



Conference Proceedings

7thSASTech 2013<http://fundamentaljournals.org/ijfps/conference.html>

The Role of Religious Communities on Informing To the Public Spaces of Traditional Cities

Elham Mehrdoust

Faculty of Architecture and Urbanism, Art University of Isfahan, Isfahan, Iran

e.mehrdoust@gmail.com

(Conference Proceeding 7-8 March, 2013)

ABSTRACT

The custom of ta'zye and mourning has an old basis in Iran. In Qajar period, more attention to this custom by the rulers and people has been caused to build the public spaces for carrying out this custom in fabric of many cities in Iran; as there were these areas in most of neighborhoods. In this research, we deal with to the study of history of this custom and the way of effect of this custom and culture on forming the spaces and fabric of squares, Hosseinieh and Takya of traditional cities. The aim of this research is the study of role and the way of effect of carrying out these communities and religious ceremonies on shape and frame of city forms and fabrics. The hypothesis of this research is based on the influence of the kind of customs and its special feature on architecture of these areas. Gathering information is library based. The research methodology is historical and the way of analyzing is qualitative. From the findings of this research can indicate to the situation of public spaces of neighborhoods in traditional cities, their relation with together and with local path, the kind of architectural organizing and their preparation of spaces and the ability of these areas in preparing for observation customs in certain days.

Key words: Traditional city, Public spaces, Hosseinieh, Takya, Ta'zy-e

INTRODUCTION

The custom of Ta'zy-e and mourning for the religious dignitaries has root in mourning ceremonies of pre-Islam. In the period of after Islam, mourning for Imam Husayn and his relatives and also simulation of those occurred events started from the period of Al-e Buye and from the latest period of Safavid, it became prevalent. Holding each custom needed to specific places. According to this matter that one of the biggest areas for observing customs of Ta'zy-e and mourning has been the common areas of traditional cities, gradually some of these areas have been changed for adaptation with the way of observation customs.

In this article, in order to study the role of these religious communities on traditional cities, first we study the historical background of these communities and then their effects on

changes and the way of positioning the public spaces in cities.

BACKGROUND OF RELIGIOUS COMMUNITIES OF TA'ZY-E AND MOURNING

In culture and religious literature of Iran, ta'zy-e and performing ta'zy-e mean the collection of specific performances of ceremonial religious and ceremonial-legendary customs.(Bolukbashi, 2004) There are different opinions about forming and history of performing ta'zy-e. Nosratolah Bastan gives the background of performing ta'zy-e to the Deylami time and says: after the Deylami era, performance of ta'zy-e becomes uncommon and then it becomes prevalent in Safavid era again. Ta'zy-e is not a

simple or specific cultural phenomenon that has been revealed in specific point of history; but it appeared gradually and by means of different factors of social, religious, cultural, artistic and philosophic. (Shahidi, 2005) From that moment to Safavid eras, there was not any report and news that indicate the observing of this mourning. Almost the oldest document about ta'zy-e is Viliam Franklin's travel account that has reported the observation of ta'zy-e in Shiraz in Zandieh era (1789 A.D) that held in chariots which were moving.

These kinds of simulation changed gradually and became as ceremonial religious performing of ta'zy-e. After that, the events of Karbela and its occurrence performed in specific places like squares, Hosseinieh, the yard of mosques and shrine for children of Imam, area of cemetery and Takyas in cities and villages. (Bolukbashi, 2004) So, performance of ta'zy-e become like today performance from the latest period of Safavid and it developed in later periods. Ta'zy-e in latest half of century of Safavid era gave its final changes and become on that from which is common today. (Beizae, 1965)

In Qajar era, performance of ta'zy-e changed quickly, Fath Ali Shah (1212-1250 A.H) had a special interest to performance of ta'zy-e, He attended in some ceremonies of ta'zy-e specially in Tassooa and Ashora days. Some of the governors and rich men held these ceremonies in Takyas or yard of their houses. (Bolukbashi, 1995) In this time, all of the people had a interest to building Takyas Takyas (Bolukbashi, 2004) In the period of nearly 150 years monarchy of Qajar household in Iran, the period of monarchy of Naser Al-Din Shah (1264-1313 A.H) was the period of development and flourishing of performance of ta'zy-e in Iran and specially in Tehran. (Mostoofi, 2007)

