

A Research on Newly Discovered Architectural Remains of Fardaghan in Farahan (A Sassanian Fire Temple or an Islamic Castle)

Javad Alaei Moghadam¹, Seyyed Rassol Mousavi Haji²

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Abstract

In the early 21st century, during an excavating of a village on Farahan plain, some remains of an important monument including part of a large brick column and several walls were discovered. For a decade, despite national registration, no scientific and comprehensive study was performed on these remains until the time when the remains captured the attention of the authors of this paper during their archaeological study of the Farahan plain. Therefore, considering two main objectives, the chronology of the discovered pieces and determining their real identity, initially, a comprehensive archaeological survey was carried out on the Fardaghan region and samples were collected from different areas of this plain; afterwards, the cultural data were typologically compared. At the next stage, historical evidence was sought in written sources using a historical approach in order to determine the identity of the site. The results indicate that the current building belonged to the Sassanid period that has been also used during the Islamic era after a functional change. It is highly probable that this building is the one mentioned in some written sources such as Ibn Yaghoubi's *Mokhtaser Alboldan*. In early Islamic centuries, this fire temple was changed into a fortified castle.

Keywords: Farahan Plain, Archaeological Survey, Fardaghan, Sassanian Fire Temple, Islamic Castle.

1. PhD Student of Archaeology, University of Mazandaran; Instructor at Archeology, Faculty Art and Architecture University of Zabol, Sistan and Balouchestan, Iran. javadalaye@yahoo.com (Corresponding Author)

2. Professor of Archaeology, Faculty of Art and Architecture, University of Mazandaran, Mazandaran, Iran.

Introduction

The Farahan plain in Markazi (central) province of Iran, as part of the Iranian Central Plateau, has attracted the attention of different nations and governments since the very early times, so that in each part of this extensive plain, some traces and signs of ancient cultures and civilizations are observable. During the last decades, with the population growth and increased constructional and developmental activities, various traces of different buildings have been revealed, from the remains of the underground city of Zolf Abad to the residential caves and the unique columned buildings that each one contains a remarkable past. The existence of numerous surface remains as well as various incidental discoveries in this region, led the authors to conduct an archaeological survey on this plain and its ancient remains in the form of an experienced and professional team. In addition to the main purpose of the current research which includes identification, chronology, and determination of the settlement patterns of the Farahan plain, the present study addresses numerous questions regarding the archeological evidence and remains of micro-regions on this plain. Among the issues and regions addressed in this study are the significant architectural remains which have been accidentally discovered in a village located to the north of the Farahan plain called Fardaghan. Therefore, two key questions have been posed here:

- To which period or periods do the architectural remains found in Fardaghan village of the Farahan plain belong?
- To which historical place mentioned in written sources, is the actual identity of the

discovered architectural works is comparable?

To meet this purpose, at first, the Fardaghan region was surveyed and its historical evince was recorded, and then, in order to conduct a chronology through typological comparison of the pottery samples, surface sampling from all the historical sites and places was carried out in a systematic way. At the next stage, using a historical approach, the found evidence was compared with historical documents in order to determine the identity of this place.

Ancient Sites of Fardaghan Region Based on Archaeological Studies

The Fardaghan region includes a part of a valley of a high-level water river on the northern heights of the Farahan plain (Fig. 1).

The length of this area is about 4 km and its width is maximally around 400 meters; and a village known as Fardaghan is located in the middle of this section in a way that one half of it extends to the southern parts of the river and the second half extends along the southern foothills (Fig. 2).

During the extensive project of surveying the Farahan plain in 2012 and 2016, under the license numbers 892/208/2009 and 3134/00/952141 issued by the Research Center of the country's Cultural Heritage organization, the Fardaghan region was one of the areas of this plain which was studied in this survey (Alaei Moghadam & Banijamali, 2012). During the archeological survey of the Fardaghan region, 5 ancient places were discovered outside the village and 3 historical works were found inside the village.

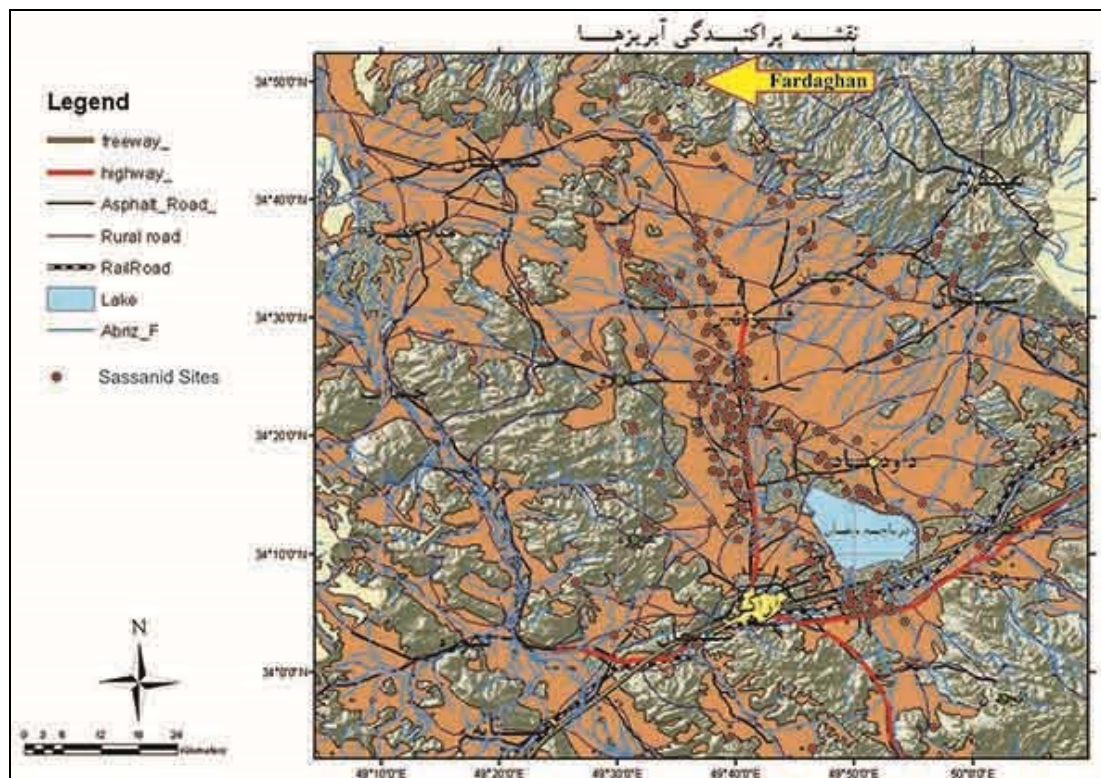


Fig. 1 Map of Farahan Plain. Location of Fardaghan Village on Farahan Plain



Fig. 2 Aerial Image of Fardaghan Area

The historical monuments around the village of Fardaghan include two ancient sites, two old mills, and a stone sanctuary in the river limits:

The first site, known as Zanbour Khane, is located 1 km east of the village of Fardaghan, in an area of 70x170 m (Fig. 3).



