
Investigating and Analyzing the Historical Life of the City in Dargazin During the Islamic Period (Based on Historical Documents and Archaeological Excavations)

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Abstract

Dargazin or in other words Darjazin city, one of the important areas of Hamadan province in Razan city, belongs to the Islamic era. (from the Seljuk period to the end of the Safavid era). This area has been of special importance throughout history due to its location in one of the entrance gates of the Hamadan province. The present study is based on the analytical-historical method based on archaeological field data and written library documents. Due to the importance of Dargazin some documentary information about the architecture and cultural monuments of city, this city the necessity of purposeful study of Archaeology was required. Therefore, the archeological excavations of this area were carried out in 1391 to analyze the developments of the Islamic period in this area and to recognize the cultural, artistic and social achievements of Dargazin city with the objectives and answers to the main question ahead. Due to the appropriate geographical location and strategic conditions in the region and the location of this area between the residential and governmental centers of the western and eastern plains of different Islamic periods of Iran such as Zanjan plain, Qazvin in the northwest, Saveh and Rey in the northeast and Kermanshah and Hamadan in the western regions and also according to the Islamic cultural periods of that emergence and historical life in Darjazin, what effect has it had on the historical and political survival of different Seljuk to Safavid periods? The city of Dargazin has played an important role in some periods of history, so that sometimes the grandeur and description of the castle and the situation of the city have been compared with a logic like Diyarbakr in Iraq. During the Seljuk period ministers from this region relied on the ministry and were able to play a role

in Iran's history. It seems that the presence of these people in the administrative apparatus has been effective in development of this region since the Seljuk period on the basis of historical evidence and texts. (writings: Ibn Hawql, Muqaddasi, Shirvani and...). According to historical and geographical texts, these factors have made Dargazin play a more important role in the Ottoman and Safavid conflicts during the Safavid period, (the first half of the tenth century AH) because it has made it easier to capture the Hamadan region by occupying Dargazin, for example, Shah Ismail Safavid retreated to Hamadan's Dargazin in the battle of Chaldoran to regain his strength. The reason for this claim was the capture of Dargazin castle during the Ottoman invasion of west of Iran by drawing three paintings of this city. These paintings and examples of existing work and excavations can guide us to continue to know more accurately. **Keywords:** Dargazin, Written Sources, Explore, Archaeological Findings, Architecture, Pottery.

Introduction

Razan plain in the northernmost point of Hamadan on the northern borders is adjacent to Qazvin and Zanjan plains... This part of Hamadan province has a special location and strategic position and is considered as a communication route between the center of the plateau of Iran and central Zagros and the southern part of the center of the plateau today. Dargazin city has been on this route in different Islamic periods and this city can be considered as one of the important areas of Hamadan province. The region, as a link between the important points such as Zanjan, Hamadan, Qazvin, Golpayegan and Isfahan, has been considered by the rulers of the Seljuk to Safavid periods. On the other hand, the presence of the name Darjazin in the written Islamic sources, the surviving paintings and rich cultural works confirm this claim. (such as pottery, metal works, tombstones and...).

It seems that due to the paintings and the large volume of archeological findings from the selection of this village in the Safavid period, it has been flourishing and important. The name of Dargazin and its historical and cultural developments can be seen in the writings of people such as Najmeddin Qomi (584.AH) Anoushirvan Bin Khalid Kashani (532. AH) Emad Kateb Isfahan (597-519. AH) Yaghot Hamavi (626. AH) Khaghani Shervani (520-595.AH) Hamdollah Mostofi (680-750.AH) Olia Chalabi (1065.AH) Zaynal-Abidin Shirvani (13th century. AH) Charl Taxiye (1839 AD) The importance of Darjazin lies in the fact that it has been the headquarters

of the Timurid army since (798 AH). According to historical and geographical texts in Darjazin in Safavid period, it has played a more important role in the Ottoman and Safavid battles. (The first half of the tenth century AH), so that capturing the Hamadan region has made it easier by capturing Darjazin. It is narrated that after the defeat of the Ottoman forces in the famous battle of Chaldoran, Shah Ismail Safavid retreated to Hamadan's Dargazin, a group of the Ghezelbash army, who had come out of the battlefield, also went there and after regaining their strength, turned to Tabriz for another battle. (Azkaei, 1372: 29), and other such incidents have taken place in the town of Dargazin and the importance of this area in the battles of the Islamic countries in the Timurid and Safavid periods, because the gateway was the entrance of the Ottoman army from the west of Iran to the plateau of Iran or the entry of Safavid troops into the lands of western Iran, namely Ajam Iraq and the Ottoman Turks (Turkey and Van) So that Shah Abbas has been stationed at Dargazin for several days in preparation for the war with Ottomans and the capture of Baghdad with his army. The reason for this claim is the capture of Dargazin castle during the Ottoman invasion of west of Iran in three paintings left by this city. Due to the mentioned contents and the importance of this city and the lack of documentary information about monuments of this city, the necessity of purposeful study of Archaeology was required. Therefore, the archeological excavation of this area was carried out in 2012 under the supervision of the author to analyze the developments of the Islamic era in this area and to know the artistic and social cultures of Dargazin city in order to achieve various goals and answers.

The Necessity and Goal of Research: Among the goals pursued in the present article and the archaeological excavation of this town, the following can be mentioned: the importance of Dargazin city in the Islamic era and relation with the east and west of Islamic lands and the role of this city in the cultural and political developments of Iran in the Islamic period, achieving the main structures of the city to adapt to the existing writings and documents of painting, achieving the information, change, development, expansion and cause of its destruction, and understanding the artistic and social cultures of the city of Dargazin, and why is the city of Dargazin destroyed?

Research Questions and Hypotheses: The present study aims to answer the following questions; due to the appropriate geographical location and strategic conditions in the region and the location of this area between the residential and governmental centers of the western and eastern plains of different Islamic periods of Iran such

as Zanjan plain, Qazvin, Ray in the eastern regions and Kermanshah and Hamadan in the western regions and with considering its cultural periods, what effect has the emergence and historical life in Dargazin had on the historical and political life and survival of different Seljuk to Safavid periods? The hypotheses that can be made are: suitable geographical location and strategic conditions and proximity to residential and governmental centers of northeastern plains such as Zanjan and Qazvin plains have been among the important factors in the formation and prosperity of Dargazin in north of Hamadan. Considering the size of this area and also the existing structures such as Azhar Shrine (Imamzade) and its cemetery, it may be possible to determine the urban structure of the Islamic period from the Middle Ages to the late Safavid period. Based on the collected topographic maps and its correspondence with the surviving paintings, it seems that the city of Dargazin had a regular structure with a circular map. The structure of residential space in Dargazin area has followed a special pattern in orientation. Based on the cultural materials obtained from Dargazin, it seems that the mentioned area contains all the cultural sequences of Islamic periods and has reached its peak of prosperity in the Savafid period.

Although the archaeological excavation program was not successful in answering all the questions and proving the hypotheses due to the short time and lack of cost credits but, important points became clear that this site is an important town from the Middle Ages to the early era Safavid and its life until the period of Naderi (Afshariyeh), Therefore it may be possible to better understand and study the process of formation and evolution of the city in the future based on broader archaeological excavations.

Research Method: the present research is of the basic research type and the collection of information and documents has been done in two ways: field and library. In this research, an attempt has been made to first analyze the writings of historians and tourists using historical and analytical methods and to examine the historical position and role of the Dargazin and then by describing the architectural structure of the building complex and other cultural materials discovered from archaeological excavations. In the Dargazin to be paid, until the reasons and motives for the construction of the building and their possible use are discussed and analyzed. Archaeological excavations at the Dargazin site have been carried out in the usual field and library methods. First, 30 days of continuous exploration in 4 workshops were carried out to explore archaeological information and raw materials and then the discovered cultural materials were studied,

carefully studied and analyzed. Accurate recording of information, classification of archaeological data, and coding by the locus figures method are among the method adopted during the field exploration process. (Locus to describe layers and accumulations and figure to describe architectural structures).

In the workshop and library stages, the study, typology and comparison of pottery pieces were studied, the results of which are given in the section on the analysis of cultural materials. Interpretation and analysis of cultural -natural layers, architectural spaces, materials and techniques used in creating architectural spaces have been done from other studies. The determine chronology of Darjazin cultural courses, the usual method of relative comparison of appearance features and material making technique based on clay similarities and notes of historical sources of geographers and tourists has been used.