In Qajar era, because of prosperity of performance of ta'zy-e and because of special attention of people, building Takya and devoting it for mourning and performing of ta'zy-e were common. In old Tehran and in some cities of Iran, the people of each neighborhood were built at least one Takya for mourning in their region. (Bolukbashi, 2004)What was

necessary for observing ta'zy-e was the existence of a place and dwelling for the people. (Chelkowski, 1979)

Performance of ta'zy-e usually observed on the floor of yard of Takyas, on the roof of Hosseinie reservoirs, on a panel of wood that made on the pool of caravansary and houses, and in the yard of shrines of Imams' children, in cemetery places and in garden or the counter of big tea houses. All of these were on outdoor places and they used tents for the months of winter and rainy days and even in summer and sunny days. (Flandin, 1841) The design of Takya kept the mutual effect of performance between player and viewer that was specific for traditional services o Moharram. The major events played on a platform and without curtain on the middle of building. Around this platform was a narrow way that used for slowing the second events and for passing time and changing the scene. In around of this way that also included the smooth places of viewers, after were built small and secondary platforms. Furthermore, there were two hallways or more in the area of viewers that had a way from the major platform to back of Takya these hallways were the entrance way for troops and groups with horse, camel and chariot. (Chelkowski, 1979)

KINDS OF TAKYAS AND HOSSEINIEHS

As said, at the beginning, ta'zy-e performed in the existence places of cities like the courtyard of the shrine of Imam descendent, square and caravansary and the open spaces of city; but after a while in Qajar era places were built with the name of Takya and Hosseinieh for this act. They were built in different ways in cities. (table1). Some of them were in fabric of neighborhoods and cities. Some of them were built in connection with market places and Bazaar. The special kind of Takyas were in the north of Iran. The governmental Takyas had capacity of many people and governor persons. Some of Takyas places were formed in closed spaces that mostly were in effect of dwelling architecture.

Table.1 Dividing of kinds of Takya and Hosseinieh in different regions of Iran

Kinds of Takyas and Hosseinieh	Spaces	The most important samples
In the fabric of cities	The middle square include: performance platform, side ceiling usually on two floors, paths which ended to square. Sometimes, places like reservoirs, public drinking place, etc.	Vali Sultan, Sar Parih and Taher Mansur in Kashan, Takyas in the old fabric of Tehran like Takya Niavaran
In connection with market places	The middle square and platform, side ceilings or chambers of stores, entrance of Bazaar paths	Takya Tajrish in Tehran and Nasar in Semnan
Takya in north of Iran	The rectangle hall, side rooms, some of them had a alcove	Bisar Takya, Takya Arbab, Niaki in Amol
In closed spaces (houses)	Entrance, yard, Hosseinieh and closed spaces, kitchen or spaces with the names of Hosseinieh, Zeynabieh and Abbasieh	Moaven Al-Molk and Biglar Beigi in Kermanshah
governmental	The middle section of performance (platform and space of movement) the place of people and heads	Takya Dolat in Tehran

In this research, the first and second kinds that were in connection with neighborhoods and bazaar are considered to

study how this ceremony influences the fabric of traditional cities.

THE STUDY OF EFFECT OF TA'ZY-E AND MOURNING CUSTOMS ON CITIES FROM QAJAR PERIOD

Building Takyas and Hosseiniehs in neighborhoods

In Qajar era with the emphasize on Ta'zy-e and mourning services, all of the people and government tried for building Takya and Hosseinieh in the fabric of cities, these Takyas have special important from the viewpoint of organizing the city spaces and in some of cities have been known as the center of region or city. These spaces were built as a square in connection with the interconnected ways as all of the people were in connection with them many times during the day and week. (Varjavand, 2001) These spaces were one part of the center of neighborhoods and their roles were so much that in fabric of some cities, like; Tehran, Kashan, Fars, Nain, Yazd, Isfahan and Babol they called takya or Hosseinieh. (Soltanzadeh, 1993) Their examples can be considered in different cities:

