CHAPTER – 4

A STUDY OF SHIRAZ CITY FORMATION AND TRANSFORMATION
4.1 Introduction

It is observed from the study that there are majorly two type of factors that had affected the formation of Iranian cities. These aspects are (i) *the natural features like the water bodies, topography, and climate under the aspects environment and* (ii) *cultural factors* (Kheirabadi, 1991). Hence a study on Shiraz city formation and transformation has been carried out majorly on two aspects;

1: Effects of environmental factors on city formation

2: Effects of cultural factors on city formation

As Shiraz was located at the crossroads of several historical trade routes. Shiraz city was located at midway of the great Fars’s Highway that has joined huge capitals of Sassanid and Achaemenid empires and the minor routes of the highway which were connected to the neighbouring empires the trade route became a principal factor for the existence of shiraz city (Pirniya & afsar, 1991). Old archaeological evidences such as the Aboonasr palace, BarmDelak high relief and Fahandeizh Grand Castle around Shiraz, text of Persepolis’s clay tablets have established the evidences for the existence of houses in these places from the times before Islam. The studies are also confirmed that the Shiraz’s was located with strategic importance and placed at an important trade route. This strategic highway, after passing through the northern cities, joined important southern cities of the country: Darab on the southeast, Firooz Abad in the south, Shapour in on the southwest and Arjan on the west (zarkoobshirazi1971 ). Shiraz city has a long narrative history at the national context of Iran. Here, an attempt is made precisely to trace out the physical dimensions of urban morphology through a study of history of the political structure. The discussion has been carried out under different ruling periods for tracing out the major events of urban morphology.

The process of physical transformation in Iranian cities started from the beginning of the twentieth century (1925-1941) by a vast programme of road
construction through the old fabric of the city. Also, there was an attempt fundamentally at altering the shape the country's social and spatial formations by an obligatory programme combining "nationalism", "secularism” and "modernization" (Piroz, 2010).

During the second phase of transformation, between 1950 and 1960, the impact of modernization was fuelled by the economic factors. Growth of the city population and massive immigration contributed to the dramatic physical expansion of the Iranian cities. Urban sprawl intensified the problems outside the city and growth of the population also affected the old core of the city which was dramatically transformed, in the social and spatial structures of the heritage environment of the city.

The third stage of discount transformation is referred to as the first two decades of the post-revolutionary period; that is, between 1979 and 1997. The first decade after the revolution has had the political and economic instability due to the war, which directly influenced the transformation in urban growth and development in general by declining the importance on heritage centers in particular (Piroz, 2010).

4.2 The City Formation

Shiraz city became a provincial capital only in 693 A.D., after the Arab armies conquered Estakhar, a nearby Sassanian capital which fell into decline, and Shiraz then grew in importance under the Arabs and several local dynasties. The Buyids (945 to 1055) made Shiraz their capital (Movahed, 2006).

The implication of urban social pattern in the context of history is one of the significant aspects among aspects that has created the urban form in the city context of Shiraz city. The urban form of a city in general is primarily the result of the characteristics of its physical socio-economic and political forces. Hence the Shiraz city formation has a synthesis of spatial relationships among various elements, which in turn provides scope for analyzing different characteristics and drawing inferences from the factors those influencing the physical design
under the significance of socio-cultural aspect of the city. Physical and economic landscapes, land use and ownership, street patterns, planning regulations, and political events and many other factors were influenced the physical design and urban pattern of Shiraz city. The factors which are influencing the urban pattern of the city has undergone various process under the predominant influence of the social pattern of the city. These include the ethnic composition of the city, religion, race, migration, and the majorly housing market in the context of different ruling dynasty till to the present are considered here for the theoretical analysis of the urban morphology.

The “morphological analysis is based on three basic principles (Moudon 1997) (i) formation of build term, (ii) level of built form formation and (iii) History of built form”.

According to Moudon Urban form is defined by three fundamental physical elements; (i) buildings and their related open spaces, (ii) plots or lots, and (iii) streets. The urban form should be understood at different levels of resolutions. Commonly, it is required to be recognized, corresponding to the buildings lot, the street, block, the city, and the region. And the Urban form can only be understood historically since the elements of which it is comprised and undergo continuous transformation and replacement” (Moudon, 1997). Hence, the urban morphology of Shiraz city is expressed through the compilation of morphological elements under the perspective of history that has socio-spatial dimensions.

The classic model of the traditional Middle Eastern Islamic cities, promulgated the beginning in the 1920s by the European scholars under the spell of orientalism (Abu Luhod, 1993), grew out of their analysis approach. Orientalists drew their definition from medieval Muslim writers who considered a city simply as a place with a Friday mosque, a market, and a public bath. This definition, however, makes no distinction between city and town, or village for that matter, as each may have all three requisite features (Good, 2003). The model generally includes the following characteristics: a medieval citadel or fort,
a nearby central market and one or more public baths clustered around a Friday mosque, a madrasa and caravanserai, a narrow irregular street pattern, ethnic quarters, courtyard houses, medieval walls and gates, some spillover marginal housing outside the walls, and a complete lack of open civic space other than the Friday mosque courtyard (Cantacuzino, 1982; Abu-Lughod, 1993; Bianca, 2000a, 2000b)

Cultural, social and administrative structures and religious beliefs affect the form of settlements. Organic settlements realize in space quite different social schemes and priorities from those of the symbolically ordered settlements. In organic settlements, the movement of people shapes the structure of space and the configuration of the stresses reinforces those movements, as space plays an instrumental role in these settlements, they show different characteristics from those of towns in which space is organized more in relation to the building of symbolic importance. In instrumental towns, space tends to be intensively used. in symbolic towns many important spaces are much more sparsely used.

For most researchers, in the urban morphology, urban form means the form of the urban fabric. Most analyses are concerned with historical urban fabric. But there has been insufficient exploration of the modern urban fabric. The aspects like vast territorial expansion, the modern city fabric is that has undergone radical changes, a shift from a closed analysis of urban fabric in which the links between the different plot, street, constructed spaces, and open space which formed a total urban which stands out from system, an open peri-urban fabric as an autonomous entity and atomized elements that do not relate to each other anymore in terms of their scale proportion, character that has changed greatly in the processes morphological transformations has played a dominant role in the post-modern context. Hence, a new tool of analysis which considered the social dimension is needed to understand the new components of the modern urban fabric and their processes of formation. Hence, to understand the old urban fabric a direct study of history and socio-cultural aspects are matters very much as significant components in analysis understanding the city formation of Shiraz
city. It is easy to trade out both formation and transformation by studying the profile of its history to analyze the spatial pattern and morphology during different periods of Shiraz city.

