

Completion Nature Attitude in Dast Kand Architecture of Tamin Village of Iran

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ABSTRACT: Tamin Village has a special place of importance in the villages of Zahedan situated in the south-east of Iran. In this village that Tamin Village Mirjaveh the division of functions between Zahedan city located about 65 km southwest of the city Mirjaveh, in addition to climate measures used in architecture, appropriate integration of the village is formed between the body and nature. One of the manifestations and impact of the consolidation of bilateral nature and village architecture, form and architectural features is Dast Kand rocky village. Dast Kand architecture at this village displays reflections of human's confrontation with the nature in order to complete the nature. This article presents the theoretical framework and understanding of rock architecture of Tamin Village. The analytical method, based on documentary and field goals in the face of human nature based on beliefs and oral culture of the region and analyzed the data. The results of field studies in the context of rural housing proves Tamin Dast Kand Village architecture in terms of morphology, while the unique requirements among other villages Dast Kand of Iran like "Meymand" and "Kandovan". To sum up, this article struggle with the aim of human nature in architecture Tamin rocky village in order to make use of the nature of housing and the completion of nature. Changes in the nature of tamin, not only the destruction of the environment is not the surrounding environment, but also has been completed.

Keywords: Tamin Village, Dast Kand Architecture, Completion Nature

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INTRODUCTION

Human nature has always been associated with manipulated nature has tried the best way to bring nature into their service. This type of integration is well seen in human history, in other words, when man shelter, housing and the built environment and was operated always remember to factor in the environment and nature as a container used is crucial. In addition to the existence of material achievement, not only is familiar with human nature, but also perpetuates individual relationship with its surroundings. Studies suggest four approaches contentious nature, nature getaway, nature-oriented nature of the human relationship with nature, there are three mechanisms in case it is quite evident extremes and only in one case, seen with regard to the interaction and coexistence nature. Review of the literature review also shows the relationship between man and nature of Islamic thinkers and crises of one-way communication and human exploitation of nature (Nasr, 1998, 2001), various scholars investigate the relationship between man and nature and Compare opinions and described in this chapter always complete template of Nature (Nature maker) according to the Quran and Islamic thinkers comments (Noghreh Kar, 2007) and dealing with the nature of the relationship between the eastern and western approaches and describe the types of communication (Grotter, 2007) has been the basis of the study of the human relation to nature. Most studies on the relationship of man with nature and made of rock architecture, each of the two categories mentioned above have been studied independently of each other; the

human relationship with nature and the place where a variety of other aspects of rock architecture, such as morphology, ecotourism rocky architecture and its relationship with sustainable development issues are examined and rocky architecture aspects of human relationship with nature has not been studied. This article is going to rock architecture of Tamin Village as a case study and analyzed from the perspective of the human relation to nature. Preliminary analysis shows the rock architecture of the human relationship with nature Tamin Village Nature has been used to provide shelter and survival and according to oral tradition and belief of the people, architecture and cliff Tamin Village true nature of attitude instrument (complete nature).

Base model of the relationship with nature throughout history

Noghreh Kar is divided into four patterns associated with nature throughout history always: 1 - Stone Age hunting period or pattern is always organic, 2 - tribal life, the countryside and ancient cities always come organically or pattern, 3 - Period of revolution Base or industrial pattern domination of nature and 4 - contemporary, recent decades have always militia or patterned organic industry, along with the path of nature. The four fundamental theory of rational architectural theory books are also distinguishable on this basis has been used. Although these theories provide advice in theory, but rooted in the schools and their descriptive theories (Noghreh Kar, 2007), can be as follows; 1 - The attitude of the secular nature of the conflict and the exploitation and domination are strong and

deal with nature, in the view of humans and nature, humans have no connection with this unseen world of metaphysics and its short existence in this world prefers to as more and more of the nature of the goods, use and enjoy the view cannot in general be considered to identify the nature of a constitutional nature is going on cause, and aim to not follow any specific. In this view, the phenomena of the universe are the result of the response random atoms that can be physical or mental (Farshad, 1983). On the other hand, the long-dominant view of the hydrophobic nature of the Middle Ages, the most important ideas that emerged in an unprecedented manner, Besides the secular view of nature-oriented perspective (naturalism) was never so much the nature of modern industrial era was dominated by humans not become the spirit of domination and control of nature in art and architecture of this era can be seen clearly the main feature of this period of change in the relationship between man and nature In this view, the phenomena of the universe is the result of the response random atoms that can be physical or mental (Farshad, 1983). On the other hand, the long-dominant view of the hydrophobic nature of the Middle Ages, the most important ideas to form an history emerged, besides the secular view of nature-oriented perspective (naturalism) was never so much the nature of modern industrial era was dominated by humans not become the spirit of domination and control of nature in art and architecture of this era can be clearly seen. The main feature of this period of change in human nature rather than man and nature interpretation and originality to it, examines the changing nature and the main focus here is to give your mind and originality of the human relationship with nature, the arts industry becomes more human, something that aims to provide comfort (Nasr, 2001).