Fig. 3 Zanbour Khane Site

According to the chronology of the surface pottery samples (Fig. 3), this site belongs to the third millennium B.C, and the oldest settlement evidence is situated in the Fardaghan region.

The second site, called Tap-e Roudkhane is situated to the northeast of Fardaghan village that according to the surface pottery sample dates back to the Parthian period (Fig. 4).



Fig. 4 Surface Pottery of Zanbour Khane Belonging to the Third Millennium B.C.

Another historical place includes the remains of two mills made of stone and mortar, known as the Old Mill (Asiab-e

Kohne) and the Valley Mill (Asiab Dare). These two mills date back to Safavid era (Fig. 5).

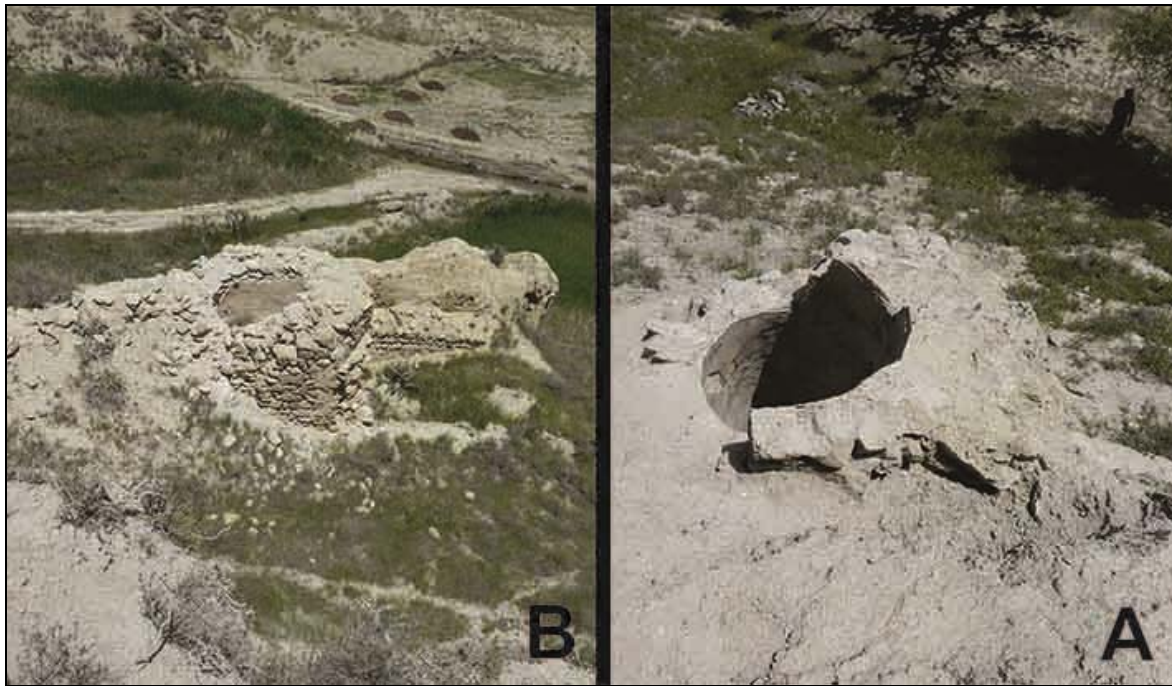


Fig. 5 Mills of Fardaghan: A. the Old Mill, B. Dar Mill

The last place around the village of Fardaghan is a rock shelter located on the path leading to the village of Kasr-e Asef. The rock shelter consists of two parts: the first part is a longitudinal shelter with an open mouth facing the plain and a platform like a natural sitting area that is about 10 meters long, 3 meters deep and 1.7 meters high. At the end of this part, there is a large gap throughout the segment

The historical monuments in the village of Fardaghan, other than the ancient one which dates back to the Qajar era and even before, include the remnants of a large castle and part of a huge unknown structure, which is the main subject of this article.

The castle of Fardaghan which has been severely damaged due to numerous constructions over several centuries and nothing has remained of this building

which is connected to the second or lower part of the place. This part is 3 meters wide, 15 meters long and its height varies between 110 and 70 cm. In the outlet section of the second part and almost in the middle of it, a stone pond has been carved. The pond is 110 × 40 cm and its depth is 20 cm. The water of this pond is supplied from a depleted spring that comes from the ending wall (Fig. 6).

except for some parts of the outer fence. Thickness of this fence varies between 2 and 3 meters in different parts and the total area of the castle is about one hectare (Fig. 7).

In one of the houses built inside the castle, a large millstone was found whose original location is unknown (Fig. 8).

However, the most important works identified in the Fardaghan region are the

remains of a brick column and several walls which are described in the following.

Description of Discovered Architectural Remnants

The discovered column has a quadrilobate shape each of whose sides, with a circular environment, is 95 to 105 cm in diameter. In total, this quadrilobate column, in the largest part is 220 cm thick and in the smallest part (the joint angles of circular sides) it is 140 cm thick. At the time of visit, 240 centimeter of the column's height was observable, but according to the owner of the house who have further excavated the brick structure at the observation time, about 50 centimeter of the column has been continued under the ground until the place where it is connected to brick structure with a 90° degree angle which is now buried under the earth. The bricks used in the body of the column have different sizes from 6x20x20 cm to 6x19.5x19.5 cm, however, a number of bricks whose dimensions are 7x25x25 centimeters can be observed. In addition, some bricks and stones observed in the upper part of column, where several stones and bricks have been placed by the owner of the house to secure the ceiling of the pen, are the remains of the architectural building around the column. Some of these bricks are 10x45x22 cm. The mortar applied in this column includes mortar whose thickness between every row varies between 2 to 3 centimeters (Fig. 9).

