

The Impact of Lifestyle on Spatial Relations of Aristocratic Qajar Houses in *Mazandaran* and *Golestan*

Soodabeh Mehri^a, Jamaledin Soheili^{b,*}, Hossein Zabihi^c, Asghar Saed Samiei^d

^a Department of Architecture, Faculty of Architecture and Urban Planning, Qazvin Branch, Islamic Azad University, Qazvin, Iran

^b Department of Architecture, Faculty of Architecture and Urban Planning, Qazvin Branch, Islamic Azad University, Qazvin, Iran

^c Department of Art and Architecture, Islamic Azad University, Science and Research Branch, Tehran, Iran

^d College of Fine Arts, University of Tehran, Tehran, Iran

Received: 18 January 2020 - Accepted: 27 April 2020

Abstract

Lifestyle is a concept that generally includes social, economic, and cultural components. It has a great influence on the introduction of people behaviors and attitudes in a community. According to various scholars, lifestyle is closely related to the quality of life. An example of lifestyle is quality of location and living space affecting the architecture of house interior. This study aimed at investigating the effectiveness of aristocratic lifestyle in Qajar era in the spatial areas and relationships of their houses. Research method was historical and interpretive analysis. The data were based on library and field studies consisting of documents and narrations. To select the samples, all houses related to the Qajar period, which had documents and the possibility of field studies were provided, were investigated. In this study, nineteen houses in the Mazandaran and Golestan were selected which had the highest impact on the spatial relationships considering the change in lifestyle. The research results showed that lifestyle changes in the social, economic, and cultural areas have led to the development of architecture of houses, which are embedded in social relationships, family structure, economics, occupation and social identity and the impact of each of these components on the structure of spatial relationships. After reviewing the spatial layout of selected houses, justified graphs were used for their analysis based on space syntactic attitude and the houses of each Qajar period were compared. This is the result that Houses in the Qajar era differ in the types of spaces and how they relate to each other and according to these differences are divided into different categories.

Keywords: Lifestyle; Spatial Relations; Aristocracy; Qajar; Mazandaran; Golestan

1. Introduction

The space selected for residence and transformed into one's own dwelling becomes a place where he represents, forms and lives and reconstructs it again and again in a permanent process and in any moment, consciously and unconsciously. Human beings have an inner world in addition to have the morale, taste, and behavior that characterizes them as a social being, without which, the inner world of human beings seems in vain, even when categorizes his social arousal under titles such as altruism and racial and religious sympathy with its historical, political, and civic validity. One has no intention of doing anything other than gaining more than yesterday, even when trying to promote the human environment in a social meeting (Falamki, 2002: 349).

Generally, the home represents the cultural and social values and beliefs. Therefore, it's a place to meet the family needs and expectations. Taking into account the whole symbolic, institutional, material and aesthetic home existence i.e. the life style in the home, understanding the home and its status in the social relations, people and society system becomes possible. Selecting a particular type of lifestyle which is itself the product of individual and group behavior and interaction will shape the living space. Thus, reading space and its effect on the architecture of houses is the main approach of this

research. The present study aims at scrutinizing the space discourse regarding the lifestyle and its changes in the Qajar era and examines its reflection on house architecture. For this reason, two geographical areas of Mazandaran and Golestan, in the Qajar era, were selected in the same region and they also have a lot in common culturally. Which are very old in history and the basis of the Qajar dynasty was the formation of these areas. The samples were selected from these areas; the aristocratic houses were studied in this study. Because the houses of ordinary people are more affected by the climate but in the aristocratic houses of this era, the impact of lifestyle can be better explored. This study attempts to answer the following questions in order to better explain the problem:

- What is the relationship between lifestyle in how spaces were placed in residential architecture Qajar era?
- Does the lifestyle affect the relationships in the spaces that are interpreted to represent new patterns?

2. Theoretical Foundations and Research Literature

In general, the way people choose how to behave or engage in activities to have a distinct personality is the term "lifestyle" (Rapaport, 1969, 15). According to the Abazari and Chavoshian, sociologists in the sociology literature, there are two different interpretations of the lifestyle concept. The first one, dates back to the 1920s considers life style, as representing wealth and social

*Corresponding Author Email Address:soheili@qiau.ac.ir

status of individuals and is often used as an indicator of social class. In the latter, life style is considered not only as a way of defining the social class, but also as a new social form that is meaningful only in the context of the cultural changes of modernity and consumerist culture (Abazari and Chavoshian, 2002). The lifestyle concept in particular has led to the choice of quality of life and activities encompassing ideals and perceptions. Pierre Bourdieu believes that the life style is a system of classified and classifying practices or classifier or distinctive signs represented in distinctive shape of space (Bourdieu, 2012, 24). In this approach, the home is a spatial representation of mutual behavior and interactions and is recognized as a place that is constantly evolving in regard with the lifestyle, spatial organization and its elements, and therefore, it is a place that meets the family needs and expectations. Anthony Giddens, Bourdieu, Segalen, Berger and Thomas Hedgerab are among the thinkers who addressed the lifestyle and type of residence. In the perspective of Anthony Giddens, there is a major change in our experience of daily life and identity (Giddens, 2009, 62). Bourdieu holds that lifestyle is assets such as house, car, furniture and distinctive activities such as clothing and carrying about the body appearance (Olfat and Salemi, 2014, 20). In addition, Segalen considers dividing the interior of the house and dividing it into private and public space as the relationship of lifestyle to home. Peter Berger is another researcher who conducted extensive work on lifestyle-specific housing options, who believes that modernizing life requires economic growth (Giddens, 2009, 64). Thomas Hedgerab refers to the evolution of living space in relation to housing, and holds that changing home preferences is related to income levels, workplace and individual work style. Pourdeyhimi considers the lifestyle - housing relationship to selection of environmental qualities, quality of life, activities and manner of doing activities.

3. The Research Analytical Model (Method)

The present study used a hybrid method regarding the case samples in Sari. Hence, it used descriptive, analytical, and finally logical reasoning methods. Also, desk studies, observation, field study, simulation, and comparative analogy were used to describe the research process and stages. The houses of Qajar period in Mazandaran were identified, captured and plotted to conduct the research, using field studies. Then, the behavioral system and activities formed in the houses under study were examined with social, economic, and cultural components, so that after identifying the continuity and changes in spatial configuration through simulation and space syntax software, the consistency with resident's behavioral system and type of residence is analyzed.

