Check clothing in Sistan after Islam

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Abstract
Research topic to study Islam to the people of Sistan local clothing is contemporary in field research methods such as participant observation, interviews and documentary techniques to gather the required information has been a main objective in this study changes in models and designs and fabric clothing of the people of Sistan early Islam in this country until the present, this research begins with a question that the people of Sistan during the period of Islamic clothing, which causes yet what distinction The people of this country are of other ethnicities. apparel Sistan people of Islam, much like the popular clothing in Sasanian and only minor differences with age, especially in the garment fabric and fabric in the design of a rate of small, and the example Islam in Iran, the Iranians were added to the fringe on the dress, including the Arabic words. Sistan, Sistan pre-Islamic glory of Islam has been almost the same like the earlier centuries of Islam prevalent in Sistan textiles and fabrics like silk and brocade expensive and exquisite in Sistan produced was exported to other parts of and this trend has continued to the present day. As in the past century in Ching village one of the appurtenances Shib Ab of the Zabol city, yards of silk cocoon production, there is also a Hussein resident an Aly Sofy village in the appurtenances Shib Ab of the Zabol city today to fabric and scarves and blankets to local employment.

Keywords: Cloth, Wear, T-shirts, Half-witted TRIZ, Social classes

1 · Introduction
When speaking of culture goes to all aspects of human life such as economy of material and spiritual life, family, food, clothing, religion, science, faith and ... Are (White, 2000: 7). Human culture, like any other phenomenon in the universe based on its own rules, garlic has come a long evolutionary history of human civilization that researchers do not recognize the legitimacy of another option. Although the evolution of culture in different parts of the world on Tomorrow's lifestyles, climate and other physical and spiritual rest that is found in those areas, but when human culture in its totality can be seen as inferring common rules that explain the whole of human culture - spend terms of the variety and local character is possible thanks to them (ibid.).

Men's Clothing numerous ups and downs over time, the climate appropriate environment, way of living, social status, religious beliefs and customs have undergone numerous changes and have been amazing.

Clothing of various religions is a species-specific expression in the Islamic faith as a religion complete coverage reached its fullest extent and in different forms of coverage is known as a value, so we can say that the cover Each region is represented by the customs and culture of the area and can wear many cultural features of each region at various times throughout history realized.

2 · Methodology

1-2- Field Methods
The first thing a community-based study about know whom to speak, for this work, a complete mapping of the observed society takes place and need all the places in all who studied are And number We just recorded their residents (Askari,KH, 1994: 97).

The first stage of work in the field, keeping a journal, taking notes and is listed in a number of ways to record this stage of the words and the images I've used are:

View: View containing two types are observed: see the objective and subjective observations in this study has been observed and recorded, in addition to what is available in the local garment, the absence of costumes, and the interviewed by their self-image of the Finally, I would like to design my foot on the paper.

Interview questionnaires game before entering villages aligned with the goals of research and the research site and the questions people have asked about the interview; In addition, another method to collect productivity data I have also used the following: Photograph of textiles and clothing in all study sites mentioning the date, time and place to take photos, photos that I have created.

After data collection, data classification based on the research questions and the results of their interviews will be extracted and used.

2-2 · Documentary
In this study, we tried to go to several libraries in the city of Zabol and Zahedan city, visiting libraries and cultural heritage as well as managing the heritage city of Zabol, books and articles about the possible existence of local people's Clothing In the Islamic era in Sistan go and collect everything about local clothing found in the Sistan be extracted from them and used to do.

3 - Theoretical Research
Apparel studies from the perspective of social history, the latest theories proposed include:

3-1 - The Ethnic Theory
According to this theory, certain types of clothing as an ethnic identifier, and local language are considered, such as the ID of ethnic Kurds, or wear the same clothes and Ghasemabadi, Taleshi as a local identifier, in this theory are, according to this theory, people of Sistan-specific apparel today as the ID of the nation and in other regions of Iran, this type of clothing is a certain people of Sistan.