4.3 Profile of the city History, spatial pattern and built forms

Iranian cities have some structural features in common, in the organization of spaces, and this has been predominantly reflected in the built and un-built forms. The same features become overall traditional patterns of any Iranian city. On the one hand, this subscription is due to common factors of Iranian cities that organic replication to these properties (hollow and bowl-like shape of cities in the Iranian plateau, position of the harsh climate, abrupt climate changes, lack of water and etc.) define a special physical structure for the city and on the other hand, the cultural factor affects the Iranian urban structure (Shirazi, 1999). Socio-political beliefs, the wide and influential religion of Islam, and also its rich cultural heritage are the most important cultural factors that have played an important role in formation and development of the Shiraz; an Iranian traditional city (Kheirabadi, 2000). In this section, the study of formation of Iranian city and the formation and development process of Shiraz city, that is, the periods before Islam and after Islam are discussed in detail to understand the cultural and physical factors in the process of city formation and development of Shiraz city along with its significant built forms under various historical periods. These studies are organized as in the following sections:

4.3.1 Shiraz City Formation and its Morphology

In this section, the discussion is to examine the interactions between various physical and cultural factors in the formation and development processes of Iranian cities in general and along with some examples for justifying the absolute influence of physical aspects on cultural factors in the formation, development and transformation of Iranian cities.

There are two type of factors that had affected the formation of Iranian cities. These are the natural features like the water bodies, topography, and
climate under the environment and also the predominant cultural factor (Kheirabadi, 1991).

4.3.1.1 Effects of environmental factors in Iranian city formation

There are various and significant environmental factors that affect the formation of Iranian urban patterns. Principal elements are: water in the region, topography and climatic conditions. Iran is a country with low rainfall, and so water has an important role in formation of cities.

Generally, water exists in the form of streams and it has played an important role in the formation and development of cities in the context of Iran. Here, the method of accessing the water plays an important role in the urban structure of Iranian cities. This element became a very important factor for agriculture and the city economy. So, most of the settlement forms in the habitats and urban centers in Iran, specifically before urbanization, showed a irregular increase of population, and a dispersed pattern. Generally, the pattern of the main street which was based on the natural streams system that was used to irrigate agricultural lands (Kheirabadi, 1991).

The topography and climatic aspects matter in the context of Iran because most cities and habitats were built in the sub-mountain area between the central desert of zagros and Alborz mountains. It is the desert border with a large alluvial valley. All the settlements in Iran have similar continental properties. Since the rain is limited, water sources become valuable and also cities depend much on underground water sources (Kheirabadi, 1991). As the natural water course patterns were affected by the topography, the settlements within the habitat were organized along the natural streams. The location of habitat, form and structure was in turn affected by the topography, indirectly. The internal structure of the Iranian cities has special properties due to the climatic conditions.

As Iran is located in the hot and dry area, to minimize direct sun contact on to the built forms, a compact pattern in the habitat structure with narrow
streets has been designed to utilize the shadows and shades, with proper
arrangements for air flow and water (Figure 4.1).

**Figure 4.1: Iranian traditional city**

![Image of Iranian traditional city](http://saheleaftab.com)

To protect from bad effects of sandstorm and floodwater, in the
mountainous cold climate region in the northwestern and the northern border
regions, some built form strategies in common were adopted. However, to
maximize the use of sunlight and to increase resistance to long duration rains,
the city has been designed with a definite pattern of structure among the Iranian
organic cities in the region.

For instance, a compact city with aggregate or similar pattern of streets
and alleys, houses with central courtyards, high walls and narrow alleys with air
holes, cisterns and so on are the properties of urban structures of wet and dry
climatic regions. A compact traditional city, by minimizing building surface
(that is, the surface in contact with the sunlight), reduces the attracted heat. In
such a city, with high, aggregated residential areas, most pavement spaces do not
have contacts with the sunlight (Olgyay, 1963). The most important actions in a
compact city located in hot and dry area such as Shiraz in Iran are the decreasing
of evaporation in connection with the sunlight by minimizing the heat exchange and also other added elements to the buildings such as the provision of canopies and other sun breakers along with traditional techniques and cool airflow, for protecting against breaking the blazing wind of the day and cold wind of the night, and decreasing the bad effects of dust storms. Similar attempts were made in these cities.

The strategic attempts such as minimizing the outer surface and covered volumes in the built forms were to balance inside and outside heat for facilitating human movements in the city. The organic settlements responded to the harsh area, that covered a large part of the country, and it showed the features (Shirazi.1999) such as:

a) The high walls and narrow alleys to get long and pleasant shadows (specially in hot, summer evenings)

b) Buildings with the same height (the height lower than buildings belongs to bazaar and religious places) to facilitate free air movements above the city and to prevent storms along with direction changes of wind for minimizing open, widespread spaces of the city and designing an urban district and squares with trees,

c) Vegetation covers and other landscaping to decrease the heat exchange,

d) Narrow labyrinthine pavements to prevent flow of hot dust and sand funnel form windstorms in hot and dry areas and to forefend cold winds of the cold mountainous areas covered

e) Bazaars with their roof covers provided with muddy holes and by making their floor surface lower than sidelong ambits made a pleasant air flow in the bazaar.

The covered pavements keep citizens protected from the heat and winds of hot and dry areas and torturous cold and cold winds of the cold mountainous
areas, muddy or brick holes with a function to prevent heat exchange (specially double holes), and houses of central courtyard that are surrounded by their neighbours by three or four walls, with the characteristics of minimizing the heat exchange are the common features in the organic Iranian cities. The features become common throughout the country, which responds to the difficult continental conditions in a significant part in this huge land with similar climatic regions (Kheirabadi, 1991).

4.3.1.2 Effects of cultural factors on Iranian city formation

Cultural factors had played on important roles in the formation of the Iranian city. The aspect of culture is also a principal component of the research. For the purpose of study, with reference to the objectives, the cultural factors are divided into three groups: trade, religion, and political and social structure of the city. These aspects are significantly, influences on the city formation the same are discussed here to describe city formation. The study descriptions are carried out under two major groups as; (i) Effects of Trade and commerce on city formation; (ii) Religion, Political and social structures and the city formation.

(i) Effect of Trade & Commerce on city formation

Almost all the major cities of antiquity of Iran, says, they were located along the main trading routs. Trade had been an important factor in the formation and transformation of the Iranian cities. This factor is specially important for Iranian cities, because their commercial ways or trade routes which are well-known throughout the world history. From the study it known that there are three important trade routes for city formation and became commercial roads in the city transformation that had played important roles both in the formation and structural transformation of historical cities (Kheirabadi, 1991) in the context of Iran (Figure 4.2):
a. Iran’s east-west commercial military strategic road called the *silk trade route*. This road covers a larger part of the famous Abrisham road (Silk Trade Route) (Afsar & Pirniya.1997).

b. *Rahe Shai* that connects Takhte Jamshid, the summer capital with Shoush, the winter capital (Kheirabadi, 1991).

c. The other old trade route that became famous in the Islam period was the route that connected Rey to Esfahan. When the same road reached Shiraz it was branched out from Shiraz center to destinations in the different directions, south and west of Iran, whilst penetrating the country center, connected the north to the west(Afsar&Pirniya.1997).

