparing the type of decorations in the three restored bathrooms of Dehdasht (Kahyar Bathroom, Mohammad Bathroom, and East Side Bathroom) indicates the importance of cleanness in the people and authorities’ belief in this Islamic town.

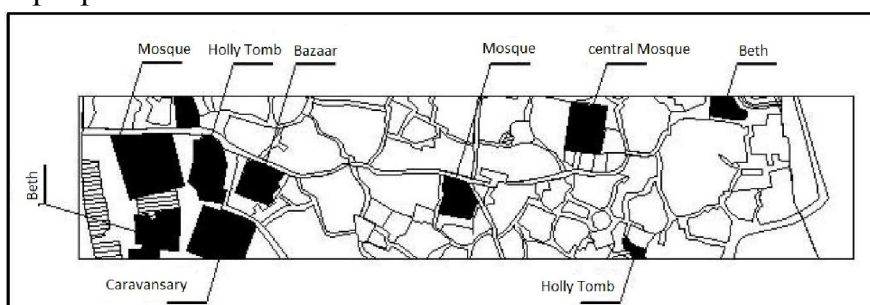


Fig. 5. A schematic of Dehdasht’s bazaar (the current state) (Source: the authors, 2016)

B) The residential areas

Another element forming the traditional town of Dehdasht is the residential areas which formed within the town walls. Access of the residential areas to the public places was possible through a complex network of secondary paths. Islam's interest in simplicity and disapproval of luxury, and the authorities' opinion on local construction materials caused the buildings to be constructed mainly with clay, brick, and stone. Moreover, Islam's emphasis on simplicity and intimacy in social relationships along with attention to security in residential areas led to formation of very compact neighborhoods with limited open space among them, because the humane criterion of small and surrounded spaces plays a role in creating the feeling of intimacy and as Pirnia stated in increasing publicity (Tavasoli, 1992: 27-28). Moreover, in response to Islam's unique attitude toward individual, social, and educational health, trade, and daily affairs, physical elements such as bathrooms, schools, shops, mosques, and cisterns were constructed in the town's neighborhoods, which helped development, appearance, application, and credit of each neighborhood. The special quality of each neighborhood such as provision of daily living needs of the residents of each neighborhood in the same neighborhood, presence of extensive social relationships, continuous face-to-face communication among the people of each neighborhood, the different social construct of each neighborhood consisting of village chief, lords, nobles, scholars, Sadat, and people caused the residential space of the town to have characteristics like interaction among the neighborhoods, maintenance of the neighborhoods' security, and deprivation on the one hand, and on the other hand features such as interaction among the urban element integration, being surrounded, symmetry, contrast, and proportion. In addition to the mentioned characteristics, that the town included narrow and meandrous passages that surrounded the houses of the central walls was considered as an appropriate response to the sensitivity of the Islam's opinion about lack of exposure and the principle of confidentiality and introversion in private life in the development of Dehdasht. Presence of hierarchy in the local communicative network (gradual decrease in the width of the passages

from the main passage to the houses) along with activity hierarchy (main bazaar, submarkets, and the neighborhoods' centers) was an evidence for the importance of hierarchy and the phases of closeness to God in Islamic thought (Mohebatkhah, 2013: 87).

Therefore, the principles governing the formation of neighborhoods in Dehdasht including precise division of private, semi-private, and public urban spaces and the method of interaction among these spaces, formation of the centers of the neighborhoods and their mechanism, and formation and precise identification of the neighborhoods' boundaries indicate the basis of Islamic ideology governing the social-political system of Dehdasht during the Seljuk and the Qajar (Islami, 2013: 100).

C) The town's fortifications (the castle and the town's defensive wall)

Territory of Islamic states have usually been extended through battle and fight and hardly ever through peace and ransom. Iran was also one of the conquered areas that was added to the Islamic caliphate lands; therefore, continuation and survival of non-Iranian rulers' government in early Islamic periods, security, and urban fortifications were highly important. In later periods, Iran was always invaded by various neighboring countries that were after taking control and wealth. Therefore, although people welcomed Islam warmly, it was still important to preserve the immigrants' security and that of the Arab invaders. Here, walls, towers, and forts formed the most important part of the security-defense fortifications in a city. Towers, battlements, and gates of the fortifications were considered as the complements of the walls (Karimpour Shirazi, 1999: 185). Kohan Dezh is one of the pre-Islamic monuments. It was the home to the ruler and his accompanies. It was separated from other spaces using natural barriers, battlements, and sometimes ditches, as result, it was equipped against foreign forces' invasion (Soltanzadeh, 1995: 54). This issue was a reasonable necessity because not only large cities but also small settlements were not away from the nomads' invasion; therefore, they were equipped with walls (Afshar Naderi, 1996: 51). Dehdasht's Kohan Dezh is located in the south and on the highest part