3-2 - Emission theory
In this theory, the current directory of the survivor knows some basic fundamental types, for example the current dress pants and dress sleeves were the immediate successors as the Parthian era (consistency in Iranica, 2003: 75). According to this theory, a kind of garment common today in Sistan (half-witted TRIZ) is a party as the soldiers' uniforms.

2-3-4 - Theory of history
The evolution of clothing in the history and cultural influences outside the scope of this thesis is to investigate; obvious example of this theory, the influence of Hellenistic culture after the fall of the Achaemenid Empire and the influence of Arabic and Islamic culture over time and the influence of European culture from the Safavid era in Iran to the next, however the interaction of culture should not be ignored, especially the first two.

According to this theory, the influence of Islamic culture on the people of Sistan and the local garment will be reviewed.

4 - Discussion
4-1 - Islam in Sistan
The time of the Arab invasion of Iran, Sistan, where Yazdgerd third with one out Chabksvaran thousands fled to Merv (Talibpour, 2009: 98-100). Based on some research, companions and his descendants settled in southern Sistan due to water development in the area known today as the pool, the pool has a short-term pool based on the number of reported Ahy’a’almuluk Third Yazdgerd children stayed here due to a large lake, a pond, a pond and pool have known then it was shorter (Mehrafarin, 2002: 142-107).

Gradually some of the traditions of Persian princes dress and clothes were scattered in Sistan, initial studies in historical archeology shows that the pool area was burned in the southern city of Abadan has Sasanian era (ibid.). When General Mjash Arabs, yazdgerd will follow in his fight with the people of Sistan and thus failed Mjash inevitably returns (Bi Na .725-445 AD.:3-2).

Sistan conquered first by Asim ibn Amr ibn Abdullah ibn Umar Rabie large and expensive army and people of Sistan attacks due Sistan foundations of previous monotheistic religion based on monotheism and Zoroastrianism were heavenly and divine thoughts of the past reformer and prophet of the coming apocalypse is mentioned in ancient Sistan On that basis the great dialogue Sistan in the history books, people have believed that the Prophet Muhammad (PBUH), the apocalypse promised by the prophet Zoroaster in ancient books, he has been mentioned previously on this Sistan People so that they could take the war to peace was not possible (Bi Na 2002: 114-111). Rabi’it has to reconcile with the people of Sistan and the next day Sistan comes in the category of cities (Mehrafarin, 2002: 142-107).

City wise maiden of the Virgin that it was not possible to say that no one captured it and the maiden was left intact (Kikhamoghdm et al, 2001: 10). No force could not easily penetrated in Zaranj city unless those who are betrayed from within and through the inner city have opened their enemy( Mehrafarin, 2001: 142-107).

In Ahya’a’almuluk: “The people of Sistan known zeal and jealousy, written when Imam Hasan (AS) refers to Ali ibn Abi-Waqqs Saad's army found Osama and Iraq and Khorasan cities were called the people of Sistan convert to Muslim message and ordinances and matters of faith and prayer cleanliness and order of the learned and distinguished relatives, though officials Imam Al Amir Al Marwan task appropriate to their community, the people refused to work Sistan and charm and legend of The people, beautiful nature
did not Sistan People (Malik Shah Hussain, 2004: 9). Accordingly Sistan Daralvlayh later became famous, Ehsan Tabari writes: At the time of Khorasan, Sistan bigger, tougher border and its people was higher (Talbipor 2007:100-98).

2-4 - Political, economic, trade and Sistan after Islam

Since the third caliph in the year 30 AH. 158 BC until AD. AH, Caliph Mansur, Abbas, who last year was Khorasan, Sistan enclosed, forty-six governing the Umayyads and the Abbasids Ten governor of Sistan sent to that extent not consent of the Sistan Umayyad rulers would Abbas (as).