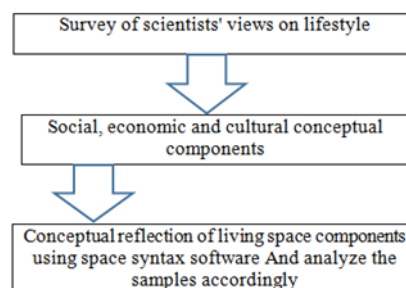


Fig.1. Analytical Model of Research

4. Defining Lifestyle and its Conceptual Components

Alfred Adler coined the phrase "lifestyle" for the first time in its modern form in 1929, in which the characteristics of human life were exploited. Lifestyle encompasses a set of attitudes, values, modes of behaviors, and tastes in everything and Pierre Bourdieu is the sociologist that added to the lifestyle concept. In his theory, lifestyle, encompassing classifier and classifying practices in areas such as dividing hours of the day and night, the type of entertainment, the socializing practices, the furniture and the home, the manner of speaking and walking are in fact the objectified and visualized preferences of people. On the one hand, lifestyles are consumption practices of social agents with different ratings in terms of social legitimacy, which are a reflection of the hierarchical social system, However, as Bourdieu in terms of dialectic logic points out in his book "Distinction", consumption is not merely a way of showing distinctions, it is also a way of making distinctions (Shalchi, 2007, 100). According to Bourdieu, there is always a struggle for power and dignity not just within the different classes of society, but also in the social space where relationships between classes are built according to the extent and access to different forms (social, cultural and economic capital). Bourdieu points to the struggle for power, a struggle that not only pertains to the economic power but also to the cultural domination. Such interclass and subclass struggle for domination leads to the continuation of lifestyle changes. Therefore, the social space of the lifestyles was built according to the rulers and orders of power, making powerful classes and subclasses dominate and highlight the lifestyle.

Through studying experts' opinions in this field, one can generally classify the lifestyle components into social, cultural and economic components.

5. The Relationship Between Lifestyle and the Housing Choice

Some studies were conducted on the housing - lifestyle relationship considered that many experts believe that housing is a prominent representation of lifestyle. Chaplin Wasswell, Obery, Bourdieu, Segalen, Rapaport and Thomas Hedgerab, Van Houten and Pourdeyhimi are among the thinkers who addressed the lifestyle. For Chaplin Wasswell, the lifestyle component makes sense in regard with the practice of residence, the type of home and living room furniture, and other objective effects.

Oberyn defined the lifestyle in terms of place of residence, local participation, type of home (with yard, garage, workshop, etc.), type of school, children's place of education. Bourdieu defined lifestyle in assets such as home, villa, car, furniture and distinctive activities such as clothing, games, and caring about body appearance. Moreover, Segalen argues that the lifestyle pertains to the division of house interiors and the division of private and public spaces. For Rapaport, lifestyle is a part of the culture that affects the quality of life and built environment. In the perspective of Pourdeyhimi (2011), the lifestyle is related to the selection of environmental qualities, quality of life, activities, and the manner of doing activities. Lifestyle is a concept that, however, emerges in societies based on the environments built on values, i.e. ideals, imaginations, schemas, etc. What

matters about the nature of life in built environments is that life is not limited to one space, but rather emerges at different scales and in different environments, therefore it is becoming increasingly diverse (Rapaport, 2009). The most important aspects of lifestyle affecting the shape of the building, include five items: some of the basic needs, family, women's position and status, privacy and social relationships.

In one division, the lifestyle in built environments is classified as living in one space, or in a set of spaces in one arena, the social way of living in a large environment. Social life itself also falls into two groups, namely, kinship social life that includes relationships with relatives and family foundations and public social life encompassing social networks, institutions, and the like (Pourdeyhimi, 2011).

Table 1
Definition of the lifestyle in the perspective of the experts

No.	Researcher's Name	Year	Definition of Lifestyle
1	Bourdieu	1984	Taste – Social classification
2	Edward Fern	2001	Three groups of activities (e.g. work and entertainment), interests (e.g. family and media) and beliefs (e.g. political and social topics)
3	Mohammad Fazeli	2003	Cultural consumption, manner of spending leisure time, health and high risk behaviors
4	Mohammad Saeed Mahdavi Kani	2007	These elements fall into four categories: property (assets), activities (habits, occupation, leisure time), attitudes and tendencies and human relations (individual to social)
5	Anthony Giddens	1995	The life politics is lifestyle
6	Razavizadeh	2007	This the full spectrum of activities that people do in their daily lives.
7	Rimier	1995	This is the special patterns of everyday activity that represent a person.
8	Edgar and Sedgwick	1999	Consumption patterns and use of material and symbolic goods related to groups and social classes.
9	Satish and Rajmohan	2012	An integrated system of attitudes, values, interests, beliefs and individuals' evident behaviors.
10	Will	1993	Lifestyle is a distinctive pattern of individual and social behaviors characterizing a person or group.
11	Hendrix and Russell	2009	Distinctive features or recognizable patterns of behaviors, which reflect the common interests and situations of life, that form the values, attitudes and related functions creating special identities.
12	Edgar and Sedgwick	1999	Lifestyle refers to consumption patterns and material and symbolic goods that related to groups and social classes
13	Chaney	2002	It is patterns of action that distinguish people from each other
14	Satish and Rajmohan	2012	Lifestyle is an integrated system of attitudes, values, interests, opinions, and individuals' evident behaviors.

Table 2
Investigating the relationship between lifestyle and house selection in the experts' perspective

N0.	Experts	Definition of lifestyle	Conceptual component	Conceptual subcomponents
1	Chapyn and Oswell	Place of residence, house type and living room furniture, other effects of position and prestige	Social	Silence as social distinction and social classes
2	Oberyn	Place of life, local participation, type of home (with yard, garage, workshop, etc.) types of children's place of education	Social	Residence as a social interaction
3	Bourdieu	Assets like home, villas, car, furniture and distinctive activities such as sports and recreation	Social	Residence as a representation of behavioral pattern for social distinction
4	Segalen	Housing (Home interior space and division of local and foreign private spaces and public and recreational spaces) and socialization and kinship relations	Social	Residence as a social interactions of family, society and kinship

5	Lawrence	Everyday lifestyle and how to use space and understanding the underlying meanings	Socio-cultural	Residence as a space representation
6	Rapaport	The house is built as a part of the components of material culture and effective on the quality of life and environment	Cultural	Residence as a representation of cultural pattern
7	Thomas Hedgerab	Changing home priorities with the level of income, workplace and individual work style, needs	Economic	Residence as a representation of economic power
8	Van Houten	Population density at home and location (which determines the scope of privacy and noise level and interactions) type and features of employment	Socio-cultural	Residence as a social interaction and representation of economic power
9	Pourdeyhimi	Selecting environmental qualities, qualities of life, activities and practices of doing activities.	Social	Residence as social relationships and social interaction
10	Rapaport	The lifestyle affecting the shape of the building includes five basic requirements, family, women's position and status, privacy and social relations.	Social Cultural	Residence as relationships and social interaction and family relations
11	Peter Berger	Economic growth is required for life modernization and its stimulus is technology	Economic	House as a representation of economic power

(Source: Gholamreza Ebrahimi)

Regarding Studies in Theoretical Foundations and Table 2, we have classified the lifestyle into three social, economic and cultural components

6. Historical periods in the Qajar Dynasty

Based on the following table, this period falls into three historical periods, each of which indicates different developments in the social, political, economic and cultural fields.