On the right side of the column and at the end of the removed part of the pen, some traces of a wide wall are detectable that stone and mortar have been used to construct it. Probably, this wall may have

belonged to the peripheral wall of the columned room (Fig. 10).

Following a careful examination of the surrounding areas in the house yard and the neighboring houses as well as the peripheral passages, some traces of several walls were identified. In the alley, some traces and signs of several walls were identified whose both sides have extended to the beneath of rural houses (Fig. 11).

Also, in other parts, traces of this wall can be observed. According to the location of these traces and signs of the found walls relative to the brick column, a plan consisted of this square shape space with four quadruplet columns can be conceived around which a hallway may have been constructed. This room has been 16x16 meters in its size that by counting the walls and the width of the peripheral hallway, its size will reach to 20 meters.

Existence of multilateral columns in Iranian architecture dates back to 2200 years ago and it is first seen in the religious monument of Nesa (Fig. 12) (Mohamadifar, 2010: 72) and this style has been even used as cylindrical twin buildings in Atashkooch fire temple (Rahbar, 2000: 23).

Investigating Stratum of Excavated Section

According to the excavation carried out at the column location, a section of different stratum is observable that although it is not continued to the virgin soil, about 3 meters of the stratigraphy sequence can be visually identified and about 50 centimeters of it can be identified according to the landlord's statements (who has excavated it more deeply in the past) (Fig. 13).

In this section, 10 observable stratum, an unobservable stratum and structure (according to the landlord), and a stratum and an architectural phase, including the remains of the floor and building of the upper house can be counted which are started with ID code S.U.1 from above and will finally end to the ID code S.U.11 (Fig. 14).

According to the performed studies, the stratum have been presented in the following table:

Table 1 Stratigraphic Units of the Section in the Excavated Location at Fardaghan

Unit Code	Unit Type	Starting Depth (cm)
S.U.1	Residential architectural unit	+↑
S.U.2	Surface layer	0
S.U.3	Wooden roof of the slum	10
S.U.4	Crushed debris for foundation	23
S.U.5	Accumulation	92
S.U.6	Ash	109
S.U.7	Accumulation	132
S.U.8	Accumulation	163
S.U.9	Accumulation	186
S.U.10	Accumulation	230
S.U.11	Debris	306
S.U.12	?	366
S.U.13	Remains of the lower structure	366
S.U.14	Column	35
S.U.15	Lateral wall	310
S.U.16	Probable floor	?

Although the existing excavation has not been performed for scientific and archaeological purposes, based on the

resulting section and also the traces and remains found, some of the architectural phases and settlement periods in the site can be explained to some extent. Accordingly, the entire surface architectural remains (S.U.1) including the present rural house, are seen as the latest architectural phase dating back to a time range between the Qajar period and the present time. The slum dug here whose roof is observable as unit S.U.3 in the section, is also placed in the same phase as it is associated with the contemporary times. It should be noted that the second groups of architectural evidence related to the remains of a stone foundation (S.U.4) located under the residential house. The third group of architectural evidence is related to the column and lateral walls (S.U.4 and S.U.4) which can be called the most principal architectural evidence and also the main phase. Evidence of this construction phase can be seen in the column, lateral walls, accumulation, debris under the slum, and units S.U.8, S.U.8 in the section.

Relative Dating according to Typology of Pottery Samples

One of the ways to perform the relative chronology of ancient sites is using the typological comparison of pottery samples. To meet this purpose, pottery samples were removed and collected from two parts: the column discovery area and the area of the castle inside the village, and afterwards the pottery samples were typologically compared (Fig. 15, 16, and 17). The results of studies on the pottery samples have been presented in Tables 2 and 3.

Table 2 Typological Comparison and Chronology of the Pottery Samples of the Newly Discovered Site of Fardaghan

No.	Type of Piece	Discovery Place	Period	Compared Sites	Compared Sources
1	Body	Excavated section	Qajar or Safavid	Arak	-
2	Body	"	Qajar	Arak	-
3	Body	"	7 th century A.H	Iran	Grube, 2005:161, No. 181
4	Body	"	7 th century A.H	Iran	(Watson, 2004, 343, cat. N. 13)
5	Body	"	1 st & 2 nd century A.H	Dehnamak	(Alaei Moqadam, 2017: 753)
6	Body	"	1 st & 2 nd century A.H	Dehnamak	(Alaei Moqadam, 2017: 753)
7	Body	"	3 rd century A.H	City Belgheis	(Vahdati, 2010: 119, No. 24)
8	Rim	"	Sassanian	Mah Neshan, Zanjan	(Khosrowzade and Ali, 2004, Design 15 and Fig. 8)
9	Rim	"	Sassanian	Bardsir, Bandian Dargaz, Seirom Shah Castle	(Khosrowzade and Ali, 2004, Design 5 and Fig. 7) (Rahbar, 2006, plt. 15, Design 1/40) (Mohamamdifar and Tahmasebi, 2004, Fig. 8, Design 189)
10	Body	"	Sassanian	Jam site	(Banijamali and Alaei Moqadam, 2006: 77)
11	Body	"	Sassanian	Jam site	(Banijamali and Alaei Moqadam, 2006: 77)
12	Bottom	"	8 th century	Syria and Egypt	(Watson, 2004, 402, 403, 404, Cats. R.7-8-9)
13	Rim	"	Sassanian	Mah Neshan, Zanjan	(Khosrowzade and Ali, 2004, Design 14 and Fig. 7)
14	Rim	"	Sassanian	Mianab, Shushtar Seirom Shah	(Khosrowzade and Ali, 2004, Design 2 and Fig. 58) (Mohamamdifar and Tahmasebi, 2004, Fig. 8, Design 189)
15	Rim	"	Sassanian	Mianab, Shushtar	(Khosrowzade and Ali, 2004, Design 16 and Fig. 6)
16	Body	"	Sassanian	Bandian Dargaz	(Rahbar, 2006, plat. 9, Design 2/5)
17	Body	"	Sassanian	Khorhe Marv Tell-e Malyan	(Rahbar, 2006, p. 157, Design 78) (Herrmann and et.al, 1996, F.10,5) (Alden, 1978. F. 6, No. 26)
18	Body	"	Sassanian	Bandian Dargaz Khorhe	(Rahbar, 2009, p. 17, Design 2.13) (Rahbar, 2006, p. 153, Design 40).