Research Background

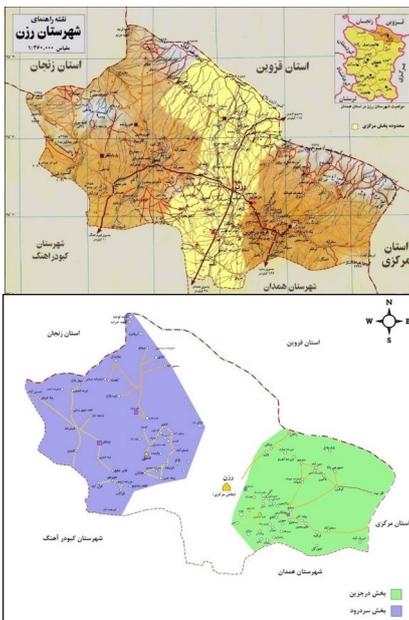
The background of historical and archaeological studies in Razan City is few. In general, the historical monuments of different periods of this city have not been seriously studied so far. Archaeological research activities carried out in this area include: Review and identification of Razan city under the supervision of Bahman Kargar (Kargar, 1367) investigation and identification of the central part of Razan city in the form of the first chapter under the supervision of Yaghoub Mohammadifar (Mohammadifar, 1378) ; investigation and identification of Darjazin and Sardrood section of Razan city in the form of the second chapter under the supervision of Yaghoub Mohammadifar and his colleagues (Mohammadifar and his colleagues, 1388) determining the area and privacy of Darjazin area under the supervision of Ali Hojabri (Hojabri, 1387) and archaeological excavations of Dargazin area have been carried out under the supervision of Zarei (Zarei, 1391). The only analysis and historical notes of Darjazin have been done by Parviz Azkaei in a book entitled "From Darjazin to Kashan" in which the author quotes and compares the notes left by European his tourists, geographers and tourists in different Islamic periods. The name of the place and the importance of the Dargazin and governors of this city in different Islamic periods have been determined.

Geography of the Darjazin region

The city of Razan is located on a flat plain on the main road from Hamadan to Tehran and 80Km north of Hamadan province. This city

with an area of 2729 square kilometers, consist of 3 cities: Razan, Qorveh Darjazin and Damagh and 3 districts: Markazi, Sardrood and Qorveh Darjazin, as well as 7 rural area and 130 inhabited villages. This city is limited to Qazvin province from the north, to Hamadan from the south to Markazi province from the east and to Kaboudrahang city from the west. Today's Dargazin area includes the range of archaeological studies of the present study. Dargazin is one of the villages of Razan district which is limited to Kharqan mountains from the north, to Pishkhar village from the east to Hajiloo village from the south, and to Sardrood village from the west. This area consists of two parts; Oliya Darjazin, the center of which is now the city of Razan, with 43 villages, including Darjazin, khomigan, Razin, Shanazjarin, Farsjin, Mahniyan, valashjerd and among others... Darjazin Sofla, whose town is Famenin, with 43 villages including Gamishloo, Givdareh, Milajerd, Qaleh Jogh, Shavand, The lands of Darjazin village are mostly flat and the average height in the plain in 1830 meters above sea level. Therefore, its climate is cold and full its main products are cereals fruits, grapes and livestock products. In the flat and high plain of Dargazin in late summer a strong wind blows from the southeast, which the people of the region call "Isfahan wind".

Darjazin village is located 82Km northeast of Hamadan and 5Km east of Razan, through which the Hamadan-Tehran highway passes. (Azkaei, 1372: 3) Dargazin archeological site is one of the most important areas including works representing the Islamic period which is located in the eastern and southern margins of Dargazin village with the geographical location of 325492, 78 and 3914329, 00 (Map1).



▲ Map 1. Geographical location of Dargazin and Razan city in Hamadan province. (writer, 1391, 43).

Historical background and cultural context of Dargazin in historical and geographical texts.

Dargazin or in the Arabic from Darjazin in ancient writings are in the form of Dargazin, Darkazin, Dargachin and Darkajin, the two names of "Dargazin" and "Darjazin" are the most common. (Especially from the Ilkhanate period onwards}. (Yaghot Hamavi, 1379: 451; Dekhoda, 1377: 1.563, 1.637, 1.644, 1.647) The name of this city is not mentioned in the geographical books of the first centuries of Islam such as "Masalek al-Mamalek" by Ibn Khordadhaba, "Masalek al-Mamalek" by Istakhri, "Surah al-Arz" by Ibn Hawqal etc. The first person to mention Dargazin was Yaqut Hamavi who mentions two of its names, namely: Darkajin and Darkazin. (Yaqut Hamavi, 1397: 451).

On the other hand, Yaqut, mentioned the name of this city from Shiruyeh, the mayor of Hamadan, Darkajin, to whom Abu Ahmad Qasim Ibn Ahmad Darkazin Adib is attributed. (Azkaei, 1372: 5). It is not possible to understand from the writings of Yaqut whether it was a city or village in the past.

He first quotes Anushiravan Bin Khalid Wazir, as saying that it was a town in the Alam region and then quotes another person who is in Dargazin, the largest village in the Alam region. Then he quoted a resident from Dargazin who is a village in Hamadan district. (Yaqut Hamavi, 1397: 451, 452)

The existence of gypsum mines near Dargazin raises the issue that the name Dargazin may have been derived from 9□ Dargachin and later changed to Dargazin and Darjazin.

Mostofi's writing, which Dargazin said was the first in the village, seems correct because at the beginning it was said that in the historical and geographical books of the first Islamic centuries, no trace this name and city can be seen. From the writings of Hamdollah Mostofi, it can be seen that during the Ilkhan period Dargazin, which used to be a village in the Alam area, it became a city. In the past "Qasabeh" was a town that included several towns or villages, in other words, it was both the name of the city and area within its geographical area. According to Maghdasi, Qasabeh was the state capital, but in later periods the capital was called by each of the main units of the country's divisions. (Maghdasi, 1906: 47). It is not clear exactly when this happened but since Yaghut Hamavi lived in the time of Khwarazmshahi and the beginning of the Mongols and at this time was still a village or Rostaq however, according to the writings of Hamdollah Mostofi (Ibid, 1381), Dargazin was among the cities during the Ilkhanate period, and after that, the name of this city is more or less seen in historical and geographical writings.

Olia Chalabi in his travelogue in the eleventh century AH based on the local narrative has mentioned the builder of Dargazin mansion Yazdgerd Sassanid. This statement should be carried over to its reconstruction, as it has been said about Hamadan during the ancient Pahlavi treatise "Iranian cities" that it was built by Yazgerd (I) son of Shapur Sassanid. (Section 26) Now, what is certain is that Hamadan was improved and prosperous a thousand years ago. But the situation of flourishing and Dargazin castle in the 11th century AH/17AD, as described by Olia Chalabi: because before that century, no other description is available

It is believed that it was a small village with the same Yazdgerdi mansion until it was built and repaired in the eighth century (around

740 AH). The shape of the castle there is pentagonal, and it is large with the dimensions of its stones but it is smaller than Hamadan castle. Totally it has five towers and three gates, that the gates of Baghdad and Hamadan are connected. There is a circular hole around the castle. The outer ligament is surrounded on four sides by a hole. But inside it, there are five schools, ten Maktab, four baths, Karvansara, Charbagh, a Boostan and Dokkan, the four corners of the Bazaar there are decorated with brown stones. Gardening (baghche), legumes and cereals are plentiful and cheap, because the people in the Dargazin and its areas are all farmers. (Quoted from Azkaei, 1372: 22-23), If it is true that Dargazin castle was rebuilt and restored around 740 AH, this event took place during the Chopianian domination of the Ajam provinces of Iraq which was probably due to military reason, and it had the important of middle way. (738-758. AH) This point is very important about Dargazin, which was located on the way from Zanzan and Soltanieh to Golpayegan and Isfahan that is, through the village of "Shara" connected to it, that the old road from Hamadan to Isfahan was also on the same route. It is clear that Dargazin Castle has been a base of the Timurid army since 798 AH. Dargazin has found another situation in the Safavid period. Shah Ismail Safavid retreated to Hamadan after defeating the Ottoman forces in the famous battle of Chaldoran, a group of Ghezelbash army who had come out of the battle also went there. After regrouping, he turned to Tabriz to another war, where the Ottoman Sultan Salim had gone.

During the reign of Shah Tahmasb, Sultan Suleiman the Ottoman invaded Aze rbaijan, Shah Tahmasb confronted, however, due to the Ghezelbash dispute, he was not able to resist the Ottoman army, so turned to Dargazin.

Sultan Soleiman took Tabriz and from there from there came to Soltanieh, Kharaqan and Dargazin to be opened the castle by Rostam Pasha. But the cold and snow were so severe that the Ottoman troops could not capture Ajam Iraq, inevitably khandgar went to Baghdad via Hamadan and conquered that city .The following year(442 AH) the Ottoman Khandegar came to Soltanieh again, so Shah Tahmasb, who had besieged Van Castle, returned. and attacked the Ottoman army around Dargazin and won.

