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The sociological aspects of Isfahan bridges as binders of the subcultures

From the architectural aspect, we can mention 17th-century bridges of Isfahan as perfect examples of an Iranian bridge, structurally and aesthetically, but for two of them -Si-o-se Pol & khajou bridges- there are also some considerable sociological aspects as well. These two bridges are the relics of an era that Isfahan has been one of the biggest and the most prosperous cities of the world, a great center of the international market and a real metropolitan city that has welcomed residents from many nations, classes and professions; From the Christian missionaries to the merchants, and even foreign travelers that chose Isfahan to live in for a while.

In such atmosphere, these two bridges have had a very important role in binding these subcultures, i.e. on one hand they connected the body of traditional local Muslim people to the recently immigrated Armenian merchants and the minority of Zoroastrians, and in the another hand a connection between the Upper class and the lower class. These bridges have been a royal place for the king, receiving the foreign ambassadors and guests, and also a public place for ordinary people coming for promenade in holidays as well.

Also, according to some historical resources there have been many of Christian rites and ancient national holidays that have been held on these bridges, some of them with the presence of the king himself.

But even though these bridges are not just historical monuments, because they have kept many of their sociological aspects in the contemporary society, being served by the people as a public place for having picnics, gathering for singing the local songs, and even dating. Also, they have revived their historical role as a touristic point again in these decades, connecting the local people of the country with the foreign tourists from different countries.