

Original Research Article

**Collective Life and City
Shiraz in Buyid era**Mohammad Amini^{1*}, MohammadHassan Khademzadeh²**1. M.A. in Architecture Studies, Faculty of Architecture, College of Fine Arts, University of Tehran, Iran.****2. Assistant Professor at Faculty of Architecture, College of Fine Arts, University of Tehran, Iran.**

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Abstract

Problem statement: Communities of different classes of citizens are shaped in places and spaces that are generally called collective spaces. Urbanization translates human need for social life. This need has manifested itself in different behaviors, in various ways and forms, according to different times. During the Buyid period, the city of Shiraz was composed of different strata, each of which had its gatherings. These strata held these gatherings in different or common spaces under the shadow of the tolerance of Buyid with other religions, and relative freedom of thought,

Research objective: This study aims to investigate the collective spaces of Shiraz during the Buyid period and scrutinize how they have affected the shape of the city. Also, the role of different strata in the production of collective space is examined by assuming that the contribution of existing space to the dynamism of collective life and urban places was reinforced by the tolerance of the emirs of Buyid with other religions and ethnicities

Research method: The research method in this study is historical. This study adopts an analytical approach to examine urban places and their location in the city of Shiraz during the period of the Buyid. To this end, first, the definitions of urban places and social spaces were summarized, and then these definitions were used, and documents were extracted from primary sources, and research on the urban spaces of Shiraz in the Buyid period was conducted.

Conclusion: Mosques, bazaars, schools and schools, government palaces, squares, monasteries and temples, passages, synagogues, churches, and fire temples are the spaces that hosted the social interactions of Shiraz residents. Spaces that were often created by people. Historical data show that these places, in addition to serving their functions, acted as an urban identity for different strata, and neighborhoods with residents of the same profession had emerged around them. Most of these spaces are located in the southwestern part of the historical area of Shiraz.

Keywords: Shiraz, Buyid dynasty, Social interactions, Urban places, Collective spaces.

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Introduction and research background

Collective spaces have always played a key role in understanding the relationships between individuals in a society, both in the past and in the present. City events that occur by people in the community in urban spaces affect the city and strengthen social life. "Sometimes urban collective spaces, are produced by different rulers for acceptance and legitimacy, and sometimes they are created unconsciously by the society itself and are formed to meet social needs" (Bahrami, 2011, 2). Knowing how social activities were in the past, helps us to have a better understanding of social interaction, and how to use space throughout history. In the fourth and fifth centuries AH, which is the peak of Buyid rule in this period, urbanization flourished in Iran. Such a boom is very special and significant for this era, and the Buyid also played an important role in this boom. Shiraz was one of the three ruling capitals of Daylamites. Shiraz experienced prosperity and development in the fourth and fifth centuries, which coincided with the constructions, the display of power, and the attempt to legitimize the Buyid. This boom reached its peak in the period of Buyid. Shiraz, with its Sunni majority, which had a large Christian, Jewish, and Zoroastrian population, became the capital of the Shia's emirs, who needed approval from the Sunni caliph of the Abbasid religion. Personalities of the founders of the Buyid dynasty (who were intelligent and compromising people), and also the competition that they had with the Samanid (in culture, science, and political contexts), created a relatively social atmosphere. Behavioral interactions resulting from this freedom in society led to the dynamism of social spaces in that period. Spaces that became dynamic in the relative freedom of the Buyid system and were sometimes even supported by the government (Parsi, 2014; Afsar, 1995). The main purpose of this research is to describe these spaces and the

interactions in them through Primary historical sources. Other spaces and places such as gardens, baths, cemeteries, etc. are also present as social spaces in Iranian society in different periods, but the research has only examined the documents and cases from the city of Shiraz during the rule of the Buyid family are mentioned. That is the reason why in this research, only the cases that specifically refer to Shiraz in the Buyid period, have been studied. Various researches have been done on the history of Shiraz¹, the history of the city and architecture in the period of Buyid², and the city of Shiraz in this period. Researches (Bonyadi, 1992; Afsar, 1995; Behroozi, 1946; Mansouri & Arabsolgar, 2015) are works that have worked directly on parts of the city of Shiraz during the Buyid period. The main problem of these studies is the dispersion of issues about social interactions in the spaces of Shiraz during the Buyid period. None of these studies have addressed this issue directly. This study examines the social spaces of Shiraz in the Buyid period. This issue has not been studied in previous studies. They also have briefly referred to the position of these spaces in the Buyid period.

Research method

The research method used in this research is descriptive-analytical. In this method, the social spaces of Shiraz in the Buyid period are analyzed using desk research and by reviewing historical books, secondary sources, and existing maps with a historical interpretation approach. First, components of urban places and social spaces were collected from the theories of various sociologists that relatively could be adapted to historical cases. Then, contemporary primary sources with the Buyid period were studied, and the subjects related to the collective spaces of Shiraz were taken. Also, Data and findings from the secondary sources were used to improve the quality of the provided content. Finally, the

obtained data were analyzed, and the location of collective spaces in the Buyid period was compared to the current situation of the city. The aim was to understand the impact of these spaces on the structure of the city.