**Figure 4.2: The old Iranian Trade Routes**
Prosperity of the habitats and cities that were near the *caravan paths* means a trade route and even conversion into caravans had grown as cities became important and famous in the vicinity of trade routes in the history of Iran. Some facilities which were made for caravan’s welfare and blotting out the fatigue and travel hardness and to provide goods exchange security. Other travel services, in many cases, had made those settlements become trade and commercial cities in different historical situations. In such cities, caravan paths played the role of main passages and usually the main passage of city was allocated to the bazaar. Among the settlements which grown as cities on the route caravansary and formation of major cities in the trade routes at the crossroads of several trade routes is the city called Shiraz. All the important roles of trade routes in the main passages in the country, and those that joined the commercial cities along the caravan paths are Ghazuin, Esfahan, Yazd, Nayin, Kushan, Rey, and Shiraz (Naghshejahan Pars, 1995). The effect of economics of trade and commerce on formation, development, and revivification of an Iranian city is obvious in the history of cities and Iranian urbanism. During many historical moments of Iran in which the political consistency provides commercial opportunities, their revivification has caused urbanization. In the history of an Iranian city, before Islam from the ninth to thirteen century one can observe an increase in urbanization and the birth of populated cities. In these centuries, cities such as Neyshaboor, Rey, Esfahan, Shiraz, and many other settlements, which were near the caravan paths, were developed economically and became populated but not at the scale comparable to the European mediaeval cities (habibi, 1985). Figure 4.3 shows schematic evolution and gradual development of small agricultural based settlement along a major trade route, developing as commercial city.
Figure 4.3: Schematic evolution of a commercial city along a trade route or Iran

Source: A book on “Iranian cities” by Khirabadi

Economy from Trade and Commerce has played an important role in forming the physical shape and socio-cultural structure of the Iranian cities. The figure shows the structure of an Iranian city and the role of bazaar in the urban structure (Shirazi 1999). Bazaar was the first fundamental element in the city fabric, and this in turn has encouraged social functions of bazaar as well as functions liberating to economics. The permanent and main bazaar of each city was started at the most important gates of the city and extended to the center of the city or to the other gates. In such bazaars, there were some shops opposite each other and behind the shops, some caravansaries were built at entrances or on the main rows or sometimes in the side-ways rows of the bazaar axis. The bazaar route became most important axis of connection, for the socio-economic structure of the city. Also the bazaar became a centre of the city, economic,
cultural and social spaces of the cities with a huge space for Mosques, and Madarasah (Soltanzadeh, 1993). Business was done along with other activities so that the market has a role more than the goods offered. Market series include some main bazaars that were connected to smaller bazaars. The linear system or the lines of bazaars were the most popular parts of a bazaar. Each line of a market is allocated to one special community like the market of coppersmiths, pottery, and crafts. In the bazaar, there are some spaces for agglomerating with businessmen who came from other cities. These spaces were called caravansaries. The most important function of caravansaries was to keep and store the goods for the wholesale purposes and to distribute it among retail stores of the market. Hence, the market became a most important axis of communication, for the socio-economic and socio-cultural activities (Khirabadi, 1991).

(ii) Religion Political structure and the city formation:

A period before, and after the Islam, had greater influence on the formation of a city. The religion had close relations with the city structure, specially after Islam; the formation of Iranian cities was affected by the Islamic ideology. The influence of Islamic ideology was not only on social life but also it had effect on the formation of the total urban structure in a city. The religions before Islam, like the Zorastrianism, also had affected the structure of the cities before Islam. Since Islam has a social view and stresses on social relations, hence its effects on the Iranian city structures was more on the social spaces and the same is most popularly known as an urban religion (Shirazi, 1999). For Muslim historians, tourists, and geographers during the Abbasi period and even after that, talking about the Islam area which was normally cultural and civilized in nature under the moralities of religion and had defined with definite apparitions. In this view, the expression of an Islamic city has an appropriate classification to individualize the city centers which were based on Islamic culture. One should not consider these displays limited to the formation of the bazaar, schools or even mosques. In these cities, social, political, and
theoretical relations had physical displays in which a Muslim who travelled to another city found himself in a similar and familiar network and was able to find their ways (Ebrahimi 1996).

Components of an Islamic city, compared to the cities belonging to various Islamic lands and dynamics, are as following:

(a) The main part and center of the city, which include the central religious, cultural and commercial places along the main roadways.

(b) Urban Habitats with an access to complex networks provided in the form of secondary roadways.

(c) City defenses include fort, castle and sometimes multiple forts (Shirazi, 1999). Hence, the Islamic city generally had common feature in their city structure.

(a) Structure of Central City:

Religion in Islamic city is one of the important factors, in analyzing its role in any city morphology in Iran. The most important structure, which is allocated to the cultural and religious life of the Islamic society, is the Jamee mosque. This mosque grew in religious or commercial centers and was transformed into large urban series and around them, stores, bathrooms and schools were built. The schools which were similar to mosques, became important centers for study and the academic and the famous cities were Tabriz and Shiraz. The market was a center, which gathered major built forms of mosques, schools, bathrooms, goods and exchange centres around itself. In the market, vicinity of religious places has stores cover arranged in a definite pattern such that the stores presenting the same goods are besides each other. Later on the same space became a city centre when city stored growing outward with its different components.
(b) Residential Sectors:

In the old cities of Iran, residential areas were divided into some parts called *mahallih* (Mohalla). Mohalla became an important part of the Islamic city, because every *mahallih* was devoted to a group of some religion or same job. The whole population in a *mohalla* was living like one family by supporting each other at the time of some socio-economic problems. Every *mahallih* had a special mosque and a small bazaar spaces.

(c) The City’s fort:

In the Islamic religion, War and Defense were of important issues and had significant influence on an ideology of city formation and the city defense was developed as and when needed for both large cities and smaller human habitats. As they were always threatened by immigrants all settlements had forts (Figure 4.5). Sometimes, the cities also had a fort to protect the agricultural productions.
4.4 Spatial pattern in Shiraz city master plans

The first master plan was prepared in the Pahlavi era. The main aim was to bring proper order in physical development activities of the city. This has been successively carried out over a period of twenty-five years. The main objectives of those master plans were:

1. To supply future needs of the growing population
2. To accommodate city area development which is grown by more than three times of its earlier size, and
3. To control size of the city growth and centralization of activities as different components of development (Soltani, 2001)

In this master plan Shiraz follow a linear pattern of growth to accommodate the new developments (Figure 4.6)
During the processes of Master plan preparation and execution there was a revolutionary changes in Social and cultural aspect of the Shiraz city. But found there was no systematic management in the total city structure. The processes become due to;

- In Migration in to the Shiraz was very large in numbers.
- Uncontrolled city growth in north west and south eastern part of the city
- Increasing land prices in city.
- Destruction of huge valuable gardens in the north and northwest portion of the city.

