Contemporary Shiraz Character

Parallel Study on the Social and Morphological Sides of Urban Spaces

Department of Urbanism and Regional Planning, Barcelona School of Architecture (ETSAB). UPC

Author: Ayda Rastiemadabadi

Supervisor: Prof. Joaquin Sabaté Bel

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To my family
Chapter 1. Introduction 1
1.1. Objectives 2
1.2. Research questions 2
1.3. Hypothesis 2
1.4. Methodology 2
1.5. Case study: Shiraz 4

Chapter 2. Evaluation of urban spaces in Shiraz 5
2.1. Evolution of the city 6
2.1.1. Structure of Iranian traditional cities 6
2.1.2. Shiraz traditional core (Before 1921) 14
2.1.3. Modernism and formation of contemporary cities in Iran 17
2.1.4. Second modern period, urban change and restructuring after World War II 19
2.1.5. Shiraz after Islamic revolution 21
2.2. Review on Shiraz: popular identity, from past to present 23

Chapter 3. Morphological Analysis of Urban Spaces in Shiraz 31
3.1. Urban space structure 33
3.1.1. Natural layers 34
3.1.2. Street network 41
3.1.3. Open spaces 43
3.2. Urban tissue 46
3.2.1. Type 1: Historical core 47
3.2.2. Type 2: Modern Period 48
3.2.3. Type 3: Planted neighbourhoods 49
3.2.4. Type 4: Inside of gardens area 50
3.2.5. Type 5: Hillside 51
<table>
<thead>
<tr>
<th>Chapter 4. Social life in urban spaces</th>
<th>Final Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1. Privet and Semi privet</td>
<td>103</td>
</tr>
<tr>
<td>4.2. Semi public</td>
<td>Current study on Shiraz could be a pattern to study the other Iranian cities</td>
</tr>
<tr>
<td>4.2.1. Historical gardens</td>
<td>106</td>
</tr>
<tr>
<td>4.2.2. Tombs</td>
<td>Bibliography</td>
</tr>
<tr>
<td>4.2.3. Worthy historical houses</td>
<td>111</td>
</tr>
<tr>
<td>4.3. Public</td>
<td>Annexes</td>
</tr>
<tr>
<td>4.3.1. Streets</td>
<td>113</td>
</tr>
<tr>
<td>4.3.2. Parks</td>
<td>A. Persian Garden</td>
</tr>
<tr>
<td>4.3.3. Natural Realm</td>
<td>114</td>
</tr>
<tr>
<td>4.4. General Result</td>
<td>B. Sample of the Questionnaire</td>
</tr>
<tr>
<td></td>
<td>99</td>
</tr>
<tr>
<td>Chapter 5. Conclusion: Contemporary character of Shiraz</td>
<td>C. Basic data about participates, in filling up the questionnaires</td>
</tr>
<tr>
<td>5.1. Shiraz contemporary character under title of Iranian cities</td>
<td>100</td>
</tr>
<tr>
<td>5.2. History is alive in Shiraz</td>
<td>101</td>
</tr>
<tr>
<td>5.3. A city with the green culture</td>
<td>102</td>
</tr>
</tbody>
</table>
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- Shiraz National Library
Why should we conflict on the place of paradise?

It was on the earth or in the sky or Flood myth removes it...

But if we want to imagine the paradise in the world we have to ascribe it to the joyful beauties of this world, it's not approved to name the points where productive Nile and roaring Ganges are passing Instead of green plain, Shiraz!

...but your people, favourites of nature, have created the world that makes the others degraded and restless.

Adieu orphic land...when I leave you, I remembered the story of banishing Adam from the Garden of Eden.

THOMAS HERBERT (1606-1682), author of the first English account of Persia, having accompanied the royal embassy from King Charles I to the Safavid Shah ʿAbbās I in 1626-29
Chapter 1. Introduction
Introduction

Each city has its own story and distinctive character. Understanding that character and how it was formed is a cornerstone for planning, design and management that aims to reinforce a sense of place. Urban character is based on the interplay of the buildings, streets, and natural environment, which accommodate the evolving social, functional and cultural needs of the community. Urban character is a composite assessment of the values that most clearly express the nature of an area to residents and other users.

In the present study, city has been considered as a dynamic reality and the urban spaces are a place of social life. I have tried to find out the comprehensive image of city under the title of "City Character". The different layers of spatial structure have been studied considering their social roles inside the natural context, identical root, cultural themes and historical background of the city. For this purpose, Shiraz has been chosen as a case study to be analysed with this method.

1.1. Objectives

The main objectives of this research process is achieving clear image of the contemporary city character. It can help to recognize the city easier in complicated present situation. According to this image, current and future urban planning can have this comprehensive image benefits to see defects and opportunities together. It also provides an easier way to compare cities with the same method by recognizing identity of their own context.

1.2. Research Question

This study tries to achieve a comprehensive image of a contemporary city by combining form and social life in the city and considering its historical and natural context. In this frame, the main research questions are:

1- How has been transformed Shiraz over the centuries?
2- What are the main elements that affect city character in Shiraz?
3- What is going on between buildings in present Shiraz?

1.3. Research Hypothesis

- The main field of study is spatial structure of the city because that is the most tangible and observable part for studying social life and its physical environment.
- History and nature are the main and primary cornerstones of a city like Shiraz thousands years old.
- Shiraz has special characteristic layers of urban spaces, which mostly come from culture, and social lifestyle of its citizens, like gardens and tombs.

1.4. Research Methodology

In case of contemporary cities, recognition of historical background and its evaluation till today can be a first step of study. Cities have grown step by step for hundreds of years. Present situation of the city is based on many years of experience and intuitive feeling for human senses and scale. The organic growth of traditional cities has grown naturally based on human requirements and experience to have a more functional city. So the relation between life and spaces was so closed. But this organic process completely changed after
industrialization and modernization, when machines replaced manpower. The public life also changed during this period. Of course the best way of urban development in current cities is not returning back to the old strategies but we can learn from past and never forget about roots of our cities.

Next step of this study focuses on the present situation of my city, which mainly includes the combination of two parts: morphological and social studies on the urban spaces. When we study the urban form, it is possible to read elements that belong essentially to the physical and spatial dimension and which relate directly to the ideologies behind its planning and design. Looking at the urban form from this point of view allow us to investigate the relation between what the disciplines of urbanism and architecture have planned or thought and what city has come out in reality. Understanding the logic of formation of those elements can be useful for designing future interventions and for the evaluation of the current state and re-development and transformation (Cortes, 2009). On the other hand, as Jan Gehl says: while architects and urban planners have been dealing with space, the other side of the coin -life- has often been forgotten. Perhaps this is because it is considerably easier to work with and to communicate about form and space, while life is ephemeral and therefore difficult to describe (Gehl, 2013). But here, in this study, it has been tried to combine both sides: spaces and what is going inside.

In order to study the character of Shiraz through urbanism, the analysis started from basic review on its spatial structure and its popular Identity. Then it focused on contemporary city by dividing it into two parts. The first part included the general urban landscape identified by morphological studies. The second part got closer into the urban spaces and tried to find and show public life while answering four main questions: who (like user’s gender and age), what (different types of activities), where (special points) and when. To answer these questions, some questionnaires were prepared for 100 random selected citizens and the output has been completed with direct observation.

Finally the character of contemporary city has been presented as the result of this study, which can help taking future decisions about the city to be more efficient and sustainable.
1.4. Case study, Shiraz

Shiraz represents a complete sample of Persian cities in structure and urbanism culture. It is one of the most ancient cities of Iran which has the footprint of all historical periods from 2500 years ago till now.

Shiraz is the fifth most populous city of Iran and the capital of Fars Province. Its area is about 250 km². It is located in the southwest of Iran on the average height of 1540 meters from the sea level. In 2009 the population of the city was 1455073.

The city of Shiraz has been the capital of the province of Fars since the Islamic conquest, succeeding Eṣṭaḵr of the Sasanian period and Persepolis of the Achaemenid days. It was placed in the intersection of some important roads in ancient Persia in the centre of Fars province, one of the most important provinces of that time. Having this role as a central city has caused special urban structures for it.

Figure 1.1: Shiraz Situation.

Figure 1.2: Shiraz city (Google earth, 2015).
Chapter 2. Evaluation of the urban spaces in Shiraz
2.1. Evolution of the city

2.1.1 Structure of Iranian traditional cities

Before modernization the Persian cities generally were formed under the influence of internal features. That means that the main goal of these cities was answering to people basic needs. The materials used for their construction were from their own origin and who were designing and constructing the cities were from native culture. So the process of forming and developing Persian cities has been influenced by three main factors:

- Natural environment
- Historical and commercial events
- Socio-political structure

Based on these factors, Persian cities were located where they could have the most benefits of natural endowments. Shiraz has been surrounded by mountains and using the good situation of these fertile plains. Also these mountains had a powerful defensive role.

Shiraz also was placed in the intersection of some important roads in ancient Persia and was situated in the centre of Fars province as one of the most important province of that time. Playing this role as a central city in province it needed some special structures like: caravansary, where travellers rest and put their loads; bazaar, where travellers and businessmen could sale and buy goods, and at last, these cities needed workshops, work force and experts to produce and do professional services for businessmen. Progressively the commercial core of the city was formed near the city main gates and then the residential texture was placed around these elements. All these factors would be more impressive when the city find important political role and in this time the city needs more social, religious, cultural, educational and political services to serve the important urban population.

Shiraz is one of the Persian cites that has passed through all this processes.

Scrutinizing the context and structure of Iranian traditional cities reveals a general rule. In all those towns, bazaar, usually taking a linear shape, acted as the spinal column of the city and continued towards the main gates of the town. Passageways were in fact branches of the linear Bazaar, which connected the city centre to neighbourhood centre (Karimi, 1997).

Figure 2.1: The formation of primary structure of Persian Cities (Iranian Cultural Heritage organization), Extracted by the author.
Figure 2.2, 2.3: Location of Shiraz at the crossing point of the roads leading to Yazd, Isfahan, Kūzestān, the Persian Gulf, and Kermān. Extracted from map of Persian (IRAN) Empire 1747 (The Library of Congress).
Urban spaces of the traditional city

The main elements of the Iranian city are neighbourhoods and its centre, bazaar, mosque, open and public spaces and public infrastructure. These elements are usually located in a regular manner, but it does not mean that all of the historical Iranian cities have the same shape.

