

Recognition of the identity of Islamic culture in the architecture of input faces (Case study: Dezful House of Old Texture)

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Abstract

Today, the use of incorrect western patterns in urban landscapes has created an identity crisis in contemporary Iranian architecture. To overcome this crisis, authentic Iranian Islamic identity patterns should be identified and presented to designers. In recent years, the importance of public spaces and the value of urban life has come to light again. The most beautiful brick in the cities of Iran belongs to Dezful. The texture of the city of Dezful is the last word in the building decoration of buildings, which unfortunately every corner of it is destroyed. Today there is no common language in the city for the design of buildings, there is no common culture for expression, Uniform materials are not used and they do not follow a specific style. Due to the growth of the city and the creation of structures with different shapes, colors, and textures, the cohesion and the linkage with the structure of the old texture is disturbed. Consequently, there is a clear contradiction between the new form and the old image, which is the result of an unobstructed view of the officials and of the indifference of residents who, as a result of their immigration, there have been and this will destroy the culture and identity of the city. In this paper, identifying elements of the house entrances that establishes the connection between inside and outside, private and crowded, private and public recognized. Twelve samples examined to observe which parameters are more relevant. The present research is a descriptive, analytical, and survey study and library method used for collection data and documents, qualitative and quantitative method applied for content analysis. In this regard, after the terminology and expression of the meanings of the Islamic identity and Islamic terms, the effective components were extracted. Then, by examining the views of the old houses of Dezful, the identity elements were identified by the views and these elements are investigated in three sections of the entrance (.1 above the roof; 2. Entrance; 3. Entrance door) in two categories of underground and lower houses. The results show that in the entrance of the houses of Dezful citizens in the old context have been coordinated with their social values. Also, in the façade body of the entrances and door entrances of the houses, more identical Islamic culture elements are used in wealthy house owners. But in the eaves parts it is different, in lower income house owners have more Islamic identical elements and also the brick was the only element that had all the values of Islamic culture and the oldest materials used in Iranian architecture since 3000 years ago have always been of interest to Iranian architects. In result, the overall view of the house entrances of the old context in Dezful, wealthy owner houses with 79.16% of the more identical elements that represent the Islamic cultural identity than the lower income owner houses with 57.29%, Then the facade of the entrances of the wealthy owners" houses has much more Islamic cultural identity elements than the houses of lower income owners. But it should be mentioned that in the houses of the lower income owners, using more than 50% of identical elements, homogeneous materials and similar patterns causes a unifying order in old context of the Dezful city.

Keyword: Identity, Islamic culture, Façade, Entrance, Dezful.

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