Table 3
Qajar Dynasty Periods

Period name	Year	Kings
First	1785-1850	Agha Mohammad Khan, Fath Ali Shah, Abbas Mirza, Mohammad Shah
Second	1850-1881	Naser Aldin Shah
Third	1881-1925	<i>Mozafar al-Din Shah, Mohammad Ali Shah-Ahmad Shah</i>

7. Mazandaran in the Qajar Era

Agha Mohammad Khan Qajar, who was able to reach Tehran quickly and then with the help of the leaders of the Ashaghe-bash tribe in the plain of Gorgan, occupied Mazandaran and Gilan, came to this land and crowned in Sari city on March 20 coincided with the beginning of Nowruz and made Sari his capital; he bombarded Segonbadan in Sari which was not destroyed because it was very solid; in those years, as the brothers of *Agha Muhammad Khan* wanted to be the king, the city of Sari was attacked by many enemies. Mackenzie claims that the "salt and oil" trade from *Esterabad* to Mazandaran was the responsibility of the Ashraf people (Mackenzie, *ibid*). The most important trading partner of Mazandaran was

Russia in this era. The Russians, in trade, generally bought crops and skins of forest animals from Mazandaran; and in return, they sold their industrial products to the inhabitants of Mazandaran. Cotton was one of Mazandaran export items to Russia. According to Orasel, some boats arrived at the commercial port of Mashhad so as to "load cotton and carry it to the ships anchored afar and bring their loads to shore". (Orasel) Europe had two ways to trade with Asia: 1.Route of Mediterranean Sea – Red Sea – Indian Ocean; and 2. Black Sea – Volga River – Caspian Sea– Asia and Russia. That the Russian businessmen were interested in the second way because they could control all the Black Sea and the Caspian Sea.



Fig.2. Mazandaran in the Qajar era.

(Source: Travelogue of *Esterabad, Mazandaran, and Gilan in Years 1869 and 1860* by *Mirza Abraham Nami*)

In the sources of that era, Barforoush was referred to as the largest city in Mazandaran (Mackenzie, *ibid*), though the governor of the state resided in Sari which was “Dar al-Hakumah of Mazandaran”. Sari was chosen as the capital of Zandieh by Agha Mohammad Khan Qajar – when he was fighting for the throne, and his territory did not exceed Esterabad and Mazandaran.

The most important communication way between the cities of Mazandaran was the Shah Abbasi Road known as Khiaban (Ousely, 1823: 221) built at the time of Shah Abbas the first by the help of Saru Taghi, the minister of Mazandaran in 1622 (Wahid Ghazvini, 2004: 872). This paved road stretched across the seashore from Esterabad to Gilan, passing through the cities of Ashraf, Sari, Barforoush and Amol (Sotoudeh, 1987: 4). Della Valle traveled to Mazandaran at the time of the civil works of this road. The road, which was always muddy and the horses were bogged down to knee, was paved by the king’s order. It is a very flat, wide and beautiful road that can be found in a glance (Della Vella 2002, 588). Simultaneously with the land routes, the Russians expanded the sea route by increasing the number of steamships and establishing commercial and naval

companies. The Russians dominated the Caspian Sea routes even before the Treaty of Turkmenchay (Forster, 1808; 229).

8. Introduction and Review of the Samples

The aristocratic houses of the Qajar era in Mazandaran include 13 aristocratic dwellings located in the cities of Sari, Amol, Babol, Behshahr, Galugah, and Noor, including the houses of Kalbadi, Ramdani, Fazli, Sardar Jalil, Qureishi, Shafahi, Manouchehri, Haj Mehdi Sultan, Najafi, Aghajan Nasab, Shahriari 1, Shahriari 2, Khan Baba Khan Sultani, Malek Mohammadi which had flourished during the Qajar era and they all were investigated.

8.1. The houses of the first qajar era in mazandaran

The samples studied during this era, consist of three buildings which include the houses of Manouchehri, Qureishi and Shafahi. Each of these buildings has different social, cultural and economic structures.



Fig. 3. a and b: Manouchehri House (Source: Author)



Fig. 4. a and b: Qureishi and Shafahi (Source: Author)

Table 4
The Influence of Lifestyle Components on the Structure of First Qajar Houses

Component-affected spaces in homes	Cultural component	economic component	Social component	House names
Social: -There is a Shahneshtin area for guests -Multiparty spaces -Separation of winter and summer spaces -2 door and 3door spaces Economic: -Underground for food storage - Sardabeh Cultural: -There are spaces like the vestibule at the entrance that emphasize security and privacy -w.c. in the yard and away from home	Shia and Muslim	Rich	-Multi-family -Large family -The presence of a woman at home and a man outside the home -Crew doing public works	Qureshi house Qureshi house
social: -It has two floors and has underground -There is a Shahneshtin area for guests -Many rooms - North and South Yards Economic:- Multi-part Plan -6 door room - Shahneshtin house	Muslim and Shia Private and Public Space	The rich - Attar and the merchant	- Multi-family - Three brothers stayed - with crew and residents	Shafahi house
social: -Two-floor plan -Many rooms -Kitchen - Multi-part home, Safavid and Qajar Economic: -Sardabeh - Two-storey building Social:- WC separate from home space - There is an Hashti at the entrance - The inner courtyard	Shia and Muslim	- The rich and the master - farmer	-Many family and Khan and master - Large family - The presence of a woman at home and a man outside the home - The life of a master	Manuchehri house

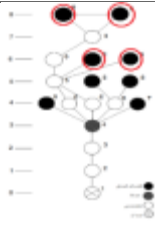

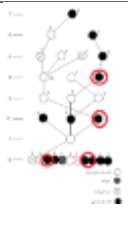
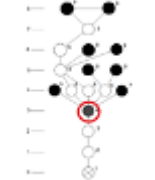
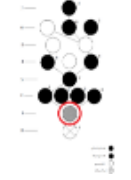
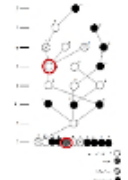
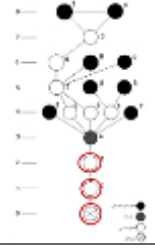

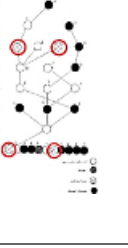
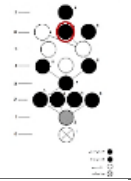



Table 5
The plans of aristocratic houses of the First Qajar era

Building name	Ground floor plan	First floor plan	Justification graph
Manouchehri's house			<p>1. Entrance; 2. Vestibule; 3. Corridor; 4. Yard; 5. Basement; 6. Stairs; 7. Kitchen; 8. Rooms; 9. Three-door room</p>
Qureishi's house			<p>1. Entrance; 2. Yard; 3. Kitchen; 4. Room; 5. Downstrair two-door; 6. Wardrobe; 7. Basement; 8. WC; 9. Alcove</p>
Shafahi's house			<p>1. Entrance; 2. Access and stairs; 3. Three-door room; 4. Wardrobe; 5. South yard; 6. Room; 7. Underground; 8. Kitchen; 9. Corridor; 10. North yard</p>

Where common spaces in these three houses including entrance, yard, rooms (two-door, three-door), kitchen and

alcove or guesthouse, is investigated in terms of depth parameter in the table below.