In the past the main public space was the bazaar, which was built along the main road that crossed the city. It was usual that it was developed from one gate of the city to another one in the other side. The bazaar was the commercial heart of the city. Furthermore, different neighbourhoods accommodated the population of city. They had centres that contained the facilities that were used in the daily life of residents, like water reservoirs, religious buildings, public gathering spaces, and shopping facilities. A hierarchical network of streets and cul-de-sacs connected the neighbourhoods to the bazaar and to each other. These routes included public, semi-public and semi-private spaces that led to the private one (homes and courtyards).

Figure 2.4: The 10 neighbourhoods of the old city of Shiraz (Soltanzadeh, 2006, 32). Extracted by the author.
Urban hierarchy of spaces

The main part of the public open spaces of the traditional Iranian city is made up of the streets and alleys. In other words moving through the city is the most important motive for creating public spaces. The streets of such cities are more significant than the public spaces that are made for gathering together. Here the streets, alleys, gathering plazas, and religious open spaces are described as the public open spaces.

The streets and alleys of the traditional Iranian city were formed in a tree-like organization. The main streets are the ones that are connected to bazaar. Every neighbourhood has its own main street or streets, which is the fundamental route of the neighbourhood and includes the neighbourhood centre in the wider parts. As we go from the bazaar to the main neighbourhood streets and then to alleys and dead-ends, the level of privacy and publicity changes. At first the streets are public, and then they become semi-public, semi-private, and private. The most private level is seen in the houses, which are protected from the view of everyone except the family members.

Figure 2.5: Urban hierarchy in Persian cities. It starts from main public area to the houses as a completely privet realm. The bazaar plays the most powerful role in collecting and connecting (made by the author).

Figure 2.6:

2. Axis of covered bazaar (Jane Dieulafoy, 1881).
City centre as the heart of city

Shiraz centre has remained from Zandieh era (18th Century A.D), when Shiraz was capital of Iran. This complex is the combination of governmental buildings (citadel, royal garden, royal office) and public facilities (water reservoir, mosque, school, squares and covered bazaar) with Shiraz architectural style. Today all governmental and public facilities are opened to the public as museums or open spaces except the bazaar and its caravanserais that are working in their original commercial role and they are one of the most living parts of city.
The bazaar, the backbone of the city

The normal form of Iranian bazaars has been repeated in many cities. In old cities, the main bazaar (rāsta) was in the direction of the inter-city roads that reached the city. The reason was that the goods were imported to the city bazaar by the caravans via the roads. When the city grew bigger, the bazaar got also developed. So it was quite usual that the bazaar started from one gate of the city and ended at the gate of the other side of city. In large cities bazaars were organically developed in a second direction, perpendicular to the first one. Therefore the bazaars of such cities had a cross-shaped form.

In Shiraz on of the most living part of city is Wakil Bazaar that never has stopped working for hundreds of years and it is one of the best-preserved historical bazaars in Iran. This bazaar could strongly save its role in a city like Shiraz that has so many modern commercial centres.

When you enter the Bazaar the first thing you can feel is the smell of spices with the view of Iranian carpets and colourful clothes.

The bazaar runs from northeast to southwest, in the direction of the Mecca (the qebla) and it consists of four sections (rāsta), laid out in the form of a cross. In addition to the shops, which occupy rooms symmetrically placed inside each arch, five rather large caravanserai containing storerooms and workrooms for merchants and craftsmen were built in the bazaar.

Figure 2.9: inside of Wakil bazaar, southern axe. Photo by the author.

Figure 2.10: carpet shops in Wakil bazaar (www.makanbin.com).

Figure 2.11: Moshir caravansary in Wakil bazaar (www.makanbin.com).

Figure 2.12: plan of Wakil bazaar (Nasr, 1998).
Blood vessels of the city

Residential areas were connected to the bazaar by small, narrow alleys. These wound through residential areas, providing an intricate, intersecting pattern of access between residences and businesses. They were bordered on both sides by the high walls of residential compounds, uniform in colour and texture and usually made of mud mixed with straw. The walls were windowless, with only an occasional door providing an entrance to the compound. Some alleys could be quite lengthy, starting at the bazaar and continuing through residential neighbourhoods until they reached a city gate that ended at the city wall. More typically, the alley ended at the neighbourhood centre that contained open space with a few shops and public buildings like bathhouse and mosque (Kheirabadi, 1991).

Some alleys coming off the bazaar were wider than others; these were often called pass ways, which were more common in larger Iranian cities such as Tehran, Isfahan and Shiraz. Such streets were joined along their routs by smaller alleys. Usually some public buildings were located along these streets. A pass way was often named after an influential person who once lived there. Brunching of the alleys were many small blind alleys, which bounded on both sides by high, windowless walls that were interrupted only by an occasional door into the house. Many reasons have been given for the apparently chaotic street patterns of Iranian cities. Among them are the lack of motor vehicles, defence considerations and the Islamic concept of privacy. The three most widely accepted explanations, however, have been the lack of a defined status for public versus private ownership in Islamic law; an inability on part of civil authorities to impose a regular plan on the urban environment; and private residences (Bonine 1979; Hakim 1986).

Figure 2.13: Network of pass ways in Shiraz during Zandiyeh Era, 1936. (Shiraz University). By Donald Newton Wilber.

Figure 2.14: A sample of a traditional alley in present Shiraz. Photo by Hamidreza M.
The last ring of space chain, Iranian house

Nearly all the neighbourhood buildings are private houses. Their general plan is an open rectangular courtyard with rooms around two or more sides. By clustering together in cell-like pattern, houses give a compact, organic appearance to the city. From the outside, they all look similar, having the same colour, height and even design. They are often built of sun-dried bricks, and, with few exceptions they have no outside decorations. Though similar in their outer appearance, houses do vary in internal design and architecture. Size and internal decoration are the indicators of owner’s taste and financial condition. A typically house unit contains a central courtyard, usually having rooms arranged around it. Walls and roofs are thick and made of clay or bricks.

The courtyard is situated below street level so that it is usually shaded. In addition to provide light for rooms, the courtyard acts as a temperature moderator, retaining the colder night air to cool the house during the day. The tall surrounding walls of courtyard also provide privacy for residents.

The centre of the courtyard usually has a pool of water, often with fountain in the middle, and gardens surrounding it. The garden contains flowers, vegetable and fruit trees. Besides a comfortable microclimate produced by evaporative cooling, the pool and garden create a pleasing aesthetic atmosphere (Kheirabadi, 1991).

Figure 2.15: A sample plan of Iranian traditional house. Made by author.

Figure 2.16: Meshkinfam house in Shiraz. Photo by Jalil.R.
2.1.2. Shiraz traditional core (Before 1921)

First historical period of my analysis is before 1921. In that time walls surrounded the city and there were ten quarters inside it which had their own gates to the exterior of the city. The main gate of the city opened towards the mountains and the city entrance was along the main Qanat, which watered the Charbagh around it and then ran into the city. This was one of the most interesting leisure places in Shiraz and most of old descriptions and poems about the city consider this beautiful entrance. The main entrance of the city lead people to the central part, included a covered bazaar, a governmental citadel, public services and a formal plaza. Vakil bazaar was the spinal column of the city and some alleys dragged from corridor of bazaar to the centre of the quarters. Each quarter also had its organic order with main centre and public services. Some narrow alleys lead quarter residence to their houses with small gardens inside them.

Figure 2.17: Shiraz traditional core (before 1921). Made by the author.
Figure 2.18: Shiraz in 1664 (Andre Daulier, Homāyun, Pl. 100 with pp. 166-67).

Figure 2.19: Shiraz in 1672 (Johann Strauss, European documents from Iran. Vol. 1. Image 33).

Figure 2.20: Shiraz in 1674 (Jean Chardin, European documents from Iran. Vol. 2. Image 10).

Figure 2.21: Shiraz in 1703 (Kar Bruin, European documents from Iran. Vol. 2. Image 7).

Figure 2.22: Shiraz map, 1765 (Carsten Niebuhr, Niebuhr Itinerary, p. 255).
Figure 2.23: Shiraz map, 1765 (Carsten Niebuhr, European documents from Iran. Vol. 2. Image 11).

Figure 2.24: Shiraz under Karim Khan (Perry, p. 273).

Figure 2.25: Shiraz map, 1850, by Russia.

Figure 2.26: Shiraz in 1703 (Kar Bruin, European documents from Iran. Vol. 2. Image 7).

Figure 2.27: Shiraz map, 1860 (Heinrich Karl Brugsch, history of Shiraz fabric, p. 215).
2.1.3. Modernism and formation of contemporary cities in Iran

The historical revolution of traditional cities during centuries encountered an abrupt transformation around hundred years ago. One of the most important causes of this event was the journey of the Iranian king to western countries, witnessing the appearance of the ideology of Modernism and its upshots. Acquaintance of the Iranian king with this concept led to his desire to transform the traditional society to a modern one in all aspects (Madanipour, 1998). On the other hand, discovery of petroleum in Iran caused great changes in social and economic structures of the society. While government was economically dependent to the citizen’s tax and, as a result, there was a kind of evenness between government and the public, discovery of petroleum thoroughly disturbed the balance. Petroleum revenues released the government from dependency to the productive economy and appeared as a facilitating means of converting the traditional society to a modern one.

Indeed, at that time, the public expected that the government carried out executive urban projects while traditional towns were formed in an organic way based on experiential knowledge of the public and without a direct supervision of government (Habibi, 1996).