According to Mostofi, in Qajar era in Tehran each neighborhood and nearly each path had a Takya that people from that neighborhood built it. Some like Takya Reza Gholi Khan and Sartakht were in pathway (Mostofi, 2007) Based on the statistic of Tehran (1269 A.H), there were only 54 Takyas in Tehran in the first years of empire of Naser Al-Din Shah. (Figure1) (Sa'dvandian, 2001). Each of them was a center of a neighborhood that used in the days of observing Ta'zy-e. (Soltanzadeh, 1983) There were two major areas of city in Semnan that were in the path way of Bazaar. In mourning days of Moharram, groups of mourners from two neighborhood of city gathered there. In Yazd two squares which were the major areas of city called Takya. Also in Kashan Takya of Haji Mahaleh, Vali Soltan, Sarpare and Taher Mansoor had a fundamental function in forming the city, its ways and the major spaces of city. (Varjavand, 2001).

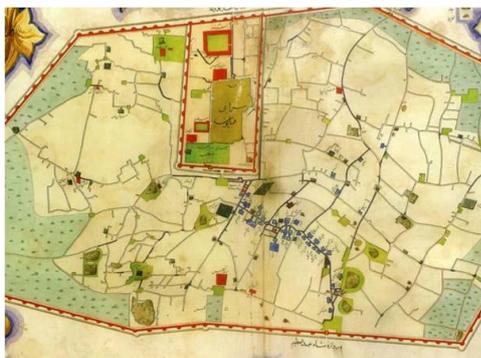


Figure.1 The plane of capital of Tehran in (1269 A.H), Takya have been shown with dark green (source: Mahmudian, 2010)

In Zavareh city, two main square of city that their main functions were religious, have been built as two Hosseinieh. One area has been built at the end of Bazaar (Hosseinieh Bozorg) and the other in the eastern-western way of city and near of the chief mosque. Near two areas, an indoor Hosseinieh have been built. (Ghafari, 2000).

The historical fabric of Nain includes seven neighborhoods that each of them has a center that known as Hosseinieh. (Figure 2) Each of neighborhoods has facilities and their

special spaces for services such as reservoir, bathroom and mosque. (Soltanzadeh, 1995) Hosseiniehs are the seven major areas of city that have important function in forming the city. Also each of them are as a symbol of existence of a neighborhood because the neighborhood of city don't have borders which we can recognize them from together and only when a passenger pass from a center of neighborhood to another one, he feels that has come to a new area. (Soltanzadeh, 1995)

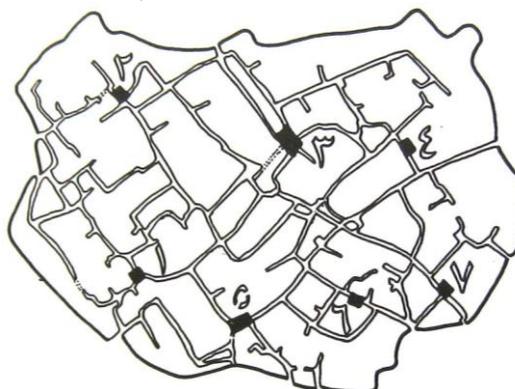


Figure.2 Te plane of historical fabric of Nain and the situation of seven Hosseinieh in it (source: Soltanzadeh, 1995)

In this way, we can say that from the latest period of Safavid and preeminently in Qajar era, the spaces of cities started to change with popularity of building Takya and Hosseinieh in the fabric of cities. Spaces which had this capability to use as public spaces for this ceremony, with their situation in neighborhood had effect on organizing of neighborhoods and had special attention in all of the year with establishing of the important functions of neighborhoods in their around.

The situation in neighborhood

Existence of Takya in some cities like Tehran caused there were more than one Takya on a neighborhood. This means that Takyas were not formed in the center of each neighborhood. Their situation in their center depended to the different factors. The study of situation of seven Hosseiniehs in relation to neighborhoods in the city of Nain shows that not only all of them not been at the physical center of neighborhood but also some of them like Panjahe, Nogabad and Saraye No were in a corner of their neighborhoods. This shows that the neighborhood center has been under effect of factors like the specific situation, gradual development of neighborhood and being near to the major and urban ways (Soltanzade, 1995) Some of Takyas were according to the function of market places and bazaars. The major example is Imam Zadeh Saleh in Tajrish in Tehran. (Varjavand, 2001). Other factor that had effect in placing Takyas and Hosseiniehs in cities, were existence of Bazaar and market places, historical mosques and shrine of Imam's descendent and tombs in the neighborhood fabric. And existence of these spaces in each neighborhood caused to being important that part on that neighborhood and the open space near it has been the most suitable place for building Takya. The other important factor in choosing the place of these centers has

been the important paths of city and neighborhood as most of them formed in the way of the major paths.