The second Master Plan was prepared in 1989 with the main objectives;

- To integrate the overall skeletal of the city and total urban texture.
- To increase urban density in the construction areas for promoting compact growth.
- To prevent continued urban growth & urban extension.
- To preserve gardens in the west and northwest portion of the city.
- To straighten the road network in the city has made the model of city growth by emphasizing the linear model. This pattern of growth became a major scenario of urban growth in transforming the Shiraz city structure.

The overall all effort of the preparation of Master plan has directly influenced on the cultural aspects of the city formation. Because the objectives has given much importance to resolve the infrastructure needs of the city with a least importance on traditional cultural requirements of the city.

The factors affected on the cultural aspects of the city during contemporary period are

1. Population growth which inturn increase in urban area growth has increase the land price. Because of this there is score city of urbans and encroachment of socio-cultural spaces.
2. Physical growth of city and the growth tendency towards southern part by accommodation of different income group people results in destruction of agricultural land in that area along with encroachment of historical garden spaces(Figure 4.7).

**Figure 4.7: North-west of Shiraz city**

![North-west of Shiraz city](image)

Source: Mehrdad Farrokhmanesh

3. Destruction of gardens in the north, loosing of agricultural land in the southern part has increased the tendency of new construction and illegal construction in the eastern part. These have made the total city development to undergo huge cost in infrastructure development (Figure 4.8).
The overall physical growth of Shiraz city can be identified, broadly in two major parts of the city

i. City growth in the northwest to south east portion of Shiraz and

ii. City growth around the Central city area (CBID) of Shiraz.

A comparison between the old master planning of Shiraz in the 18th century with its 20th century shows that the old master plan was better thought out and implemented. The key issue in the old plan was a through understanding of the once existing urban mechanism. The old planner managed to preserve the harmony with the older city. This implies that the present state of Shiraz is not the result of an evolutionary process of its traditional forms. New urban patterns in Iranian cities were introduced in the twenties by driving some long and straight streets through the old part of the city and by development of a rather regular grid outside the old city. This process had a dramatic effect upon the historical core of the city. Structural order of the traditional city was disrupted. Configurational displacement of urban elements and local areas caused malfunction and decline especially in the syntactically deepest region of the residential areas of the old city. Study of master plan has identified two key strategies of old master plan (i) continuation (and not interruption) of the old cultural grids, and (ii) following the traces of the path of organic lines and
natural elements and environment. In contrast to the old master planning processes the modern master plans of the city has lack of objectives for understanding techniques of the past, and rushed for modernizing the city soon.

The major recommendation of this research is to urge for an effort to have more objective understanding of the cities under cultural dimensions before any planning or design endeavors. This is not only a lesson for the city of Shiraz, but also a general guideline that has to be adopted for all urban designers and planners that are dealing with similar issues elsewhere. Movahed (2006) has stated that, the most important task in designing a historical city is to determine how much of the past should be preserved to enable the city to cope with the needs of modern life.

4.4.1 Phases of Growth, Process of Shiraz city formation and development

Figure 4.9 Shows formation of Shiraz city in 1925 and formation of two most important components of the city. First main structure is the establishment of major axis of movement between northern to southern parts the city and the second important component is the construction of bazaar, government office centers and religious places.

![Figure 4.9: Shiraz at its first stage](image)

Source: Compiled by author from Shiraz city municipality archive. Not to scale
Figure 4.10 shows first stage of Shiraz city development in 1925, second stage of Shiraz city development in 1947, and third stage of Shiraz city development in 1966. It also shows main structures developed along major axes of movement through traditional city centre.

The city has two major axes of movement along North-South and East-West directions. The development of main structures along eastern to western parts on either side of the new axis of movement are also shown. These axes are still can be seen in the existing urban fabric of the modern Shiraz city.

**Figure 4.10: Morphology of Physical form of Shiraz city at its first, second and third stage**

Source: Compiled by author from Shiraz city municipality archive. Not to scale
4.4.2 The Al-boyeh period (945-1055)

Construction of the first fort with highly strategic designs had happened after the period of Islam, mainly because of the security problems. Building the fort after the gardens were laid as a new regional design element, the existence of eight passages and gates along with three major passages had reinforced the south passage with market functions and southwest passages were reserved for the construction of the regiment buildings.

Figure 4.11 shows three stages of Shiraz city development and increasing in the urban area. First stage is subjected to slow growth that is in 1925 and then the growth which set its direction to expand. The city’s rapid growth during 1947 to 1966 and also its dispersion in different directions between 1966 to 2001 made the city subjected to greater charges in the total urban fabric of Shiraz city.

Figure 4.11: Morphology of Shiraz city

Source: Compiled by author from Shiraz city municipality archive. Not to scale.
4.4.3 The Atabakan period (1147 – 1286)

Reconstruction of the city and its further growth and development at its western and southern parts has increased the number of neighborhoods and gates along the urban forts. This has also increased the number of inhabitants along with the building of services to reinforce trade and commerce. Due to this, there was an increased urban growth and development.

4.4.4 After Atabakan, Teymooriyan, Safaviyeh and Zandiyeh period (1286-1794)

The activity of reconstruction of the forts, and the construction of fort around regimen homes and gardens was completed. Newly proposed growth and development along the city spines had increased with many new construction activities, which showed the first sign of urbanism in the history of Shiraz. The city boom with huge growth and development had happened in the beginning of this period.

Reconstruction of the forts again had happened during Zandiyeh period because the existing texture had limited further growth of the city. Hence, by removing the south and west forts of the Safavid period, and progressing with huge construction activities, especially around the principal spines of the city had encouraged the economic operation of Shiraz city. Most business activities were encouraged with the building of Vakil market, which was the first non-organic market with a powerful regimen commercial buildings with chequered, round network (grid iron rod) around it. Shiraz city was flourished as the capital city of Iran.

4.4.5 The Qajar period (1794-1925)

Till this period, Shiraz city was the capital city of Iran. As the rulers felt and experienced the problem of handling both Trade and Commerce and also political activities during the Qajar period, the capital was transferred to Tehran and later on Shiraz lost its importance and never found its past glory as the capital city. Most of the public buildings and places constructed during the past periods and the forts built during the Karim Khan period were also destroyed.
Later, a new fort was constructed around the city, which of course did not have the solidity compared to the earlier fort. It was because of the size of the city, which was kept within a five-mile radius and thus was reduced to a very small size compared to all other ruling periods of the past. Based on the visionary frames of rulers in different periods, the scrutiny of the historical formation and revolutionary events of the skeletal structures of Shiraz city had become necessary to provide answer to the question of morphology of Shiraz city, after the city had lost its status as the capital city.