The Ottoman king had to leave Dargazin and went. The Ghezelbash army turned to Ojan in pursuit of him. Another campaign is reported by the Ottoman Khandgar in 955 AH and in any case, it seems to be from this time that the Ottomans called Hamadan and Dargazin their border, that is, their border city with Iran, in particular, they considered

Dargazin as their absolute property and always paid special attention to it. (Azkaei, 1372: 29). At the same time, paintings of the city and the gardens of Dargazin were drawn. One of the documents about Dargazin is three paintings that were drawn during the Iran—Ottoman wars. These three paintings, two examples of which are from the city, are related to the period from 940 to 942 AH. The third example deals with Dargazin gardens, which shows the importance of these gardens and the castles inside them. As Zayn-al-Abidin Shirvani points to the abundant orchards and cheap grains and flat land that surrounds Dargazin, he also points to the water of the aqueduct and the refreshing water there.

In this painting, the water supply system of the gardens is well considered and drawn. These paintings are related to the Book “Bayane Manzel” (Bayane manzele Araghein is also famous) and were drawn by the painter and calligrapher of the kingdom of Sultan Suleiman the Ottoman (Nosohe Metraqchi) in a book entitled (Bayans Safare Manzel Araghein sultan suleiman khan). It took place during the campaign of sultan (king) Suleiman Mohtasham and in 940–42 AH to the western part of Iran (Azerbaijan and Ajam Iraq) and Arab Iraq (Metraqchi, 1379: 89, 109). Paintings are important in several ways: First, those can be used to identify parts of the city, secondly, these paintings were made during the conquest of the city by the Ottoman forces, in addition, the specifications clarify to a large extent what has happened to the city over the past three years.

The city was important because both the Shah of Iran (king) and the Ottoman sultan (king) settled there, also, the people of this city have been challenged by the Safavid government in terms of religious differences; but the most important thing is the adaptation of the paintings and the description of “Oila Chabi” Oila refers to the various buildings in the city that can be understood in this painting (Pictures 1–3).

The description of the castle and condition of the city was given before the language of “Oila Chabi”, what follows is about the condition of the people and the religious customs there, and wrote: the city of Dargazin is like Diyarbakr (in Iraq), its fortress has a large stockpile of weapons and ammunition, and it has an important military barracks with servants and guards.

The people of the city pay a lot of attention to astronomy and hold many joyous gatherings. The situation of the Shiites there is spectacular, with all the trips I have made to the Arab and non-Arab lands, like the luxury I saw there, I was not seen anywhere else, because the first decade of Muharram is completely spent on public

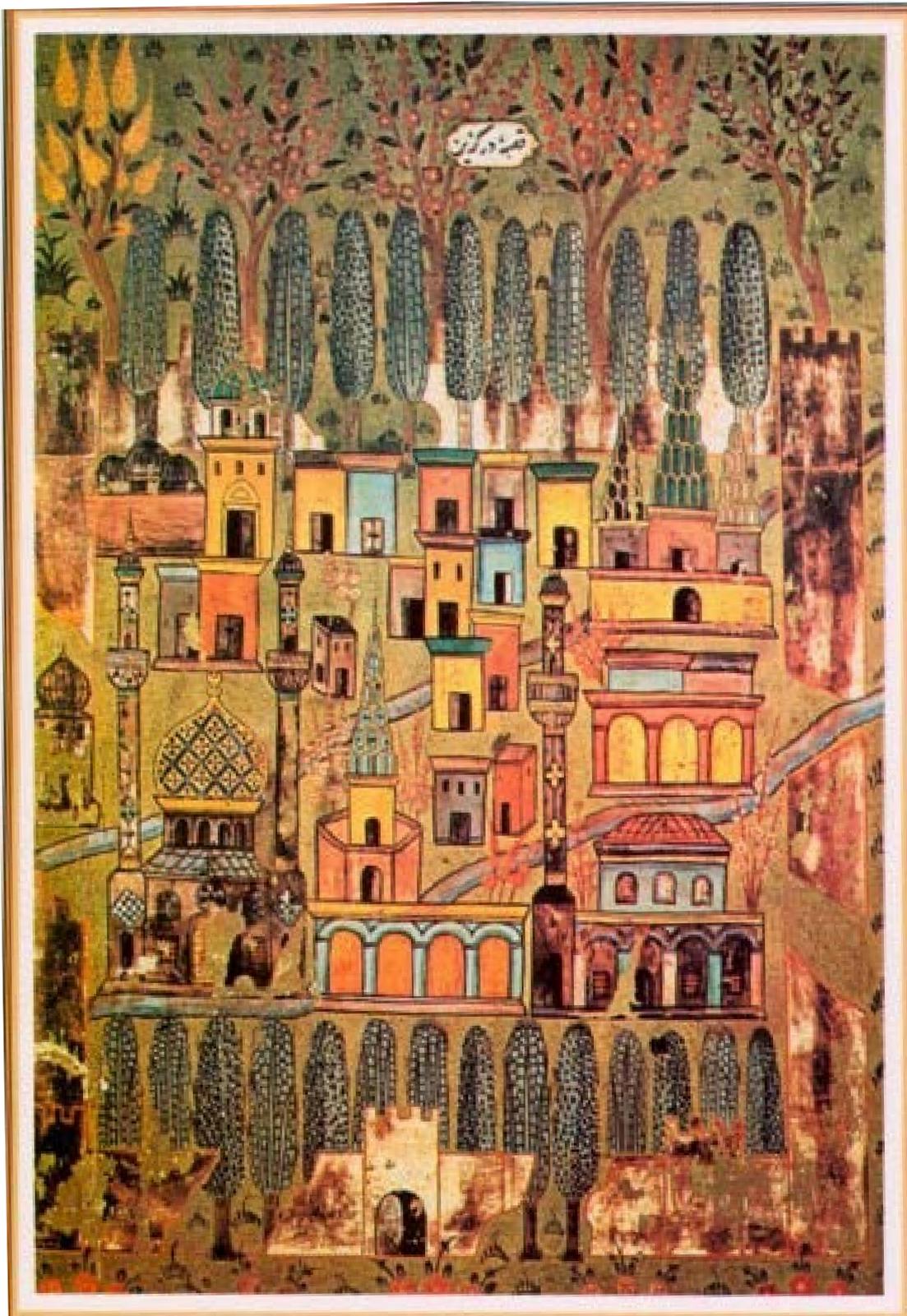
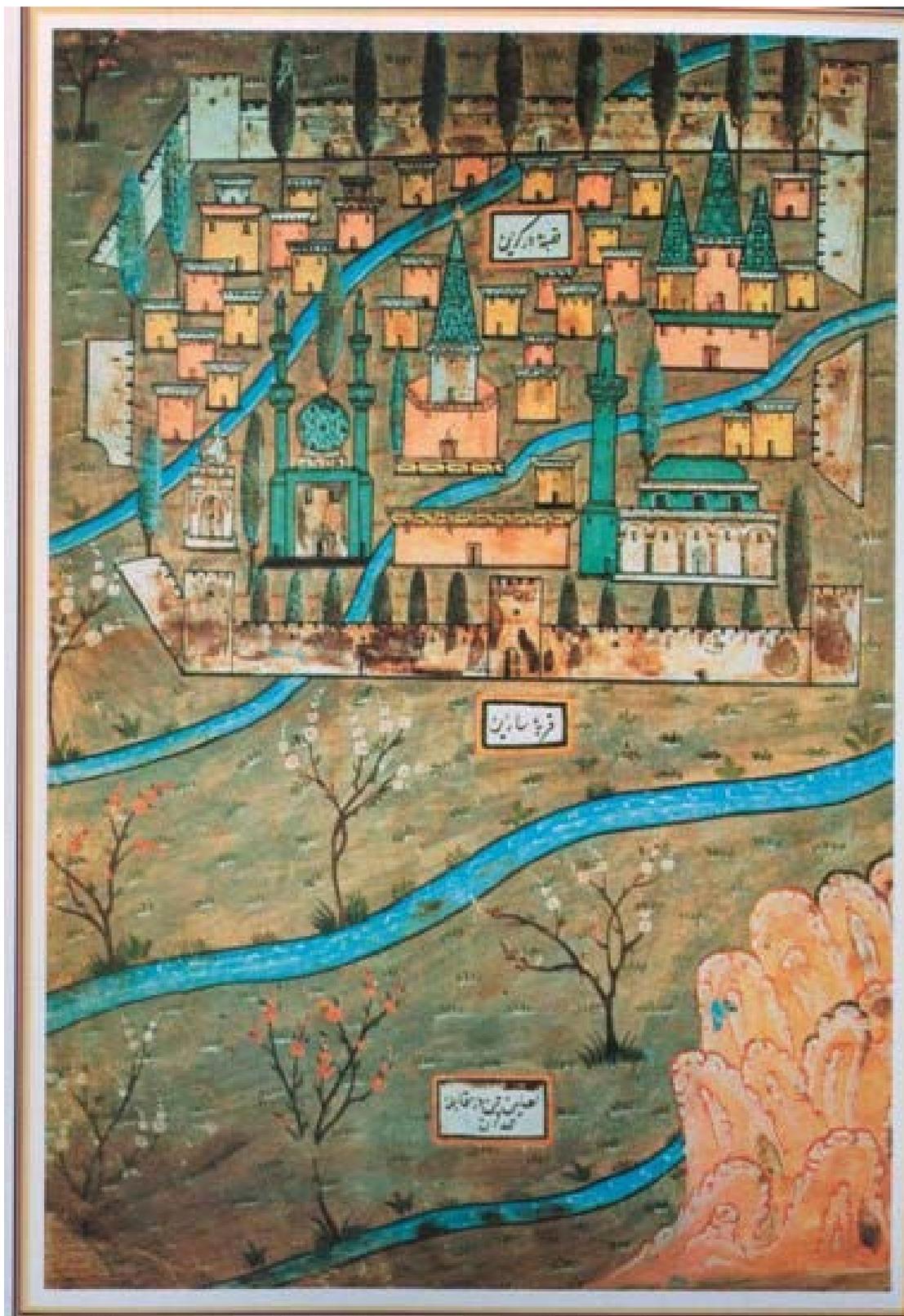