2 - Escape to nature and sometimes indifferent attitudes: This view is recommended as a pre-disposition to control and dominate nature and human nature does not know it has two different structures the theoretical foundation of this view can be found in the philosophy of mysticism, fantasy, nature, nuisance and to reach beyond the veil of nature and the universe as a prison that deprives a man of the world to reach the truth and the way to achieve real world, sometimes disregarding the opposition (austerity) the nature of practical wisdom on building schools, creating the foundations of nature is ignored or opposed (Noghreh Kar, 2007).

3 - The nature-oriented approach of this theory is an ancient eastern schools , but now has emerged as a new form of naturalism is a form of structural and non- structural and appearance of this relationship follows they do not know it organic. The major schools of various forms of exploitation and shaped to mimic the manifestations of nature are concerned, the most important ideas in this area should be considered as organic offices only way to join and become one with nature and human nature is human nature, arising as a mother returns to the nature and more theoretical in nature to appear again in this perfect man as a model of a human being by nature is important and this in schools like Zen Buddhism and Zoroastrianism can be seen as a good base for the schools of practical wisdom, friendship and intimacy with nature (Noghreh Kar, 2007) and 4 - complete view of nature, many schools struggle with nature, and nature-oriented nature escape may have a claim. But the variety of views, in the Quran about human relationship with nature is close to the view expressed in the theory of ideas about nature is as follows:

First theory: Human nature has the task of colonization and conquest. Second theory: The nature of the geology below the spiritual dimension of human existence. Third theory: natural substrate for the formation of physical and spiritual sense of man and his mother. (Noghreh Kar, 2007). Since humans are connected to God and to the connection of encircled the man after God's nature's way of dealing with some aspect of the divine, because is it that some mystic interpretation of "divine formative books" are thus sanctioned by the Koran and the Islamic view of nature as a result of this correspondence is to establish "look at a verse" to nature. Exactly Quran verses word for nature uses the Islamic nature of the show is that it is never the final stage of ontology, but it also has a symbolic aspect and sign up to our higher being and more familiar with the Divine transcendence is near Accordingly, one of the most important lessons of nature, is a Muslim. Muslims because it is literally a law of nature and nature's divine tradition throughout history it has been dominant and always has been submitted. Firm boundary between man, nature and metaphysics does not exist in Islamic texts. In fact, what is metaphysics, it is located in the middle (Nasr, 2000). An overview of the nature described in the Qur'an reveal that the Quran repeatedly advised people to travel horizons and describe the frequency and manifestations of nature and its beauty enumerated and its interaction with God and man have shown (Noghreh Kar, 2007). Biruni also adapt to distinguish between humans and the great scholar and intellect distinguishes man from other creatures he sees. In his view, the human being as the Caliph of Allah in the universe has been established with the aim to reign over the entire world and he shall reign for help with his intellect, observing and understanding the verses of the Lord is on Facebook intermediary between creatures and God is the universe (Nasr, 1998). Martyr Motahari human relationship to nature in relation to fruit and tree metaphor and accordingly concludes that the nature of the tree of life that man is born in this world, it must be coordinated (Motahari, 1990).

Dast Kand (rock) Architecture of Tamin Village

Tamin Village of functions Mirjaveh of Zahedan city in a distance of about 65 km southwest of the city Mirjaveh is located. East longitude and 61 degrees 09 minutes and 45 seconds north latitude and 21 degrees 41 minutes 38 seconds and an altitude of 2051 meters above sea level, its geographical coordinates are. This village is one of the most beautiful villages on the slopes of Mount Taftan (Sargazi, 2005).

Architecture Dast Kand of Tamin Village, with an area of over 4,000 square meters to the end of Sassanid and early Islamic period returns. Tamin rock architecture of the four parts of the mountain had been dug. Approximately dome-shaped roof and columns, and each of them are additional space. Some of the architecture is implemented in two classes (Moghadas, 2006).

This village is one of the rocky "Chelle Khaneh" is, according to popular belief and oral tradition of the people, In the distant past, the Muslim population in this country where the mountain had been dug, forty-day period began to pray and worship during this period did not use any food, only water and ate dates if necessary. Currently, this site remains abandoned and in some parts it has been destroyed due to natural causes (Moghadas, 2006)



Figure 1: Location of Tamin Village, 2009 (Source: Tamin Tourism detailedstudies)