Table 6
Comparison of common spaces of the First Qajar era buildings

Name of common spaces	Manouchehri's house in Amol	Qureishi's house in Amol	Shafahi's house	Descriptions
Three-door – Two-door				In Manouchehri's house, the three-door room is located at a depth of 6 to 8 meters. In Qureishi's house it's located at a depth of 2 meters and in Shafahi's house it's located at a depth of 0 and 2 and 4.
Yard				Yard in Manouchehri's house is located at a depth of 2 after vestibule. But in Qureishi's house, it's located in Qureishi's house at the second depth immediately after the entrance
Entrance-Vestibule				In Manouchehri's house, the entrance or vestibule and Corridor are combined. In Qureishi's house, the entrance or vestibule or similar elements aren't combined and it's located immediately after yard entrance.
Alcove	Manouchehri's doesn't have living room and guestroom		Shafahi's house lacks alcove	The houses of this era, except for Qureishi's house lacks alcove.
Kitchen				Kitchen in Manouchehri's house is located at a depth of 4. And in Qureishi's house it's located at a depth of 2. In Shafahi's house it's located at a depth of 2.

As we see in the table, the common spaces are at different depths of house space

Table 7
Relationship of spaces with depths in the aristocratic houses of the First Qajar era

Houses	Entrance	Kitchen	Yard	Three- two-door	Alcove-guestroom
Manouchehri	With corridor and vestibule	Depth of 4	Depth of 3	Depth of 6 and 8	-
Qureishi	Related to yard	Depth of 2	Depth of 2	Depth of 2 and 6	Depth of 7
Shafahi	Related to yard	Depth of 2	Depth of 0	Depth of 0 and 2 and 4	-
Explanations	The entrance and its relation to the yard can be divided into three general categories.	It can be divided in 2 general categories	It can be divided into 4 general categories.	It can be divided into 4 general categories.	It can be divided into two general categories.

Table 6 shows that the way of entering the first Qajar period houses (Manouchehri, Qureishi and Shafahi houses) is different. And how to put the kitchen in two depths and the courtyard is located in three houses at three different depths and the rooms are divided into three categories in terms of depth. The Alcove and the

guesthouse only exist in Qureshi's house and in other houses there is no space.

8.2. Houses of the second qajar era

Sa studied in this era include Khan Baba, Khan Sultani, Sardar Jalil, Shahriari 1, Shahriari 2 and Malek Mohammadi.

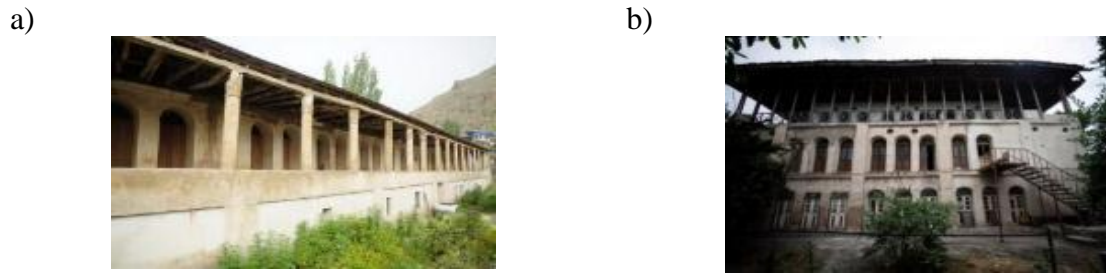


Fig. 5. a and b: Khan Baba Sultani's and Sardar Jalil's Houses (Source: Author)

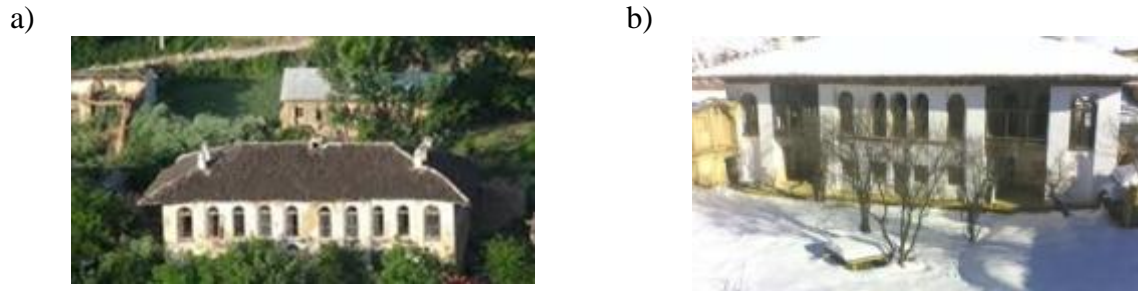


Fig. 6. a and b: Houses of Shahriari 1 and Shahriari 2 (Source: Author)

Table 8
The Influence of Lifestyle Components on the Structure of Second Qajar Houses