Fig. 1. painting of Darjazin town, which was drawn in 940 AH in the Safavid period (Metraghchi, 1379: 98). ▲



Pic. 2. Painting of Darjazin town, which was drawn in 942 AH in the Safavid period (Meteraghchi, 1379: 109). ▲

happiness. The tenth day is called “Nowrus Ashura”, chief Dargazin feeds everyone, then on the eleventh day, colorful tents are set up outside the city, and the cooks start cooking (Azkaei, 1372: 33–34).

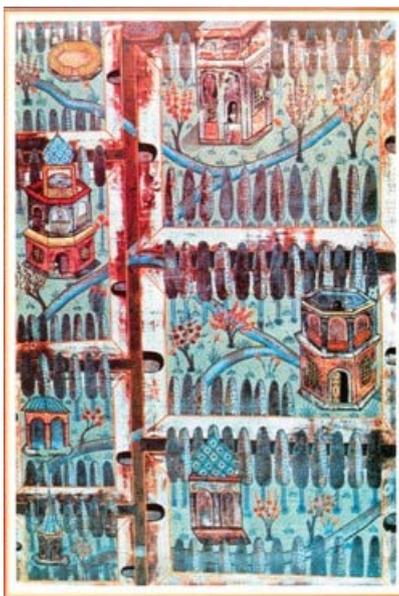
Others after Oila Chalbi have seen Dargazin and mentioned it in their travelogues that one of the gatekeepers of the Safavid king named “Mir Alam” was his host there (Riyahi, 1362: 68).

Two years later with the extinction of the Safavid government and the Afghan domination of Iran, the Sunni Darjazin collaborated with them and they were by their side in all the wars, also during the 8 years that the province of Hamadan was occupied by the Ottoman army and the Sunnis there, they cooperated with their old and religious supporters. Nader came to Nahavand and Hamadan from Shiraz after the organization of Fars affairs in late Shaban (and Shawwal 1142 AH). And after the defeat of the Ottomans in Hamadan, the Dargazinians who had supported the Afghans and were stationed in the Dargazin Fortress were defeated and their fortress was destroyed. (Azkaei, 1372: 38-40)

After this incident, most of people of Dargazin were involved in conflict and migration, and the main structure of the city was destroyed as a result of Nader artillery, and in the west of the old city, the current village of Dargazin was formed. So that “Zin al—Abedin Shirvani” saw in the middle of the 13th century AH, says that it’s people are Turks and belong to the “Qaragozlu” tribe and all of them are Shiites, it has many houses and gardens. This description is for the current village of Dargazin. That there are many ruins around Dargazin, but the notable works there are two buildings of “Imamzade Hood” and especially “Imamzade Azhar”, both from the 8th century AH. (Mostafavi, 1381: 195–204). This area is the same large area that was excavated in 1391 under the supervision of the author, which is described in the following archaeological findings.

Dargazin Archaeological Studies

An ancient site of Dargazin, which an area of more than 40 hectares today occupies a large area adjacent to the residential context and urban and rural facilities. Intrusion and seizures made on the surface and periphery of the area have created irregularities in the form of irregular ups and downs. However, due to the topography of the area, the distribution of material debris on the surface, as well as the available evidence, the area can be partially reconstructed. The eastern half of the area is less changed and has a more stable situation. The surface of this part of area is cultivated by farmers. But the western and northern half the area has been severely damaged due

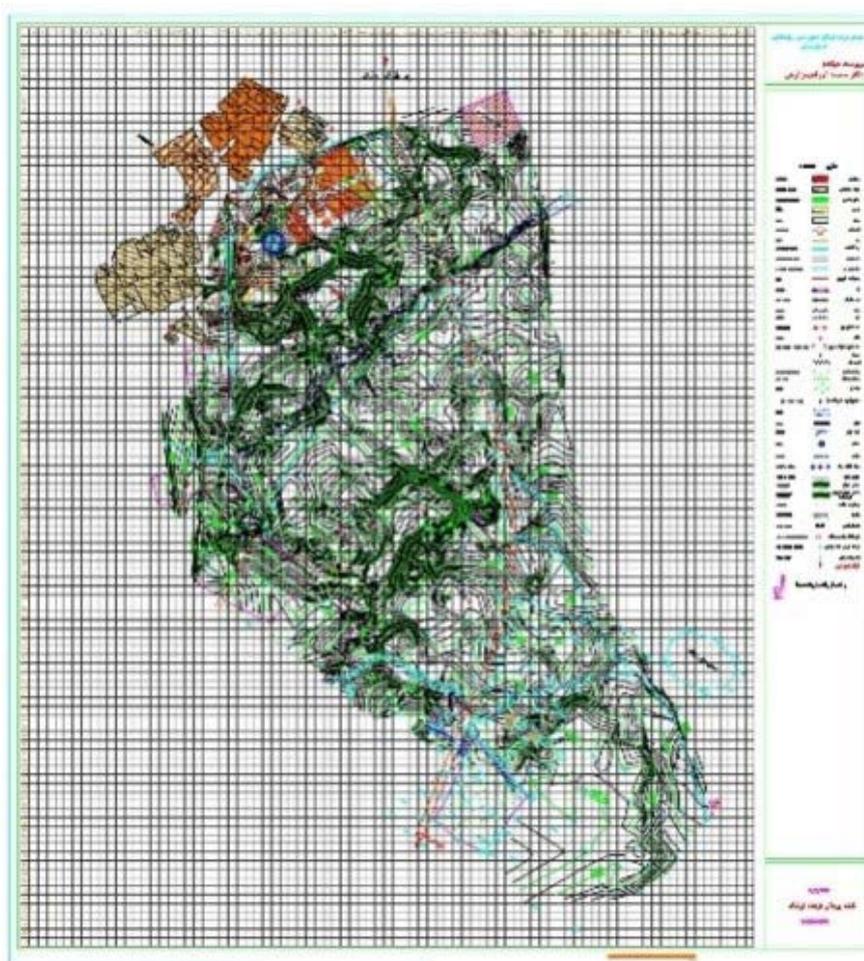


باغچه‌های دارج‌زین (در حوزین)

▲ Pic. 3. Painting of Darjazin Gardens in 940-942 AH, which was drawn in the Safavid period (Meteraghchi, 1379).

to its proximity to residential area and farms. Another complication on the surface of the area is the dried bed of the river that has passed through the northern half of the area and separated the northern of the area from the main texture.

At present, this route locates between the cemetery and the building of Imamzadeh Azhar in the northwest and the main texture of the area in the south and east. In the study and archaeological excavation of Dargazin in the first stage of studies to facilitate better understanding of the results obtained from archaeological excavations, the area and all features on the surface and its perimeter with a Total Station camera mapped and the map in squares 10×10 meters was networked (Map 2).



◀ Map 2. Topographic condition of Darjazin area (Zarei, 1391: 25)

The created trenches are arranged from east to west in the squares in front respectively: eastern trench with dimension of 10×10 square meters T. Bg 82. The southeast trenches are located in Bf 82 square with dimensions of 5×5 meters. The western trench with dimensions of 10×15 meters (north—south side 15 meters and east—west side

10 meters) from the northwest, northeast, southwest, and southeast corners T. Bd80, T. B 80, T. Bd81, T. Be81 are located in squares. In total, 4 trenches were excavated in this chapter to identify the artifacts (Picture 4).

One of the important issues in the cultural findings of Dargazin is the level of the works: so that with a harvest of less than 30 cm the surface accumulation of the remnants of the artifact has emerged and is well defined and readable. This issue can be considered as one of the most important factors in the process of destruction and erosion of monuments and material remains of this area. Cultural findings in Dargazin include: architecture, pottery, metal objects, ornaments and molded parts and white gypsum blocks, gypsum pigeon statue, pieces of break, glass, decorated stones, (tomb stone) coins and etc.