**4.4.6 The Pahlavi period (1925-1978)**

This period started with a new social-diplomacy and removed the role and operation of the gates and city’s arbor. The two important elements of the city structure of Shiraz were thus deleted. After this, although arbor’s network and urban passages have had important roles in running distinct activities till the present context, they had lost their previous solidarity in terms of function and construction of chequered streets and unification attempts. Shiraz kept its major skeletal frame as it was at each of the periods, to express its identity and gradually some elements, areas and activities were added or reduced in the city structure; but the old spine had remained as its organic life structure throughout the history and formed the totality of city with new developments.

The preceding discussion has been to throw light on the palatal structure and its implications to the morphology of the city. A detailed discussion of the city structure is given separately below to stress the urban morphological elements and to break the complexity of summarizing the political and the physical characteristics of the historical center of Shiraz.

The highest degree of urban morphology can be seen as an eye witness in the existing urban fabric between the old and new urban fabric of the city. The contrast character exist between the old and new urban fabric shows the conflict between the basic characters of the old and new urban issues.

Figure 4.12 shows the changes in development in shiraz city between 1947, up to 2006. Different stages of growth to start in 1974, the stages of
growth between 1974 upto 1966, 1966 to1989 and 1989 up to 2006. These stages of growth are clearly shown in different colour index.

**Figure 4.12 Chronological urban growth of shiraz city from 1947 up to 2006**

4.4.7 Shiraz City 1978 and till the Present

In this period, Shiraz has seen some vicissitudes in urban management and urban development with greater changes and without any perfect plan along with a going modernization, which is very fast and without perfect management. A severe change in the history of Shiraz city has a sound base in socio-cultural character in its past and its transformation till the present with its major skeletal city structure in each period. The special properties of each period are represented with different socio-cultural elements and activities, which were
added or reduced in Shiraz city structure along the different spines. These reflect the organic life throughout the history. But during each period, the accommodation of new activities has caused urban life “amendments” which in turn has resulted in the “demolition and reconstruction” along the major spines. The city has protected its general shape during the different periods, however. The same has continued till the contemporary period. But after the revolution of Iran’s city, that is, after forty decades, Shiraz has experienced fast and chaotic changes in the urban structure. The role of the spine as a pole of the city management has been changed and also a change in the social structure of the old urban tissue has occurred. However, due to emigration of the rich people, a displacement of the poor people has caused the formation of new urban fabric. The new built forms have not been maintained in consistency, in relation to coherent social structure, operational skeletal fluency of the city that has suffered from successive changes.

This has made the city lose its socio-cultural importance under the present urban management system. There were some reasons for the lack of union in the physical structure of the city after Iranian revolution (1987). They are the intense in-migration to Shiraz city and its lack of urban management. There was also no comprehensive approach in the official work of the government sector. These were the principal factors for the uncoordinated and inconsistent growth in the physical and social factors of Shiraz city. Figure 4.9 shows land uses in Shiraz city from 1979 and Figure 4.10 shows Shiraz city’s modern fabric of 1961.

During different stages of growth, the typology of total urban built form the shiraz has subjected to drastic changes along the major transport corridor which passes through Shiraz city. Also the total texture of the urban fabric is reflecting in a differentiable character. It can be seen in map 4.1 and figure 4.13 to 4.14,4.15,and 4.16.
Map 4.1: Shiraz and its Land Uses 1979

Source: Compiled by author from Shiraz city municipality archive, Not to scale

Figure 4.13: Shiraz in 1967-75

Source: Compiled by author from Shiraz city municipality archive

Figure 4.14: Shiraz in 1967-75

Source: Compiled by author from Shiraz city municipality archive
Figure 4.15: Shiraz in 2000

Source: Compiled by author from Shiraz city municipality archive

Figure 4.16: Modern urban fabric of Shiraz in 2012

Source: Compiled by author (2010)
4.5 Master planning process, urban morphology Social relation and Social dimension of Shiraz’s urban structure:

Space is a result of social relations and the role of social relations in the creation of cities is very important in general, but it true in case of shiraz city. But social relations are affected by some spaces in which they happen and the study of these cases is very eristic. If one consider social relations as a set of citizens behavior that forms protocols, traditions and normality, study of social relation effects on formation and development of cities in turn that defines social relations.

The period after Islamic rulers and since the recent physical developments, social relations were not in coincidence with other city structures, especially in the case of public spaces. Hence, the physical elements of public spaces in the cities of Iran are discussed under the dimensions of socio-cultural factors that had affected the city morphology, which were affected during the master planning process at their execution in different periods. These following elements has played a very significant role in the socio cultural evolution of shiraz city in specific and in other cities of iron in general.

In this study, in addition to study of urban and public spaces. The relations and affiliation of different factors such as religious, socio-economic, socio-cultural factors in formation and development of the city is have tried to analyze. The role of each of those elements as independent parameters that are based on Iran social structure in an Iranian city that originates before after Islam period are considered Islam. Although these had some special significance in present urbanism along with the differences among social groups that specified the physical differences w.r.t the recent physical developments and social relations with city structure as a whole and as well as public spaces in individual. Some important traditional socio-cultural public spaces are analyzed and discussed as follows.
i. The urban square

ii. The Mosque

iii. Caravansory

iv. The Bazaar and Market street

v. The tradition Gym

vi. The public bath

vii. The Tea House

viii. The Mohallah

These socio-cultural elements had affected more by urban morphology and these cultural essences of Shiraz now had lost their importance as whole post modern cultural way of living has severely influenced under the global system.

4.5.1 The Urban Squares

The Urban squares was a public place that has been used to hold some important functions such as economic, religious and political activities. In some Islamic countries and also in Iran this space is also called as Maydan.

The city contains at least one major maydan a large public square located either near the gates or at the center of city. Small require (maydans) form the centers of residential neighborhoods. In many cities a large maydan is the entrance to a major bazaar. Examples are Maydan-i Naqsh-I Jahan in Isfahan (figure 4.17), Maydani-I Ganj-Ali-khan in Kirman, and Sabzih-Maydan in Tehran. They are particularly used as gathering places during major religious, political, or socio-cultural events.
Browsing in the bazaars, participating in religious and cultural events, performing the rituals that take place in the religious building and maydans, and visiting friends and relatives are the major recreational activities held in the traditional life style of Iranians. However, some other places such as a zur-khanih (literally meaning house of strength), qahvih – khanih (coffee house), a bagh (park) are also used for recreation around these squares (khirirabadi, 1991).

Urban squares are defined as large free spaces which were built besides ways or in the place of intersection. It encourages some functions like computational, social, commercial, athletic, martial and ceremonial functions (Soltanzadeh, 1993).

There was two type of urban Squares, one is main maydan and small maydan. Every city in Iran had one main and some small maydan. Squares had different values according to their situations and functions. Small squares that were in neighborhood, had the role of neighborhood centers gathering spaces along with some neighborhood element such as bathrooms, cisterns, mosque, schools and small bazaar in olden days. Such squares were treated as a kind of places to hold meetings. Other function of such squares are providing elementary spaces for access, communication and association and also holding
sense of space for ceremonies, festivals, and religious or national lamentations. However, the only difference is main squares of a city had functions of small squares at a larger scale. Many important historical events had happened in these places (Shirazi, 1999).