Research questions and hypotheses

Although a thousand years have passed since the reign of the Buyid dynasty over a large part of Iran and not many buildings have been left from this period, the impact of this period on Iranian culture and architecture is quite noticeable and the need for further research in this field remains. In this regard, knowing how to interact in public spaces and places of Shiraz as one of the capitals of the Buyid government can be effective in this direction. The basic premise in writing this research is that there was a religious and ethnic diversity in the Shiraz during the Buyid period, and these different strata had a powerful role in the production of collective spaces. Therefore, in this research, the answer to two questions is followed: The first question, which is the main subject of this research, is as follows: In which places were the social interactions took place in Shiraz during the Buyid period? How were these urban places made, and who made them? To recognize the importance of the role of public spaces and public places in the formation of the city context, answer this question: How did the location of urban Places and social Spaces of Shiraz in the Buyid period, affect the city context?

The rule of Buyid over Shiraz

The period of decline of the Abbasid caliphs in the fourth century led to the emergence of rulers who were thinking of overcoming more power in more parts of Iran. Various tribes had power in this competition, but one of the most successful was the Buyid, who was able to bring a large part of Iran under their rule in the fourth and fifth centuries AH. (Zarrinkoob, 1993, 417). The

difference between the Buyid (Shiite) religion and the Abbasid (Sunni) caliphs made the Buyid rulers view the caliphs of Baghdad as usurpers of the Caliphate, but tolerated the Abbasid caliphs due to various issues, including finding general legitimacy among Sunni Muslims (Ibn Athir cited in Faqih, 1999, 26). With the advent of Buyid, a lot of money was spent on building and strengthening urban infrastructures such as bridges, canals, dams, roads, inns, and other urban facilities and spaces. In Shiraz and other cities, many urban buildings were built by the Buyid emirs (Cuneo, 2005, 271).

Shiraz dates back to the Achaemenid period, but the expansion of Shiraz began with the arrival of Islam in Iran. The development of Shiraz continued at a faster pace during the Buyid period. Earlier, the Jameh Mosque of Atigh was built during the Saffarid period. The Bazaar continued from the Istakhr gate to the mosque, but new facilities of the city during the Buyid period, especially during the Reign of Adud al-Dawla, led to the formation of new urban elements along with these facilities. Government buildings were built in the west of the bazaar, and new religious buildings were built in the east. Separation of Religious areas from the axis of government in the city of Shiraz begins in this period and continues in subsequent periods. The axis of government is also perpendicular to the market (Bonyadi, 1992, 59); (Fig. 1).

Urban spaces and places

The city is a manifestation of man's desire for collective life. The relations of the inhabitants of the city with each other are formed in the public spaces and places of the city. These relationships can take place in a space with economic function (bazaar), or a religious building (mosque), or even in the communication arteries of the city (alleys). There are different narratives to describe or express a term for urban space. Although the behavioral pattern of consumption

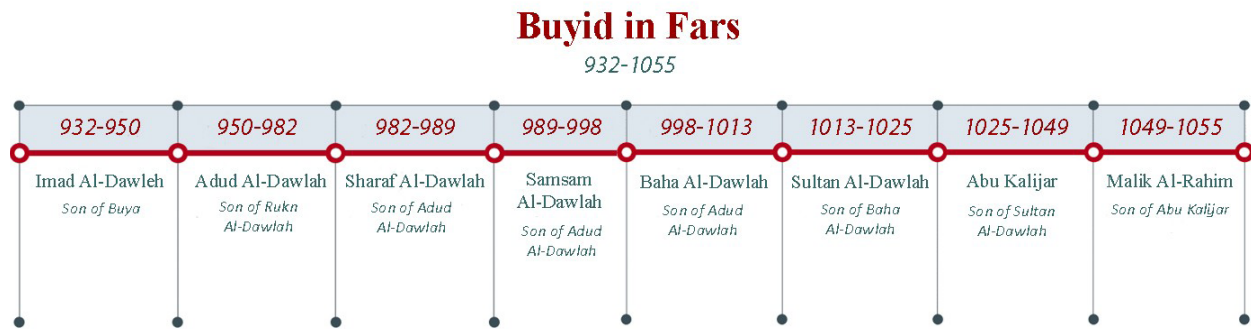


Fig. 1. Chronicle of the rulers of Fars Daylamite. Source: Authors.