Architectural works discovered from Dargazin

The most important achievement of exploring the Dargazin area can be considered the discoveries of different architectural space; architectural works have appeared in separate residential complexes (A and B) in T. Bg 82 and T.Bf.82 and T.Bd.80 and T. Bd 81 trenches, which are space related to each other.

Collection A: As a result of excavation in trench T. Bg 82 and T. Bf. 82, a large part of a residential architecture unit was identified. Due to the reconstruction of the plan and the extension of the outer walls and their connection to each other this unit is square in shape and consists of 5 spaces.

Residential architecture space have been created in the northwest southeast direction. It is located at the main entrance on the southeast side. The largest space of this residential unit is located on the southeast side and is probably connected to the main entrance of this unit. Its length inside the space and outside wall is 10/56 meters and its width is 4/80 meters. The materials used in the surrounding walls are (chineh) clay and ocher gypsum. The Chineh is made of clay of and mixture of small and coarse sand. Based on the ocher—colored gypsum remnants on the inner surface of the clay mate walls, only part of the lower height of the wall is probably plastered.

It seems that clay walls are only the outer wall of the spaces and inside the spaces brick has been used to separate the rooms and ware houses. The remaining height of its walls at the maximum height is about 1/70 meters. The S.5 space is like a porch after yard and the counter of the northwest rooms. On the northwest side of the S.5 space, three other separate spaces with different use can be seen

Space No.4 (S.4) on the northwest side of the residential unit, the door of which is located on the southwest side and leads to it



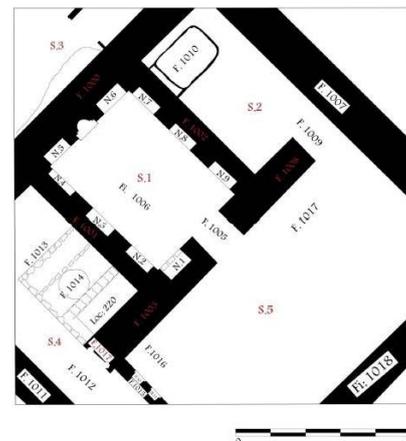
▲ Pic. 4: location of T. Bd 80 trench, southeast of Dargazin area, view from north (Zarei, 1391: 26).

through a narrow corridor one meter wide. Part of the western side of this space is located in the T. Bf 82 trench. Its length is 4/33 meters and its width is 3/55 meters and it is rectangular. At the bottom of this space is a brick platform with an oven in the center and a place for baking bread. The northwestern and northeastern walls of this space are made of brick and the southwestern and southeastern walls are made of clay (Chineh). The walls built in this space are located directly on the ground and do not have stone foundations (map, 2).

Space No 1 is located in the center of the residential unit and the trench. The residential part or living room of this unit has dimensions of 4, 27×3 meters. The entrance to this space is from the southeast and leads to space number 5. The walls of this space are made entirely of clay, of which the average remaining height is about 1/5 meters. The dimensions of the bricks used are 5×25×25 cm and gypsum plaster with a thickness of 1 cm can be seen in all the walls. The floor of the space is also covered with plaster and its bed is probably paved with gravel. There are nine niches interior of the walls and on all sides of the room. These niches are placed almost symmetrically with slight difference facing each other on each side and about 90 cm high from the floor of the niche to floor of the room. The indentations of the niches vary between 30 and 40 cm and are covered with plastered. In the northwest wall, there are two niches in the interior view.

In the distance between these two niches, a semi-circular indentation with gypsum framing can be seen, which is very similar to a wall heater or a decorative niche. It should be noted that no traces of heat can be seen on its wall. This indentation seems to be part of the decorations of space number 1. On the southeast side of this space, there are two walls that make up the entrance to the space. The southwest wall of the gate is longer and there is a niche in it. At the edge of the niche, a row of rectangular bricks is placed and encloses the space of the niche, the reason for which is not clear. Inside this accumulation, gypsum frames as well as collapsed part of the roof with an arched clay arrangement can be seen, probably space number 1 (S.1) had an arch type cover (picture 5).

Space 2 is located on the northeast side of the T.bg 82 trench. The use of this space can be considered according to the remain of storage containers and the type of architecture of the warehouse of this unit. The dimensions of the space are 2/58×4/62 meters and its entrance door is on the southeast side and is connected to space number 5. Its northeast wall is clayed and 1×25 meters thick. The remaining height of this wall is about 2 meters. there is no lining on the inside of the wall. the southwest wall of this space is made of clay and mortar



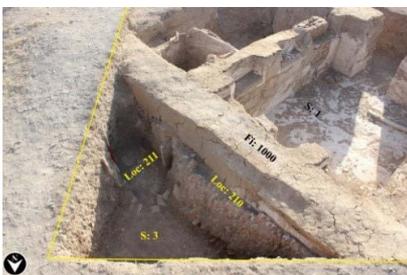
▲ Map 3: A set of Dargazin architecture and identified spaces from T. Bg 82 and T. Bf. 82 trenches (Zarei, 1391).



▲ Pic. 5. A close view of the condition of the structures that appeared in the T.bg 82 trench (Zarei, 1391).



▲ Pic. 6. discovered food storage silo from T. Bg 82 trench. view from the east (Zarei, 1391).



▲ Pic. 7. Interior view and space position 3: S, view from the north (Zarei, 1391).



▲ Pic. 8. interior view and oven discovered from space 4. S view from the north (Zarei, 1391).



▲ Pic. 9. overview of residential architecture discovered from the T. Bg 82 trench. view from the east (Zarei, 1391).

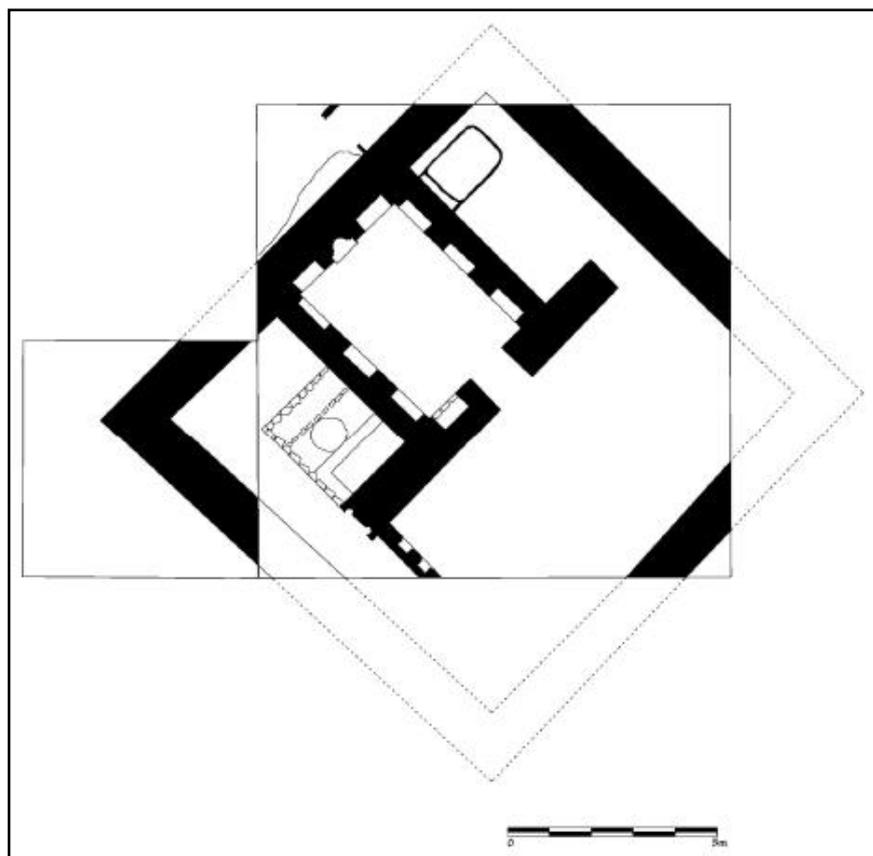
and part of it has been destroyed in unauthorized excavation. part of this wall is covered with plaster. the southern wall of the space is made of clay; the entrance gate is located in the eastern half of it. In the northwestern half of this space a rectangular silo is made of brick and plaster. Its dimension are $1 \times 1/50$ meters and its outer and inner surface is covered with plaster. The wall thickness of this silo is 10 cm. Part of the destruction of the silo is visible in the form of a block in the margin of its southern wall. Excavation of this part in the southeastern wall of the silo and near the floor revealed a hole with a diameter of 14cm which is the place of grain removal. Space no.2 is filled with debris from the roof and walls. The covering of this space was in the form of an arch and made of clay materials with gypsum mortar (Picture 6).