of the town, and it contained the buildings of the court and the army. House of justice, treasury, prison, tax office, notary office, food storage, armory (house of sin), and barracks were also considered as a part of this collection. The town's wall was established based on the town's location between two hills and in response to the organic characteristics of the town's basis in an irregular way and without any special geometry (See Image 2). The town's wall was continuously repaired and maintained, and developed when needed. The wall line showed the town's look from a distance. This wall was considered as the strength of Dehdasht, and played the role of a safe haven in case of danger and emergency (Raiygni & Taghavi, 2014: 79-86).



Image 2. The town and its security fort (Source: Stien, 1940)

D) The equipment and spaces for supplementary services

The collection of supplementary services equipment and spaces was located on the edge of the town. In addition to the mentioned elements, the spaces around the wall were usefully employed to provide the town with services. Here, establishing some of these elements outside the town's walls was based on Islamic beliefs (especially the principle of privacy and introversion) (Karimpour Shirazi, 1999: 186). Military practice, army camp, cemetery, and most industrial workshops were among those peripheral elements. Moreover, other activities such as agriculture and animal husbandry, and other activities that needed natural features such as rivers such as dyeing, tanning, pottery, and even stone cutting were located outside the town (Afshar Naderi, 1996: 51). The mutual relationship among town, suburbs, and rural regions was so profound. Nowadays, this

relationship still exists, and there is a complementary production balance between town and surrounding regions. This balance was considered as a turning point of Dehdasht as a trade town during its lifespan, and caused the development of many service jobs needed by passengers in suburb regions.

3. Social relationships

Space is considered as the result of social relationships whose role in forming the urban space and context is highly significant and essential. Social relationships; however, are the result of a space in which they occur, and these cause and effect are very attractive and controversial in historical studies of Iranian urbanism (Karimpour Shirazi, 1999: 78).

If social relationships are thought as a set of the citizens' behaviors that have formed based on the traditions, norms, and value system of a society, studying the effect of social relationships on the formation of and developments in a city cannot be apart from paying attention to a set of factors that define social relationships. Therefore, in addition to examining the urban and public spaces (where social relationships occur) in the present study, the authors analyzed the effect of the mentioned factors on creation of such relationships and spaces. Although complexity of mutual relationships and continuity of different religious, social, economic, and climatic factor in Iranian urbanism limit drawing a distinction line with any certainty among the mentioned factors in urban formation and developments, the authors of the present study tried to analyze the role of each factor as independent variables in the structural order of the historical context of Dehdasht. It should be noted that the social structure of Iranian cities has its roots in pre-Islamic urban relations, and despite of existence of certain and distinguishable styles in urbanism of this period, it can be stated that difference in social classes in Iranian cities emerges in the form of certain and precise physical differences, and over all these periods, the idea of the social classes had been the basis for physical differences (Habibi, 1996: 5-36).

3.1. The effect of social relationships on formation of Dehdasht

After Islam and before the beginning of the contemporary urban physical developments, social relationships were defined in harmonious link with other structural urban dimensions, public spaces, and various physical elements in the traditional town of Dehdasht. Each of these elements that emerged in the form of three structural items of square, bathroom, and teahouse and Zoorkhaneh⁴ played a role in creating and developing these interactions. Therefore, the share of each was analyzed by explaining their responsibilities and structure in the urban system of Dehdasht.

A) Square: The significance of bathroom in the appearance of city and village or human life gatherings is not limited to its form, but more important historic events and social needs lead to the formation of an appropriate space called square in which a part of people's daily life exists (Mohebbatkah, 2013: 25). Squares were wide and open spaces with an enclosed area or more or less specified and beside the roads and at intersections. These structural elements have communicative, social, trade, sports, and military functions or combination of two or some functions (Soltanzadeh, 1993: 82). Dehdasht's square is located in the north and along the entrance path of Mahrouban port and has created a set of urban elements such as bathroom, shrine, Husseinia, mosque, caravanserai, and even stable.