Component-affected spaces in homes	Cultural component	Economic component	Social component	Houses
<p>Social: -The multi-partition of the house and the existence of a hall or middle space that divides the house into two floors.</p> <p>Economic: - Due to the political conditions of the homeowner, the first floor porch is enclosed by a wall.</p> <p>Cultural: -Multiple partiality of the building and existence of a central hall</p>	<p>- Shia and Muslim</p> <p>- Space separation</p>	<p>- Rich</p> <p>-Politics</p>	<p>- Many families and multiple marriages</p> <p>- Guest Reception</p> <p>- Crew</p>	Khan baba khan
<p>Social: - Three floors and rooms in the floors</p> <p>- Space for crew and guard, with two entrances</p> <p>- Central room on the second and third floor</p> <p>- Main rooms and crew rooms</p> <p>Economical: - The first three-story building of its time.</p> <p>- Building size</p> <p>- The porch or hallway is enclosed on the first and second floors, but on the third floor it is enclosed in the porch</p> <p>Cultural: - W.C. away from main house</p> <p>- Entrance from the street to a large courtyard with a distance to the main building</p>	<p>Muslim and Shia</p>	<p>- The rich and the political</p> <p>- Of the army</p> <p>- Commander</p>	<p>- Multi-family</p> <p>- The crew</p> <p>- Guest reception in two separate ways</p>	Sardar Jalil
<p>Social: - Two-storey building</p> <p>- Separation of spaces and sometimes spaces in two</p> <p>- The existence of similar spaces in the two floors indicates the multiplicity of households. Economical:</p> <p>-The Shahneshin room</p> <p>- Two-storey building</p> <p>- A multitude of spaces</p> <p>Cultural: -The second floor space is private for people living in this building so that the upper floor is the corridor between the three-door rooms with the Shahneshin room.</p>	<p>- Shia and Muslim</p>	<p>-Rich</p> <p>- Politics</p>	<p>- Large Family</p> <p>- Have a guest</p>	Shahriyari 1
<p>Social: -Development plan in two parts</p> <p>-Development of spaces on two floors</p> <p>Economic: -The shahneshin room for guest</p> <p>- The number of spaces</p> <p>Cultural: A two-part design</p>	<p>Muslim and Shia</p>	<p>-Political and rich</p> <p>- The standard and ruler of H ezarjarib(1)</p>	<p>- Large Family</p> <p>- Have a guest</p>	Shahriyari2
<p>-Social: -Development of spaces in two floors</p> <p>- The number of spaces</p> <p>Economical: The first floor has a porch but on the second floor it has one side</p> <p>Cultural: - Separation of public and private spaces</p>	<p>- Shia and Muslim</p> <p>- Space separation</p>	<p>-Rich</p> <p>-Politics</p>	<p>- Many families and multiple marriages</p> <p>- Guest Reception</p> <p>- Crew</p>	Malekmohamadi






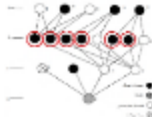
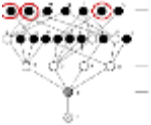

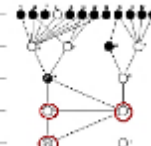
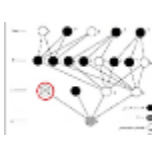
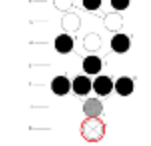
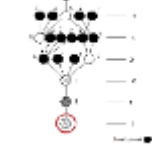
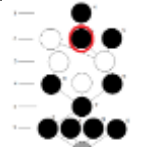
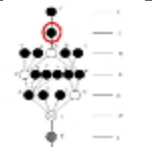
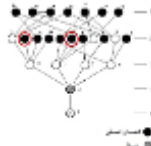
Table 9
Aristocratic House Plans of the second Qajar era

Building name	Plan site	Ground floor plan	First floor plan	Justification graph
Khan Baba Khan Sultani				
Sardar Jalil				
Shahriari 1				
Shahriari 2				
Malik Mohammad				

Given the space syntax graphs, common spaces in these houses have been compared in terms of spatial

deployment which includes entrance, yard, kitchen, rooms and alcove.

Table 10
Comparison of common spaces of the buildings of the second Qajar era

Comparison of common spaces of Qajar era monuments					
Name of common spaces	The house of Khan Baba Khan Sultani	The house of Sardar Jalil	The house of Shahriari 1	The house of Shahriari 2	Explanations
Yard					The yard is located in the house of Khan Baba Khan at a depth of 2. And in the house of Sardar Jalil it's located at the closest depth.
Three-door – Two-door					In the house of Khan Baba Khan Sultani, three-door rooms are located at a depth of 4. In the house of Shahriari 2, three-door rooms are located at a depth of 3 and 4.
Entrance-vestibule					In the house of Khan Baba Khan Sultani, entrance is defined in relation with vestibule and corridor. In the house of Sardar Jalil it's located in relation with yard. In the houses of Shahriari 1 and Shahriari 2, entrance is directly related to yard.
Alcove-guestroom	Doesn't have	Doesn't have			In the house of Shahriari 1, alcove is located at a depth of 6. In the house of Shahriari 2, alcove is located at a depth of 6 as well.
Kitchen	There's no room specifically called kitchen	-		-	House of Shahriari 1 has two kitchen rooms.

In Table 10, how the common spaces in Qajar second era dwellings were deployed were discussed in the justification chart.

Table 11
Relation of spaces with depths in the Aristocratic Houses of the second Qajar era

Houses	Entrance	Kitchen	Yard	Three-door Two-door	Alcove guestroom	-
Khan Baba Khan	Related with vestibule and corridor	-	Depth of 2	Depth of 4	-	
Sardar jalil	Related with yard	-	Depth of 0	Depth of 2	-	
Shahriari 1	Related with yard	Depth of 3	Depth of 1	Depth of 4	Depth of 3	
Shahriari 2	Related with yard	-	Depth of 1	Depth of 3 and 4	-	
Malik Mohammadi	Related with yard	Depth of 3	Depth of 1	Depth of 3	-	
Explanations	Into 2 categories	Into 3 categories	Into 3 categories	Into 3 categories	Into 2 categories	

8.3. Houses of the third Qajar era

The houses of this era include the houses of Kalbadi, Aghajan Nasab, Fazeli, Ramadani, Najafi and Haj Mehdi Sultan.

a)



b)



Fig. 7. a and b: The houses of Kalbadi and Agha Jan Nasab (Source: Author)

a)



b)



Fig. 8. a and b: The houses of Fazeli and Najafi (Source: Author)

a)



b)



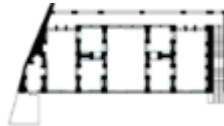
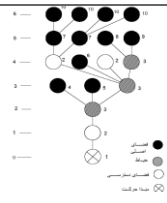


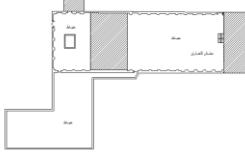
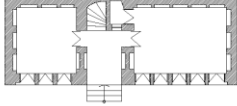
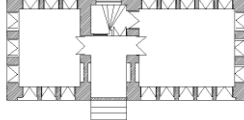
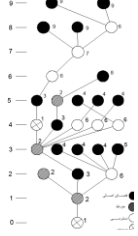