of these spaces has been Different throughout history, public spaces have acted as a place for gatherings, encounters, and gatherings of people in society with each other. Social interaction is the act and behavioral reaction between more than two people. Communication (in general) and the role of individuals in the environment are known as social interaction (Daneshpour & Charkhchian, 2007 Cited in Moghtader, 2020) Social interaction is based on interests, ethnicity, religion, economic level, and similar attitudes It is formed and causes people to feel attached in different spaces, even if they do not own it. Collaborators discuss some of the sociologists' perspectives on social spaces and public places. According to Low, "Urban public spaces are the manifestation of human endeavors; the efforts through which the apparatus of social life gets settled and starts a dialogue, gets coordinated, and then tends towards understanding and critique." Brown uses the term urban public space for urban social spaces. In this explanation of urban public space, any space that is outside the private realm and social relations take place in it is considered urban public space. These spaces include formal squares, roads, streets, as well as vacant lots and sidewalks. According to this definition, a space that is not privately owned and can be socialized is a public space. There are more definitions of public spaces in the city that express other different aspects of these

spaces. Carr describes public space in a book of the same name. According to him, public space is a common field in which members of society perform some ritual and functional activities that unite a community. These activities can be done in the normal routine of daily life, or even in periodic gatherings. In terms of flowers and colors, public space has had a different pattern throughout history, but they always had something in common. Points such as acting as a market or gathering space and a meeting place can be seen in these spaces (Ashrafi et al., 2014). Naghizadeh enumerates some spaces and places as urban social space and public places in Iranian cities, which: squares, passages, and passages, mosques, monasteries, bazaars, shrines, neighborhood centers (squares, squares, and squares), and the schools can be pointed out (Naghizadeh, 2013).

Urban public spaces throughout the ages ,despite the differences in interpretations ,stem from philosophy and behavioral attitude that can be described as spaces to satisfy the collective sense of human beings .In the continuation of the discussion ,any space that is occupied by all or part of the urban society and in which social interactions take place is a collective space .None of the historical books on the Buyid period have described or mentioned the collective space .The quality of the social interactions of the Buyid period in social spaces can be inferred to some

extent ,by examining some of the narratives in these books.

Urban context

Regarding the foundation of cities in the Buyid period ,Habibi considers that these cities are like the cities of the Samanid dynasty. He believes that in this period, important urban buildings are organized around a central square (Habibi, 2014, 71). But at least in the case of Shiraz, it can not be right. The absence of references, in the texts, and the narration of important events in other places, and the emphasis on the Bazaar in the texts, show the approximate accuracy of the fundamental view, about the centrality of the Bazaar in organizing the urban context of Shiraz

(Bonyadi, 1992, 59). The following Fig. 2 is the only map that is an overview of shiraz in the Buyid period:

The Fig. 2 is very general and shows only the general structure of the city, which is also debatable. However, the location of the Al-'Adudi Palace and its library with the Atigh Mosque seems to be correct according to the narrations of primary sources. Regarding the placement of public spaces in the urban context of Shiraz, according to the descriptions of the urban buildings of Shiraz. in historical books and the remnants of these Buildings in the context of the city, can be partially identified social spaces and places of Shiraz in the Buyid period around the current city of Shiraz. In the following

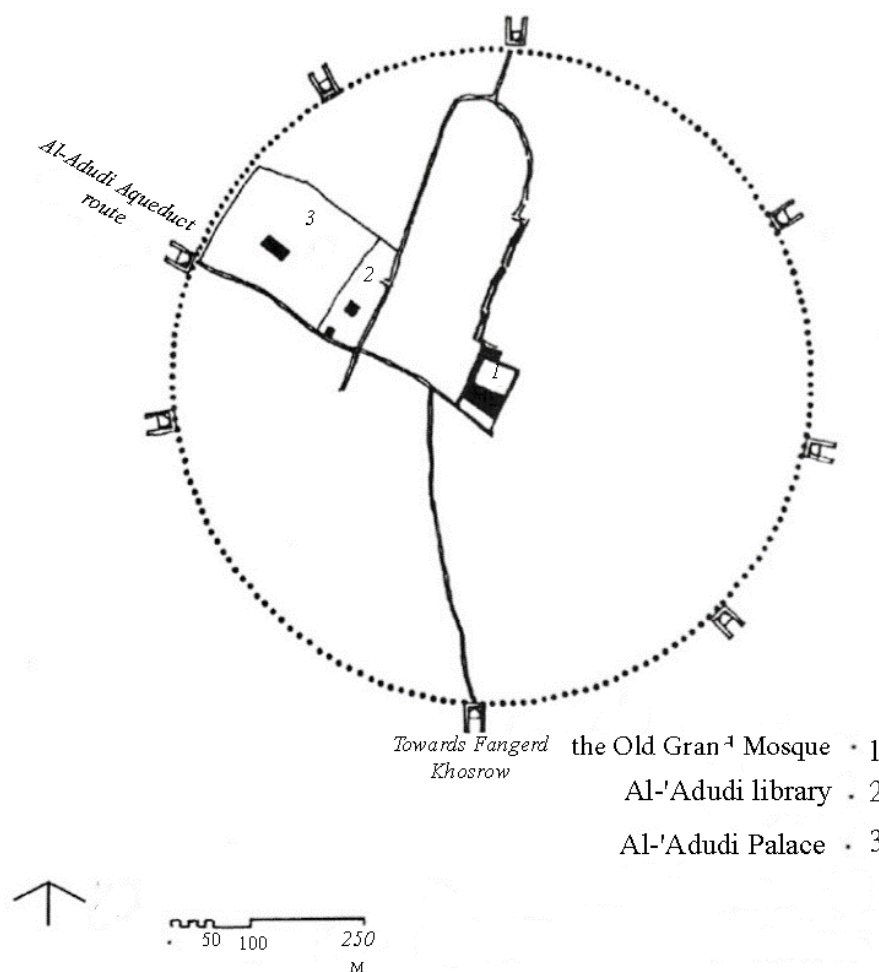


Fig. 2. The main structure of Shiraz context in the Buyid period. Source: Bonyadi,1992, 51.

section, based on the mentioned narrations from Primary sources and documents in the context of the City, an attempt will be made to show the urban places of Shiraz in the Buyid period on a map.