During this period the center of the city of Zaranj, Sistan and trade and commerce in the heart of the equation was that day and in different aspects of regional and trans-regional cultural and commercial centers were linked together (Ibn Hoghel, 1966: 153-152); Caravans commercialization of Khorasan, Yazd, Kerman, Fars, Sistan Siraf and Tis the launch of the Stop the hustlers were headed towards India and eastern regions (Mehrafarin, 2002: 131). Sistan glorious era to the contemporary period have continued; As the Sistan Date: Harun al-Rashid ruled Egypt after send you to Egypt to do the work of the Lord is among them, as do squash Sistan you to be a great Job (Bi Na, 725-445: 153).

However, during the Mongol and Timurid extent of damage was clever but Afsharian, Safavid and we once again witnessed the power to reach perfection. After the murder, plunder Afsharian that were valid Sistan and Sistan Kiani dynasty was uprooted, its decline began during the Qajar period interference by Russia and Britain, the area was largely abandoned political and economic equations (Abrahizadah., 1992: 53-52)

3-4 - Textiles and clothing in the early Islamic period in Iran

Art textiles of the early Islamic period was still in first place in the course of Iranian culture - a combination of Iranian and Islamic traditions, a certain stage of its development was the Umayyad rulers dressed the way Iranians, Arabs wear including a long jumper on the loose trousers, often light fabrics like silk was produced. The clothing design during two or three centuries later influenced the Sasanian common clothing (Barbara, 2004: 45).

In the late third century AD, the use of Arabic script in decorating was common clothing fabrics (Rohfar, 2000: 5). In the field of color, after the arrival of Islam in Iran, also changes the color of the fabric, for example, national and religious sect of white, red and black fabrics used.

4-4 - Clothing in Sistan after Islam

The sources of the history of Islam, according to what is found in various sources and interviews conducted with elders in various villages in Sistan and also the situation in Sistan after Islam can be said that:

Due to political and economic developments in Sistan and Islamic periods after considering the type of dress which is common today among Sistan called TRIZ half-witted soldier costume party in the mountains (Parthian era), there are a lot of similarities As we said, half-witted soldier costume party TRIZ is the same today. Consequently Sistan after Islam until today, the clothing, the clothing is common among people in pre-Islamic times, however, changes in the color and fabric used to low or high very minor changes in the design of clothing that the fabric or decorative Dress has emerged as an example of Safavid silk fabric in the (R. W., 1995: 163)., as all the people of the fabric used to produce clothing and Sistan need at this time is one of the main centers of the tissue the fabric, however, that before the Safavid era the other fabrics used for making clothes. In terms of design, and ornamentation on clothing can also be said that Islamic culture was led over the edge of the sleeve or shirt, words and letters are written in Arabic (Rohfar, 2001: 5), and the letters , is adorned dress.

In the 10th and 11th centuries AD. Reddit decorating and some change of clothing, but the clothing building, still remains and clothing of the past century, there is not much difference (Sistanis, 1979 206.)

5-4 - Saffarie and weaving and clothing dynasty era

Textile era of the Arab conquest of Iran Saffari is that after all of the specific problems of forced Arabs were overwhelmed with taste and method, with no change to its weaving industry continued if the weaving of Islam and the in terms of quality and quality can not distinguish between (Shirzadeh, 2009: 20). (Figure 1)
6-4 - cream lace (Khomak dosi) in Sistan after Islam

Changed the word creamy white embroidered tapestries Khomak amphibians is also known as the distant past but what it's called Khomak amphibians, name the beautiful shine of fine silk yarn in the fabric of beautiful fabrics and tasteful Sistan by the strong hands of is bound to remind people of art decorated in embroidered cream dress, Prayer and napkins and tablecloths were used. Khomak art history and history can be embroidered with silk emergence coincided in Sistan knew what was clear is that in the early Islamic writings, production of silk and wool fabrics is described best places in Sistan and interesting if you tell Sistan gardens with abundant berry is one of the largest centers of silk production. - In Sistan after Islam Mulberry garden There were many, so silk and silk cloth was one of the major export Sistan and because the frequency and variety of cotton and silk weaving workshops Sistan people have been the most important and finest clothes. (Sndgl and Sarabandi, 2007: 51). (Figures 2 and 3)