Modernization of urbanism in Iran starts from Tehran (Habibi, 1996). The first manifestation of modernistic movement in Iran was evident in practicing the ideas of International Style, which was developing in the west (Marefat, 2008). The first action taken by the government in the domain of urban planning was approving the law of widening and extension of roads in 1933 which allowed the government to reform the historical organic context of city and demolish some parts when necessary, in order to provide an easy and fast access to all corners of the city for the imported automobile.
Shiraz first modern period (1921-1941)

Second period of analysis runs from 1921 to 1941, and I call it first modern period in Shiraz. During this time, first king of Pahlavi dynasty started to add modern symbols to the cities. For example the first boullevards were created in 1928 and broke the bazaar axes in two parts with the main governmental buildings constructed along this boulevard. On the other hand the law of "Development of passing ways (1933)" added a new grid to the old city and broke the city wall.

Some rich families, which had their gardens and own water wells moved into this part. In that time some new elements like pedestrian ways, new shops out of the bazaar and automobile entered the city and some part of the entrance Charbagh got the name of a park with function of public garden (1931).

Figure 2.30: Shiraz first modern period (1921-1941). Made by the author.
2.1.4. Second modern period, urban change and restructuring after World War II

Immediately after World War II economic stagnation brought a recession and a pause in urban restructuring. But in the late 1950 and especially after 1960 urban development gained new impetus from a sharp rise in urban population. Again there were three main aspects of urban change: development of new quarters, infrastructural and industrial changes, and urban-renewal programs.

1960 opened an era of unprecedented dynamism in urban growth. All towns from the smallest rural centre to the international metropolis that Tehran had become experienced residential and commercial development.

The new urban quarters that appeared since 1960 are entirely dominated by Western-style architecture and infrastructural features. Department stores, cinemas, and various kinds of public facilities have become typical. Such development enhanced the contrast between the older parts of the cities, which were often economically and socially stagnant, and modern, Western-style suburbs. This dualism reached a peak immediately before the Revolution of 1978-79 (Seger, 1975; idem, 1978).

Figure 2.31: Zand cross street, a sample of streets, which completely ordered, based on automobile around 1960 (www.neskafe.ir).

Figure 2.32: Shiraz University, one of the modernism symbol in Shiraz, around 1970 (Deutsche Welle broadcaster). Photo by Ken Rusk.

Figure 2.33: the difference between new and old texture of Shiraz city (Google earth, 2015), extracted by the author.

Figure 2.34: Zand pedestrian, around 1960, when streets presented new urban spaces to the city (Deutsche Welle broadcaster). Photo by Ken Rusk.
Shiraz Second modern period (1941-1979)

The third period runs from 1941 to 1979, and I call it the second modern period. It begins with the Second World War that caused economic crises in Iran and reduced the quality of life. The law of land modifications (White revolution) was approved. This law was about the ownership of rural land and based on it, Shiraz hosted a large number of immigrants from rural areas. On the other hand the water supply network made the city growth easier. In conclusion Shiraz started to grow rapidly out of its old wall with rather smaller parcels than before, but with a regular grid pattern. New public spaces were created for these new parts of the city, like new parks and some royal gardens, houses or tombs that opened to the public. Also in this period Shiraz stabilized its role as the cultural capital of Iran with two important events: Shiraz Annual Arts Festival and 2,500 year celebration of the Persian Empire.

Figure 2.35: Shiraz Second modern period (1941-1979). Made by the author.
2.1.5. Shiraz after Islamic revolution

After revolution of 1979 the government began to develop Iran based on the independence from other countries. At the urban scale activities occurred based on the idealistic thinking. The urban management, as also the government representative, depended on the government in this period. Eight years Iraq-Iran War (1980-1988), caused destruction of cities and so many immigrants moved to the largest ones (such as Tehran, Esfahan and Shiraz) and fast growth without existing planning happened in those cities. After the war the development of cities was faster than before but it got more quality. Municipalities have had financial support to actualize the urban projects based on comprehensive and detailed plans in present years.

Figure 2.36: How city started to connect with rural area around it, around 1960 (Khosro Movahed, 2008).

Figure 2.37: one of the first land use plan for Shiraz (1989). Map by Naghshe Jahan Pars.

Figure 2.38: Shiraz growth after Islamic revolution, during 30 years, from 1976 to 2005, (Mehdi Sabet, 2011).
Shiraz after Islamic revolution (1979-...)

The last section started after Islamic revolution in 1979. The Islamic Revolution had a big effect on Iranian life style and tried to find its own pattern for cities without copying from outside of the country. So some plans started but the war between Iran and Iraq for 8 years (1980 to 1988) stopped them. Especially in Shiraz (that became a safe city in south part of Iran during the war), the large number of immigrants that arrived impulsed the creation of new districts. These new districts didn't have a grid pattern like before and they were more adapted to the natural situation and people requirements. After the war the development of the city continued like before, but the quality of the plans increased and the municipality had good financial source to actualize the urban projects based on comprehensive and detailed plans.

Figure 2.39: Shiraz after Islamic revolution. Made by the author.
2.2. Shiraz popular Identity, from past to present

Shiraz has been renowned for its gardens, wine, and poets. It has also received at times the titles of the Seat of Government (dār-al-molk), the Abode of Knowledge (dār-al-ʿelm), and the Tower of Saints (borj-e awliā’).

2.2.1. Shiraz, a city of gardens and flowers

The natural position of Shiraz provided a situation that the special green spaces were able to increase. Temperate climate, underground water sources, running water and various qanats created a very good condition for gardens. Cypress, orange and pine trees are part of gardens’ character and made the city green in all four seasons. Beside of these trees other plants are growing seasonally. This situation also has an effect on people that live there and makes people calm. The four main properties of Shiraz gardens are:

1- Relation of Shiraz gardens and their natural environment.

2- Try to use all elements to illustrate the paradise in Shiraz gardens.

3- Shiraz gardens are part of a larger group of Iranian gardens with a special unique attribute.

4- Using special element to make the special character for Shiraz garden like cypress, orange and pine tree in the bed of flowers, especially narcissus.

Most persons who have come to Shiraz or live there describe the greenery and gardens of the city accordingly the other name of Shiraz is paradise.

Jean-Baptiste Tavernier (1638–43) says about Shiraz: ...They have planted cypress in all their gardens and Shiraz cypress is the most beautiful cypress in the world.

Thomas Herbert (1626-29) also describes Shiraz gardens: “There are so many gardens and all of them are exhilarating and grand as I have to say what Syrian people say about Damascus gardens. They are working in their gardens. Some of these gardens have 800 feet length and 400 feet width but royal garden is the biggest one. Most of these gardens have walls with the height of 14 and the Width of 4 foot. Because of Abundance of trees they are like forest. These gardens are full of Pyramidal cypress, large Buttonwood with their benefits, die-hard witch, straight aspic, pine tree, fragrant frankincense tree, oak tree, shady maple and fruit trees like: grapes, pomegranate, bergamot, the rare, beautiful and fragrant flowers could be found in his gardens. The land is dry but completely green and fresh.” (Arberry, p.21)

Agatha Christie visited Shiraz two times and she wrote in her biography about Shiraz and its beauty: “I can remember very well that how beautiful was Shiraz. The shiraz gardens were like a pure green emerald with streaks of grey and brown”. Agatha and her husband stayed in a beautiful shiraz house during their trip to Shiraz and this house had influence her mind, so she wrote a short story with the name of “The house at Shiraz” under its influence.
Figure 2.41: Shiraz cypress, stone carvings of Persepolis (550–330 BC). Photo by Amir Homayoon Yegane.

Figure 2.42: Shiraz cypress in garden, 16th century (drawing of the precinct of the poet Hafez in Shiraz, after Herbert, p. 369).

Figure 1: Shiraz cypress in Sa’adi’s tomb, today. Photo by Hive Mind, 2012.

Figure 2.44: Removing of Shiraz Narcissus (Jonoubnews.ir).

Figure 2.45: Shiraz Narcissus, in Qasrodasht gardens (Jonoubnews.ir).
Today Shiraz is a city of gardens and it has its own green plan. If we want to describe greenery inside Shiraz, we have 4 main types of green areas in the city:

The first one is the ancient gardens that made Shiraz famous from past time till now and we can fortunately say that most of these old gardens still exist and people enjoy them.

The second type of green areas in Shiraz are the parks. Shiraz has one central park and many different parks in all parts of the city. Most of them are based on old Shiraz gardens.

The third type of green areas in Shiraz are Gasrodasht Gardens, the fruit private gardens. These old gardens were near the city 50 years ago and their owners had lived inside the city but by growing the city in recent 50 years, these gardens come into the city and now Shiraz municipality tries to protect them.

The last one is street refuses and traffic squares which are obvious everywhere in the city.

Figure 2.46: Shiraz, green networks, Extracted by the author
Figure 2.47: one of the historical gardens in Shiraz, Jahan nama garden 1945 and 2012. Photos by Mirza Hasan Akkas bashi and Amirhossein Z.

Figure 2.48: Azadi Park, central park of Shiraz (Google earth 2015) and photo by Sina setayesh.

Figure 2.49: Qhasrodasht garden, area of planted gardens in Shiraz. Photos by amirskip4life and Hamidreza Mohamadi.

Figure 2.50: Eram street, a sample of green refuses in Shiraz streets (www.Shiraz 1400.com).

Figure 2.51: Emam Ali square in Shiraz, sample of green traffic squares in Shiraz (wikimapia.org).
2.2. 2. Shiraz, city of Wine

Traditionally Shiraz was famous for its wine, which was made from its grape farms around the city.

Shiraz wine refers to the now-defunct wine historically produced around the city of Shiraz in Persia. Already by the 9th century, the city of Shiraz had a reputation for producing the finest wine of the Middle East, and was Persia's wine capital (J. Robinson, "The Oxford Companion to Wine", Third Edition, p. 512-513).

Jean-Baptiste Tavernier (1638–43) says about shiraz wine: ...but Shiraz wine undoubtedly is the best wine of Iran. Just 4 foreign countries have the permission of making Shiraz wine as king can. These four countries are France, Netherlands, England and Portugal (Lengeh port to their entire city in India).

Nowadays making wine is forbidden in Iran but the grape farms exist still around the city and especially on the hillsides. They are parts of natural-historical landscape of city, which have made its Identity.

Figure 2.54: Location of grape farms around Shiraz (Google earth, 2015). Made by the author.
2.2. 3. Shiraz, city of poets, Tower of Saints and Abode of Knowledge

Shiraz has been for many centuries famous not only for their poets, but also for their saints who lived in pleasure gardens of Shiraz or calm mountain around the city and reflected Shiraz as a paradise in their poems or writings.