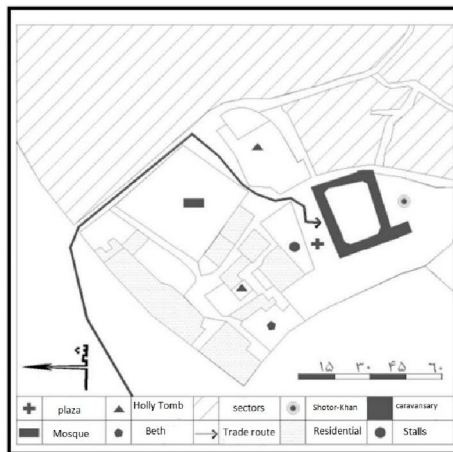


Fig. 6. The town's square and the surrounding space (Source: the authors, 2015)

The square and the center of the neighborhoods were used for spending leisure time, the locals' talks, and small gatherings (at local level). Another use of this important architectural element in Dehdasht was to create a primary space to get access to, communicate with, and gather in normal situations, and also to hold some ceremonies like national and religious celebrations, festivals, and mourning in certain occasions (Mohebbatkah, 2013: 77). The town's squares formed gradually with development of the town, and in each period, a building was built in a corner of them. Moreover, the distribution of activities and spaces was organic and did not follow a precise and geometrical order. Another important use of the squares and the neighborhoods' centers in Dehdasht was their communicative application and role in directing movement, stoppage, and help in selecting correct paths. Street and passage network in Dehdasht was organic, which formed and developed in response to the climatic and cultural conditions. These conditions would give the network of the passages a special physical appearance characterized by simplicity, enclosure, hierarchy, static and dynamism, proportion and symmetry, and contrast and diversity. On the other hand, activities that would form in passages with such a structure had some inevitable certain characteristics and conditions which were in line with that space. For example, the hierarchy of the passages that directed the residents from a private space (home) to a semi-private and semi-public space (vestibule, corridor, passage, blind alley, and blind alleys with doors) and finally public spaces caused the resident to feel more in possession and secure by passing the public space and being present in their neighborhood and by entering their private space (yard), and this feeling reached its highest degree. Presence of this hierarchy also led to gradual changes in the scope of individual power and freedom. That is, while the residents could act in a their quite private space without others' interference, they got together in a semi-private space and consulted and communicate with one another, and behaved more formally in public spaces (the main street). This gradation played a significant role in promoting social life and strengthening the relationships within the neighborhoods. It also enhanced the sense of belonging to the neighborhood, the residents' awareness and care

about the common space, and thus the security of the neighborhood and the whole town would be guaranteed. Moreover, since a semi-private space was mostly used by the residents of that space, it was away from being publically crowded. Such a system was very successful and efficient in preventing behavioral deviations and stabilizing social norms (Islami, 2013: 77).

B) Bathroom: In Iran and other Muslim countries, as nonreligious buildings that are put emphasis on by religion, bathrooms are considered as one of the main urban elements in each neighborhood (Me'marian, 2010: 380). Over the Islamic period, public bathrooms have had a place beyond a location for purification and cleanliness, and considered as a social entity in which a large number of socially acceptable norms and behaviors form (Avrigoand Epstein, 2003:610). Even some researchers have used historical texts and remind that there was a relationship between the bathrooms and the mosques in any town or city (Osman, 1997: 233). In main streets and passages in Islamic cities, markets and governmental palaces were constructed in a way that no problem would occur in supplying healthy water and discarding sewage. The main space of each bathroom included the inside, the doorway, and the stove room. Each of these spaces was separated from the other with a hallway and vestibule so that the temperature and moisture of each space could be regulated relative to the adjacent space (Kiani, 1995: 14). Like the market, bathrooms were used for gatherings in addition to conducting an action.

If you are an alter ego, keep your promise,

Be a friend in the chamber, bathroom, and rosary (Sonnet 273, Sa'di)⁵

Dehdasht had several shrine complexes (Raiygni & Sepidnameh, 2015) and bathrooms are considered as inseparable elements of such complexes (Mahjour, 2003: 60). In Dehdasht, the element of bathroom is well used in the urban and architectural structure. For instance, Imamzadeh Jaber (AS) shrine complex had three bathrooms, and only one of them is running today, and the other two are almost ruined and only the walls and pools are remained (Raiygni, 2013: 3).

Therefore, the physical shape of the bathrooms in accordance with the manner of bathing, and spending a long time in this place provided the grounds for establishing social relationships which emerged not only in verbal communications but also in conducting bathing traditions (which were considered as a criterion in distinguishing the individuals' personality and dignity). In this regard, some historical references referred to bathroom as a place for political and family meetings (cited in Sajadi, 2013: 92-93). In the historical town of Dehdasht, the bathroom were located near the shrine complexes (See Fig. 7 and Image 3), and this issue is considered as a strength with regard to social relationships.