One of the most important buildings in the City from the Saffarid period, before Buyid, is the Old Grand Mosque, which still stands. The tomb of Ali Ibn Hamza is one of the remnants of the Buyid period. The Gahvareh-Did is another building that existed in the Buyid period, for which different speculations are made from the observation point, the anti-dome, and a four-room fire temple for this building. According to the existing narrations of the Al-'Adudi dome, which was apparently built for the seven elephants Adud al-Dawla Dailami, it is unlikely that this building is the same as the Al-'Adudi library.

It is more likely to be a quadrangle due to its appearance, and it is more similar to other quadrupeds, although the assumption that it is a watchtower is not far-fetched. In "Farsnameh-e Balkhi", a place for observation on the east side of the strait is mentioned, which was built by Adud al-Dawlah, which is probably the Gahvareh-Did. (Behroozi, 1945, 54) and it reaches earlier and is probably the same building of Sharaf al-Dawlah for the Sufis. Shiraz considers that the gates of the Istakhr, Selm, Shushtar, and Bander-Astana can be located to some extent. The Quran Gate is one of the buildings that date back to the period of Buyid and the rule of Adud al-Dawlah Dailami. The city of Fanagerd Khosrow, which was built by Adud al-Dawlah Dailami, is located three kilometers southwest of Dar al-Salam Cemetery. The tombs of Ahmad ibn Musa (Shah Cheragh) and Muhammad ibn Musa, the sons of Imam Musa ibn Ja'far (the seventh Imam of the Shiites), can also be found in the city during the Buyid period. Although some believe that these tombs were discovered during the Atabak period of Abu Bakr ibn Sa'd in the

middle of the seventh century AH (Ranjbar et al., 2011, 38) but some narrations show that Adud al-Dawlah Dailami built a shrine and dome for these tombs. (Soltanian & Zawli Dailami, 2017, 5). Therefore, it can be guessed that these tombs were part of the urban fabric in the Buyid period. The tomb of another son of Imam Musa Kazem, located in Shiraz, is the shrine of Seyyed Aladdin Hussein. This mausoleum is located near the gate of Salam (Mehraz, 1969, 377). Ibn Bakouyeh (Baba Koochi) is one of the scholars of the fourth and fifth century AH who was born in 330 AH in Shiraz and died in 442 AH. According to the narrations, his tomb, which is now located in the western hills of the Quran Gate, was a monastery during his lifetime. He was buried in his Monastery (ibid., 492). The Christians of Shiraz overtime played their role as one of the important strata of Shiraz society. It does not seem that the position of the Jews in the old part of Shiraz, has changed much throughout history. Due to the interest of this group in being close to their neighbors. The Christians during this period usually lived near government buildings (Arooji & Kazemzadeh, 2016, 6).

Fahandaj Castle is one of the oldest castles in Shiraz, which was Restoration during the Reign of Emad al-Dawla Dailami. The materials of the Adud al-Dawla palace, which was outside the gate of Salam, were used to Restoration the castle. This fort overlooks the Saadi Strait, and now no trace of it remains. Fahandzh is known as Qala-e-Bandar. (Current location of Sibouyeh Tomb), Atigh Grand Cemetery, Mosalla Cemetery (current location of the tomb of Shah Mir Ali Ibn Hamzeh) and Dar Al-Salam Cemetery (Behroozi, 1970, 236; Muqaddasi, 1982, 242-240) The family cemetery of the Buyid family, and specifically the tombs of Sharaf al-Dawlah and Samsam al-Dawlah, according to historical sources can be located next to the tomb of Ali Ibn Hamza (Mehraz, 1969, 378).