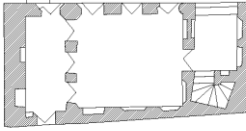
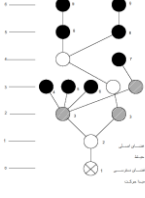
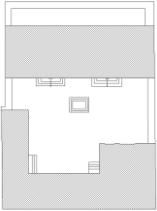
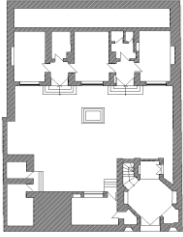
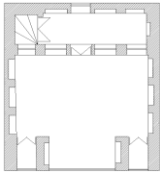
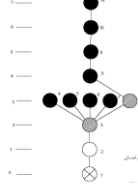
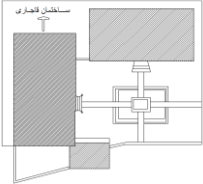
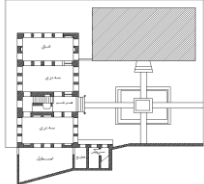

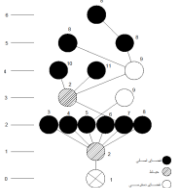
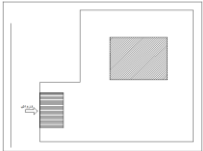

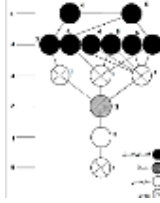
Fig. 9. a and b: Houses of Ramadani and Haj Mehdi Sultan (Source: Author)

Table 12
The Influence of Lifestyle Components on the Structure of Tird Qajar Houses

Component-affected spaces in homes	Cultural component	Economic component	Social component	Houses
<p>Social: -Every room on the ground floor and with two separate entrances it is possible to enter the interior</p> <p>- Spaces for crew and guard</p> <p>- Kitchen space, crew room</p> <p>- Entrance space to handle matters</p> <p>Economic: - Has several semi-central courtyards - Crew room – Stables</p> <p>Cultural: - Bathroom as a whole</p> <p>- An outdoor courtyard reserved for those who were not allowed to enter the interior</p>	<p>- Create separate space for men and women</p>	<p>- The aristocratic and political class</p> <p>- Member of Parliament</p>	<p>- Several families</p> <p>- The crew and the guard</p> <p>- Reception of special guests and elders</p>	Kolbadi
<p>Social: - A multitude of spaces</p> <p>- Space for guests</p> <p>- Several middle and north and east yards</p> <p>Economic: - Middle Yard</p> <p>- Has a space for guests</p> <p>Cultural: - Outdoor service</p>	<p>-Shia</p> <p>- Space separation</p>	-Rich		Aghajannasab
<p>Social: - Existence of rooms on the floors</p> <p>- Central and central room</p> <p>Economic: - Built in three yards</p> <p>- There is a Shahneshin room</p> <p>Cultural: - Service in the yard</p>	<p>-Muslim and Shia</p> <p>- Closed spaces</p>	<p>- Politics</p> <p>-Teacher</p>		Fazeli
<p>Social: - According to the bi-partisan</p> <p>- Two rooms with 3 door space</p> <p>Economic: - Horse riding and storage space</p> <p>-Based on two floors</p> <p>Cultural:</p> <p>- Yard service</p>	<p>-Shia and Muslim</p> <p>- Purity and purity</p>	-Rich		Najafi
<p>Social: - Rooms on the floors</p> <p>- Crew and guard rooms</p> <p>- First building separately for guests</p> <p>Economical:</p> <p>- Guest room at the entrance</p> <p>Cultural: - Outdoor yard service</p> <p>- Front building to accommodate guests who do not need to enter the house</p>	<p>-Muslim and Shia</p> <p>Separating family members with unmarried people</p>	<p>- The aristocratic and political class</p>		Ramedani
<p>Social: - Multiple rooms with five doors and three doors and two doors</p> <p>- Symmetric map</p> <p>- Focused but multi-part application</p> <p>Economic: - Although it does not have a central courtyard, it does have a courtyard enclosed with walls and decorations and arches.</p> <p>Culture: - Focused plan</p>	<p>- Shia and Muslim</p>	<p>-Rich</p> <p>-Military and Constitutionalists</p>		Haj mehdi soltan

Table 13
Plans of Aristocratic houses of the Third Qajar era

House	Plan site	Ground floor plan	First floor plan	Justification graph
Kalbadi's house in Sari				 <ol style="list-style-type: none"> 1. Entrance; 2. Vestibule, stairs and mobile spaces; 3. Yards; 4. Bathroom; 5. Stable;

				<ol style="list-style-type: none"> 6. Kitchen; 7. Alcove; 8. Servants' house; 9. Questroom; 10. Rooms and safe room
House of Agha Jan Nasab				 <ol style="list-style-type: none"> 1. Entrances; 2. Yard; 3. Building; 4. Three-door; 5. Bath; 6. Stairs; 7. Corridor; 8. Questroom; 9. Rooms
House of Fazeli in Sari			Doesn't have	 <ol style="list-style-type: none"> 1. Entrance; 2. Vestibule; 3. Yard; 4. Servants' house; 5. Kitchen; 6. Wc; 7. Stable; 8. Alcove; 9. Rooms
Ramadani's house				 <ol style="list-style-type: none"> 1. Entrance; 2. Vestibule and stairs; 3. Yard; 4. WC; 5. Bath; 6. Kitchen; 7. Three-door; 8. Safe room; 9. Alcove; 10. Earring room¹
Najafi's house				 <ol style="list-style-type: none"> 1. Entrance; 2. Yard; 3. WC; 4. Bathroom; 5. Kitchen; 6. Store; 7. Porch; 8. Room and three-door room; 9. Stairs
Haj Mehdi Sultan			Doesn't have	 <ol style="list-style-type: none"> 1. Entracne; 2. Vestibule; 3. Yard; 4. Corridors; 5. Two by two room; 6. Three-door room; 6. Three by six room

¹ These rooms were build beside the alcove and could be opened when needed so as to be connected to the alcove

Table 14
Comparison of common spaces of the Third Qajar era buildings

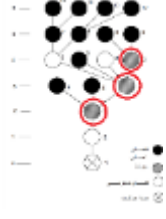

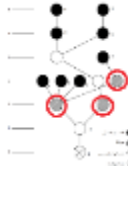
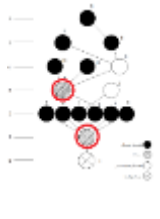
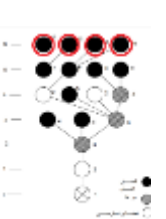

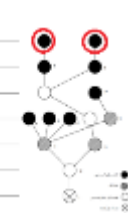
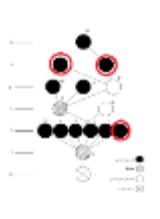
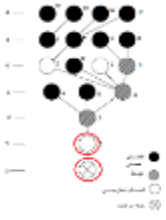
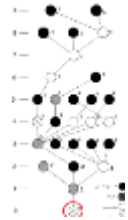

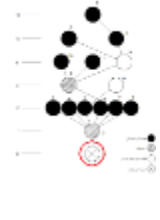
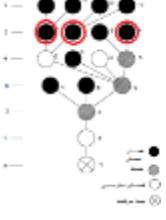