This title of “Abode of knowledge” has come from the story of khan school in Shiraz. According to Oliver Leaman, Mulla Sadra is arguably the single most important and influential philosopher in the Muslim world in the last four hundred years and the school was made for him. This school became one of the best ones of its times and it is still used as educational place. And still today Shiraz keeps its tile by many university campus, especially Shiraz University.
Figure 2.60: Shiraz main entrance gate, 1921 (National geography).
Figure 2.61: Shiraz main entrance gate, today (www.iransilkroad.nl).
Chapter 3. Morphological Analysis of Urban Spaces in Shiraz
3. Morphological analysis on the urban structure of Shiraz

There are many different methods to analyse the urban morphology. Here I try to extract the layers and typologies that conform the character of the city. Typologies of urban spaces and what embraces them are the main outline of this chapter.

In the case of Shiraz, three natural layers have mainly influenced the city till now. In addition, the street network leads the urban stream into the space polygons that look quite green in Shiraz.

On the other hand, urban tissue may be considered as a mass beside of space; what can define empty spaces or introduce a change on them.

Figure 3.1: Summarized graph for morphological analysis method. Made by the author.
3.1. Urban space structure

Figure 3.3: Mass and space map with emphasis on open spaces (in black). Made by the author.
3.1.1. Natural layers

Shiraz is located on a plain surrounded by mountains. Some rivers and streams emanating from northern mountains and flows cut this plain running into a southern lake (salt lake). Based on the difference of slope and water sources, the vegetation change on top of the mountain, hillsides and inside of city.

Figure 3.4: Natural situation of Shiraz (detailed plan of Shiraz, 2005).
Topography

Shiraz is built on a green plain at the foot of the Zagros Mountains, 1500 meters above sea level. The mountains around Shiraz define a complete natural border around it. In the past, this topographic situation played an important defensive role. Nowadays it has a huge effect leading the air circulation and controlling the pollution. The main element that shapes the city is this topographic feature.

On the other hand, these mountains are not too high near the city and it provide hillsides which people can climb easily to have a general city view on top of them.

Figure 3.5: Topography map of Shiraz. Made by the author.
Figure 3.6: How mountains embrace Shiraz (Google Earth, 2015).

Figure 3.7: Shiraz view From Quran entrance, 1977. By Abbas Yektaparast.

Figure 3.8: Shiraz view from Qura entrance, 1988 (www.shirazgasht.blogfa.com).
Hydrology

Shiraz has different sources of water, from rainfall to ground water in shapes of seasonal streams, rivers, springs, qanats and various wells of ground water. Today the main source of drinking water in Shiraz is coming from wells and ground water. The canals of water for gardens and farms inside the city have a great effect on weather and sometimes make a beautiful scene or people.

In Shiraz you can see water everywhere: inside of houses and gardens, parks, tombs, traffic squares, urban decoration, artificial lakes or even as a refuge island between street lines.

Figure 3.9: Hydrology map of Shiraz. Made by the author.
Hydrology

Figure 3.10: Dry river, Shiraz, 2015 (www.shiraz1400.com).

Figure 3.11: Canal of water inside of gardens, Shiraz, 2014 (www.shiraz1400.com).

Figure 3.12: Saadi Qanats, 1956 (www.shirazgasht.blogfa.com)

Figure 3.13: Saadi Qantas near Saadi tomb, 2013 (www.wikipedia.com).

Figure 3.14. A pool near Hafez toms which filed with water from well, 1937 (www.shirazgasht.blogfa.com).

Figure 3.15: A pool near Hafez toms which filed with water from well, 2014 (www.shirazgasht.blogfa.com).
Vegetation

Shiraz has a rich vegetation because of its special weather and the traditional culture of creating gardens. The fast growth of the city in recent years has destroyed most of gardens and farms around the city. But it gives a special character to Shiraz with so many gardens and farms inside it. There are also some protected areas of vegetation.

Figure 3.16: Vegetation map of Shiraz. Made by the author.
Vegetation:

Figure 3.17: Green Areas inside of city in form of gardens, parks or even courtyards. Photo by E. Eskandari.

Figure 3.18: Vegetable farm inside of city (Mehr Agency, 2013).

Figure 3.19: Grape farms as a usual vegetation of hillside around the city. Photo by the author.

Figure 3.20: Bamoo Park. A sample of preserved green land near city (Mehr Agency).
3.1.2. Street network

The Shiraz street pattern is car oriented. The street network emphasizes the linear form of the city and reinforces a single centre. There is a hierarchical order in the street network, which starts from highways and ends at the alleys.

Figure 3.21: Street network of Shiraz. Made by the author.
Street network

Figure 3.22: the system of transport network in Shiraz. Made by the author.

Figure 3.23: Part of street network in Shiraz which shows highway, boulevard, streets and alleys (Google Earth, 2015).

Figure 3.24: Chamran Boulevard, Shiraz. Photo by Reza Baeedi.

Figure 3.25: Cinema Saadi Street, Shiraz (www.olivejourney.blogspot.com).

Figure 3.26: A sample of residential alley, Shiraz. Photo by Amir Psy.
3.1.3. Open spaces

Generally the open spaces inside the city are green. But there are two main types: lines and pieces. The linear form contains green refuges in most of streets and green borders around the city. The green parcels include gardens and parks. Shiraz has special types of green in shapes of private gardens and also some historical Persian gardens distributed all over the city. But there is a huge green area in the north of the city, which has survived the urban fast growth.

Figure 3.27: Structure of green areas in Shiraz. Made by the author
How city growth destroyed gardens

Figure 3.28: Shiraz garden, 1951-61
(Comprehensive plan of Shiraz, 1972).

Figure 3.29: Shiraz garden, 1972
(Comprehensive plan of Shiraz, 1972).

Figure 3.30: Shiraz garden, 2015. Made by the author.
Open Spaces

Figure 3.31: Jahan nama garden. A sample of historical garden in Shiraz. Photo by Pejman Ziaian.

Figure 3.32: Azadi Park (Central park), Shiraz. Photo by Pejman Ziaian.

Figure 3.33: Qasrodasht garden. Huge green area inside of Shiraz (www.shiraz1400.com).

Figure 3.34: Zand Boulevard, a sample of green refuge island and frontages, Shiraz (www.shiraz1400.com).
3.2. Urban Tissue

Figure 3.35: Mass and space map with emphasis of urban tissue (in black). Made by the author.
3.2.1. Type 1: Historical core

The heart of the city has its historical organic order with high-density texture and too small parcels. Open spaces are located in the centre of the old neighbourhoods and normally surrounded by commercial and public buildings. One or two story buildings make the invariant skyline of this area. Even the material and plan of the houses are mostly the same and it creates a unique character for this core.
3.2.2. Type 2: Modern Period

This area is the first experience of urban growth in the modern period breaking the historical walls and creating the first wide boulevards and a grid of streets.

Because of its location in the centre of the city, most of the facilities, services, offices and commercial centres are situated in this area. Therefore this area contains large parcels with high buildings to obtain the maximum value of these lands.

Figure 3.40: Location of modern period sample in the city. Made by the author.

Figure 3.41: Sample of urban tissue, modern area in form of mass and space. Made by the author.

Figure 3.42: Zand Boulevard. A sample of modern period in Shiraz (www.Shirazis.com).

Figure 3.43: Sample of land use in primary modern area (Shiraz detailed plan, 2007).
3.2.3. Type 3: Planned neighbourhoods

This is the most usual type of urban tissue in Shiraz. There are different neighborhoods with various plans and character and their own basic facilities. The parcels are divided based on height: higher buildings have bigger landplots and lower proportion of occupation. But normally all neighborhoods contain a range of height with grid form of streets and medium average density of occupation.

Figure 3.44: Location of planned neighbourhoods sample in the city. Made by

Figure 3.45: Sample of urban tissue, planned area, in form of mass and space. Made by the author.

Figure 3.46: new constructions in planned neighbourhoods, Shiraz. Photo by A.Assari.

Figure 3.47: Sample of land use in planned neighbourhoods (Shiraz detailed plan, 2007).
3.2.4. Type 4: Inside of gardens area

This area has a mix of luxury villas, remnants of rural houses surrounded by gardens. Therefore it has a low density with large parcels and maximum three story buildings. Also there are few high buildings placed there which occupy less than 40 per cent of their plots based on construction law inside of garden area. In case of rural part, the parcels are smaller and situated in organic order.

Figure 3.48: Location of gardens area sample in the city. Made by the author.

Figure 3.49: Sample of urban tissue inside of gardens area in form of mass and space. Made by the author.

Figure 3.50: Constructions among gardens area in Shiraz. Photo by A.Assari.

Figure 3.51: Sample of land use in primary modern area (Shiraz detailed plan, 2007).
3.2.5. Type 5: Hillside

The university neighbourhood on the hillside has the same quality as other planned neighbourhoods. But its topographic situation gives it a different category. This area includes generally medium parcels with medium density with mixture of different heights. The streets are completely adapted to the natural slope of the mountain.

Figure 3.52: Location of hillside sample in the city. Made by the author.

Figure 3.53: Sample of urban tissue on the hillside, in form of mass and space. Made by the author.

Figure 3.54: University neighbourhood. A sample of hillside construction in Shiraz. Photo by Pejman Ziaian.

Figure 3.55: Sample of land use in hillside area (Shiraz detailed plan, 2007).
Typology of urban tissue in Shiraz

Figure 3.56: Shiraz land use map (Detailed plan of Shiraz, 2007).

Figure 3.57: Typology of urban spaces in Shiraz. Made by the author.
Chapter 4. Social Life Analysis
Inside of Urban Spaces
4. Social life analysis inside of urban spaces

After the study of the physical aspects of urban spaces in Shiraz, in this chapter, I would like to focus on the urban spaces to find the social side of the city character characterised by people influence. For this purpose, I categorized urban spaces in four main groups from private to public as may be seen in following chart. The courtyards of houses are the first ring of this chain and the public realm is the last one.