Table 3 Typological Comparison and Chronology of the Surface Pottery Samples of the Village of Fardaghan

No.	Type of Piece	Discovery Place	Period	Compared Sites	Compared Sources
1	Rim	Village	Sassanian	Deh Namak	(Alaei Moqadam, 2017: 751)
2	Rim	"	Sassanian	Mah Neshan Zanjan Marv	(Khosrowzade and Ali, 2004, Design 17 and Fig. 7) (Herrmann et al. 1996, F. 6, No. 2)
3	Rim	"	Sassanian	Tal-e Malian	(Alden, 1978. F.6, No.26)
4	Bottom	"	Sassanian	Bandian Dargaz	(Rahbar, 2006, plt.9, Design 3/1)
5	Rim	"	Seljuk-Illkhanid	Gorgan Syria	(Ghaeini, 2000: No. 8.41) (Jenkins, 1983: 20, No. 20)
6	Rim	"	8 th and 9 th centuries A.H	Egypt	(Watson, 2004, 403, cat. R.8)
7	Rim	"	Illkhanid	Hasanlou	(Danti, 2007: Fig. T, No. 3)
8	Rim	"	Seljuk	Meshkin Tape	(Mahjour and Sedighian, 2009: Fig. 5, No. 9)
9	Rim	"	Illkhanid	Zolf Abad	(Alaei Moqadam and Banijamali, 2012: 68)
10	Body	"	Safavid	Farahan	-
11	Body	"	Illkhanid	Zolf Abad	Alaei Moqadam and Banijamali, 2012: 68)
12	Body	"	1 st and 2 nd centuries A.H	Deh Namak	Alaei Moqadam and Banijamali, 2017: 755)
13	Bottom	"	7 th century A.H	Taq-e Rajab	(Fehervari, 2000, 112, nos. 133-135)
14	Bottom	"	7 th century A.H	Taq-e Rajab	(Fehervari, 2000, 112, No. 133-135)

As it can be seen in Table 2, from a total of the 18 samples collected from the discovery area of the column, 3 surface pottery samples from SU.2, belonged to the Safavid, Qajar, and Illkhanid eras, 2 examples from the stratum S.U.5 belonged to the mid-Islamic period, and 3 pottery pieces related to the upper part of the stratum S.U.10 belonged to the early Islamic centuries, 4 pieces from the lower part of the stratum S.U.10 belonged to the Sassanian period and 7 pieces from the slum floor of the discovery place of the column and walls were mostly belonged to the Sassanian period.

Also, according to Table 3, most of the pottery samples obtained from the central

parts of the village and the area of the castle belonged to the mid-Islamic to the late-Islamic periods and only four pieces, found near the traces of the outer walls, belonged to the Sassanian period.

According to the relative chronology performed, the oldest settlement period in the area of Fardaghan village, which includes the remains of the brick column and the peripheral walls, belong to the Sassanian period. This settlement has continued to the mid-Islamic centuries with the construction of a military fortress, and finally during the Safavid period, the present village has been formed.

Dating Based on Constructional Materials

As mentioned above, the materials used in the column and the remains of the walls discovered in Fardaghan include stone, mortar, and bricks with different dimensions including 6x19.5x19.5, 6x20x20, 7x25x25, and 10x45x22 centimeters. The applied mortar are comparable to the kind of mortar used in Sassanian buildings such as Miluna, and Atashkouh fire temple of Mahallat which has a darker color than the Sarouj applied during the Islamic eras (Seljuk and Safavid periods) existing in different buildings such as mills and castles of this region. Also, about the applied bricks, it should be noted that bricks with large dimensions are the significant characteristic of the historical period of Iran; and regarding the small bricks, it should be stated that the Sassanian period has been the culmination of architectural art and diversity in the application of different materials and various architectural and decorative styles. During this period, bricks with various dimensions were used in accordance with the desired structures; and as we can see during the Sassanian period, bricks with dimensions of 5x28x28 and 7-3x29.5x29.5 centimeters have been applied in Takht-e Suleiman (Der Osten and Havan, 2003: 82 and 98), bricks which were 6x32x32 cm in their size were used Zahak castle (Derakhshi, 2005: 63), bricks with dimensions of 8x16x32 and 8x32x32 cm were used in Atashkouh (Rahbar, 2000:25), some others with dimensions of 6-4x18x30 and 10x44x44 cm applied in Sistan (Mehrafarin, 2004: 449 and 362), bricks with the size of 10x44x44 cm were applied in Gorgan (Abbasi, 2005: 195), bricks with

dimensions 10x40x40 cm were used in the great wall of Gorgan (Omran and Savir, 2007:105), etc.. Application of bricks which are 20 cm in size has been inevitable which means that in order to create the desired arches in the quadruplet column, use of small bricks with dimensions of 20 cm has been inevitable.

Fardaghan Region in Historical Sources

In the historical sources remained of the periods before the Arab invasion, there is no mention of Fardaghan region or the significant architectural works in this area, while in the Islamic sources, existence of a huge and unique monument from the Sassanian period in Fardaghan region has been mentioned.

Ibn Faqih Hamadani (255-330 or 340 A.H), the Iranian historian and geographer, in his book entitled *al-Buldan* according to Kelbi states that, "...these is a hamlet (Farahan) in this village called Fardajan where a very old fire temple exists. And this is one of the fires about which the magi have exaggerated like Azar Khoreh and Jamshid fires, and this is the first fire- and Magashnasb fire, and this is Keykhosrow's fire. Magusians (magi) have exaggerated about these three fires and their words are not rational. As they have mentioned: Zoroaster has been accompanied by an angle who had testified his being prophet at the presence of Goshtasb, then the angle turned into a fire. Jamshid fire is the same Azar Khoreh, in Kharazm. Anushirawan brought it to (Karian). As Arabs occupied there and started to rule there, the magi feared that they extinguish this fire, therefore, they split it, put one part in Karian and took the other part to Fasa. And they said that if one

of them died, the other one would continue to exist (Ibn Faqih, 1970: 75).