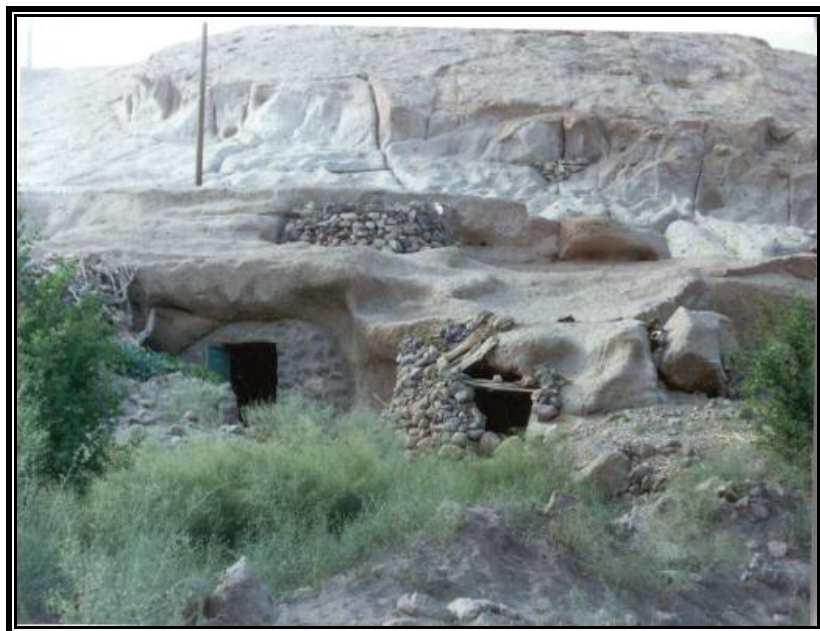


Figure 2: Architecture rocky of Tamin Village, 2013



Figure 3: interior architecture rocky of Tamin Village, 2013

The rise of rock architecture Tamin given historical period and comparison with the formation of silver classified work, the tribal life, the countryside and ancient cities or pattern always goes beyond organic. In the course of man's interaction with nature and with the emergence of agriculture and animals inhabit a human, lifestyle, moving out of the state of static, and architecture, was formalized. Also in this period compared to the prior period reduced fear of human nature, the nature of need and it has a strong emotional connection. Human exploitation of nature to civil liability, reclaiming and modify deals (Noghreh Kar, 2007), martyr Motahari basis to adapt to changes in the nature of human nature, physical status says: "When the organism because of the nature of adverse environmental conditions change comes to her physical condition" (Motahari, 1999). To offset or complement the nature of these changes include geometry governing the use of colors and forms that were lacking in the sense of nature. However, the use and form of the built environment with the aim of Nature is completed (Khak Zand et al., 2007).

DISCUSSION

Comparison of the human relationship with nature rock architecture Tamin Village with four models of human relationship with nature is always silversmith and match it with belief and oral tradition of the people in the building "Chelle Khaneh" of a cliff indicates that one of the main functions of the building providing space to communicate with the world of metaphysics, it would be in conflict with the views of nature cannot be summarized. In view of the nature of human conflict and the nature of metaphysical and unseen worlds have no relationship with this man and his short existence in this world prefers to nature as a commodity more of the, and the pleasure of the of this rocky architecture Tamin considering providing spaces communicate with the world of metaphysics and believed to be in line with the views of a model that cannot always be contentious nature. On the other hand, taking refuge in the "Chelle Khaneh" and abstain from food and water kind of austerity and disregard for nature - the true model is always an escape to nature - the mind makes but this type of temporary withdrawal and addressing prayer and worship for forty days and return back to nature, the true nature of the ritual of fasting is not an escape and based on oral believes the region will strengthen the self-purification has long sought a return to nature and the ascetic thought that a disregard of nature are in constant flight is different, so Tamin rock architecture in line with the views of a model is not always averse nature. What is certain as the principles of nature-oriented model has always rock architecture Tamin join and become one with nature because nature is always oriented model that can be applied to achieve stability and peace and security, in addition, this type of architecture is also in harmony with the natural surroundings and no degradation with friendship, enjoyment and intimacy with it, however, comparing its properties with the principles of natural VOC pattern maker (complete nature) show the human architectural Tamin rock, digging through mountains to conquer nature has made this capture as described in

Figure 2 and Ayatollah Javadi Amoli says the way the material properties of the human recognition and it is set to true leadership and directed in such a way that it could be used to better advantage and capture the true nature of nature occur contrary to the true nature of the conflict interference (Javadi Amoli, 2001).

Mullasadra colonial difference (conquer) the dominant attitudes in colonial knows that talent is innate and inherent in nature and in harmony with all its inherent features are used (Noghreh Kar, 2007). On the other hand, based on a complete view of nature, the natural is substrate for the formation of physical and spiritual man. Building a "Chelle Khaneh" on a cliff in the region belief and oral tradition, a place for prayer and worship and spiritual formation is later. In addition to man-made environments harmony with the nature of the main goals of the model is always complete nature of this coordination is indicated Tamin images of rock architecture.

CONCLUSION AND RECOMMENDATION

Dast Kand Architecture of Tamin Village, moreover, in terms of morphology is unique, capturing the true nature based on correct understanding of the nature and characteristics based on beliefs and oral culture of the people, part of the architecture (Called "Chelle Khaneh") admitted for the formation of physical and man is spiritual. In addition to man-made environments harmony with nature and characteristics of this architecture is the architecture Dast Kand and rocky Tamin human confrontation with nature in order to complete scenes from nature displayed and the true nature of the model is always complete.

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