On the northwest side of the trench and behind the outer wall if this unit, inside space 3, a part of a narrow brick wall can be seen parallel to the northwest wall. This wall probably belongs to a narrow corridor whose southern extension has been demolished and about 50cm of its length is clear. In the distance between these two wall and in the margin of the outer wall of this unit, dense masses of bricks can be seen picture 7).

space No. 4 (S.4) is located on the northwest side of the residential unit to its door on the southwest side and is accessed through a narrow corridor one meter wide. Part of the western side of this space is located in the T. bf 82 trench. its length is $4/33$ meters and its width is $3/55$ and it is rectangular. at the bottom of this space for baking bread. The northwestern and northeastern walls of this space are made of brick and the southwestern and southeastern walls are made of clay (picture 8).

In general, the architectural structure specified in the T. bg 82 and T. bf 82 trenches represents an independent residential unit with five distinct spaces. This residential unit has a living room in the center of a kitchen on the west side a storage room on the east side and a large space as a counter on the south side and probably the yard was in front of these spaces and on the south side after the counter which could not be discovered due to lack of time (picture 9 and map 4).

Collection B: Exploration of T. Bd 80 and T. Bd81 trenches led to the identification of another residential unit with several living spaces from one architectural unit. The Ron or direction of this complex is northwest -southeast. The numbering of these architectural spaces is from S.6 to S.10. The main entrance of this unit is from the west side of corridor S.6, which is marked by a step in front of the gate. The main entrance which of 142cm and a northwest -southeast direction

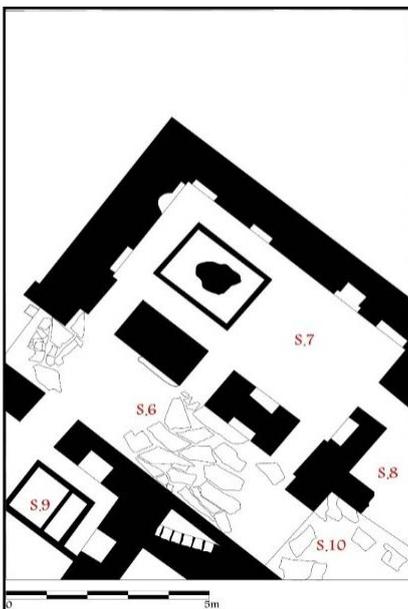


◀ Map 4. collection a residential architecture discovered in the ground and spaces identified from trenches T.bg 82 and T. bf82. (Zarei, 1391).

allows access to the inside of the residential unit. After the main entrance is space number S.6. It is a long corridor with a longitudinal direction of northwest -southeast that covers almost the entire width of the residential unit and it seems that the separating space and the residential unit and it seems that the separating space and the boundary between the space are different with these.

The length of the marked section of space number S.6 is about 984cm and its width is about 193cm. The floor of this space is paved with slate. Plaster is also used in parts of the floor. space No. S 6 is the boundary between the living room in the northern half and the storage and nonliving spaces possible. The entrance to the north and south spaces is located on either side of space s.6. Along the s.6 space on the southeast side is a half -step that probably leads to another space in the same direction. This space named S.10has a floor similar to s.6 space.in the northern half of the residential unit is space number S.7 which appears to be the living room and residential part of the unit. This space with a longitudinal direction of northwest -southeast east has a length of 586cm in the direction of northwest -southeast and a width of 264cm.this space has three entrances in the south wall which makes it possible to access the corridor space of s.6. The width of

the entrances is between 65 to 70 cm. The entrances are created in the south wall of space number s.7 and the width (thickness) of the south wall is one meter. In the southeast wall there is another entrance space number S.7, which leads to space number s.8. In the wall of the four sides of space number S.7, ledges have been created sitting on the walls. the northeast wall has 4 niches and a wall heater with smoke on the surface of the wall. The length of the niches varies between 50 and 70cm and their depth is about 15cm. the wall stove is 64cm and their depth us about 15 cm. The wall stove is 64cm long and 42cm indented in the northern part of the wall. the floor of space number s.7 is covered with plaster. in the northwestern half, space is created on the floor of a rectangular structure, the border of which is limited by a gypsum frame. the length of this structure in the northwest -southeast direction is about 179cm and its internal width in the northeast -southwest direction is 126cm. The wall thickness of the structure in the form of a gypsum frame is about 7cm and its depth from the edge of the frame to the floor is about 12cm. The floor of the structure is located at a lower level than the floor. Ash accumulation was explored in the center of the rectangular structure. In the middle of this gypsum structure is an oval stove that seems to be the area where the seat hole is placed. But in the southern half of the residential unit, it seems that space number s.9 in the southwest corner of the trench and southwest of the unit, a limited part of which was explored, is surrounded by brick walls about 80cm thick, which is used for storage space, has been created. the space entrance is located on the northwest side. The entrance width is about 90cm. inside the space no.s.9 a small warehouse has been created with a longitudinal direction from northwest to southeast, which is separate from the main walls. The walls of the warehouse are made of plaster and inside it is divided into two parts by a narrow wall. Inside the separating wall a wooden beam is used and the surrounding area is covered with mortar and plaster. The length of the inner part of the warehouse inside with a longitudinal direction of northwest- southeast is about 131cm and its width in the northeast southwest direction is about 106cm. in the middle part, two north and south walls and two parallel cavities have been created from which they remain of wood were obtained. This space has two niches: one is on the northeast wall, and one is on the southeast wall, about 60cm long and 50cm deep. The height of the wall enclosing space s.9 is about 153cm (map 5).



▲ Map 5. Map of architectural spaces of T. bd 80 and T. bd 81 collection by space number (Zarei, 1391).

In the southeastern half of the unit, on the surface of the south wall a regular row bricks has been created next to the lower wall. This brick layout can represent a part of the rotating staircase

structure that made it possible to access the roof or the first floor of the unit. All the walls of this trench are made of clay and mortar. On the west side is the main wall of the space residential unit. It seems that this space is an open corridor or part of an ally or passage that the southern part leads to the main entrance of the architectural unit (picture 10-14).

There are a few important points about discovered spaces; First the wall surfaces of the spaces, except the were house and kitchen, are plastered. Second, one the west side of space S.1 in complex A, a plastered fireplace was used. third, the closest gypsum mine to this region is Saveh gypsum mines which is easier to access and closer than other places Fourth; architectural spaces are designed and built on a medium and large scale.

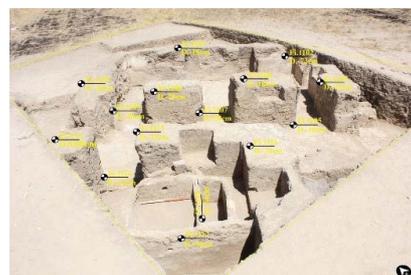
Pottery discovered from Dargazin

The pottery pieces obtained from the archaeological excavations of the Dargazin area are not very diverse and are limited to a few species. The pottery of Dargazin region can be divided in to 2 groups unglazed pottery and glazed pottery. In a more accurate division this group of pottery can be also be divided into other subgroups. pottery in terms of morphology and typology are:

A. Unglazed pottery: This group of pottery which makes up about half of the pottery obtained from the excavation, can be divided into two categories simple pottery and pottery with decorative elements. Motifs and decorative elements are generally brush carving motifs added rope and embossed motifs.

B. glazed pottery: glazed pottery is also divided into two categories. Simple glazed pottery and painted glazed pottery the density of pottery in the Islamic period of Dargazin is the highest type of pottery and is assigned to different types of blue and white pottery, into several species. the pottery of the Safavid period of this region is divided into the following groups in terms of the engraving construction technique and glaze: 1. conrainers known as with and blue, 2 containers with flower and chicken designs, 3 .Saladan containers, 4. Gambron containers, 5. Kobacheh and Iznic containers what we know about the origin of different types of blue- white pottery in Iran: Safavid kings paid special attention to various arts and crafts, including pottery . Meanwhile Shah Abbas had a special interest in blue and white pottery and even Chinese pottery artists in Kerman have been engaged in making such pottery (Golmbak, 1390: 1125).

It has been one of the important center for the production of blue and white pottery in in Mashhad (Belser and Bolum, 1381: 450).



▲ Pic. 10. The general position of the architectural space of complex b emerged from the trenches T. bd80 and T. bd 81 (Zarei, 1391).



▲ Pic. 11. view of unit architectural spaces emerged from T. bd 80 and T. bd 81 (Zarei, 1391).



▲ Pic. 12. view of the interior of no. S: 6, 7 and the seat hole fi: 1111 (Zarei, 1391).



▲ Pic. 13. view from the stairs to the roof or the first floor of the architectural unit of complex B. location Fi: 1120 (Zarei, 1391).