According to the mentioned details, it is possible

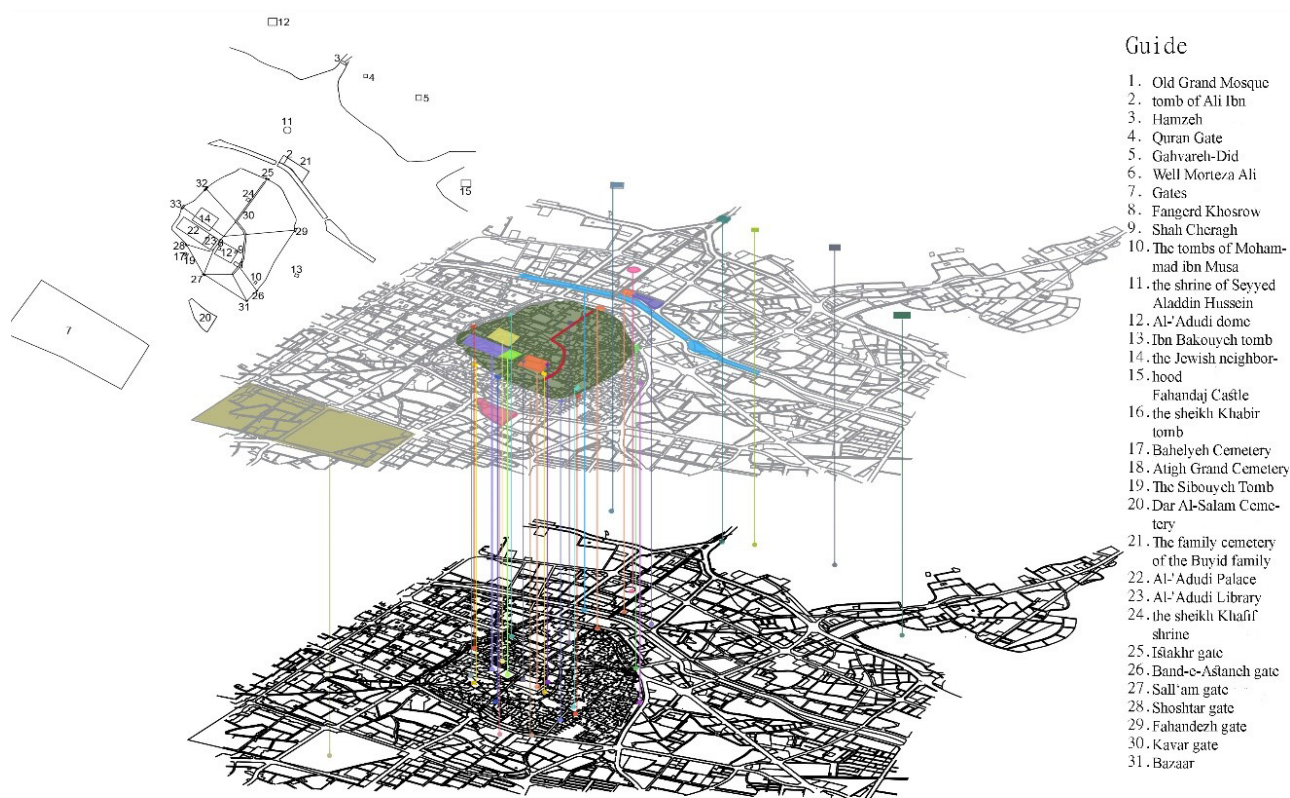


Fig. 3. Location of public places and spaces in Shiraz during the Buyid period compared to Contemporary Shiraz. Source: Authors.

to draw a rough map showing the approximate location of urban places in Fig. 3 Shiraz during the Buyid period.

Collective spaces of Shiraz city in the period of Buyid

• Religious places

Religious places gather a certain group of people to do spiritual and even social activities. These places are not for leisure and include an important part of social behavior in terms of culture and Mysticism (Naghizadeh, 2013, 6). The existence of different religions and cults in Shiraz during the Buyid period led to the creation of religious buildings and subsequently the emergence of various behaviors and social interactions, between the followers of these religions and different religions and sects with each other. Religious buildings are one of the most important places where celebrations, and mourning, and social interactions in general,

took place. From mosques to fire temples and synagogues, there was a place for people to hold their religious ceremonies. Sometimes these ceremonies were local and street shows to show the legitimacy of different religions. These plays were especially popular among Sunnis and Shiites. For example, holding Ashura ceremonies by Shiites in the streets and squares leads to a clash between two groups of mourners and Sunnis. Of course, reconciliations took place during the time of Adud al-Dawlah and the two groups went on pilgrimage and worship in mosques together (Faqihi, 1978, 472-474). Of course, there was a war between other religions and sects, such as in 369 AH, there was a clash between the Zoroastrians and the Muslims of Shiraz, in which many Zoroastrians were harmed and the clash was ended by Adud al-Dawlah (Ibn Athir, 2004, 5245). Mentioning the social function of the mosque at the Buyid

period, we can refer to the article of Moftakhari, Pourarin, and Sajjadi, in which the scientific-educational function, social propaganda, popular protests, public information, judiciary, and accommodation in the mosques are discussed. These functions have been taken from narrations in history books in which the city of Shiraz is not specifically mentioned, but the dispersion of other cities mentioned in the texts can also confirm the probability of similarity of the situation in Shiraz as a hypothesis (Moftakhari, Pourarin & Sajjadi, 2014).

