

## Determining the Chronology and Function of Monument in Qumis: A Study of Tepe Hissar- Damghan (Northeastern of Iran)

Type of Study: Orginal Research

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### Abstract

Qumis is one of the most important areas in eastern Iran and along the Great Khorasan Road. Important sites have been surveyed, discovered and excavated in this area. In the meantime, many years have passed since archaeological excavations in the Tepe Hissar- Damghan. One of the buildings discovered in the Tepe Hissar is a building with a columned "Iwan" and a room with dome that are attributed to the Sasanian Period. Although there is no doubt about the history of building according to the Sasanian period, but according to some researchers, the building is a fire temple and according to the excavator and some others it is a palace. Considering that the characteristics of the palace and fire temple in the Sasanian period have been determined to a large extend by the studies that have been done, in this study we compare the known architectural elements and study historical texts and also refer to other researchers to answer questions, such as: What is the function of the building excavated on the Tepe Hissar? Palaces have a courtyard, Iwan and a room with dome in the public sector, and courtyards and rooms in the private sector; but in the fire temple all the architectural elements lead to the sacred place of the fire. For these reasons, and citing historical texts as well as the plan of building, it seems that we are dealing with a fire temple from the Sasanian period., although it shows similarities with plan of palaces of the late Sasanian period and early Islamic era.

**Key Words:** Fire Temple, Palace, Sasanian, Early Islamic, Qumis

### Introduction & Method

The province of Qomis during the Achaemenid rule was considered one of the hyrcanian lands. This place was considered by the Seleucid kings and the Parthian kings chose this place as their second throne. The area of Qomis province can be considered with a little negligence as the area of today's Semnan province. Qomis was also part of the great and famous "Pazishkhargar" state during the Sassanid rule. When Khosrow Anushirvan divided Iran into four parts including Apakhtar, Khorasan, Nimruz and Khorvaran, Qomis was a part of Khorasan province. According to Tabari, Qutaybah ibn Muslim was the first person to go to Khorasan via Qomis; In the years 18 and 19 AH, the second caliph ordered the conquest of Khorasan to Naeem bin Muqrin, and after Ray, he entrusted the conquest of Qomis to his brother "Suwaid bin Muqrin", and Qomis was conquered without any conflict. And in the years 31-30 AH, Qomis was completely conquered by the Muslims. Tabari's reference to the conquest of Qomis by Suwaid ibn Muqrin to the river of the city of Qomis called Malaz corresponds only to Cheshmeh Ali.

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In the early Islamic centuries, the area of this province was so wide and extensive that Qomis is known as Damghan with its size and center. Qomis is a vast land with many cities and villages between Khorasan and Jabal that "from Rey to Qomis on the highway and the main road, there are twelve houses, some of which are Ma'mura and some in the deserts".

In this study, we are looking for answers to questions by comparing known architectural elements and reviewing historical texts, as well as referring to the opinions of other researchers.

### **Discuss**

Two important results of the architecture of the ancient period and especially the late Sassanid period, one dome on the earring and the other the development of the porch, played a vital role in the development of architecture of later periods, both of which can be seen in the Sassanid building of Damghan. The culture and traditions continued immediately and lasted for a long time with the same Sassanid style and context, as the non-Muslim architect who had previously worked for the last Sassanid king built flat capitals in the Kufa Mosque. Jamshid used. However, the most similar building that can be found to the late Sassanid building excavated on the Damghan and is Dar al-Amara in Kufa, but on the contrary, it was part of the palace.

Also, with the proposed reconstruction of Damghan building, one can find many similarities with the domed building and porch of Okhidar Islamic Palace in the second century AH, although some did not believe in these influences, such as Lionel Bauer, who believed in the performance of architectural background, not in the sources are not clearly identifiable from archaeological evidence. And in the case of the three-porch hall in the tenth century, he refers to the prototype of Hira.

### **Conclusion**

It seems that the Sassanid building of Damghan fence hill is from the late Sassanid period and due to the fact that it has a different porch from the well-known porches in Takht-e Soleiman and Atashkooh Mahallat; There are no traces of fire temples such as fireplaces, movable arches, etc., and most importantly its resemblance to Khosrow Mansion, a palace from the late Islamic period or perhaps the early Islamic period and the Dar al-Amara of Kufa will not be in doubt. It remained that this building was a fire temple from the late Sassanid period.

The excavated building in Damghan is considered to be a fire temple from the late Sassanid period that has similarities with the domed room of Kuh-e-Khawajeh fire temple as well as the PA and PB columned halls leading to Takht-e-Soliman PC fire temple and has similarities with the descriptions of Jarish pagoda. Massoudi reported from Qomis in Moruj-al-Dhahab.

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