In each group the spaces are presented on the first step and then the life inside of them analysed as a result of direct observation and questionnaires that were filed up by 100 persons.

The general result of these data analysis try to answer the four main questions:

1. How many times do people use that space? (Daily, weekly, Monthly, Seasonally, Annually)
2. What do people do in that space? (Activities)
3. How do people go there? (Transport)
4. When do they go there normally? (Morning, Afternoon, Night)

Figure 4.1: Categorizing urban spaces to study the social life. Made by author.
4.1. Private and Semi private

The first ring of spatial chain in Iranian cities are courtyards. Traditionally the houses were built with a central courtyard that was an interpretation of the paradise. The space includes four main elements: water in form of pool, soil and plant in form of small garden and wind that was used for cooling the air. The usual traditional courtyard is a space for family daily life, hosting guests, children playground and a system of air circulation for cooling and heating in different seasons. Also it is a gap between the most private area and the public realm.

In contemporary Iranian city, the courtyard still exists in the role of private open space. Normally the courtyards are placed in the front part of the building or at the back of it. They also lost some of their elements, like the pool that has been replaced with parking space for automobile and there isn't any special organization for designing courtyard except the owners’ requirements.

On the other hand, the vertical growth of city provides a new type of courtyard that is shared between residences. Normally the apartments have a garden and children playground. This is a semi private space for neighbours.

Behind the courtyard walls, alleys are places as the next ring of spatial chain. This is a semi private area for neighbours. Traditionally the allies were simple, without any special, sign with two high walls in both sides. Today the allies are wider for passing automobiles. The neighbours in every alley know each other and they have the responsibility of their allies, except along the main infrastructures. Design of pedestrian area in front of each house is a responsibility of the owner (pavement, flower boxes and trees). So the allies could have different character based on their neighbours.

Not all houses and residential complexes have alleys in front of them and some of them place beside streets and they lost second ring of chain. In the case of Shiraz, there is another remarkable type of private green areas that are gardens. This type is not normally residential and there are just for family and friends entertainments, for leisure. They are placed both inside and outside of city. Most of these gardens inside of city place in Qhasrodasht area.
Courtyards, Alleys, Privet gardens

Figure 4.2: Map of Shiraz buildings height with different types of courtyards. Made by the author.

Figure 4.3: Occupation models of traditional houses. Made by the author.

Figure 4.4: Occupation models of normal present houses. Made by the author.

Figure 4.5: Occupation models of residential complexes Made by the author.

Figure 4.6: A central courtyards in historical house. Meshkinfam House, Shiraz (gardeshgariran.com)

Figure 4.7: A sample of courtyard in present houses. Photo by Farnaz Mohseni.

Figure 4.8: A sample of residential complex in Shiraz Photo by Farnaz Mohseni.
4.2. Semi public

Semi public spaces are the third ring of spaces in Shiraz. Some limitations separate these areas from public spaces like a limited entrance time or having entrance ticket. This category includes Historical gardens, tombs and worthy historical houses.

As the following map shows, the semi public spaces are mostly placed in the city centre and don’t occupy too much space. Normally they have small or medium parcel size, but in fact they have a big role in forming the Shiraz character.

There is a special point about these spaces: most of cultural public activities and events in the city are hosted by these spaces which have the strongest relation to the popular culture, traditions and historical memory of citizens.

Figure 4.9: Map of semi public spaces distribution in Shiraz. Made by the author.
4.2.1. Historical gardens

Shiraz has a special situation for planting trees and flowers because of its weather and different sources of water. Pasargadae as the first Persian garden and Persepolis as a spring capital of Persian Empire in 2500 BC emphasize this fact.

Ahmad Ibn Yaqub said about Shiraz in 869:

"...it is a great city. There are no houses without gardens with all types of flowers and trees" (Albaladan, 869).

As it described in the second chapter, all persons who visited Shiraz describe its beautiful gardens. So the garden has been part of the life in Shiraz till now.

Nowadays, so many of these gardens are threatened by the fast growth of city. Some of the remaining ones are the worthy Persian gardens that are mostly open to the public. Also some of the private historical gardens are open to the public with some additional activities.

Figure 4.10: Map of different types of gardens in Shiraz (Only the semiprivate gardens are shown here, the public ones are in parks category). Made by the author.
Active gardens of Shiraz

Figure 4.11, 4.12: Nazar Garden. It built around 1750 as a part of royal complex. It is also the Zandiyeh King tome. From 1852 it has converted to the painting museum. It has around 10,000 square meters area. Photo by Bemnam Behtari Nejad and (seeiran.ir).

Figure 4.13, 4.14: Delgosha Garden. It built past 1600 with Persian garden style. It has 5.7 hectares area. Today it works as a park and museum. One of the most important Qanats in Shiraz passing through this garden. Photo by Amin Aleshams and (Over Iranian cities).

Figure 4.15, 4.16: Naranjestan Garden. It built on 1879 with Persian garden style. It has 3500 square meters. It works as a museum today. Photo by Mohsen Tavaro and (Over Iranian cities).
Figure 4.17, 4.18: Janat Garden. It built on 1881 with Persian garden style. It has 54 hectares area. It works as a park today. Photo by Foad Ashtari and Shiraz municipality.

Figure 4.19: Mehre Javan Garden. A private garden converted to the cultural centre for young people. Photo by Mohsen Tavaro.

Figure 4.20: Raz Garden. A private garden converted to a restaurant (Razgarden.com).

Figure 4.21: Dehghan Garden. A private garden converted to the promenade today (shiraz1400.ir).
Sample 1: Eram Garden

It is a Persian garden and one of the world heritage sites in Shiraz. It was built around 200 years ago but the exact date is not clear. It has an area of around 12 hectares. Today, Eram Garden and buildings are within Shiraz Botanical Garden (established 1983) of Shiraz University. They are open to the public as an historic landscape garden.

Figure 4.22: Eram Garden, 1908. Photo by E.B. Bradley

Figure 4.23: Eram Garden, 2013 (makanbin.com).

Figure 4.24: Bird view of Eram Garden. Photo by Pejman Ziaeean.

Figure 4.25: Main corridor of Eram Garden (Fars News Agency).

Figure 4.26: Back yard of Eram Garden. Use as bookshop. Photo by the author.

Figure 4.27: Lake of goldfishes in Eram Garden. Photo by Amin Berenjkar.
Sample 1: Eram Garden

Answers:
- Annually
- Walking, Seating, Visiting
- Car
- Afternoon

![Diagram](image)

Figure 4.27: The answers diagram for Eram Garden. Made by the author.
Sample 2: Jahan Nama Garden

It is one of the oldest Persian gardens in Shiraz located in its main entrance. One of the most famous water springs of Shiraz passes through this garden and makes it a pleasure place for people.

This garden has more than 600 years old and has been renewed several times. It has an area of 3,000 square meters with a symmetric pattern. There is a pavilion in the centre of the garden and rows of old cypress trees and flowers with Persian carpet pattern make it really special. It opened to the public 12 years ago and works as a park. But it only opens during day.

Figure 4.28: Jahan Nama garden, Jahan Nama Garden, Shiraz, 1897. Photo by Mirza Hasan Akkas bashi.

Figure 4.29: Jahan Nama Garden, 2011 (ISNA news agency).

Figure 4.30: Bird view of Jahan Nama Garden (ISNA news agency).

Figure 4.31: Design of Jahan Nama Garden using Persian carpet pattern. Photo by kurosh Mohseni.

Figure 4.32: One of the corridors in Jahan Nama Garden. Photo by Kavous Javvi.

Figure 4.33: Jana Nama Garden (ISNA news agency).
Sample 2: Jahan Nama Garden

Answers:
- Annually
- Seating, Visiting
- Car
- Afternoon

Figure 4.34: The answers diagram for Jahan Nama Garden. Made by the author.
Sample 3: Afif Abad Garden

Afif-Abad Garden is a museum complex since 1962. The garden was constructed in 1902. It contains a former royal mansion, an historical weapons museum, and a Persian garden; all of them open to the public.

It has an area of around 13 hectares with a large green and open space that is used for special events, concerts, meetings or enjoying sunlight during the day.

Figure 4.35: Afif Abad Garden, 1922. Photo by Mirza Hasan Akkas bashi.

Figure 4.36: Afif Abad Garden, 2012 (MEHR news agency). Photo by M.reza Dehdari.

Figure 4.37: Bird view of Afif Abad Garden (Over Iranian cities)

Figure 4.38: Main corridor of Afif Abad Garden (Tabnak news agency).

Figure 4.39: Open green Space for enjoying sunlight during the day. Photo by Al.H.

Figure 4.40: One of the concert in Afif Abad Garden. Photo by Elham Bahrami.

Figure 4.41: An event in Afif Abad Garden. Photo by Farimah Farahmandzade.
Sample 3: Afif Abad Garden

Answers:
- Annually
- Walking, Seating, Visiting
- Car
- Afternoon

Figure 42: The answers diagram for Afif Abad Garden. Made by the author.
4.2.2. Tombs

It's a tradition in Iranian culture to treasure their grand persons making tombs for them after dying. Many great persons in the fields of science, mysticism, politics and religion have been born, lived and died in Shiraz during its long history. Some of them were buried in cemeteries of city and some of them have separate tombs. For this reason, Shiraz is called "city of thousand tombs". There is a book from 1389 with this title that tried to predicate the existing tombs of that time.

These toms are generally divided in two main types: religious ones, that mean shrines, and cultural ones, for poets and scientists. In both cases the tombs create a space for some related activities. For example shrines are the place for pilgrimage or a poet tomb is a calm place for reading his poems. Therefore each tomb has a lively space around itself and some of them are still growing with their activities.

Figure 43: Location of tombs in Shiraz (religious in red and cultural in purple). Made by the author.
Tombs are part of social life in Shiraz

Figure 44, 45, and 46: Jajoo Kermani tomb, a poet and mystic, placed near city entrance. Photo by Sapines.Hidden and Reza Ghaderi.

Figure 47, 48, and 49: Baba Koohi tomb, a poet and mystic, placed on the mountain, on top of Shiraz. It has a climbing way and green area around. Photo by CHN news agency, Azam Shirazi, and Shiraz Municipality.