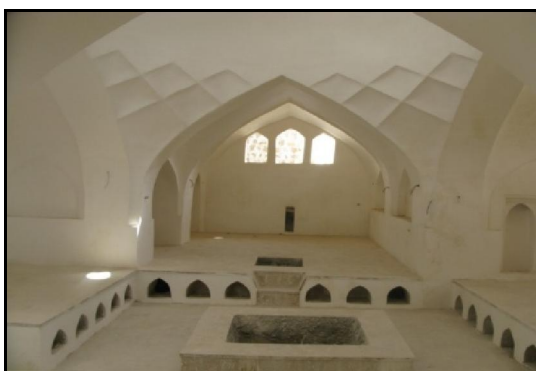


Image 3. Inside of Kahyar bathroom (Dehdasht)
(Source: the authors, 2016)

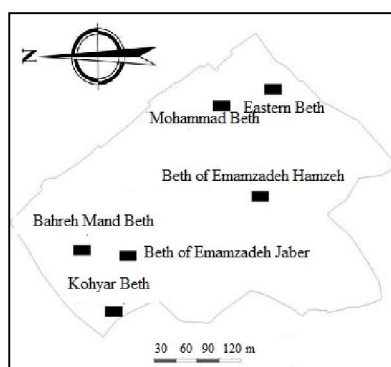


Fig. 7. Distribution of the bathrooms in the town (Source: the authors, 2016)

C) Teahouse and Zoorkhaneh: During their 400-year lifespan, teahouse and Zoorkhaneh have accomplished different responsibilities in accordance with social and economic conditions. In the beginning, they were a place for gathering of people from different social classes, and writers, poets, and court, civil and military men sometimes attended such places. While teahouses were spreading in the society and among people in all cities and towns, people of any social class or group, especially businessmen and merchants, started to attend these places. Teahouses gradually became specific to a certain group of people, and turned to a meeting place for businessmen, craftsmen, and artists. In that time, teahouses and Zoorkhanehs became active trade centers and a place for people's entertainment and exercise. Moreover, they kept acting as entities with certain social-cultural functions. In

Iranian community, teahouses and Zoorkhanehs led to a great change in the form of people's gathering and the way they would spend their free time and the type of entertainments they followed. People of any class or group would gather in the teahouses after daily work and in Zoorkhanehs on weekends and spent hours and hours talking (in teahouses) and sports and even interaction (in Zoorkhanehs) (Boloukbashi, 1996: 8). Dehdasht also had a teahouse and a Zoorkhaneh. Nowadays, no sign of these trade and cultural centers can be seen. However, based on the studies carried out by Stien, the famous British archeologist, Dehdasht had a teahouse and a Zoorkhaneh (Stien, 1940: 94-98). Ethnographic field studies that were carried out by asking the local architects of the town showed Zoorkhaneh, which was also referred to by Gaube. The similarity of the building plan with the Zoorkhaneh is an evidence for this claim. Presence of these element in the market and beside the main streets of Dehdasht could lead to positive and constructive social interactions in an intermediate town.

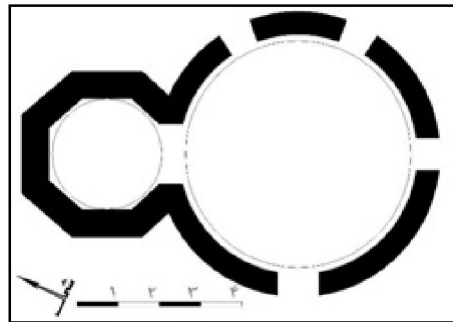


Fig. 8. The Zoorkhaneh's plan (Source: the authors, 2016)

Summary and conclusion

The history of the development and formation of Dehdasht was examined based on three important factors (trade, religion, and social relationships), and in general, it can be stated that the patterns and elements that each factor created can be classified as follow. There is no doubt that trade was one of the factors of development of Dehdasht and its architectural structure. It's most important effects on architecture and urbanism of the town include its formation among the