Main squares were usually built beside of important main pathes that has joined at the gates and other important places and pathways of city such as the bazaar, the large mosques, religious places, and government administrative building spaces which were built in the vicinity of urban square. Such important urban squares which are in the city context of Iran are Esfahan Old squares, Tehran Green Square, Esfahan Naghshe Jahan square, Shiraz Shah square (Soltanzadeh, 1993). Other function of maydan (squares) was as a symbol and guide line for city people. This characteristic in correlation with the passage elements, have helped to simplifying it by making their importance in an Iranian city has analyzed in many ways. One of the most important social functions in these squares is the foremost social functions that calls for urban publics to have face to face contacts, by providing space that helps in interchanging information and opinion among people of the city from different neighborhoods through performing cultural events. Walking around the square relaxing and resting at bazaar spaces was another way of time spending activity. These spaces were also important in the history to punish criminals in the populated spaces for informing people about awareness. Some religious ceremonies and processions were generally use to taken place along the pathways and passage networks which terminates at the junctions of urban squares in almost all traditional Iranian cities (Soltanzadeh, 1993) figure 4.18 shows a ceremony; because of first trip of Fars Governor in to Shiraz.
In the present context all square and public spaces have changed in terms of holding type of functions as well as in the city square shape. The post modern urban squares have lost its basic function but transformed from the use for what it was designed. The bazaar and other traditional place are located at center of city, hence place is so crowded and became busy always. Hence, most rich people were shifted of migrated out of the city center and settled toward northern part of Shiraz and people migrated into Shiraz city from different countries which had different culture, like Afghanian, Pakistani other were occupied the vacant buildings at city central places. Lack of formal communication with the people at out skirt and around CBD had made least interchange of informaiton and opinion with many common public. Presently there is no scope for walking around the urban square resting and relaxing activities found at bazaar spaces, the time spending activities are totally absent in recent days due to these spaces become over crowded. The pathways lost their importance in recent days, because many religious ceremonies and processions and the like activities are happening within the constrained urban environment.
over the shrunken urban public spaces. Some religious ceremonies didn’t have spaces to perform which inturn have diluted the cultural values of the events and event he traditional socio-cultural value of the event spaces.

4.5.2 The Masque:

Masque in Islamic city had most important role in physical and non-physical part of city. Physical rolein the formation of new city and in turn the transformation of physical form old city. The most significant non-physical role of the masques were social, political, economic and educational supportive activities. The mosque was introduced to Iranian cities by Arab Muslims in the seventh century by defining it as a main place of community for worship and prayers. Later on the mosque became the symbol of Islam cities. During the first few centuries of Islam, a settlement without a major mosque was not considered as a city (Gibb and Kramers 1953; Grabar 1969). The city form before Islam period and after the period has changed to the urban form of Iranian city was totally results the transformation. Some theorists has called those kind of settlement which has mosque as Islamic city. Based on this some theorists have explained that, after the fall of rulers of Iranian cities to the Muslim invaders, has made the shiraz city to went through many structural changes to meet the needs of the new Islamic states. As an example, the Zoroastrian Atashkadihs were often replaced by mosques. However, addition of the mosque has made a major physical change and brought distinct character to Iranian cities through Islam (Khirabadi 1991).

The mosque which became a Friday mosque particularly is veritably the home of all the people. Such a complex institution, serving so many purposes, such as religious, political, social and educational (figure 4.19). As it is spiritually coextensive with the whole life of the city, it becomes physically integrated with the total texture of the city (Pope, 1967) most of city element formed around a mosque have made mosque as a centre under social and religious dimensions. Hence always it forms as a heart of Islamic city. The economical functions like bazaar and mahala formed around it made it as central
place (figure 4.20). The mosque often used as a resting the washing place for tired travelers and is also the home for many poor and homeless people at night. It is a meeting place for friends and strangers who exchange religious information, as well as centre for dissemination of political and commercial news. It also functions as a place where the rulers and commoners can come in contact with each other. During the past, royal decrees notices of taxes and tax exemptions, and other news items concerning citizens affairs as a judicial court were hosted in mosque (Pope, 1967).

Figure 4.19: Vakil mosque next to bazaar in shiraz city

The present knowledge of the mosque is fragmented into socio-religious, strictly separate from formal-functionals. This fragmentation may be attributed to the lack of the tools to think with an order to unpack the relevant knowledge under urban coherent view. In the Islamic culture, that spans more than 14 centuries and spread over diverse geographies.
Though the mosque is an integrated and active element shaping and maintaining the Muslim society spatially it is dislocated to calm places at outskirts. Although this concept is well established in the above mentioned knowledge it has not been established under a spatial concept. Here the concept of the mosque as a spatial artifact has not been embodies the social meaning. The availability of the tools to think with in the form of the space syntax theories and methods renders this research possible. The possibility of reaching conclusive results further confirms the worthiness of undertaking the research (Aazam, 2005). The congregation of mosque, or masjid al-Jami in Arabic, is an important institution for the Muslim community. It is not only a place of worship, but also a community place of Islam religion (Aazam, 2007).

4.5.3 Caravansary

Caravansary was one of the principal element in the formation of Shiraz city, and also an factor that become a principal functional reason for the origin of many cities of Iran. The origin of shiraz city was started as Caravansary alongthe main strategic route from northern to southern part of Iran along the trade route in the history of Shiraz (Figure 4.21).
Caravansary or Karvansarays were usually built in small agricultural settlements along the trade routes, where karvans could be provided with water and food. It was functioning as commercial nodes, and the settlements containing karvansarayas characters were attracted larger numbers of traders and laborers from neighboring areas. Hence the major street of these settlements, along which the karvansarays were built were, began with buildings which were added to provide for many needs of the karvanis. As more and more shops were built along this street, it became the major core of the settlement and formed as trade center and gradually evolved in the form of a linear bazaar. Another principal aim of caravansary was to protect the Karavans and users from sun heat, rain and cold. This bazaar developed first as partially covered and later as totally covered built form.

As more and more traders were attracted to these growing settlements, more karvansarays were built along, the bazaar. The larger Karvansarays has spaces for unloading and loading storages with some chargable fees to keep cargo as well as carrying animals by providing facilities outside the covered bazaar, usually near the edges of the settlement) (Khirabbadi, 2000) In the present context Shiraz city form has totally changed almost all caravansary character and had replace with some terminals, and some of them are using as museum (figure 4.22).
4.5.4 The Bazaar and Market Streets

Bazaar is a central institution in Middle Eastern countries, including Iran. It was formed as an economic institution, often occupying a continuous physical space and having its own relatively autonomous internal structure, the bazaar has always played a major role in the political and economic life of Iranian society (Keshavarzian, 2007).