Azargashnasb, was Keykhosrow's fire in Azerbaijan. Anushirawan brought that fire to Shiz. Zoroaster fire was in Nishabur and it was not removed. It was one of the great fires of magi. Among the fires about which magi have exaggerated is Azargashnasb of Farahan. In the following, citing Metuki, he says, "One of the magi who has seen it, told me that when Mazdak overcome Qobad, said, "It is your duty to void all the fires, except the first three ones. Qobad did this. Also the magi said, "Azargashnasb was removed from there until it was reached to Azargashnasb in Azerbaijan and they were mixed and whenever this new fire was set, the red Azargashnasb fire appeared and Azargashnasb fire became white. As Mazdak was killed, people once again returned the fires into their original places. Azargashnasb fire was not found in Azerbaijan. People were always looking for that until they discovered that it had been returned to Fardajan. And that fire, was constantly in the same fire temple, until in 282 A.H, Borun Turki, the ruler of Qom, came there and put some catapults and carrouseis over its rampart and opened it; then, he ruined its rampart and overturned the fire temple and distinguished the fire and brought the hearth to Qom; since that day, the fire disappeared (ibid, 76-77).

Hassan ibn Muhammad ibn Hassan Qomi (the 4th century A.H) writes in *The History of Qom*, "Farahan has been established by Farahan ibn Hamadan, and Veshejrads ibn Moqaffaa remarks that this village has been built by Ibn Firouz, Burqan; Puran, Kasra's daughter, has built it (Qomi, 1982: 56). Next, in chapter seven of the same book, while mentioning ibn Faqih Hamadani's statements about the fire

of Fardaghan, he points out, "...it is also said that the Muslims during the reign of Abdolmalek over Marwan and during the time when Hajjaj ibn Yusuf was the governor of Iraq, attacked the people of this village and fought with them and conquered this place; then, they dug that fire temple and there were two golden doors there, they removed them and took it to Hajjaj and he sent it to Mecca and it was put over Kaaba's door (Ibid, 89-90).

Yaqut al-Hamawi (574-626 A.H.) has mentioned the name of Farahan and the castle of Fardaghan, in *Mu'jam al-Buldan* and he has mentioned that the castle of Farahan is among the important castles of Hamadan, where Taher ibn Muhammad ibn Abi al-Hassan passed away in 423 A.H. (Yaqut al-Hamawi, 1977: 247).

Ibn Khaldun Hazrami (732-808 A.H), known as ibn Khaldun, also believes that the castle of Fardajan has been the haven of Alaoduleh Kakuyeh (the Ghanznavi ruler of Isfahan who later declared his independence) during the invasion of Masoud Ghaznavi's troops (Ibn Khaldun, 1996: 534)

In *Alfi* history book, written by Ahmad ibn Nasrollah Thattawi and Asef Khan Qazvini, the castle of Fardajan has been also mentioned, as one of the famous castles of Hamadan where Abu Ali Sina was imprisoned for four months by the order of Taj al-Mulk Kuhi (Thattawi et al. 2003: 398), until Ala al-Dowle Kakuieh, ruler of Isfahan, went to the castle of Fardajan during the Hamadan war and liberated Avicenna (Ibn Athir, 1989).

According to what mentioned above, it can be concluded that the Farahan region has been one of the prosperous and high populated of the Sassanian period where numerous villages, including Fardaghan, were

built by Sassanid rulers and governors. During this period, there has been a significant fire temple in Fardaghan which dates back at least to the time before the reign of Qobad Sassanid I, i.e. the 5th century. This fire temple has been so important that it has been the place of the three great fires of Zoroastrians of Iran for a while. On the other hand, the existence of a very luxurious golden door at this fire temple, that the victorious Muslims considered it to deserve being used for their greatest holy place, Kaaba, is another reason for the significance of this fire temple. As it is evident from historical sources, it seems that this fire temple must have had a physical difference in its various facilities (buildings) with other fire temples of the region including the Atashkuh fire temple and this relates to the existence of fortifications around the fire temple and its facilities (buildings). This fortification has been so strong that in order to conquer it in the third century A.H. military catapult and wheel have been used. Apparently, it was since then that the fire temple has been completely disappeared and its ruins have become a strong and well-fortified fortress (castle).

Conclusion

As it was revealed by archaeological surveys, the settlement in the area of Fardaghan dates back to the third millennium B.C; also some evidence from the Parthian period is observable (Alaei Moqadam, 2017), however, in the limits of Fardaghan village, the oldest evidence belongs to the Sassanian period. According to the field studies performed, it can be argued that the architectural buildings found in Fardaghan village include a quadrilobate brick column with the remains of several walls built of stone and Sarouj,

which are the remnants of a huge building. This building consists of a central columned part with a square shape plan. The sides of this plan are approximately 16 meters and it is likely that this part may have been surrounded by an all-around corridor. According to the plan and structure or the columns, this building is comparable to the square shape columned building of Nesa which is consisted of a square shape plan with 20 meter sides and quadrilobate columns (Herman, 2013: 35). According to the typological comparison of the pottery samples, obtained from the surface and the section in the excavated wall, the above-said building belonged to the Sassanid period which has been also used during the Islamic era (after a functional change). Based on the historical sources, these remains belong to the remnants of a large fire temple called Fardajan or Fardaghan fire temple by Islamic historians. According to resources, this fire temple has had a high glory and splendor which is evidenced by the existence of a magnificent door (Qomi, 1982: 89-90) and it has also had a strong enclosure (Ibn Faqih: 1970: 77) that after the time when the fire temple was abandoned, with a functional change, it has become one of the most consolidated castle of the region (Thattawi et al. 2003: 398/ Ibn Khaldun, 1996: 543/ Yaqut Hamawi, 1977: 247). These two features are comparable to the architectural remains of Fardaghan. On the one hand, the discovered structure and the architectural elements such as the large quadrilobate column with thick walls, are the signs of a huge and great building, and on the other hand, there is a wide wall around the main space over which the walls of an Islamic castle has been built.