cities of Isfahan, Susa, and Shiraz, and Mahrouban port, which led to creation and development of trade routes. The routes leading to Dehdasht gave the town enormous credit and prosperity and promoted its market as an intermediate town. The market of the historical town of Dehdasht, like other historical Iranian cities and towns, had a linear geometry, and all of the passages and routes led to only one important route (the main market). Location of important and public buildings on the route of the market, and the density of the residential neighborhoods behind the market led to a mutual interaction between the market and the neighborhoods. Important buildings such as central mosque, local mosques, bathrooms, and other important buildings had special routes in the market, which specified the town's structure. As a comprehensive religion, in addition to presenting more or less clear and certain behavioral patterns, principles, and guidelines, Islam has also assigned principles on living spaces including the method of urbanism and the form of the cities and towns. According to Islamic ideology, the historical town of Dehdasht has a specific spatial structure whose ultimate goal is to meet the Muslims' needs according to religious teachings. Religion played such a role in managing the urban space and structure of Dehdasht that the central mosque as the most important religious, social, and political center in the urban life was located on the most important route accessible to the city center, and to which the town's gate was connected, and had an appropriate position with regard to having access to the communication network. The importance of family in Islam and emphasis on preserving its respect and privacy were important factors that led to the introversion of the neighborhoods in Dehdasht. Separation of the residential neighborhoods of Dehdasht was such that the public spaces like caravanserais, trade routes, and other public spaces were located by the market and other public routes of the town. Therefore, the linking routes within the neighborhoods were not considered as an urban field and quite public, but they were regarded as a part the semi-public section that more belonged to the residents of the neighborhood. Due to its unique rich economic situation, Dehdasht had always been attacked and looted by tribal bandits and other foreigners. As a result, the fort, battlements, gates, and Kohan Dezh of the town were

constructed at a height above the town, which not only secured the citizens' life and properties but also brought about the then government's stability. Outside the security walls of the historical context formed buildings whose existence can only be proved through the aerial photos of the 50s because modern structures have been constructed on them. These buildings were devoted to providing services. They were mainly characterized by covering large areas and having big wells around them. Following Islam's guidelines and to prevent prevalence of infectious and contagious diseases, the cemetery was also constructed in the east and southeast of the town. In addition to spatial and residential adjacency, the social relationship among the residents of a town is to use the facilities of the local centers and urban elements. The residents' leisure time of Dehdasht's residents was spent in the market and the surrounding service-recreational elements including bathrooms, shrines, teahouses, and Zoorkhanehs. This presence and interaction led to an increase in social relationships, which caused Dehdasht as an active and dynamic town to remain prosperous.

أثر العوامل الثقافية في تشكيل ومقاومة مدينة دهدشت التاريخية خلال الصفويين والقاجاريان

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الملخص:

تكون النسيج التاريخي لمدينة دهدشت في جنوب غرب إيران من المجموعات التاريخية المتنوعة الدالة علي الثقافة، المعرفة المعمارية والحضرية المحلية وتمثل جزءاً كبيراً من الهوية الثقافية والاجتماعية لهذه المنطقة خلال العصور الصفوية والقاجارية. هذا النسيج الحضري يجسد الروح الإبداعية لشعب خلقوها على مرّ السنين الطويلة وفقاً للمناخ، التقاليد، الثقافة

وسبل عيشهم. تم تأسيس النسيج التاريخي لمدينة دهدشت كسائر مدن إيران التاريخية على أساس العوامل الثقافية والمادية المختصة لهذه المنطقة. ويلحظ تشكيل الهيكل المخطط لها رفاهية وراحة المواطنين في أقل وأبسط الأوضاع. قد تناولت هذه المقالة من خلال دراسة وصفية وتحليل تاريخي دور الثقافة في تشكيل ونظام هيكل نسيج تاريخي مدينة دهدشت. لذا الجدير بالذكر أن العوامل الثقافية إضافة إلى آثار جسدية (بيئية) شديدة في عملية تشكيل هيكل مدينة دهدشت التقليدي أثرت بدورها تأثيراً محدداً على هيكل المدينة وتشكيلها. وعوامل كالمعتقدات الاجتماعية، الأفكار السياسية، تأثير دين الإسلام ونطاقه والمكونات الهامة كالاقتصاد والتجارة كأهم العوامل الثقافية لعبت دوراً في عملية تشكيل وتوسيع مدينة دهدشت التاريخية. التعرف على السمات الرئيسية لهندسة مدينة دهدشت التقليدية التي نبتت من ظروف خاص للمناخ الدافئ والجاف في هذه المنطقة على جانب التعرف على العوامل الثقافية المؤثرة على هندسة مدينة دهدشت التاريخية تشير إلى التأثير والتأثر ثنائي الاتجاه بين العوامل الثقافية والبيئية في خلق مدينة إسلامية.

المفردات الرئيسية: العمارة والعمران، الثقافة، نسيج دهدشت التاريخي، تشكيل الهيكل.

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(1) Village

(2) A place where Shiite gather for mourning of Muharram

(3) A place in a monastery where prayers pray

(4) A type of gymnasium where ancient Iranian sports are played.

(5) It means if you are a true friend, keep your promise.