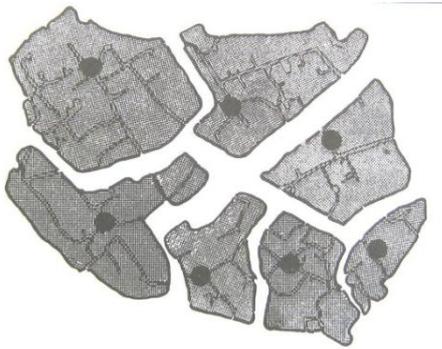


Figure.3 The situation of Hosseinieh in each neighborhood in historical fabric of Naen. (Soltanzadeh, 1995).

Connection with local paths

Takyas and Hosseiniehs were urban spaces that have acted in most of cases as the major part of structure and framework of city and organizing the urban spaces. (Naghizadeh, 2010) Each of Takyas and Hosseiniehs were mostly in connection with the major paths. According to the Mostofi, those that were not in the connection with the major path were empty all of the year except the mourning days and were a place for trash of neighborhood. But its situation in the chief ways of each neighborhood has turned it as a path of gathering spaces of neighborhoods that has been in using of the people of that neighborhood. One of the main factors was the connection that mourning services have had with the path of local ways. As the movement of groups generally has been started from neighborhood centers and has been ended to the important places of city.

In mourning ceremony in Ashora days, some path of movement of mourner groups began from Bazaar and alleys of city that was an important part of this custom. (Soltanzadeh, 1993) The way of group movement is an important document from historical viewpoint in forming Nain. In mourning days, one group forms in each of neighborhoods. Two important tombs of city are the place of meeting of mourner groups. (Soltanzadeh, 1995).

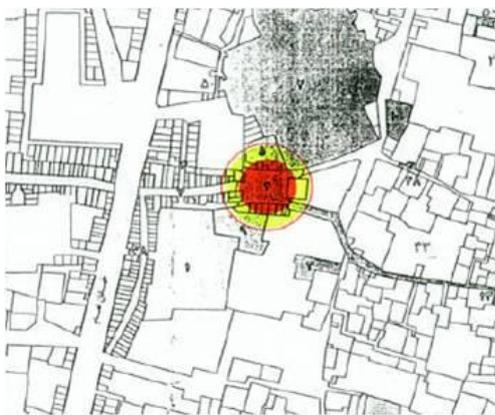


Figure.4 The situation of Takya Pahnee in Semnan to the ways (Encyclopedia of architecture history of Iranshahr).



Figure.5 The place of two entrance paths to Hosseinieh of Nogabad in Nain (author, 2012)

In Nain, several ways branch off from every Hosseinieh, this matter shows the importance of communicational function of Hosseinieh. Nogabad Hosseinieh that the most ways enter to it has the most space. (Soltanzadeh, 1995) The places of linking the ways to the squares and Hosseiniehs have been planed and were from one of the openings or have been without planed surfaces. (Soltanzadeh, 1993) The place of joining of all of the ways to the Hosseinieh was by a ceiling in Nain. This act done because linking the way to the open space of Hosseinieh did not cut its facade. (Soltanzadeh, 1995)

The kind of organizing the architecture

The organizing of spaces of Takya and Hosseinieh is based on the places needs and also kinds of ceremonies. Performing of ta'zy-e and simulation needed a platform in the center. The population required to the places for watching the performance and listening to the mourning services. This need accomplished with building the roofs in their sides. These roofs were usually in two floors that the second floor was in access with stairs on the corners.



Figure.6 Hosseinieh Bozorg of Zavareh (author, 2012)

The middle section of each side formed the alcove space that was bigger than the other ceilings and sometime higher than two floors or more. Another section has been the entrance of neighborhood paths that have formed with evacuating one of the ceilings in around. It can be said that the architecture of urban Takya has been most under effect of the architecture of places that at the beginning ta'zy-e has been observed there like caravansary.