Historical sources from the cocoon and silk production workshop in the village of Zabol Chlng even some news about a hundred years, and it shows a lot of silk or even before Islam in Sistan the early Islamic era in Sistan found is (Nick Radd, 2004: 3). The peak of this art can be attributed to the Parthian and Sasanian times. Noon in geography books we read author then described the characteristics of Sistan after Islam, one of the main occupations of the people of Sistan loom sacking (burlap weaving) is introduced in this paper and it can be deduced that the people of Sistan to weave cloth and various precious metals, the Islamic period to the present day and are engaged (Kermani, 1995: 60).
Zaranj paper concludes that the most important commercial center and market place for city residents or shopkeepers and merchants who traded in addition to providing daily necessities, our products such as silk fabrics and carpet rugs and dates, and the sales reached. It can be concluded that weaving is very popular in Sistan and precious fabrics of silk is produced by the people themselves (Mehrafarin, 2002: 121). The goods were exported to other regions of Sistan, special carpet Sistani called Tabari garment and carpet, large amounts of the rope baskets were made from cotton fibers, addition, cereal, dates and grapes and saffron dried fruits and soap and put on sale were put burlap (Sistani, 1977: 206). Sistan precious fabrics including silk and Soghrlat is common (Mehrafarin, 2002: 122).

6-4 - Clothing Sistan people in the last century.

This information is the result of interviews with the people and cultures have been carried out Sistani aides. Based on my interviews with persons knowledgeable and experienced in the field of culture Sistan, Sistan people have a variety of clothing here briefly some clothing for men and women will be reviewed.

6-4-1 - Men's clothing Sistan

Dress two board: It is a kind of two-piece garment (Dotakhta), shirt and pants and is available in different colors and there are no Chinese in this kind of dress and is used by older people and the elderly, to It also refers to Dotakhta clothing, lapel and collar, this dress is Srds thay it also has a button down collar chest which contains a button, thereby opening and closing (Figure 4.)

Half-witted TRIZ: mid-calf-length shirt that is loose, wrinkled, white fabric and sew the sleeves to the wrist, upper body tight shirt and the skirt is absolutely riveting. For more beauty to this shirt, round collar, cuffs and a split front shirt collar bar embroidered black lace make for sewing the shirt is 8 to 10 meters of fabric is required, the full traditional dress, side skirts, a minimum of 40 pieces forms finds that over time has evolved into four pieces _ One of the main reasons that the unveiling was performed by Reza Shah (Border, 2010). It is true trouser-style Lory pants and is about 40-37 cm (Karbalae G. Border tailor), he states that the dress forty TRIZ has emerged today as the fourth most used for dances and weddings. (Figure 5).
Order: a garment (Figure 6) that no Chinese in this type of clothing is not observed, its round collar and the embroidery (embroidered cream) in this type of clothing are used, buttons on the shoulders of his are tight and the sleeve also has no buttons and the sleeves are almost balanced (due to severe storms in Sistan and collecting clothes for short people, short people dress can be used). Trousers, The type garment without China (Khosravi, 2010).

6.4.2 - women's clothing Sistani
Male Pachyn following: shirt (Figure 7) where the bottom part of China and the rise of China has been attached to the upper part of the knee does not exceed its size and form of the body. (Shaharki, 2011).
Figure 7, seeks male Pachyn (Source: Museum of Anthropology, Sistan, 2010).

Following the Islamic male shirts with short trunk and a rounded collar and long ankle and below the knee reaches its height. Made of cotton fabrics and colors are Chythay and most beautiful embroidered around the neck and wrists, black beans make this type of shirt is mostly used among older women in the home is the most used (Shahraki, 2010 ). (Figure 8)

Figure 8, followed by Muslim male (Source: Museum of Anthropology, Sistan, 2011).

7-4 - Clothing Sistan separate people in different occupations in the last century.