Other social masses in Shiraz were Sufis. Various guides in Shiraz had meetings and monasteries for their followers. In these monasteries, followers gathered and held dhikr meetings. Meetings of special sheikhs were also held in Rabats. The large population of Shiraz Sufis had made this city one of their important centers that performed their special ceremonies and social interactions in these monasteries and Rabats (Faqihi, 1999, 72-73). Describing Sufi traditions, Muqaddasi says: "They have both good and bad habits. After the evening prayer, the scholars sit for the common people every day until the evening, and they also recite the jurisprudence, jurisprudence, or dhikr or recite the Qur'an from morning to sunrise. There are many Sufis" (Maghaddasi, 1982, 653). The Shiraznameh also states that Sharaf al-Dawlah built a monastery outside the gates of Istakhr for the Sheikh Khafif, during his reign in Shiraz (Zarkub-e-Shirazi, 1932, 35). Sheikh Khafif was one of the famous Sufis in Shiraz during the Buyid period, who had his mosque, monastery, and Rabati. After his death, Sheikh Khafif was buried there and his burial place became a shrine for his followers. People went to this monastery during the day and worshiped (Deilami, 1984, 310). Gathering and holding these ceremonies by Sufis has been one of the social behaviors of this special class of Shiraz residents. Due to their special beliefs, this group needed spaces to be able to hold their

group rituals (from dhikr to teaching). These spaces and places from the corner of the mosque to the monastery and Rabat were specific to each of the sheikhs. In the meantime, endowments were given to the sheikhs and their followers by the followers, Sufis, and statesmen to hold these ceremonies.

Considering the location of urban places in the map of the previous section, and the approximate study of sources, it can be said that religious buildings were scattered in different parts of the city, depending on the stratum that built these buildings. The dispersion of these buildings can be interpreted as a kind of place-seeking independence from different religions, sects, and sects to gain identity. In addition, the followers of these religions and sects could have biological gatherings near their religious centers, and tensions between different religious groups could be avoided. However, most of these groups used open public spaces in the city, such as squares and passages, to promote their ideas. Religious sites built by the government were mostly located near the government citadel of Buyid. It seems that the inhabitants of the city played a more important role in the production of religious urban places than the government, although the emirs of Al-Buyid did not make much effort to deal with this issue due to their practice of tolerating different sects.

• Schools

Next to the mosques, Chamber called schools were built, which were used for teaching children. However, Moghaddasi refers to the Jewish classrooms in Shiraz and can indicate the separation of schools of different religions (Maghaddasi, 1982, 653). There was discrimination between rich and poor children in schools and Rich children were cherished. There were different schools for postgraduate education in different fields (especially jurisprudence and philosophy) and each world had its cell or even its school (Faqihi, 1974, 492-496). During the

Boeing rule of Shiraz, high-ranking and wealthy people were able to establish their schools. Sharaf al-Dawla established a library in Shiraz and made Judge Fazari its custodian. Ghazi Fazari was the owner of Ghazi Fazari school (Mehraz, 1969, 378). Smell rulers revered various poets and scholars and built rooms in their mansions for reading poetry and philosophical debates (ibid., 265-259). Maqaddasi Consider that after the midday prayer, until the evening prayer, scientists give speeches to ordinary people or answer their questions. Also, on the day of 'Arafah, Muslims recite the Qur'an and recite dhikr after the Qurban prayer until the evening prayer. Most of the debates between scholars and jurists took place on Fridays in the squares of Shiraz (Maghaddasi, 1982-654). One day, in one of the squares in Shiraz, a scientific discussion took place between Adud Al-Dawla and Abu Ali, which is an example of the scientific and religious debates that took place in the city squares between scholars and wise men (Majmaladba quoted by Faqihi, 1974, 273). Elsewhere, Moghaddasi mentions the practice of Friday nights in the month of Ramadan, in which the king raises a question and a debate session begins (Maghaddasi, 1982, 495).

Therefore, according to the above lines, it seems, that educational activities were performed alongside religious centers. Monasteries and shrines built by religious scholars mostly consisted of complexes of a mosque, sometimes caravanserais and baths, and chambers for religious students, and these chambers were also used for teaching children. Scientific and religious debates were, in a way, a struggle to prove superiority in the knowledge of various sciences, and took place mostly in open spaces. In this case, the role of different groups in creating schools and educational places has been very prominent.

• Fangerd Khosrow

With the increase of the city's population during

the period of Az-Dawla, a town was built three kilometers from the city which was called Fanagerd Khosrow. The town was built on the southwest side of the Salm Gate after the city's large cemetery (Bonyadi, 1992, 59). Hamdollah Mostofi in Nozha al-Qulub considers the reason for the construction of this town to be the lack of sufficient space for the army (Mostofi, 1957, 137) but Mafrukhi Esfahani has a different opinion about how to build Fanagerd Khosrow. In his book "Mahasen Esfahan", he mentions that there was a market in Isfahan called "Jurin" which was connected to the Gor Gate. "On Nowruz and the beginning of spring, people of the city, went there for a month, depending on their wealth. In this place, during Nowruz, temporary markets were built and people of all ages and backgrounds spent time for fun and entertainment. Az-Dawla, who spent his childhood in Isfahan, was familiar with these customs. The sweet memory of those days remained in him and that is why he dreamed of building such a place. "Shortly after he came to power, he ordered the construction of Fanagerd Khosrow or Souq al-Amir near Shiraz." This place was like Souq Jovin in Isfahan and Adud Al-Dawla built a pavilion next to it (Mafrukhi, 2006, 40). It should be noted that some believe the reason people had celebrations in Fanagerd Khosrow, was that the buildings were unfinished and were used for entertainment (Cuneo, 2005, 272). This statement does not seem to be true. According to Mafrukhi text, a remarkable point in the spatial quality of Fanagerd Khosrow is the presence of all people from all walks of life, regardless of rank and social level, and religion in this space. This is the most complete example of a public social and spa resort with the presence of all city residents. In Souq al-Amir, the very word community and social life draw everyone to themselves.