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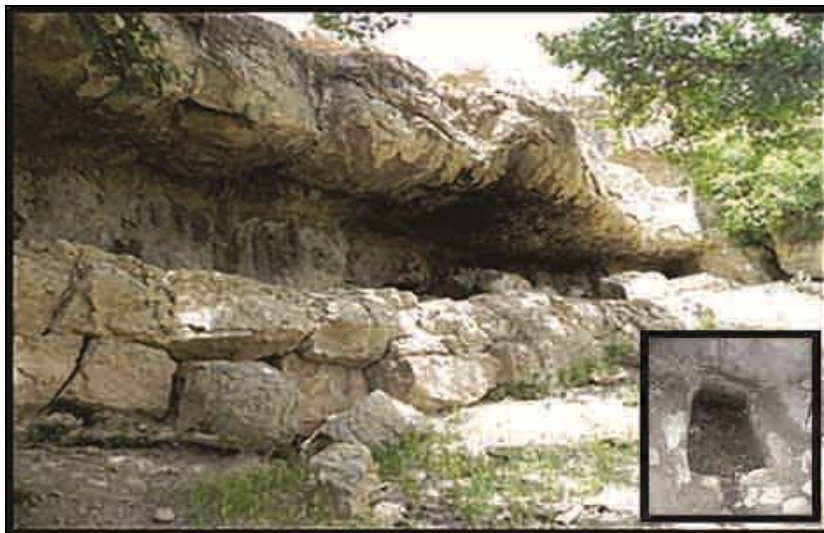


Fig. 6 Rock Shelter/Kasr-e Asef Worship place

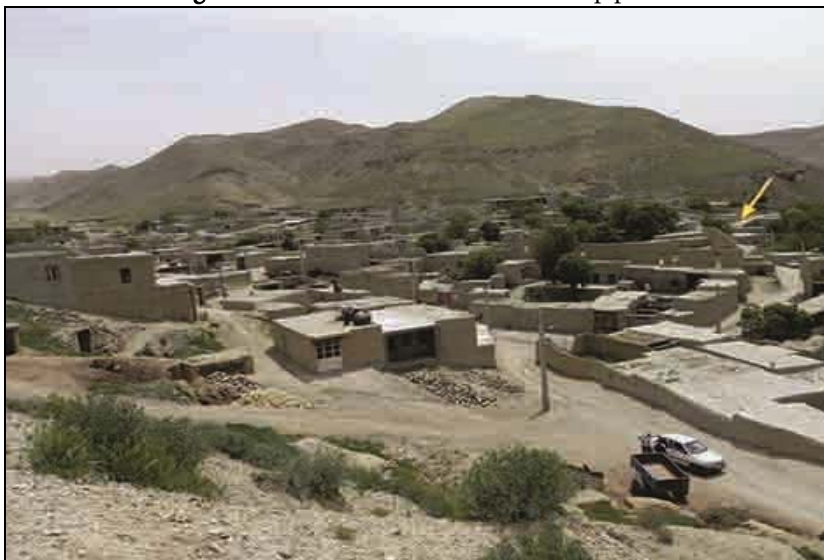


Fig. 7 Remains of Fardaghan Castle



Fig. 8 Millstone Found in the Village and inside the Castle



Fig. 9 Quadrilobate Brick Column Found as a Result of Excavations



Fig. 10 Discovered Stone Wall



Fig. 11 Traces and Signs of Two Parallel Walls inside the Village



Fig. 12 Column of the Square Shape Building of Nesa, Turkmenistan



Fig. 13 Section Created as a Result of Excavation and Land Digging by the Villagers

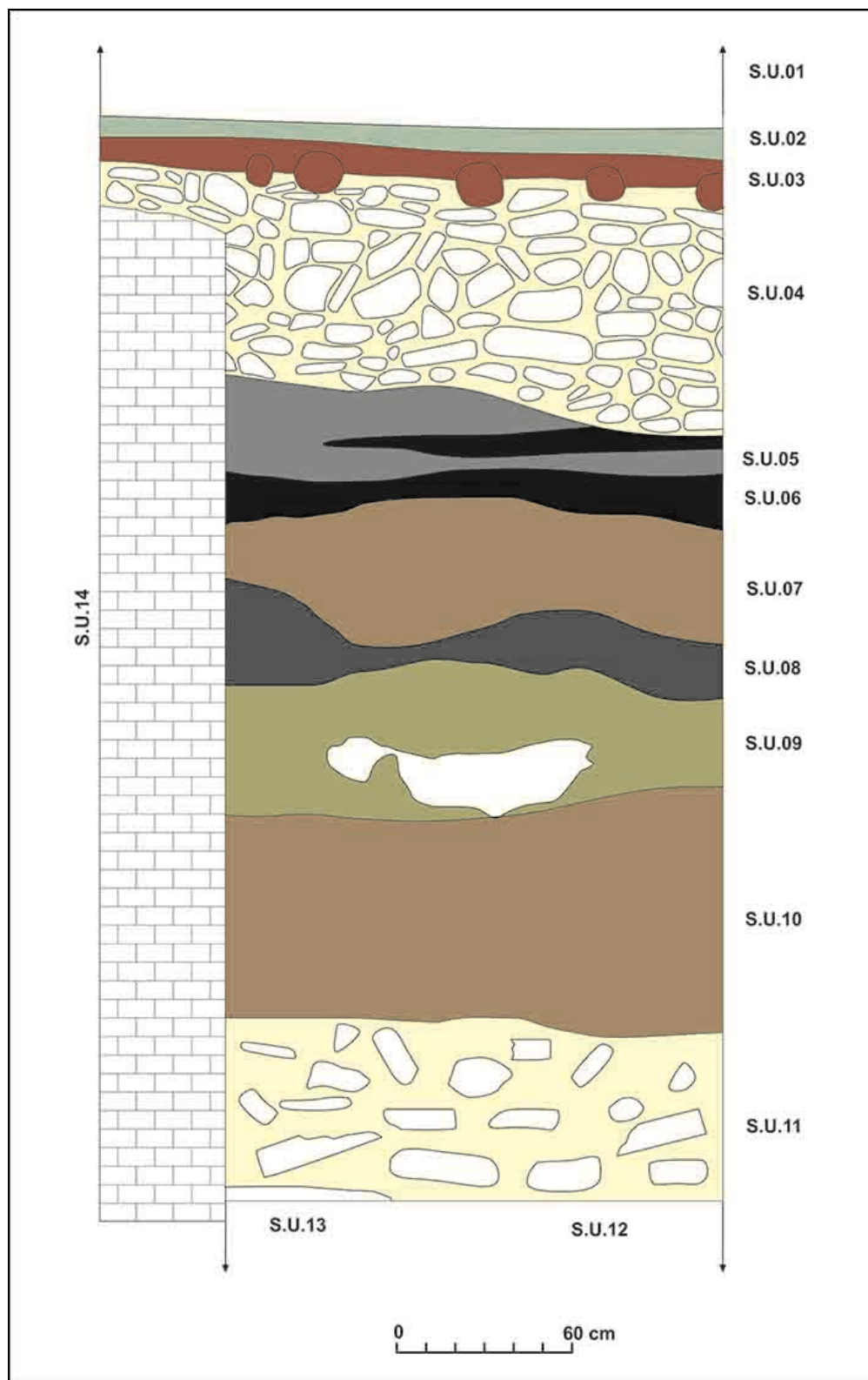


Fig. 14 Drawing of the Excavated Section and the Sequence of the Stratum



Fig. 15 Pottery Fragments Obtained from the Excavated Area and Next to the Brick Column