The oscillations of people, including farmers, fishermen, rich, elder Khans and enforcement of local regulations in Sistan throughout history have had to wear a uniform that distinguishes them from other segments varies with the others is considered for example apparel farmers and fishermen to explore Sistan in the last hundred years we will: Hunters of shorts and tight clothes are not wet because the water can be collected easily and the fabric was thin dress as if wet, immediately to dry (Figure 9). But farmers used to wear loose or spreading fertilizer when planting wheat, barley, wheat or too much fertilizer can easily be placed inside the skirt (Figure 10) and the fabric of this dress is bold and tolerate large amounts of seed do not tear (Golestane and settlements, 2011).
Figure 9 and 10 right: hunter and Picture left: Farmer (Source: Author, 2011) and had a helmet but also farmers and fishermen from Length Baskt belts and helmets were used instead (Gldoy, 2009).

8-4 - Apparel breakdown of the different classes of Sistan

Social classes:
Weber defines class: According to his story, a bunch of people are included in the 1 - combined fortune of their lives have a common causal element, the second element - almost exclusively economic interests in the takeover commodities earning opportunities open to 3 - produce or market conditions appear to be noteworthy that Weber One other structural issues as the group entered and to his dignity in his theory of dignity, communities are Life and style worthy of the respect and honor they give to the community that others are dependent on each other. (Koser, 2005: 314-313)
The study of social order, as Weber has said that people of the same income level and job or task you are doing and have the same status as the class of farmers, ranchers and floors. ..

Clothing castes Sistan
Sistan different social classes, including farmers, fishermen, ranchers and tribal chiefs, and there is. In fact, men of different social classes Sistan Hrtbqh were all wearing uniform and the difference can be made in different fabrics and different sizes and can be used for clothes, silk cloth example Khans of clothing with embroidery around the neck and the hands are used, but ordinary people who Jvmh of clothing made of cotton and was easy to use, they wore Clergymen similar to others, men's clothing, with the difference that would upon the usual bigger Chuck is back and sides of the dress, sleeveless shirts, Clergymen, and the wrist is straight. (Shahraki).
Laundry is shared among the various classes of the same and the difference is more gorgeous rich costumes (Golestane).
The clothes were particularly rich layers of fabric and embroidery on the sleeves and collar of the clothing and hat, and looked at the shoes of deer skin clothing made of a slap full name, but people have design simple Age, and the. (Sarani).

Conclusions
Iranian men and women, including coverage of important issues that antiquity And Islam also It is emphasized. Iran initially cover The ancient history of this country will welcome the changes so far are not serious, and the cover of Time Since ancient The culture is maintained. Cover Sistan from the far past has been of great importance, as it has been in the fabric of the city is characterized by burning, in about the fourth or third millennium BC, the peoples of this country's finest fabrics with the best variety of colors used in the preparation of clothing so that it can be said that some of his fabric designs in Burnt City are in fashion nowadays, it is very important to show the people of Sistan from thousands of years ago to cover their own.
Islamic culture to bring people of Sistan, Sistan few changes in the design of clothing and the margins of Arabic words on clothing apparel people of Sistan but the main building was retained.

In general can be said of clothing Sistan after Islam until today, the traditional clothing of the pre-Islamic Sassanid era was in Sistan Although differences existed decoration and fabric used.Sistan after Islam precious fabrics such as silk production and has been exported to other parts of the proof of the importance of fabrics and textiles in Sistan.

Suggestions
This can help in research in the field of culture and local customs and culture of the people of Sistan for a friend is particularly interested in the rich culture of Sistan.
I knew my job a few suggestions to prevent people from forgetting the local apparel Sistan I hope these suggestions will be considered by the authorities concerned in this country.
* The use of mass media to introduce and promote local clothing Sistan.
* Create a local garment factory in Sistan and provide context to the apparel market.
* Construction of numerous exhibitions on topics related to local apparel garments Sistan and introduces people of this land, regional and national levels.
* The use of the local apparel and other tribes in Sistan and local apparel for our national costumes.

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