• Bazaar

Like other traditional Iranian cities and bazaars,

the Shiraz bazaar consisted of rows dedicated to a specific trade union. People who worked in different guilds had different religions, so this urban context had social interactions between different people in the community. According to Ibn Hawqal, the ownership of the bazaar lands was in the possession of the Amir, and the bazaars paid the Amir Al-Haqq (Ibn Hawqal, 1987, 70). Adud Al-Dawla announces the year 418 AH next to the Shiraz Bazaar on Tuesday, which indicates the existence of this bazaar in the city of Shiraz (Ibn Athir, 2004, 5611).

Due to the representation of urban places in the previous sections of Shiraz Bazaar, Shiraz Bazaar is responsible for the main trend of urban traffic in the heart of the city. It seems that there was an important square in the area where the bazaar was diverted to the Atigh Mosque. However, no reliable source has been found for citation by the author.

The role of the market in the social movements of this period has been very important. This role is sometimes created unconsciously and customarily, and different sections of society have played a role in creating these movements. From celebrations and mourning to conflicts in various matters, the market makes the market important in the collective life of Shiraz.

• Royal Court

Due to the presence of scribes, the royal court is one of the places where most information about public interactions has been recorded and documented, although most of these interactions have been in hierarchical government spaces and places. From the various ceremonies that existed about the rulers of Buyid, we can mention a few. One of these cases is the way the king is respected by the Referred people and vice versa. It has been mentioned on various occasions that, those who came to the court and the palace of the government in the presence of the elders and kings of Buyid fell to the ground and kissed the ground. For example, Adud al-Dawla kissed the ground

when he went to visit his father near Isfahan (Ibn Miskawayh, 1998, 429). Of course, not everyone was allowed to fall in front of the amirs, because they did not deserve such an honor, only the elders were compelled to perform this act out of mercy. Proper clothing and personal hygiene were also obligatory when serving Amir (Faqihi, 1974, 334). Moghaddasi writes in mentioning the attributes of the rulers of the Buyid that these rulers do not force scientists to kiss their soil (Maghaddasi, 1982, 495). This custom was common when people referred to the smell and in their mansion in Shiraz seems to have been the same. The city center is usually where the court and government palace are located. It seems that most of the important urban elements created by the government were located around this area and most of the excitement of the city was in this area.

Activities and social interactions in

Shiraz

• Mourning Ceremony

One of the social ceremonies held in Shiraz during the Buyid period was the mourning of relatives for the deceased. The ceremony was performed by mourners carrying the body from home to the bath and burying it. The men in front and the women behind the coffin were walking on the path carrying the body (passages) and mourning. After the burial, the mourners sat in the mosque for three days and mourned. The blackening of the house wall was one of the signs that the people of that house were in mourning. When an important person was present at the ceremony, his titles and positions in the ceremony were mentioned aloud. In the Mourning of Scientists, the school of the deceased Scientists, sometimes closed for up to a year. the shopkeepers also closed their shops as a sign of respect after the death of the elders. Sleeping on the roof on warm night nights was also common, which would not be the case if people were mourning (Raeisalsadat, 2016).

As a social practice, mourning took place in urban areas such as mosques, monasteries, schools. Spaces such as Alleys, squares, and markets were also involved in the mourning. However, these cases depended on the deceased and the extent of his fame and popularity.

• Celebrations, ceremonies, and feasts

The attention of the smells to the celebration and rejoicing among the people is remarkable, as Mafrukhi says about Moayed al-Dawla, he would go and order them to find out the reason for this. One of the celebrations that were customary in the Buyid period is the celebration of Sadeh. This celebration, which is held fifty days before Nowruz and is one of the ancient Iranian celebrations, was seriously pursued during this period. Lighting fires in the hills and squares of the city and gathering around the fire was a social practice that was performed during this period. Delicious food and drinking wine (non-Muslims) and large fireworks are other rituals performed in the celebration of Sadeh (Behroozi, 1945, 24-33). The celebration of Abrizan or Nowruz Tabari is another celebration that was held in this period. On this day, the people of Shiraz poured water on each other in the alleys and the squares and public spaces of the city (Faqihi, 1969, 288). According to Maqaddasi, all people participated in national or sometimes religious celebrations. Except for special occasions, dancing at festivals had become a collective affair. In these celebrations, the bazaar was decorated by the bazaars as an urban space that has a special social place in the city (Maghaddasi, 1982-641). Zoroastrians held their rituals and celebrations in the two fire temples of Karnian and Hormazd. Another fire temple, which was one and a half kilometers away from the city, was called Mansavian Fire Temple. Among the Zoroastrians of Shiraz, if a woman was pregnant or committed adultery, she could not be cleaned, unless she got naked in front of Hirbod and the fireguard of the Mansavians, and bathed in cow dung (Ibn Hawqal, 1987, 42).