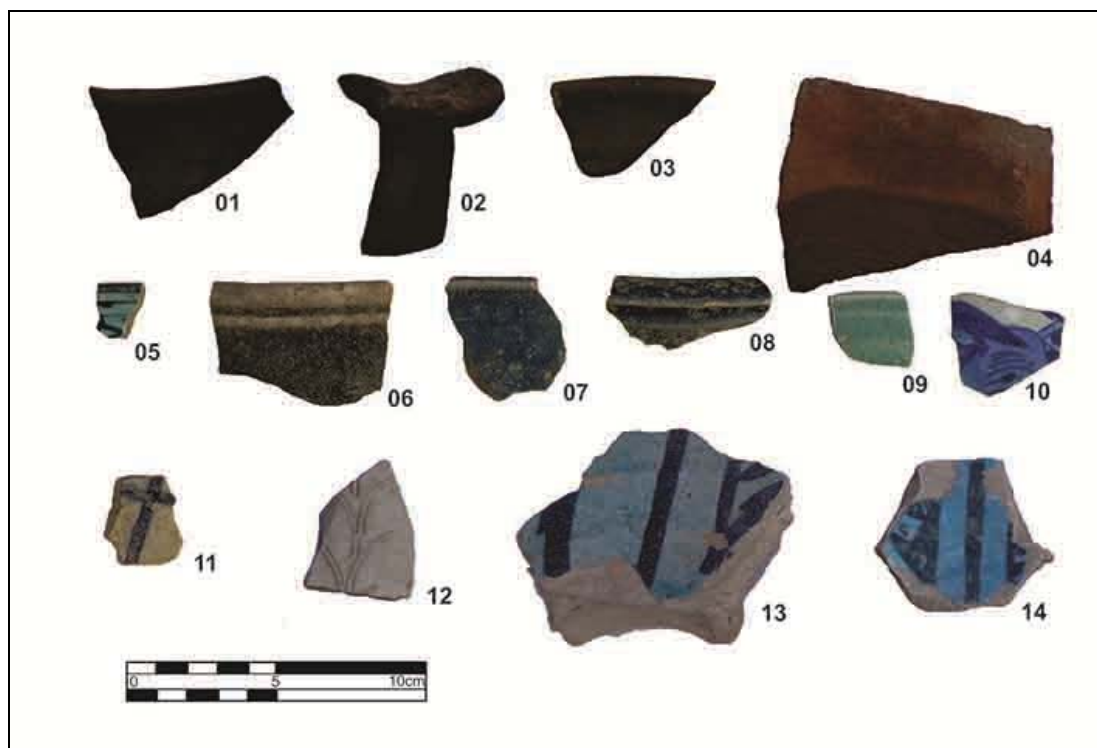


Fig. 16 Pottery Fragments Obtained from inside the Village and the Castle Area

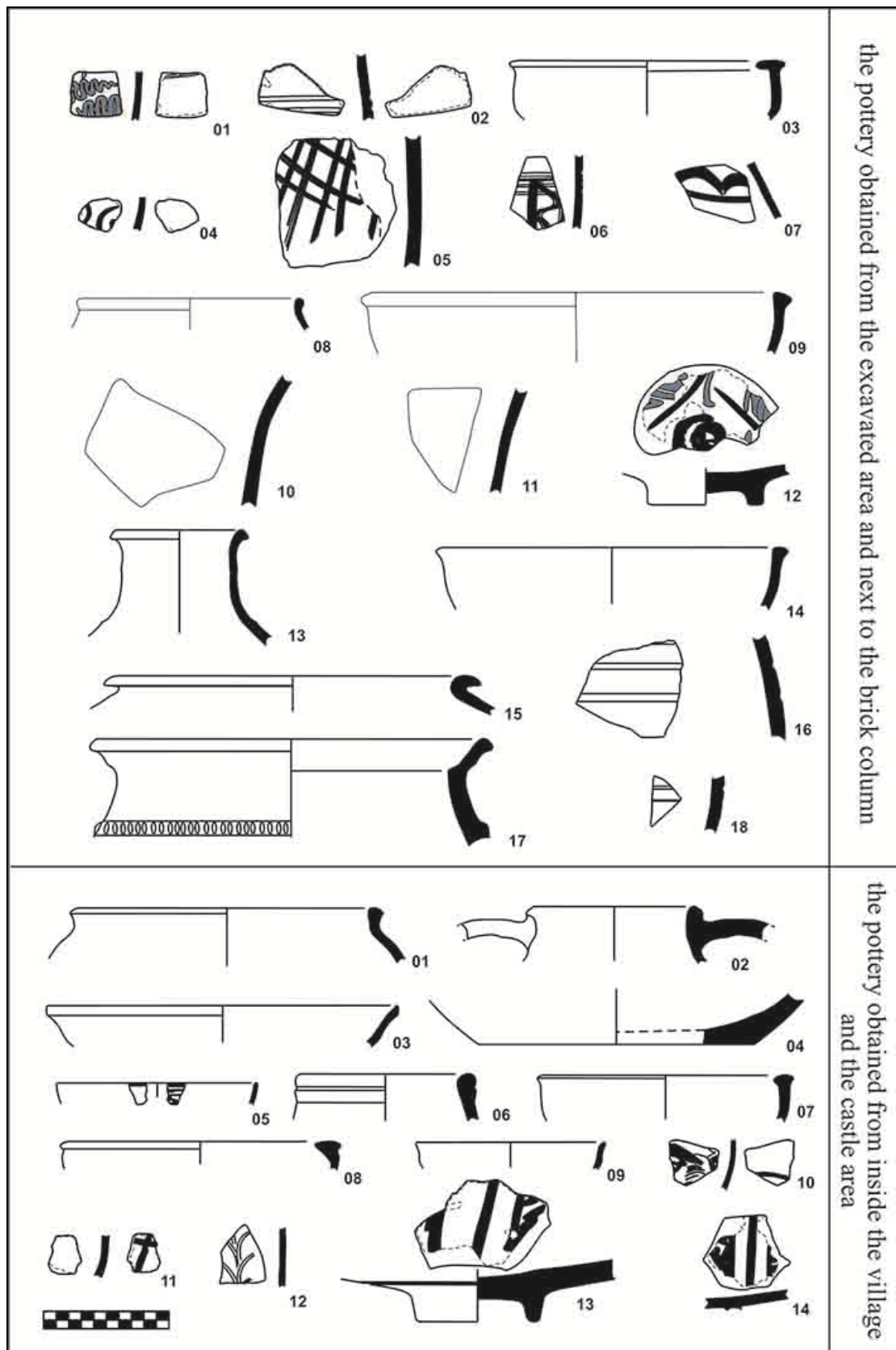


Fig. 17 The Design of the Pottery Obtained from Fardaghan

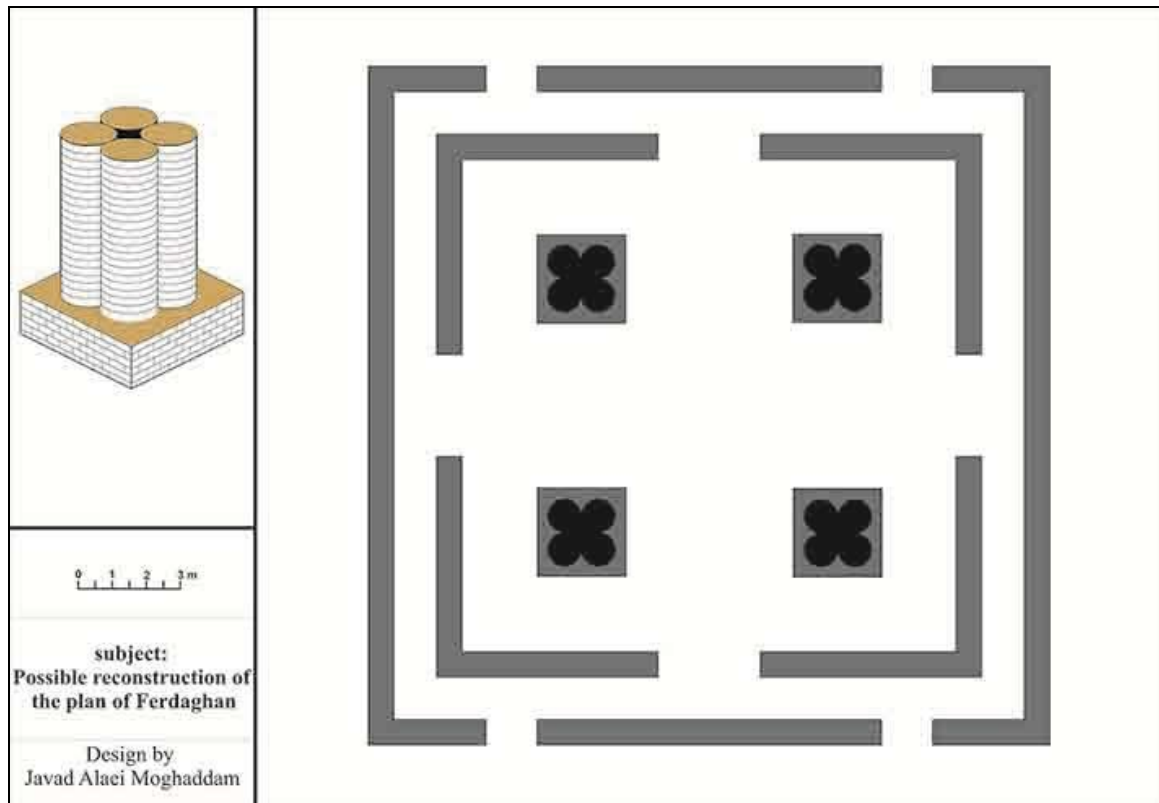


Fig. 18 Possible Reconstruction of the Plan of Newly-Discovered Ferdaghan Building Based on Archaeological Evidence

پژوهشی درباره آثار معماری نویافته فردغان فراهان (آتشکده ساسانی یا قلعه دوره اسلامی)

جواد علایی مقدم^۱، سیدرسول موسوی حاجی^۲

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در اوایل قرن ۲۱ در حین خاکبرداری در یکی از روستاهای فراهان، بقایایی از یک بنای مهم شامل بخشی از یک ستون بزرگ آجری و چند دیوار کشف شد. تا یک دهه با وجود ثبت ملی، مطالعه‌ای علمی و همه جانبه درباره این آثار صورت نگرفت تا اینکه نگارندگان در طی انجام پروژه بررسی باستان‌شناختی دشت فراهان، متوجه آن شدند. در این جهت با در نظر گرفتن دو هدف عمده یعنی گاهنگاری آثار کشف شده و شناسایی