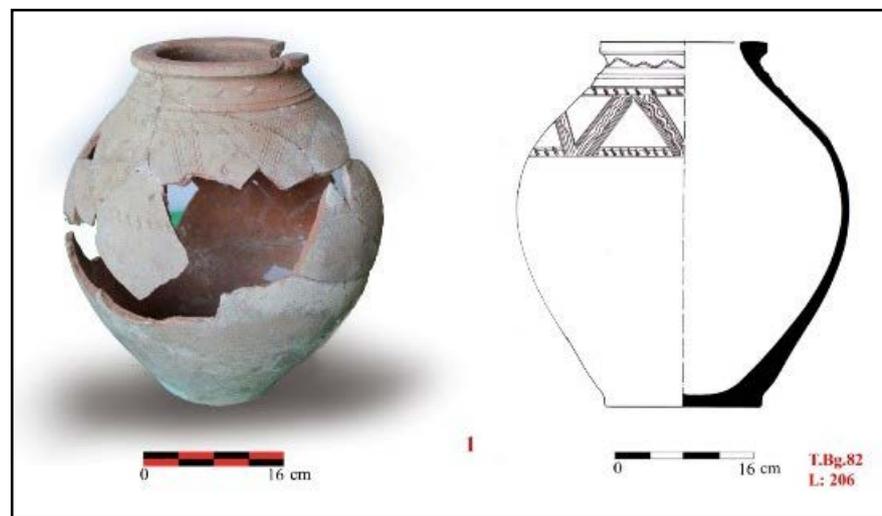
▲ Pic. 14. location of storage hive inside the spaces 9 (Zarei, 1391).

Although this type of pottery is influenced by the Chinese style, but from the time of Shah Abbas onwards, Iranian potters achieved acceptable success in this type of pottery and were even able to take part of the pottery market. As a result, blue and white pottery spread in Iran and even in some parts of the production workshop increased. Major designs on the body of blue and white containers are more influenced by the Islamic margins of the book to Chinese motifs (Kandi, 1387: 90).

Although blue and white pottery initially had Chinese designs and motifs, there were gradually replaced by Iranian designs.

Utensils known as blue and white are specific containers of the Safavid period and this style of decoration continues until the Qajar period, however, during this period, the color blue gradually turns to azure. In fact, the efforts of potters to make blue and white pottery are to imitate and compete with Chinese pottery, which was after the outbreak of political unrest and the severance of relations between Iran and china, as a result, the export of these dishes to Iran was cut off and this competition intensified.

The cities of Kerman and Mashhad can be named as centers for making this type of pottery (Table 1, Pictures 18-19).



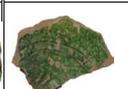
Pic. 15. samples of unglazed painted pottery discovered from Dargazin (Zarei, 1391). ►

Single findings and materials

Findings such as metal, glass, gypsum and stone piece have been found which include: part of the carved stone, made of stone has probably become part of the large carved stone that has been worked on the houses (Picture 20).

Tomb stone; tow cut rectangular stone engraved on the surface of the regular circles, the design of symmetrical triangles has also been created among these circles. (picture 21) but the correct tombstone

Table 1. Glazed pottery in comparison with other sites of different Islamic periods (Zarei, 1391). ▼

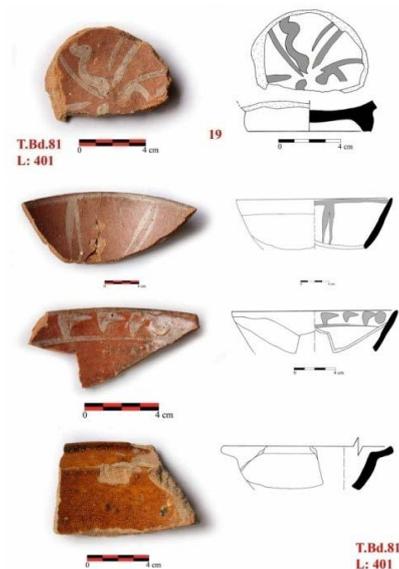
					1
Zinoabad, Tepe Bahar, Plain (Mohammadi & Shabani, 1395: 144)	Nahavand, Laodica (Rahbar, 1391: 263)	Hegmatneh (Hozhbari, 1389: 550)	Meshkan Tepe Tuyserkan, plain (Nazari arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	
					2
Unifinished Palace Bisoton (Rahbar, 1391: 102)	Malayer Plain, Chahar Cheshmehtepe (Janjan, 1391 :126)	Nahavand, Laodica (Rahbar, 1391: 17)	Alfalfal Tepe. Tuyserkan Plain (Nazari Arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	
					3
Nahavand, Laodica (Rahbar, 1391: 28)	Malayer Plain, Cheshmeh Zoragh Tepe (Janjan, 1391: 26)	Hegmatneh (Hozhbari, 1389: 327)	Alfafa Tepe, Tuyserkan Plain (Nazari Arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	
					4
Uni Finished Palace Bisoton (Rahbar, 1391: 161)	Ilkhani Carvan Sara. Unifinished Bisoton Palace (Rahbar, 1391: 102)	Nahavand, Laodica (Rahbar, 1391)	The Alfafatepe of Tuyserkan Plain. (Nazari Arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	
					5
Hegmatneh (Hozhbari, 1389: 211)	Nahavand, Laodica (Rahbar, 1391)	Kabodrahang Plain (Nazari, 1386: 333)	The Alfafa Tepe of Tuyserkan Plain. (Nazari Arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	
					6
Zino Abadtepe Rahbar Plain (Mohammadi & Shabani, 1395: 144)	Nahavand, Laodica (Rahbar, 1391: 263)	Hegmataneh (Hozhbari, 1389: 237)	The Alfafa Tepe of Tuyserkan Plain. (Nazari Arshad & Beik Mohammadi, 1396)	Dargazin (Zarei, 1391)	

found in these excavation is important, and a cross -like design is engraved on the main surface of the tomb. Regular geometric motifs are also engraved on the two side walls of the tombstone. The tombstone probably belonged to a Christian (picture 22).

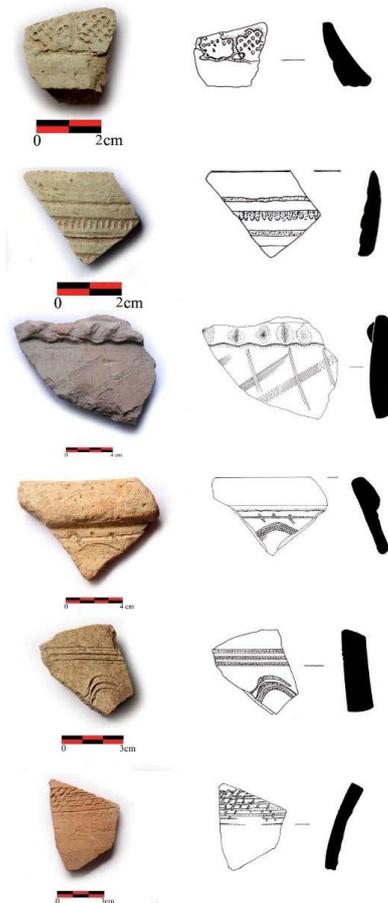
In this excavation uncovered, clear -blue and designed pieces of glass, mostly related to small delicate containers with closed mouths (Picture 23).

A set of highly oxidized metal nails. The height of the nails varies between 14 and 15 cm. The diameter of the nails is usually between 1 and 3 cm (picture 24).

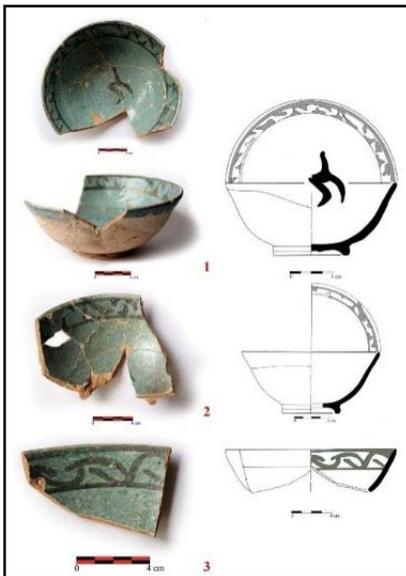
A small bronze container about 9 cm high and 3 cm in diameter,



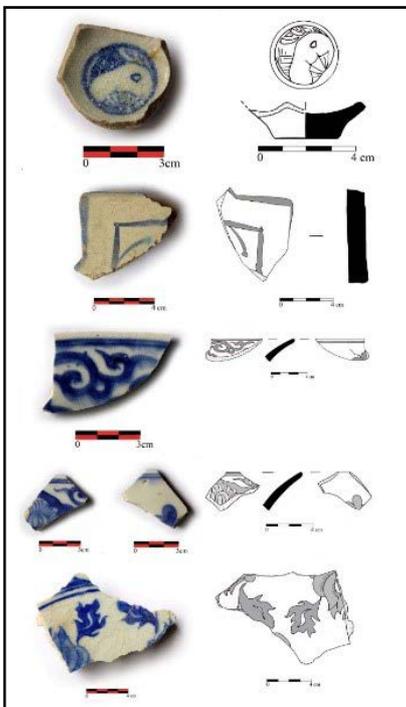
▲ Pic. 16. Samples of unglazed painted pottery discovered from Dargazin (Zarei, 1391).