Figure 50, 51, and 52: Some samples of shrines in Shiraz. They normally have tall domes which make them part of Shiraz skyline. Photo by Amin Aleshams, M.H Emami, and Wikipedia.
Figure 53, 54, and 55: Samples of scientists and mystics tombs which converted to the cultural centre and library. Photo by Wikipedia, Mehr news agency, and vahid Nobakht.

Figure 56, 57: Samples of scientists and mystics tombs which converted to the museum. Photo by Amir.h Zolfaghari and sirana.ir.

Figure 58, 59, and 60: Darussalam is the oldest cemetery of Shiraz, hosts many famous graves and tombs but it's not active anymore and waiting for new plan. Photo by Amin Faezi and Mirza Fatollah Chehre negar (1928).
Sample 4: Hafeziyeh (Hafez Tomb)

Hafeziyeh is the tomb of Hafez (died in 1390). The present buildings, built in 1935 and designed by the French architect and archaeologist André Godard, are at the site of previous structures, the most well known of them was built in 1773.

His grave was in a cemetery that was converted into his tomb with an area of 19,500 square meters. It is going to expand as a museum and cultural centre with 50,700 square meters.

The powerful cultural effect of Hafeziyeh is obvious even on its surrounding area as a main city hall and a literature university place beside this tomb.

Figure 4.61: Hafeziyeh in the early 20th century, after Jackson, p. 332.

Figure 4.62: Hafeziyeh, 2012. Photo by Ava.

Figure 4.63: Bird view of Hafeziyeh. Photo by Pejman Ziaeeyan.

Figure 4.64: Hafeziyeh Main n New Year night, 2014 (Tasnim news agency).

Figure 4.65: A concert in Hafeziyeh, 2011 (IRNA news agency).

Figure 4.66: Reading his poets even in snowy day (Tasnim news agency).
Sample 4: Hafeziyeh

Answers:

- Annually
- Walking, Seating, Visiting
- Car
- Afternoon

Figure 67: The answers diagram for Hafeziyeh. Made by the author.
Sample 5: Sadiyeh (Sa‘di tomb)

Persian poet and prose writer (died in 1291) widely recognized as one of the greatest masters of the classical literary tradition. This area was his Khanqa (a building designed specifically for gatherings of a Sufi brotherhood) during his life and was converted to his tomb after his death. Current building is designed by Mohsen Foroughi (an Iranian modernist Architecture) in 1951.

Also Sadiyeh includes one of the oldest Qanats in Shiraz. It was one of the main sources of water that is connected to a pool in his tomb area. His tomb with an area of 39,000 square meters is one of the most interesting cultural urban spaces in Shiraz.

Figure 4.68: Sadiyeh, 1932. Photo by Fatollah Chehrenegar.

Figure 4.69: Sadiyeh, 2012. Photo by Amir Hossein Zolfaghari.

Figure 4.70: Bird view of Sadiyeh. Photo by Abas Yekta.

Figure 4.71: Night at Sadiyeh. Photo by M.reza Dehdari.

Figure 4.72: Sadiyeh Qanats (exterior part). Photo by Parham Ghadripoor.

Figure 4.73: Sadiyeh Qanats (interior part). Photo by Amin Berenjkar.
Sample 5: Sadiyeh

Answers:
- Annually
- Walking, Seating, Visiting
- Car
- Afternoon

Figure 74: The answers diagram for Sadiyeh. Made by the author.
Sample 6: Shahcheragh (Holy Shrine)

These tombs became celebrated pilgrimage centres in the 14th century when the queen erected a mosque and a theological school in the vicinity.

Today these tombs are a holy religious centre in Shiraz and include various activities beside religious ones like: library, museum and medical centre. Also main religious events in Shiraz take part in this tomb that has around 50,000 square meters.

Figure 4.75: Shahcheragh, 1907. Photo by Mirza Hasan Akas bashi.
Figure 4.76: Shahcheragh, 2013 (shahcheragh.ir).
Figure 4.77: Bird view of Shahcheragh (Shahcheragh.ir).
Figure 4.78: Shahcheragh at night, evening prayers. Photo by Amir Hossein Zolfaghari.
Figure 4.79: shahcheragh religious-cultural centre for children (Shahcheragh.ir).
Figure 4.80: Shahcheragh library (Shahcheragh.ir).
Sample 6: Shahcheragh

Answers:

- Annually
- Pilgrimage
- Car
- Afternoon

Figure 81: The answers diagram for Shahcheragh. Made by the author.
4.2.3. Worthy historical houses

There are 11,147 houses inside the historical core of Shiraz. They come from different historical periods. Only 400 houses of them are considered worthy because of their special architectural, historical or cultural values and they need special protection. They have larger parcels in comparison with the rest of fine-grained texture of historical core. Also they have more architectural details and valuable artistic decoration.

Generally they are divided into two main groups: houses recorded in historical and cultural centre list that mostly have governmental ownership and the ones that are not listed with private ownership. Normally the houses from the first group have more chances to be active and preserved. Today they are mostly used as museums or host some cultural activities.

Figure 82: Location of worthy old houses in Shiraz (light brown are recorded in historical and cultural centre list and dark ones are not). Made by the author.
Sample 7: Worthy historical houses

Figure 4.83: 1907. Bird view of Atrvash house (Over Iranian cities).

Figure 4.84: Destruction of old houses in historical core of Shiraz (ISNA news agency).

Figure 4.85: Manteghi nejad house as a music museum. Photo by Ali Zamani.

Figure 4.86: Zinatolmolk house as a Shiraz museum (ISNA news agency).

Figure 4.87: A concert in Zinatolmolk house (Bomrani.ir).

Figure 4.88: An event in Ilkhani house (Mehr news agency).
Sample 7: Worthy historical houses

Answers:
- Annually
- Walking, Seating, Visiting
- Car
- Afternoon

Figure 89: The answers diagram for worthy historical houses. Made by the author.
4.3. Public

The last ring of urban spaces chain is public space. It includes three specific types: streets, parks and natural realm.

Figure 90: Map of public spaces distribution in Shiraz. Made by the author.
4.3.1. Streets

Street became new urban spaces in Shiraz. They are the modern urban element that started to break the organic order of old city. After a while some of these streets started to take the role of urban public spaces among their traffic role. Commerce, public services, green spaces and collective places were placed along the street and make it richer urban spaces for people.

Green culture of Shiraz is reflected in the street as green refuges or line of trees along pedestrian paths or even using water in most traffic element like squares. On the other hand creating linear parks along wide streets is really popular in Shiraz.
Sample 8: **Zand Boulevard**

Figure 4.94: Zand Boulevard plan with land uses. Made by the author.

Figure 4.95: Zand Boulevard (Google earth).

Figure 4.96: Zand Boulevard, 1929. Photo by Mirza Fatollah Chehre negar.

Figure 4.97: Zand Boulevard, today (Shiraz1400.ir).

Figure 4.98: Zand crossway, early 20th century and now. Photo by Mirza Hasan Akasbashi and Hossein Kamandi.

Figure 4.99: Zand Pedestrian during the day. Photo by Farnaz Mohseni.

Figure 4.100: Night market in Zand Pedestrian after midnight. Photo by Hamed Sedighpour.
Sample 8: Zand Boulevard

Answers:

- Annually
- Shopping, Walking, Official, Medical, Passing
- Car
- Afternoon

Figure 101: The answers diagram for Zand Boulvared. Made by the author.
Sample 9: Chamran Boulevard

Figure 4.102: Chamran Boulevard plan with land uses. Made by the author.

Figure 4.103: Chamran Boulevard (Google earth).

Figure 4.104: View of Chamran Boulevard. Photo by Najme Hamzavi.

Figure 4.105: Linear Park along Chamran Boulevard. Photo by Amir Hosein Zolfaghari.

Figure 4.106: Dry river along Chamran Boulevard (Tabnak news agency).

Figure 4.107: Chamran Boulevard at night. Photo by Reza Ghaderi.
Sample 9: Chamran Boulevard

Answers:

- Monthly
- Walking, Seating, Passing
- Car
- Afternoon

Figure 108: The answers diagram for Chamran Boulevard. Made by the author.
Sample 10: Maliabad Boulevard

Figure 4.109: Maliabad Boulevard plan with land uses. Made by the author.

Figure 4.110: Maliabad Boulevard (Google earth).

Figure 4.111: View of Maliabad Boulevard. Photo by Pouya Akhtar Danesh.

Figure 4.112: Maliabad Boulevard. Photo by the author.

Figure 4.113: Maliabad Boulevard, pedestrian at night. (ghariv.ir).

Figure 4.114: Maliabad Boulevard, street music. Photo by Keyvan.
Sample 10: Maliabad Boulevard

Answers:
- Monthly
- Walking, Shopping, Official, Passing
- Car
- Afternoon

Figure 115: The answers diagram for Maliabad Boulevard. Made by the author.
4.3.2. Parks

Shiraz has a network of parks at different scales from neighbourhood to the city. Most of them are small neighbourhood parks, distributed all over the city. On the other hand there are 4 parks at the scale of the whole city. Totally Shiraz has 176 parks that occupy 2,157,241 square meters of urban area.

So many of the exciting parks in Shiraz are part of the historical gardens. The process of converting gardens to the parks has never stopped till today.

Parks are the public spaces that always host wide range of social, cultural, athletics and entertainments activities in Shiraz.

Figure 116: Evolution of parks in Shiraz and their different categories based on scale (organization of park and green spaces). Made by the author.
Each park has a theme

Figure 117, 118: Some gardens converted into parks (shiraz1400.ir).

Figure 119, 120: Parks are place for public activities. Like exercise and walking in photos. Photos by Tasnim News agency and Reza Ghaderi.

Figure 121, 122: Parks are place for public art. Like open theatre and music playing in following photos. Photos by Reza Ghaderi.
Sample 11: Grand Parks

Grand parks have more spaces for various activities and a good place for events at the scale of the whole city. But normally they don’t form part of the people daily life because there are only four of them and it is not easy to reach them every day.

Figure 4.123: Bird view of Shiraz Central Park. Photo by Pejman Ziaeean.