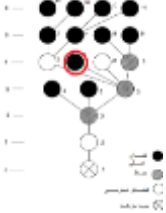

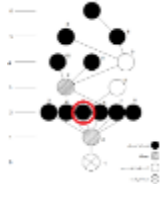
<i>Comparison of common spaces of the Third Qajar era buildings</i>					
Name of the common spaces	Kalbadi's house in Sari	The house of Agha Jan Nasab in Babol	Fazeli's house in Sari	Najafi's house in Babol	Explanations
Yard					The house of Kalbadi has 3 yards located at depths of 2, 3, and 4. The house of Fazeli has 1 yard and is located at a depth of 1. And Najafi's house has two yards located at depths of 1 and 3.
Three-door Two-door					Three-door rooms and safe room in Kalbadi's house are located at depths of 6 and are at the farthest access. And in the Fazeli's house, they're located at the farthest depth
Entrance Vestibule					Entrance of Kalbadi's house is combined with vestibule. In the house of Agha Jan Nasab, entrance is directly related with yard. And in Fazeli's house, it's directly related with vestibule.
Alcove guestroom				Doesn't have	Alcove and guestroom are located at a depth of 5.
Kitchen		<p>The space of kitchen in this house is related to the servants' spaces</p>			Kitchen in Kalbadi's house is located at a depth of 4, and in Fazeli's house in a depth of 3, and in Najafi's house in a depth of 2.

Table 15
The relationship of the spaces with depth in aristocratic houses of the Third Qajar era

Houses	Entrance	Yard	Kitchen	Three-door Two-door	Alcove – guestroom
<i>Kolbadi</i>	Related with vestibule and corridor	Depths of 2, 3, and 4	Depth of 4	Depth of 6	Depth of 5
<i>Agha Jan Nasab</i>	Related with vestibule	Depths of 1, 2, 3, and 4	-	Depth of 3 and 5	Depth of 6
<i>Fazeli</i>	Related with yard	Depths of 2 and 3	Depth of 3	Depth of 6	Depth of 5
<i>Najafi</i>	Related with corridor	Depths of 1 and 3	Depth of 2	Depth of 2 and 5	-
<i>Ramedani</i>	Related with yard vestibule	Depth of 2	Depth of 3	Depth of 3	Depth of 5
<i>Haj Mehdi Sultan</i>	Related with yard	Depth of 2	-	Depth of 4 and 5	Depth of 4
Explanations	Into 4 general categories	Into 4 categories	Into 3 categories	Into 4 categories	Into 4 categories

9. Categorizing the New Forms Influenced by Lifestyle

Lifestyle and its components had primarily lead to the creation of new spaces in the aristocratic house

architecture of Mazandaran province that has partly changed its domestic structure, resulting in spatial patterns and relationships influenced by lifestyle





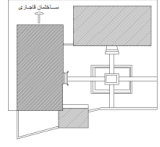
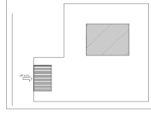
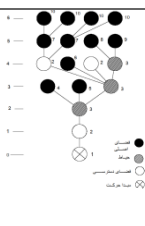
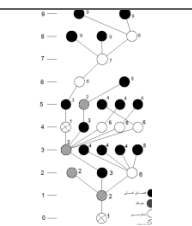
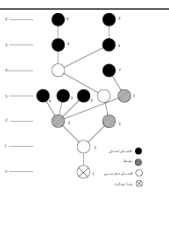
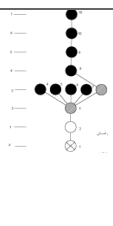
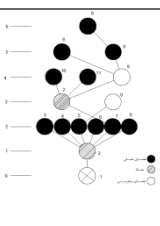
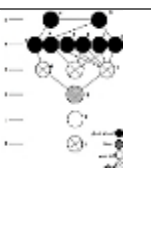
Table16
Analyzing the form and spatial relationships of houses in the First Qajar era

No.	Form 1- Pattern1	Form 2- Pattern2
Form		
Common patterns of space diagrams		
Houses	Manouchehri's House	Shafahi's house – Qureishi's house

Table 17
Analyzing the form and spatial relationships of houses in the Second Qajar era

No.	Form 1 -Pattern1	Form 2- Pattern2	Form 3- Pattern3
Form			
Common patterns of space diagrams			
Houses	The house of Khan Baba Khan Sultani – The house of Malik Mohammadi	The house of Sardar Jalil-Shahriari 1	The houses of Shahriari 2

Table 18
Analyzing the form and spatial relationships of houses in the Third Qajar era

No.	Form 1- Pattern1	Form 2- Pattern2	Form 3- Pattern3	Form4- Pattern4	Form 5- Pattern5	Form 6- Pattern6
Form						
Common patterns of space diagrams						
houses	Kolbadi	Agha Jan Nasab	Fazeli	Ramadani	Najafi	Mahdi Sultan

The table above shows the different forms of Qajar Tertiary architecture influenced by spatial relations. From the study of Tables 16, 17 and 18 it can be concluded that from the first to the third period of Qajar, the changes in the form of houses increase. In the third period Qajar houses there is more variety of diagrams.

10. Conclusion

The above tables and comparisons of these buildings show that the aristocratic residential buildings built during the Qajar era have many differences in how the spaces are put together and it's proven that the pattern of these buildings have many differences both in terms of the way of locating at the site and relationship with yard, and in terms of the way of putting spaces beside each other. In response to a research question it's concluded that: 1. There are an entrance, yard, kitchen, room and alcove or guestroom in most houses that meet the basic needs of its inhabitants and other spaces including different yards,

vestibule, servant's room, sash room, central space, earring room and a wardrobe exist in houses in some cases in appropriation with the lifestyle of the inhabitants. 2. How these spaces are related with each other is different. For example, the way you enter the space is in three different ways in the first three Qajar houses, and they differ in depth according to Space Syntax software. For example, the depth of the yard in the third era houses can be divided into four categories. And in response to two research questions, it is concluded that: 1. In the three Qajar eras in the aristocratic houses of Mazandaran; two patterns can be categorized in the first era. Three patterns can be categorized in the second period, and in general six forms or patterns can be categorized in the third era that is affected by spatial relationships. And even the buildings located in one city and in a historical period differ from one another in Qajar era houses.

Table 19
Compare the number of houses with common forms in each period

Third Qajar era	Second Qajar era	First Qajar era	Qajar Era
7Houses	5Houses	3 Houses	Number of houses per period
6 Form	3 Form	2 Form	Number of common patterns

2. The number of identical spaces in the houses is different from each other; for example rooms are different in houses with more residents. And in multi-family houses there is more yards, such as the house of Kalbadi in Sari and Fazeli's House. And the multi-section houses are in the plan and in the floors due to the family structure of the residents.