▲ Pic. 17. samples pottery without glaze painted, carved added and stamped discovered from Dargazin (Zarei, 1391).



▲ Pic. 18. Sample glazed and designed pottery with black pen discovered from Dargazin (Zarei, 1391).



▲ Pic. 19. Sample of blue-white glazed pottery discovered from Dargazin (Zarei, 1391).

with a closed mouth and trumpet-shaped, with a long and narrow neck, a convex body, a long and elongated base and a trumpet-shaped bottom. This dish is similar to small metal Sormehdaan and probably had the same use.

From the T. Bg. 82 trench, among the debris remains, a large number of circular gypsum pieces with a smooth surface were obtained that their use is not specified. These gypsum pieces are between 3 and 5 cm in diameter (Picture 26).

In superficial examination, a gypsum pigeon statue was found from the surface of the area, which is severely damaged by water intrusion and expos use to air.

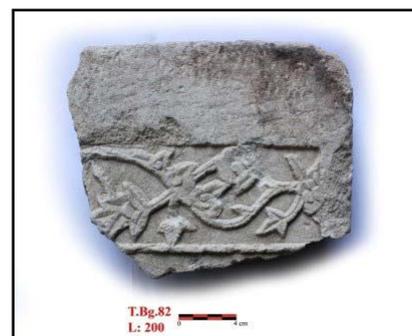
The wings of this statute have been worked with precision and elegance. This statue was probably part of the decorative gypsum of the houses (Picture 27).

copper coins: A total of 5 coin were obtained from space number one and two of architectural set A. All coin are made of copper and have an average diameter of about 2 cm and a thickness of 2 mm. Both surfaces of the coins are strongly oxidized and in the current situation no lines or inscription on their surface are clear the coins are not a complete circle and are slightly irregular.

Conclusion

In the archaeological division of Iran, what we call the Archaeology of the Islamic period has not received much attention from archaeologists. Although many site and artifacts related to the Islamic period have been identified and studied in archaeological studies, the information obtained from these studies has not been very significant. Archaeological excavations using written, source texts as well as other available information such as drawings and prepared from different periods can provide significant information. The city of Dargazin is one of such sites that has provided valuable data using written sources and archeological findings. According to written sources and archeological findings Dargazin city was one of the prosperous areas from the eighth century to the Afshari period. With an area of more than 40 hectares, this place is one of the most important social centers of the Middle Ages and Islamic period. According to the data, the area included the tomb called "Imamzadeh Azhar", a large cemetery, public places, the ruling mansion, the bazaar, residential houses and castles and city towers. The purpose of the excavation was to reach the mentioned buildings, but as a result of the first archaeological excavation of this chapter in Dargazin area, only a part of two residential units was identified

Both units are based on Ron Isfahan in the northwest -southwest direction .Both units have square and rectangular plan .The units have multiple spaces with different uses. The spaces of each unit are formed between the main enclosing walls and the dividing walls separate each space from the other. Plan are introverted and centrally formed. The whole surface is well used and there is no waste space in any of the unit. The units are completely independent and separate from each other and their privacy is respected. The main and exterior walls of each unit are mainly made of Chineh and the sub-partition walls of the spaces are made entirely of raw clay and plaster. Gypsum has been widely used as a counting material. The surface of the walls are mostly plastered and sometimes used as mortar in the roof covering. The use of space is somewhat clear based on the structure and materials within them. The building unit's facilities.



▲ Pic. 20. Part of the stone has Islamic motifs discovered from Dargazin (Zarei, 1391).



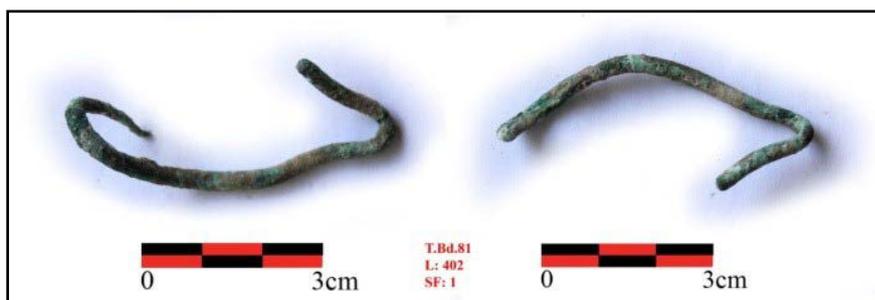
◀ Pic. 21. part of a tombstone discovered from Dargazin (Zarei, 1391).



◀ Pic. 22. The tombstone discovered from space S: 3 in set A in Dargazin excavation. (Zarei, 1391).



▲ Pic. 23. Part of the glass container discovered from Dargazin (Zarei, 1391).



◀ Pic. 24. Metal nail discovered from Dargazin excavation (Zarei, 1391).

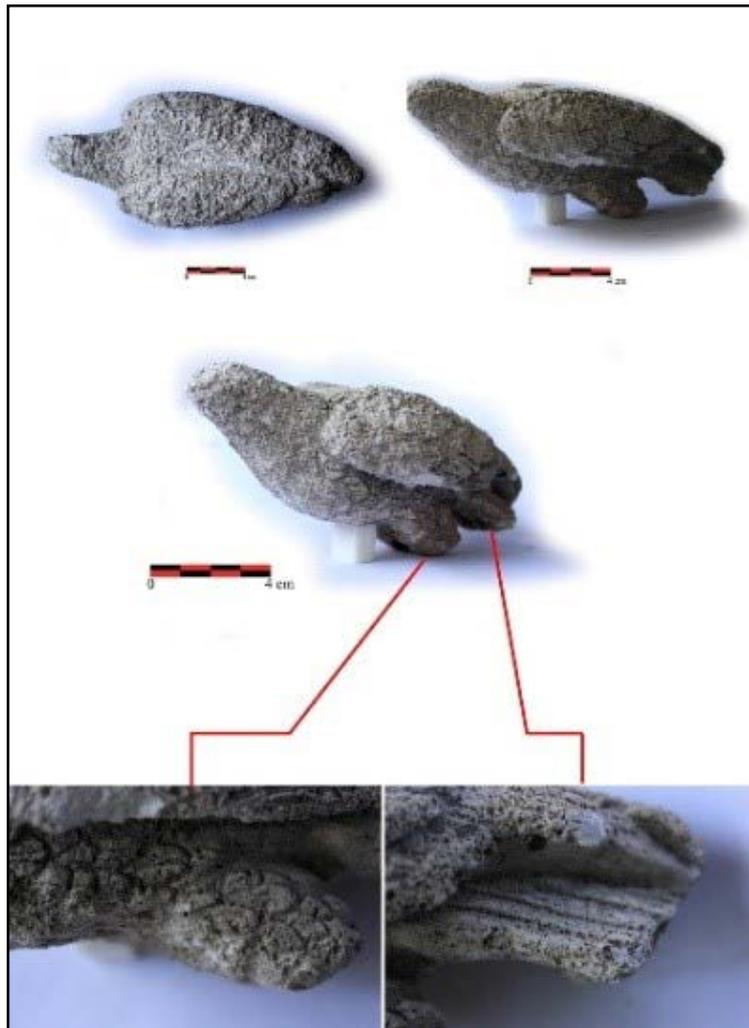
Pic. 25. Bronze container discovered from Dargazin excavation T. Bg 82, SF: 8, L: 202 (Zarei, 1391). ►



Pic. 26. Samples of circular gypsum object discovered from Dargazin excavation (Zarei, 1391). ►



Pic. 27. The gypsum statue of a bird discovered from Dargazin excavation (Zarei, 1391). ►



▲ Pic. 28. copper coin discovered from Dargazin excavation (Zarei, 1391).

But what us certain is that the space explored in this chapter show the life of the middle classes of society in the late Islamic period and the excavation team did not find the building of the upper social classes and the public buildings of the fort, etc.

In this chapter, the excavation of specific cultural objects that can represent a definite and accurate history was not obtained.

In this area, different types of pottery from different Islamic period were obtained on the surface and among cultural layers.

But the largest volume of pottery piece is made of Safavid period, blue and white pottery and pieces of Middle Ages pottery were obtain. Based on the materials

found from the surface of the area in this surface survey, some space also have plastering decoration. During the process of archaeological excavation and field studies, what is very necessary and important, the result have been obtained.

According to written sources and findings, Dargazin reached its peak of prosperity in the Safavid period and was of political and even military according to archaeological findings be longed to a large volume of cultural materials to this period.

The city of Dargazin attributes this position to two factors: first: natural resources (suitable climate, fertile soil and rich water) and second, the natural strategic location of important centers located at the crossing. In general, extracting more information from spaces and architectural units requires the continuation of archaeological excavation in Dargazin area.

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