Conclusion

In this study, according to contemporary primary historical sources with the Buyid period, social interactions in social spaces and public places of Shiraz in this historical period have been expressed. Religious places such as mosques, urban squares, bazaars, schools, monasteries, Takayas, tombs, passages, neighborhood squares, and government buildings were areas where social behaviors and interactions took place. The general situation, collective interactions, and the way the rulers of Buyid ruled had strengthened civilization and social life in the public spaces and places of Shiraz. Each of these places and spaces had a specific way of social behavior and interaction. These acts sometimes took place among one stratum and sometimes among all members of society. Most of these spaces were open most of the year, except in special cases, such as the annual Fanagerd Khosrow ceremony, which was held once a year for this purpose. In between these collective spaces, covered and open spaces can be seen. Men were more present in the spaces, although women were present in several spaces. There was no space for women (probably except for the bathrooms). Another point related to the public spaces of Shiraz in the period of Buyid is that most of the public spaces are artificial. Although it is thought that natural spaces such as streams, and hills around the city could be a place for social interaction, because there is no documentary evidence in this regard, at least in the documents reviewed by the author can not be found. Another point that can be mentioned is the greater dominance of the religious dimension over the collective behaviors of the residents of Shiraz in public spaces, compared to other behavioral dimensions. The table below lists only the collective spaces for which there is documentation, and the characteristics of each collective space are listed (Table 1). The data collected in this study confirm the initial hypothesis (implicitly) about

Table 1. Characteristics of Shiraz Collective Spaces in the Buyid Period. Source: Authors.

Worker	Application	User	Sex	Covered -open Space	Artifact-Natural	Public Space
Government-people	Religious-Cultural	Muslims	Male	Covered(nave) open space (Yard)	Artifact	Mosques
Government-people	Economical-Cultural	Mixed	Mixed	Covered /Open space	Artifact	Bazaar
Government-people	Cultural	Mixed	It seems mostly Male	Covered	Artifact	Schools
Government	Official	Mixed	Male	Covered	Artifact	Royal court
People	Cultural-Religious	Mixed	Mixed	Open space	Artifact	Squares
Mostly people	Religious	Muslims	Male	Covered	Artifact	Monastery and ligament
People	Cultural	Mixed	Mixed	Open space	Artifact	Passages
People	Religious	Jews	Mixed	Covered	Artifact	Synagogues
People	Religious	Christians	Mixed	Covered	Artifact	Churches
People	Religious	Zoroastrians	Mixed	Covered	Artifact	Fire temples
Government	Entertainment-Cultural	Mixed	Mixed	Open space	Artifact	Fanagerd Khosrow
People	Cultural	Mixed	Mixed	Open space	Artifact	Local squares

the role of different segments of society in the production of collective spaces and social spaces. However, the role of the government in creating and constructing these places should not be underestimated. A clear example is the town of Fanagerd Khosrow, which was built by Adud Al-Dawleh Deilami.

Also, in this research, by examining the primary sources and buildings available in the city, the places and urban spaces of Shiraz in the Buyid period were traced, and a picture of how these places were placed relative to each other has been depicted. Although the exact location of these places and spaces has changed throughout history due to the collection of data from different books at different times, the location of these buildings can be relied on to an acceptable extent. One of the main reasons for the approximate conformity of this data with reality is the fact that most of the writings are about buildings that already exist and have not been destroyed. According to these data, it

can be seen that most of the urban sites of the Buyid period are located in the southeast of the historical part of Shiraz. Collective spaces have been within the main city environment. These places and spaces were usually scattered across different parts of the city, but most of them have been built around the Bazaar axis. The main reason for this dispersion has been the creation of spatial independence to identify places built by different groups. This approximate location can contribute to archaeological speculation about the city of Shiraz and help archeologists to discover the texture of the city during the Buyid period.

Endnotes

1. Research conducted in this area has focused on different periods and is not specifically related to the Buyid period. For information about these researches, refer to the list of sources: Emdad (1960), Sami (1984), Arianpour (1986), Afsar (1995), Bazargar (1998), Khobnazar (2003), and Najafi and Latifian Isfahani (2013).

2. Research conducted in this field covers different geographies and is not specifically related to the city of Shiraz. For information about these researches, refer to the list of sources: Faqihi (1974), Arooji and Kazemzadeh (2016), Moftakhri, Pourarin, and Sajjadi

(2014), Heidari, Hosseini, Jafari Zand & Aslani (2015).

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