Knowledge

All the tables are provided by the authors.
Hezarjrib (1): A large area around the current city of Behshahr

References

- 1) Armaghan, M., Sultanzadeh, H. Irani, H. (2015). Re-defining the Role of Women in the Family and Its Effect on the Painting and Structure Decoration of Tehran's Aristocratic Houses during the Qajar period, No. 34, 11-24
- 2) Armaghan, M., Sultanzadeh, H. Irani, H. (2013). Architecture and Culture in Tehran's Aristocratic Houses during the Qajar Period, Iranian anthropology researches, No. 50, 1-29-
- 3) Asefi, M., Imani, E. (2016). Redefining the Design Patterns of Optimal, Contemporary Islamic Housing with the Qualitative Assessment

- of Traditional Houses, Quarterly Journal of Research in Islamic Architecture, No. 11, p. 56-71.
- 4) Ebrahimi, G., Sultanzadeh, H. (2017). Reflections of Western Culture in the Development of Lifestyle and Architecture of the Late Qajar Houses of Hamadan city, Journal of Bagh Nazar, Year 4, No. 47
 - 5) Ebrahimi, G., Sultanzadeh, H. (2017). Reflection of the Western Culture in the Development of Lifestyle and Architecture of the Late Qajar Houses of Hamedan City, Journal of Bagh Nazar, No. 14
 - 6) Forouzes, S. (2010). Mazandaran in the Travelogue and Geographic Texts of the Qajar Era, Quarterly scientific-research journal of Maskooyeh, year 5, No. 13
 - 7) Ghobadian, V. (2015). Stylistics and Theoretical Foundations in Contemporary Iranian Architecture, Third Edition, Architecture Science Institute, Tehran
 - 8) Godarzi, G. (2010). Into the Sociology of Iranian Despotism, Tehran, Maziar, First Edition
 - 9) Hamza Nejad, M., Eftekharian, M. (2015). Indicators of Islamic Lifestyle in Housing Design, National Conference on Urban Architecture and Urban Development of Iran, Yazd
 - 10) Hassani, M. (2017). Conceptualization of Cultural Lifestyle, Cultural Social Research, No. 1, 33-45
 - 11) Itzhak, O., Nir, K. (2017). Using space syntax and agent-based approaches for modeling pedestrian volume at the urban scale, Computers, Environment and Urban Systems Journal, Vol. 64, pp. 57-67
 - 12) Kafashi, M. (2014). Structural Equation Model of Lifestyle Components Affecting Social Identity, Journal of Social Development Studies, No 3
 - 13) Lerman, Y., Rofè, Y & Omer, I. (2014). Using space syntax to model pedestrian movement in urban transportation planning, Geographical Analysis, Vol. 46, No. 4, pp. 392-410.
 - 14) Falamaki, M., Shasti, M. (2017). The Relationship between Iranian Lifestyle and Housing, Quarterly Journal of Interdisciplinary Studies in the Humanities, Vol. 6, No. 3, pp. 117-137.
 - 15) Matoufi, A. (1995). Astrabad and Gorgan in the Context of Iranian History, Mashhad, Derakhsh publication
 - 16) Mahdavi Kani, M. (2007). The Concept of Lifestyle and Its Extension in the Social Sciences, Quarterly Journal of Cultural Research, Year 1, No. 1, 199-230
 - 17) Memarian, G. Mordaji, M. (2015). Spatial Configuration Analysis of Native Houses with Space Syntax Approach (Case Study: Bashrooyeh City), Journal of Housing and Rural Environment, No. 156
 - 18) Memarian, G. (2002). Syntax of Architectural Space, Journal of Sufeh, No.35 , p. 75 - 83
 - 19) Moradi, A. Sadavandi, M. (2014). Housing Pattern with a View to Changes in Contemporary Lifestyle (Case study: Shahr-e-Kord Housing), National Conference on Urban Planning, Urban Management and Sustainable Development, Tehran
 - 20) Mahdavi, S. (2012). Everyday Life in Late Qajar Iran, In Iranian Studies, 45 (3); 355-370 Cites. Urban Management
 - 21) Nari Qomi, M. (2014). Guest at Home: A Comparative Study between Iran and the West on the Eve of Modern Time, Islamic Architectural Studies, No. 3, 93-108
 - 22) Parsae, M. Parva, M. (2014). Space and Place concept analysis based on semiology approach in residential architecture. HBRC Journal, vol 11, 368-383
 - 23) Panahi, A. Mohammadzadeh, AA. (2016). The Image of Woman in French Travelogues from the Time of the Early Qajar Period to the Constitutional Revolution (based on the theory of the representation of Stuart Hall), Iranian Society of History Research Letter, Year 7, No. 21, 1-23
 - 24) Saltanzadeh, H. Ghaseminia, M. (2011). Typology of the Physical-Functional Structure of Residential Architecture of Golestan Province, Arman Shahr, No. 7, 1-15
 - 25) Pourdeihimi, S. (2011). Culture and Housing, Journal of Housing and Rural Environment, No. 134, 3-18
 - 26) Ramazan Jama'at, M., Neyestani, Jawad. (2010). The Effects of Tradition and Modernity in the Entrance Areas of Tehran Houses of the Qajar Period, The Journal of Fine Arts, Architecture and Urban Development, No. 44, 65-75
 - 27) Samadi Ahari, A. Sattarzadeh, D. (2019). Evaluating Quality of Life in a Different Social Setting(Case Study: Maghsudiyeh District, Mollazeynal District and Roshdiyeh District in Tabriz, Iran) , Journal of Spase Ontology , vol. 8(1), 41-51
 - 28) Shoheili, J. Rasouli, N. (2013). Study of the Spatial Arrangement of Saad al-Saltanah's Caravanserai from the Viewpoint of Synthesis of Architectural Space (SPICE Synthesis), National Conference on Modern Theories in Architecture
 - 29) Vermaghani, H. Sultanzadeh, H. (2015). Relationship between Gender and Space in the Private and Public Arenas of the Qajar Period, Bagh-e Nazar, No. 37
 - 30) Vermaghani, H. (2018). The Impact of Woman on the Middle Class House of the Qajar Era (Case Study: Northern Cities of Iran), Journal of Spase Ontology , vol. 7 (3), 51-65

31) Yairan, A. Behrou, H. (2016). The Effect of Islamic Culture and Ethics on Housing and the Spatial Framework of Houses (Case Study: Qajar Era Houses in Ardabil City), *Journal of Research in Islamic Architecture*, No. 15, p. 91 -107

32) Yeganeh, M., Almasi, Mh. (2016). Socio-Economic Values and Architectural Features in Traditional Bazaars of Islamic, no. 42