هویت واقعی آنها، در ابتدا به بررسی باستان‌شناختی جامع منطقه فردغان و نمونه‌برداری از مناطق مختلف آن پرداخته شد و سپس اقدام به مقایسه گونه‌شناختی داده‌های فرهنگی شد. در مرحله بعد با استفاده از روش رهیافت تاریخی به جست‌وجوی شواهد تاریخی در منابع مکتوب جهت مشخص شدن هویت این مکان پرداخته شد. نتایج حاکی از آن است که بنای فعلی متعلق به دوران ساسانی بوده که در دوره اسلامی نیز با تغییر کاربری مورد استفاده قرار گرفته است. این بنا به احتمال فراوان آتشکده معروفی است که در منابع مکتوبی چون مختصر البلدان ابن یعقوبی به آن با عنوان آتشکده فردغان اشاره شده که در قرون اولیه اسلامی تخریب و پس از آن، تبدیل به قلعه‌ای مستحکم شده است.

واژه‌های کلیدی: دشت فراهان، بررسی باستان‌شناختی، فردغان، آتشکده ساسانی، قلعه اسلامی.

۱. دانشجوی دکتری باستان‌شناسی، دانشکده هنر و معماری، دانشگاه مازندران، مربی باستان‌شناسی دانشگاه زابل، سیستان و بلوچستان،

ایران. javadalaye@yahoo.com (نویسنده مسئول).

۲. استاد باستان‌شناسی، دانشکده هنر و معماری، دانشگاه مازندران.