THE CAPABILITY OF PROVIDING FOR CEREMONIES

The outdoor Takya of city at the time of observing the services of Ashoora days and performing ta'zy-e sometimes has been covered with tents for protection from heat or cold. Some of the Takyas were in the situations that their chambers used as store and market place during the year. The outdoor space in among of Takya was decorated in Moharram days and was devoted to the observing services (Varjavand, 2001) In mourning days, the universal spaces of neighborhood which were built for end were prepared for service by the people of neighborhood. These changes have been included of cleaning and decorating with special signs and closing chambers and using of their places for needs of observing services.

CONCLUSION

One of the religious communications is mourning services for Imam Husayn in Iran that it has an historical background from Al-e-Buye era and has been performed from the latest period of Safavid with ta'zy-e in Moharram month. Since this custom has been interconnected with the common people, it has been performed in cities and its public spaces. Observing each custom needs a suitable place that this space forms based on the kind of its function. Ceremony which gradually become prevalent in society and has not been considered a place for it from before at first, it uses the existing spaces and gradually with flourishing ceremonies and becoming distinguish its needs, the using spaces change according to

REFERENCES

- Beizae, B. (1965). Performance in Iran. Tehran, Iran: Roshangaran.
- Bolukbashi, A. (1995). Performance of ta'zy-e in Fath Ali Shah era (The study of James Morier to ta'zy-e): Markaz.
- Bolukbashi, A. (2004). Performance of ta'zy-e, Sacred story of difficulties in custom performances. Tehran, Iran: Amir Kabir.
- Chelkowski, P.J. (1979). Ta'ziyeh: Ritual and Drama in Iran. New York: NYU Press.
- Flandin, E. (1841). Voyage en Perse. Paris: Gide et Baudry.
- Ghafari, A. (2000). Zavareh; A symbol of Kavir legend. Tehran, Iran: The office of cultural researchers.
- Mostofi, A. (2007). The biography of me, The Social and administrative history of Qajar era. Tehran. Iran: Hermes.
- Naghizadeh, M. (2010). Analyze and Design of urban spaces. Tehran. Iran: Jahad.
- Sa'dvandian, S. (2007). The number of buildings: The number of population from capital to Tehran in 1311-1231. Tehran, Iran: The ministry of culture and Islamic Guidance.
- Shahidi, E. (2005). Ta'zy-e: customs and performances in Iran. Tehran, Iran: Samt.
- Soltanzadeh, H. (1983). The process of forming city and the religious centers in Iran. Tehran, Iran: Agah.
- Soltanzadeh, H. (1993). Urban spaces in historical fabric of Iran. Tehran, Iran: The office of cultural researchers.
- Soltanzadeh, H. (1995). Nain, the city of historical millenaries. Tehran, Iran: The office of cultural researchers.
- The encyclopedia of architecture history of Iran Shahr. Available on 2012 in (<http://iranshahrpedia.ir>)
- Varjavand, P. (2001). Takya, Encyclopedia of Shiism. Tehran, Iran: Martyr.

the its needs. If a new place built for it, that will be in influence of patterns of the past place. This matter can be considered for ta'zy-e and mourning. In this ceremony, the main place for gathering of people has been a wide place because of large population of people that gathered there. We can indicate to the local and urban areas, the outdoor space of cemetery, shrine of Imam's descendent, courtyard of caravansary and mosques. This custom that is with movement of mourner groups caused that a public space built based on the population in connection with the main paths. Gradually that this custom were with performance and simulation of events, need for a platform made for performance or speech and preach. The platform of reservoirs of square and caravansary was used for this need. Need for places that apart from mourner groups provide the possibility of listening and seeing performances caused to build ceilings around of these places. During the time, this special kind of architecture becomes prevalent as a suitable place for observing services in some cities. In sync of forming this kind of architecture that was under effect of caravansary architecture, the special kinds of Takyas were in north of Iran and also in different cities with architectural pattern of dwelling. Generally, effecting of these religious communities on fabric of Iran cities can consider in building and changing of mould of the local and urban public spaces. These spaces have been formed in the place of connections of city and in relation with paths. These places used as a place for meeting and gathering residents during the year and had an important role in making communication and they have been provided for ceremonies by dwellers in specific occasions.