Bazaar, one of the largest achievements of the Islamic civilization period, has a specific spatial role in Islamic countries, especially in Iran. Bazaar is a symbol of traditional architecture (figure 4.23), and Islamic art is best visible in bazaar architecture. However, along with the economic, religious, social and cultural elements; it became or place of communicational and protective elements. The relationships of bazaar constructor between the other elements and their roles has reflected its existence of inseparable link between architectural, functional and geographical qualities which a bazaar have had lot other importance. Bazaar is a cultural, social, commercial, and sanitarian safe urban space (Moradi & Nassabi, 2007).

A study of the usage of the word "bazaar" since ancient times reveals the economic exchanges between Persia and other countries. The traditional Persian bazaar is a highly organized commercial and financial center of the city. It is linked to the mosque, and other spaced such as the seminary (madreseh), the
religious space (hoseyniyeh), the caravansary, and the bathhouse (hammam), (Khansari and Yavari, 1987)

**Figure 4.23: Shiraz old bazaar**

![Shiraz old bazaar](image)

Source: Complied by author from Shirazcity municipalityarchive

The bazaar, housed with the super best art of Islamic architecture and being located on Silk Road, has played various economic, social, cultural, religious, communicational and political roles during the history of shiraz (Ahour, 2011)

The bazaar has been the heart of the Iranian town. In most towns the bazaar is a covered street (Raste), or series of streets with small shops (Hojre) grouped by service or product (Moradi & Nassabi, 2007). Traditional Iranian bazaars have been compared to the city squares of pre-industrial European cities (Kheirabadi, 2000). The functioning of the economic, social, religious, and cultural centers within the single institution of the bazaar was a phenomenon and it is common to Iranian cities (Falamaki, 1977).

The market series includes some main bazaar that was connected to smaller bazaar. Series of bazaar are the most populated parts by attracting people into the of bazaar. Each line of a market allocates to each category
according to the specialization in handicraft, Art and metal works etc. In the bazaar, there are some spaces dedicated for accommodating businessmen who came from outside the city. These spaces are generally called caravansaries. Figure no 4.24 shows a view of Shiraz bazar form up to understand it spatial structure and Figure no 4.25 shows the view inside the bazaar in the present context

**Figure 4.24: Bazaar structure (Shiraz city)**

![Image of Bazaar Structure](source: Complied by author from Shiraz city municipality archive)

The most important function of caravansaries is to store the goods for wholesale purpose and to distribute it to retail stores of the market. In addition to this there were good production activities in the market series and they were managed to accommodate along the corridors. The market was the axis for interactive communication in relation to, economics and considering it w.r.t. society it became a important social and cultural spaces, for interaction like mosques under religious aspects. But at present time bazaar and caravansary have lost its value and it has not function like before, every part of city has special center shop for itself. The school and other institutions have separated from bazaar and caravansaries and every place has their special signature for itself in the present context. Presently, there are many mosques in all part of city. In old Shiraz people of every neighborhood have seen each other either in bazaar every day or in mosques and they know about each other the it has helped to establish a sense of self belongingness. As the lack of self belongingness due to lack of face to face contact and socio-cultural bondage.
The post modern society is inviting many problems like social isolation, social insecurity etc. To resolve the problems the post modern life in the expanded Shiraz city which behaves as similar to cities of other western nation it is required to look back the old pattern of spatial organization.

**Figure 4.25: In said view of bazaar**

![Image of a market scene]

Source: Complied by author (2010)

Bazaar of Shiraz has special structure as shown in figure 4.26 it shows element of a typical Iranian bazaar pattern.

**Figure 4.26 Element of a typical Iranian bazar**

![Diagram of a market layout]

Source: A book on “Iranian cities” by Khirabadi
As explained, the bazaar of Shiraz was one of the most important parts in the city structure and changes its important role as subjected to the morphology of Shiraz. At present, the bazaar has lost its multiple value and it has no functions like before. Every black and area of city has special shopping centers for its individual uses, and other institutions like schools had separated from the bazaar and every place has their own schools & civic amenity spaces for their uses. This kind of postmodern development which has ignored the value of traditional system of space design that encourages the socio-cultural values mostly required for the cities of Iran.

4.5.5 The Gym, Traditional Gymnasium (Zur-Khanih)

This is a special event place specific to Iranian culture. It is not only a sports place but it has a social and cultural function. It has socio-cultural and even political dimension in addition to its main function of sports. They are the places for body building and the establishment of fraternities for the improvement of moral virtues, peculiar to Iranian culture and not found in other Muslim cities. Admission to the zur-khanih requires a good social, as well as religious, reputation as a selected member of the community (Kheirabadi, 2000) (figure 4.27)

Figure 4.27: Old traditional gymnasium

Source: Complied by author from Shiraz city municipality archive
The Zoorkhaneh is a place to gain strength, reinforce the virtues of sportsmanship, modesty, humbleness and avoid arrogance. Zoorkhaneh sports are functioned under a roofed area; the building resembles ancient temples or cellars. The entrance is smaller than usual doors. The roof is high and domed, like a mosque. The Gowd, the hollow, deeper area in the middle of the Zoorkhaneh, is landmarks the place where the sports are done. The Zoorkhaneh being a sacred place, trained the public for pure, modest, and morally sound through that training to make public as clean men; and those men who are free from evil thoughts and are come together to support society for the good causes (Koozehchian & Izadi, 2007).

A gym is not functioning as gym only, but a gym established as social institutions and as a center for communication to interlink people, athletes, religious leaders and political government and was emerged as an important element in the domain of social and economic subsystems. In this relation the power of leader was based on emprise a moral bezel gradualism, strong personality and sometimes popularity of social leaders (champions) were chosen to resolve problems by considering them public sections petition. The petitions were made to discussed by champions and through leaders in hierarchy, when champions were not able to solve such problems, other social leaders of the city or champions to resolve the problems. The continuum of social relations developed in association with communicational network made in the formation of social actions made possible which lead to constitution movement especially in Tabriz, Tehran used other places of Iran. The aim of Zoorkhaneh was and is not only to produce athletes but to provide physical and spiritual training (Koozehchian & Izadi, 2007). Zoorkhaneh is a Persian type of sports club where athletes undergo rigorous regiment training. The term Zoorkhaneh refers to the place of practice, which means "House of Strength" in English. The ritual is lead by a musician who chants sacred poetry while keeping time on a drum and ringing bells to mark the beginning of different sections (Kiani, & Faraji 2011).
Zoorkhane his perhaps among the oldest extant for martial arts in the World (Ensafpoor, 1974).

The past urban fabric of Shiraz also had some traditional gymnasium in every mahalla. The trained people intraditional gym has had function as local police and was very useful for security of Neighborhood. But atpresent, in shiraz city Zur-khanihs has lost its values and many of them were destroyed. The Zur-khanihs was developed as a place to control and to provide security for each neighborhood, have lost its objectives in the context of present modern gym system which doesn’t have any objectives of such kind as in the past (figure 4.28).