Figure 4.124: Shiraz Central Park. Photo by Amin Aleshams.

Figure 4.125: Picnic in Central Park. Photo by Amir Hosein Zolfaghari.

Figure 4.126: Walking road in Chamran Park. Photo by Amir Hosein Zolfaghari.

Figure 4.127: Azadi Lake in Central Park. Photo by Amir Hosein Zolfaghari.

Figure 4.128: Night at Central Park. Photo by Bomatar.
Sample 11: Grand Parks

Answers:

- Seasonal
- Walking, Seating, Picnic
- Car
- Afternoon

Figure 129: The answers diagram for grand parks in Shiraz. Made by the author.
Sample 12: Small Parks

Shiraz has many small parks that working normally at a neighbourhood scale. They mostly have simple facilities like a playground for children and sport facilities for adults. These kinds of parks are the place where neighbours communicate with each other and are part of the daily life in neighbourhood especially in the afternoon.

Figure 4.130: Sport facilities in Neighbourhood Park. Photo by Adel Rasti.

Figure 4.131: Walking way and benches for neighbours. Photo by Adel Rasti.

Figure 4.132: Playground of children. Photo by Soodabeh Mahmoudi.

Figure 4.133: a Neighbourhood Park at night. Photo by Soodabeh Mahmoudi.
Sample 12: Small Parks

Answers:
- Monthly
- Walking, Seating, Picnic
- Car
- Afternoon

Figure 134: The answers diagram for small Parks in Shiraz. Made by the author.
4.3.3. Natural Realm

Four elements: water, earth, wind and fire (light) play a very important role in Iranian culture. Iranians considered these elements as the world’s basis.

Because of the special natural situation in Iran, water is the most important element to create and form cities. On the other hand the earth in shape of soil or mountain is considered as the second holy element in Iranian city, where water sources are kept.

At last, Wind and light shaped the general aspect of houses to have more light inside of them and using air circulation to making cool or keep warm there houses.

Shiraz is located on a plain surrounded by mountains and this situation provides a different source of water for city: underground water of the plain and springs coming from the mountains. On the other hand, the form of these mountains and air circulation between them blots out air pollution over the city.

Contemporary Shiraz still believes in four natural elements. New urban spaces are mixed with these elements like traffic squares designed with combination of water and greenery.

Water sources not only have their historical role as a source of drinking water and watering gardens or holy Qanats passing through gardens or tombs but are also used as a part of new urban spaces. Also the mountains that were a calm place for Sufis and poets are still a place for who those who wants to have the beautiful Shiraz scene or enjoying pleasant tombs on top of them.

This special natural situation continues behind the city border with more variety: lakes, waterfalls, historical villages, rivers, springs, mountains and they provide great spaces for people in Shiraz.
Natural Realm

Figure 4.135, 136, and 137: The most famous and historical Qanats in Shiraz (Rokni) which used as a part of public space in Shiraz entrance. Photo by Behnam jafari and Pejman Ziaean.

Figure 4.138, 139, and 140: using natural element for decoration of a hillside park, a tomb and a traffic square in Shiraz. Photo by Pejman Ziaean, wikimapia.ir, and Ali Masoomi.
Sample 13: The Mountains

Figure 4.141: People who watching the city scene from the top of the mountain. Photo by Ehsan Jafari.

Figure 4.142: People who climbing the mountain to get to a tomb area (Shiraz Municipality).

Figure 4.143: People who climbing the mountain on weekend day. Photo by Ehsan Jafari.

Figure 4.144: Shiraz view from a park on the top of the mountain. Photo by Amin Aleshams.

Figure 4.145: How city climbing the mountains. Photo by Amin Aleshams.
Sample 13: The Mountains

Answers:

- Annually
- Climbing
- Car
- Morning

Figure 146: The answers diagram for the mountains. Made by the author.
Sample 14: Behind the Mountains

Figure 4.147: main Natural place which people use around Shiraz. Made by the author.

Figure 4.148, 149, 150,151, 152, 153, 154, 155, and 156: salt Lake, Rokni Spring, Soltanabad River, Qalat Forest, Qalat Mountain, Historical village, Persepolis Pasargadae and historical plain around Shiraz (Mehr news agency).
Sample 14: Behind the Mountains

Answers:

- Monthly
- Walking, Picnic
- Car
- Morning

Figure 157: The answers diagram for worthy historical houses. Made by the author.
4.4. General Result

Figure 158: Time of using different urban spaces in Shiraz during the day. Made by the author.

Figure 159: How long people using different urban spaces in Shiraz. Made by the author.

Figure 160: Frequency of using different urban spaces in Shiraz. Made by the author.

Figure 161: Different types of transportation people use to get different urban open spaces in Shiraz. Made by the author.
Chapter 5. Conclusion
5.1. History is alive in Shiraz

More than 1000 years of history leave several treasures of the historical and cultural heritage in Shiraz. Some of them maintain their original activities, like the historical bazaar, which is one of the main commercial centres in the country. Other related facilities around the bazaar, like the citadel, the royal garden, a bathhouse, the water reservoir and royal offices are open to the public as museums.

Persian gardens are another rich heritage resource, which has kept their role with the historical water system and its special geometry. They have opened their doors to people and sometimes host some special public cultural events, like concerts or festivals.

At larger scale, hundreds of worthy historical houses inside of Shiraz historical core are also rich heritage resources. Only few of them evolved hosting new cultural activities, like different museums and cultural or artistic centres. However the rest of these houses are waiting for a new life.

Tombs are other urban heritage resources that are used in a special way. There exist two main types of tombs: religious ones or holy shrines that act as a religious centres and cultural tombs that are mixed with cultural activities.

5.2. A city with a green culture

Undoubtedly contemporary Shiraz is the product of its cultural, historical and natural context. However it’s not possible to specify the exact effect on each of them in the city.

What is completely clear after the whole analysis is that Shiraz was an introverted city before its Modernization (around 1930), but wending its way to an extroverted city after that moment.

Their natural characteristics were the main strong advantages of the city life in their past, which is the most important identity element at the present city and provides rich sources to create new elements as I have tried to show in my study.

Contemporary Shiraz is a city with a green culture that has tied all urban spaces. Green elements at different scales during many years gave a present green face to the city.

The courtyard has been saved even changing their main concept as a holy paradise and missing some traditional roles. The most private part of the house don’t maintain its introversion like before and the identified geometric patterns have disappeared completely in new houses as the small pools have been replaced with automobile parking area.

The process of creating private gardens has never stopped from the first garden till now, as it’s obvious like some large green areas inside and around the city.

The rules and city plans also emphasize the green culture in Shiraz. Preserving the existing green area is one of the main rules in Shiraz, until the extent that you have to pay for each tree you want to cut. On the other hand planners try to combine modern elements with green streets, or green refuges or linear park along them.

Creating gardens around tombs of important persons is also one of the way people show their respect to them. The result of this tradition is some great green tombs in the city.

Beside the mild weather, water sources have been the other motive to create this green culture in Shiraz. Blue is the other important natural element in contemporary Shiraz. Two main historical Qanats in Shiraz are still working with their original role to water some famous Persian gardens and are also used as a part of new urban spaces on their way. Other historical pools inside of gardens are filled with underground water coming out via wells. The private gardens normally have their own well or traditional canals pass through them. On the other hand modern
parts of the city usually enjoy blue beside green. So many water canals pass along, or among the streets, parks or houses on their way and appear as refuges Island, waterfalls or pools.

At the end the mountains that had a defensive role in the past are the most effective elements to form the present linear city and its legibility. The hillsides which were a calm place for Sufis or poets during their life have been converted into a leisure place around their tombs now. On the other hand, climbing these mountains to have a view upon the city is one of the most popular activities in Shiraz.

5.3. Streets are not only the newest element in Shiraz but also the most popular one

Streets are part of the daily life in Shiraz. Flexibility and various activities taking place in streets make them the most popular urban space in current Shiraz. In fact car traffic flow is the most important role of the street network in Shiraz but their pedestrian role is a common scene of public life, especially in case of nightlife with local festivals, street music and night market.

Figure 5.1: Intersection of culture, history and nature in Shiraz. Made by the author.
Final Note

The main goal of my research has been to build up a clear image of the contemporary city character of Shiraz, hoping that it may help to interpret the city and to help integrating urban interventions. Current and future urban planning can take this comprehensive image to better understand strong and weak points, threats and opportunities together. It also provides an easier way to compare cities with the same method by recognizing identity of their own context.

Trying to do a balance of the main outcomes of my research, I hope it contributes to show a study pattern to analyse Iranian contemporary cities:

- **History is a main part of the present city**

  The process of urban evaluation of Shiraz focuses on the principal study object, the contemporary city. Most studies on Shiraz show the city growth with analysis of its spaces and tissues before breaking the city wall and they finish with the fast contemporary growth of urban tissue without considering spatial features.

  I have tried to discuss the spatial structure and the social life flowing inside them as a basic element to evaluate each historical period with the same point of view.

On the other hand, using the space structure as the field study helped me to achieve more clear images and to avoid dispersion during analysis.
- **System of urban heritage resources**

Natural, cultural and historical heritage constitute rich resources for contemporary Iranian cities. They are not only preserved areas or urban marks at the scale of the city but also functional places working within it. I have interpreted them as layers of the city in different categories and observed social life flowing inside of them to see how they exactly work in the contemporary city. The relations between semi private realm and active urban heritage which is a result of this systematic viewpoint can be helpful to activate the rest of these points.

- **Intermediate scale, a lost piece of the planning puzzle**

I have tried to pay attention to the intermediate scale of the city during this study and also the advantages of zooming in and out. Based on this method I have tried not to lose the connection with the social life or the overview on the whole city, especially in case of the natural context. That is exactly what has been missed in current urban planning of Iran. Today the urban plans in Iran apply two main methods: large scale and long time which mostly includes main goals and strategies in large text format, and small scale for short time projects which focus on part of the city, especially in case of the transport system and the public spaces. On the other hand the only existing maps of cities come out from masterplans and comprehensive plans which focus on land uses and construction rules for each parcel. So the lack of systematic analysis at the urban scale is completely obvious.

Figure F.2: Map of semi public spaces distribution in Shiraz. This maps shows that semi public spaces mostly appear in the city centre and don’t occupy too much space. Normally they are small or medium parcel but in fact they have a big role in forming the Shiraz character. Also the semi public type is completely adapted with urban heritage in the city. Made by the author.

Figure F.3: Shiraz comprehensive plan is the only planning reference map for Shiraz, and it covers the whole city. This map only focuses on land uses and some key rules like building heights and limits. There is not any analytic map to complete it and provide more information. Usually complementary notes or even reforms are added in text format beside these maps. In this situation to redraw the layers of the city and to categorize the urban spatial structure beside urban tissue could prepare a wide filed to analyse the present situation of city and get a clearer image of it (Shiraz comprehensive plan, 2007).
- **The Missing urban hierarchy**

Historically Iranian cities took advantage of urban hierarchy in the best functional way. But they missed it somewhere at the beginning of Modern period (1921). Thus studying the city with its layers and systems of urban spaces could help to find this hierarchy as I tried to show in this study (different types of spaces from private to public realm).

- **Flow of Life**

Observation and evaluation of public life in systematic order (chain of urban spaces from private to public realm) is the method I have used to study flow of life through urban spaces. Also using simple questions in questionnaires made it possible to have more samples and comparing them with each other. Thus the changes of contemporary social life are another result of this study, and among them I like to highlight:

- How the popularity of urban spaces related to their functional realm (presenting street as the most popular spaces in Shiraz).
- The transformation process from introverted city to the more extroverted city. Even the remaining spaces from the compact city need to be more dynamic to accept new activities to be alive in the current city.
- Night life is an additional element of urban life in contemporary city which mostly is hosted at the street in Shiraz.
- Private and semi private spaces like courtyards, alleys and private gardens of Iranian city are the large amount of urban space. Especially in Shiraz they play an extraordinary role to form the urban life. For this reason, I considered them as the first ring in the chain of urban spaces at the scale of city.
Current study on Shiraz could be a pattern to study the other Iranian cities because:

- **Defined natural structure**

Before modernization the Persian cities were generally formed under the influence of internal features. That meant that the main goal of these cities was answering to people basic needs. The materials used in their construction were original from the area and the way designing and constructing the cities derive from native culture. So the process of forming and developing Persian cities has been influenced by three main factors:

- **Natural environment**

- **Historical and commercial events**

- **Socio-political structure**

Based on these factors, Persian cities were founded where they could obtain more benefits from natural endowments. They were characterised by an organic growth in overall after the Islamic era. But this growth was interrupted in 1930s, because of the Modernization of Iran. The new streets, which were constructed in the thirties, supposed the end of the previous trend.
- Contemporary Iranian cities and nature

Location and form of contemporary Iranian city are still following their natural patterns. All popular urban areas are placed along mountain chains to take benefit of the weather, the soil, the water, and of mineral sources. Shiraz has a rich natural situation especially regarding the weather.

Figure C.3: Climate condition in Iran (Iran Atlas, 2011).

Figure C.4: Desert and farms in Iran (Iran Atlas, 2011).

Figure C.5: Rainfall and rivers in Iran (Iran Atlas, 2011).
- Contemporary Iranian cities and trade routes

Historical trade routes still keep their role and more economic and politic relation in national and international scale emphasise these routes. The most important urban areas in Iran are placed along these routes.

Figure C.6: Trade routes between provinces in Iran (Iran Atlas, 1986).

Figure C.7: Cities over 25,000 habitants in Iran (Iran Atlas, 1993).
- Shiraz contemporary character under title of Iranian cities

Figure C.8: Shiraz is a city with mild weather in central Iran. It is placed in a plain between mountains and uses underground water via wells and springs (Google earth, 2015).

Figure C.9: Bandar Abbas is a port along Persian Gulf in south Iran with hot and humid climate. Trade is the main engine of its growth (Google earth, 2015).

Figure C.10: Yazd is a desert city with great system of qanats. Trade was the most important reason for creating this city, however Industry pushed its growth until now (Google earth, 2015).

Figure C.11: Rasht is a northern Iranian city near Caspian Sea with mild and wet climate. Agriculture has been the main element to create and form it till now (Google earth, 2015).

Figure C.12: Tehran is the political capital of Iran with a population of 8 million people in 1786. It is located in north part of Iran and enjoys a mild climate (Google earth, 2015).
- Shiraz contemporary character under title of Iranian cities

Figure C.13: Shiraz is a garden city among mountains. (Shiraz 1400.ir).

Figure C.14: Bandar Abbas is an industrial port (Wikipedia.com).

Figure C.15: Yazd is a desert city with unique color (pgt.co.ir).

Figure C.16: Rasht is city mixed with forest and land farms (Wikipedia.com).

Figure C.17: Tehran is city with high density and tall towers (Wikipedia.com).
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Annexes
A. Persian Garden

The Persian Garden has persisted unchanged over more than two millennia since its first mature expression was found in the garden of Cyrus the Great's Palatial complex, in Pasargadae. Natural elements combine with manmade components in the Persian Garden to create a unique artistic achievement that reflects the ideals of art, philosophical, symbolic and religious concepts. The Persian Garden materialises the concept of Eden or Paradise on Earth.

The perfect design of the Persian Garden, along with its ability to respond to extreme climatic conditions, is the original result of an inspired and intelligent application of different fields of knowledge, i.e. technology, water management and engineering, architecture, botany and agriculture. The notion of the Persian Garden permeates Iranian life and its artistic expressions: references to the garden may be found in literature, poetry, music, and calligraphy and carpet design. These, in turn, have inspired also the arrangement of the gardens. The attributes that carry Outstanding Universal Value are the layout of the garden expressed by the specific adaptation of the Chahar Bagh within each component and articulated in the kharts or plant/flower beds; the water supply, management and circulation systems from the source to the garden, including all technological and decorative elements that permit the use of water for functional and aesthetic exigencies; the arrangement of trees and plants within the garden that contribute to its characterization and specific micro-climate; the architectural components, including the buildings but not limited to these,

Figure A.1: Different geometry of Persian garden (nomination report for UNESCO world heritage list).
Persian gardens as a representation of the Paradise on Earth. Such tradition in illustration and painting has even been applied in illustration of manuscripts. The most obvious example, however, is found in the patterns of Iranian carpets insomuch as most carpets are clear portrayals of gardens and plants, and some are even obvious depictions of the *Chahar Bagh* pattern.

Thus, the tradition of gardens and garden design in Iran with its model and concepts has significantly influenced other cultural elements, insomuch as it has resulted in parallel development of gardens and such elements, which still live as a vividly present and influential Iranian tradition.

Figure A.2: A Miniature of a Chahar Bagh (Shahnameh book).

Figure A.3: Multiple Chahar Bagh units in a late 18th century northwest Persian (Kurdish) Garden carpet (Islamic Art Museum, Berlin).

Figure A.4: A sample of Persian poets about Persian Garden (nomination report for UNESCO world heritage list).
B. Sample of the Questionnaire

I want to face some kind of evaluation of public life in a systematic order. Therefore, among other instruments I developed an inquiry to study the flow of life through urban spaces. For this purpose a questionnaires (see a sample in following pages) was prepared for 100 random selected citizens and the output has been completed with direct observation. Using simple questions in these questionnaires made it possible to have more samples and comparing them with each other.

Obviously this questionnaire does not aim to have a scientific value, an absolute representatively. Even if I tried to choose quite different kinds of people (regarding age, gender, income, quarters...), a sample of hundred cases is not enough to conclude with absolute remarks. Even so it gave me valuable information that I aim to complete in the future.

The questionnaire faces four main questions:

1. How often do people use a space? (Daily, weekly, monthly, seasonally, annually)

2. What do they do in that space? (Kind of activities)

3. How do they go there? (Transport)

4. When do they go there normally? (Morning, afternoon, evening).
Dear Participant,

I greatly appreciate your valuable time and efforts that you will spend in filling out this questionnaire. This survey is mainly about contemporary Shiraz character. We are anticipating to have your accurate answers that will enable us to reach accurate results.

Please note that all the information included in this survey is confidential and only used in the scientific purposes of the research.

Gender:   Age:   Profession:

- Here we try to find a pattern of spending time in normal day of people in Shiraz.

**Normal day:**

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How long do you use different kinds of transportation during a day?

Walking:  Biking:  Private car:  Taxi:  Bus:

When do you start your day normally (waking up)?

When is your end of the day normally (sleeping)?

How long do you spend outside of your house normally?

How long are you at home normally?
- Here we try to find a pattern of spending time of people in Shiraz at weekends.

### Weekends:

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How long do you use different kinds of transportation during a day?

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<th>Biking:</th>
<th>Private car:</th>
<th>Taxi:</th>
<th>Bus:</th>
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When do you start your day normally (waking up)?

When is your end of the day normally (sleeping)?

How long do you spend outside of your house normally?

How long are you at home normally?
Here we try to have an estimate of urban life quality in open urban spaces of Shiraz.

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<tr>
<th></th>
<th>How many times do you go there?</th>
<th>How long are you there?</th>
<th>Normally when do you go there during the day?</th>
<th>Which activities do you do in this place normally?</th>
<th>How do you get there? (what kind of transportation)</th>
<th>More explanation</th>
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<td>Shahcheragh</td>
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<td>Eram Garden</td>
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<td>Afif Abad Garden</td>
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<td>Historical houses</td>
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<td>Grand Parks</td>
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<td>Small parks</td>
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<td>Mountains around Shiraz</td>
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<td>Natural place around the city</td>
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<tr>
<td>Sample of answers</td>
<td>X times a day/week/month/year</td>
<td>X minutes/hours</td>
<td>Morning/Afternoon/Night</td>
<td>Shopping/Walking/Seating/Visiting and meeting/...</td>
<td>Walking/car/Taxi/Cycle/Bus</td>
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</tbody>
</table>

*Morning: 6-1
*Afternoon: 1-7
*Night: 7-12
C. Basic data about participants, in filling up the questionnaires

Age and Gender

Time Outside of House

Start and End of the Day