**Figure 4.28: Modern gym**

![Modern gym](http://www.esfahanagahi.com)

4.5.6 The Public Bath (Hammam)

The public bath was one of the important element of the city part in old Iran. They basically had two functions, regarding (i) health and (ii) social functions. Hammams are health and social institutions where people use to go for bath, message, shave, and converse, found in all traditional cities of the Islamic world. They are important elements of Iranian cities and are distributed
evenly within them (Kheirabadi, 2000). It is a social space under public structure and was one of the most important element of a neighborhood specially after Islam period. It was a public place for social gathering, people in bath had seeing together and talk about important subject, and social problems, of the city and in individual etc. The public bath was developed as a social interaction place and brought a Islamic style of beard expression that represents community and develops unity.

The physical shape of a bathroom were made to spend long time in association with other activities to enhance social relations. Such social relations not only in dialogic relation, but also in the way of participation in involving with activities that determined people’s attitude (figure 4.29).

Figure 4.29: Traditional bath in old Iran

Source: Complied by author from Shirazcity municipalityarchive

4.5.7 The Tea House (qahvih-khanih)

Among the traditional elements of Iranian cities the qahvih-khanih called the tea house also has its own significance. It was not only a tea house but rather it had social and cultural function. In all period of the history there was a special significance for a Tea house to use it for different social class. During the religious, celebration season, the tea house were used as a palace for interpretation of religion performing events. Every mahallih had their own neighborhood place for tea-houses in the past.
The tea shop has 400 years of history in the context of Iran. It played various responsibilities and roles in the life of general public. At the beginning, it was a place in which jovial people from society such as rich class groups, belletrists, poets and durbar men were used to gathered. As tea shops became famous in all cities and among different peoples spent some of their leisure time in teashops. During that time, some of the tea shops were hosts special events like presentations from different kinds of artists, artisans etc. It was an active corporatism unit in urban society and also was an institution with socio-cultural responsibility and function. The tea shop in cities of Iran became a place for meetings and spending free time. People of different occupation uses teashops to relax after the jobs such as artists and other employee haunt in normal days. In the night meetings at teashops, specially at Ramazan night, people of different sector get together. So tea shops were became social – cultural institutions and become place for developing literature and art talents and teaching traditions to the public. In the tea store institutions two academies of eloquence and painting were developed. Eloquence and pointing in the shops attracted many talents and exposed to public. Gleemen theoretician by narration had described that, the readings pope and drawers by Painting the picture the bardic and chantings by religious men, were played an important role in accustoming people of cities of Iranian culture and explores literature legacy of ancient and Islamic periods. The tea shop institutions could resurrect these evocations for a long time (Bolokbashi, 1996)(fig4.30).

All Tea Houses were in CBD in the past city structure. But in this present context of urban development the purpose and location of tea house has lost its traditional cultural significant in the modern times. So many old Tea Houses in CBD were destroyed and in other part of city had change them to use in the present context. However a tea shop is exhibiting a character of corporatism unit to fit into the post modern requirements urban society with serving or supporting the traditional and cultural requirements.
Figure 4.30: A paint form shows old traditional tea house in cities of Iran

Source: Hasan esmaeilzadeh

The contemporary tea shop totally change in physical form as well as in housing the activity. It is just a place to meet friends in short time and it is becoming a place for more young people to chat. Instead of sharing multiple socio-cultural activities in tea shops it has become an income generating unit and acquired economic dimensions by replacing social dimensions. It is a clear indications of impact of post-modern socio-economic cultural implications on urban morphology.

4.5.8 Mohallah (A Neighborhood System in cities of Iran)

Islamic city was divided into several mahallah due to the geographic location as well as religion groups or job structures but for residential uses only. In traditional Iranian cities, residential areas are segregated into different mohallah by grouping. People of similar interests or backgrounds who cluster together on their own. Themohallah system was there for establishing comfort, protection, and greater security. The division of mohallah is based on differences in ethnic background is a spatial residential cluster form for members of a particular ethnic group within the city(Kheirabadi.1991) The division of Mohallah also based on Jurisdiction to administer the affairs of the mahallih. The administrators were use to create laws and rules to regulates social relationship although these laws were known and obeyed by residents, there were no documents indicating the fact that these law have ever been officially written (Falamaki, 1977). In different periods the segregation of mohallah were also based on differences of religious beliefs that can be seen in the Jewish
mohallah. One may also find local craftsmen there, such as a tailor or a carpenter, who have their workshops within the bazarchih (small bazar, or local bazar), along the main guzar, or somewhere around the square. A main bazaar connects the markaz-imohallah (center of mohallah) to the residents to shop for other than everyday needs(Kheirabadi.1991).

That special properties of Mohalla as a typical form of neighborhood such as providing daily life requirements of habitats of each neighborhood widespread continuator of social relations, special social structure of each neighborhood including aldermen, peerages, no blesses, scientists, and on the other hand, properties such as contrast among neighborhood, neighborhood’s security, confidentiality and et made residential spaces of neighborhood to have some characteristics including urban elements association, being limited, polarity contrast, and analogy(shirazi,1999)(Figure 4.31).

Figure 4.31: Shiraz old map with Mohalls and gate system

However in general a Neighborhoods were a case and factor for daily social relationship, people meet together for everyday life requirements and also they were developed to provide safe place for woman and child during day or
night in a system of all kinds of society which has or no mixed culture in in the pre modern context. The Mohalla systems in Iranian cities have lost their old design principles, due to the continuous urban morphology under the influences of socio-cultural changing dimensions. Hence, all mohallas are behaving as similar to neighbourhood system in other western nations.

Islam religion had a significant effect on House pattern through their design in all cities of Iran. So that, houses had made as base for understanding Islamic tradition. Nearly all neighborhood building are private houses. Their general plan is in the form of an open rectangular courtyard, with rooms around two or more sides. Most of the Traditionally Iranian cities have been built at the foothills of mountain chains on alluvial plains or in intermountain basins with an access to water. They have been designed in such a way to minimize the effects of heat, wind, and dust and also to create harmony with nature to create better living conditions for the inhabitants. The city’s peculiar morphology has increased undesirable climatic stresses, due to intense radiation and strong, harmful, dusty winds. The old housing system design techniques were utilizes available natural resources to provide various means of comfort, such as shaded private and public spaces and water cooled residential houses. In short, the design approach of tendencies of the present planners, with respect to the builders of traditional cities have mostly sets the design who that hold a least prominence to the nature (Khirabbadi, 2000). In the present context of Shiraz city almost all tradition houses built from 1929 had changed and replaced with the modern house of western model and those will changed the total urban structure which in turn has resulted total urban morphology with a contrast urban fabric to the traditional cultural character of Iran.