

Structural Transformations of Shiraz during 95 -138

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Abstract

Shiraz is rich in history and has always been regarded as one of the most important cities in the central plateau of Iran. Also, it is one of the most important habitats of Iran during the Achaemenid and Sassanid, due to its proximity to Marvdasht Iran and in the aftermath of Islam. This role took distinctive features after the Mongol invasion and Shiraz was regarded as a hub for Iranian culture and literature. Further, the impact of the morphological features of the city is of particular importance. As there is a lack of reliable documents for the form of the city in historic periods, especially until the beginning of Safavid, it is necessary to create a clear picture of the evolution of the physical representation of the city. In the present study, with respect to its historical subject, the related data were collected by descriptive method based on historical- documentary approach. Data were analyzed based on comparative method. Finally, the changes in architecture and urban spaces in Shiraz were divided into pre-Islamic and post-Islamic period until the advent of the Safavid and the architectural features of the buildings and urban spaces in each period were described based on the presented maps.

Keywords: Shiraz, history of Iran, historical gardens, historic mosques, historic neighborhood

Introduction

Hereby, different parts of Shiraz city are defined while the demarcation and separation measures are explained geographically. In this way, the geographical influence is clarified since this influence is one of the most significant elements in the process of city formation. The region of Shiraz used to be called as the plain of Shiraz. The central part of the plain area is occupied by the area of Shiraz city. Within this area the modern city of Shiraz is situated which embraces the whole historical part of the city which is divided into southeastern pre-Islamic or Achaemenian part of the city and northwest area as the Islamic city. The core part of the Islamic city is the down-town which is adjacent to the long street extending from north to south be

tween two famous Shrines of Shah-Cheragh and Astane. This is just the site of “Bein al Haremein”. This study concentrates on the northern part of “Bein al Haremein”. The study hereby will provide clarification of the mentioned area beginning from general up to the special area as “Bein al Haremein”.

The city of Shiraz is the capital of Fars Province and the largest city in the mountainous area of the south of Iran which is located at 53° and 37° eastern longitude and 29° and 57° northern latitude (Javaheri & Javaheri, 2001).

This city is situated on a vast plain with 15 km width and 120 km length on the average. The slope of the plain is from west to east and there are numerous springs and aqua ducts on its western part to feed it (Javaheri & Javaheri, 2001).



Figure 1. Geographical and historical features of Shiraz region

Shiraz plain is limited like an oval encircled by high mountains. Only in a few places where mountains are not very high, there are ways out. The slopes of the plain lead to eastern and southeastern directions (Figure 2). This geographical feature results in two diverse natural occurrences. The first one is that all precipitations on the high mountains in the west and in the south west, penetrate the soil to supply underground water channels which would appear on divergent locations as springs and aqua ducts; the second is that precipitations flow toward the lower parts of the plain thus, creates Maharloo Lake (Pars Naghshe Jahan Consulting Engineers,2002).

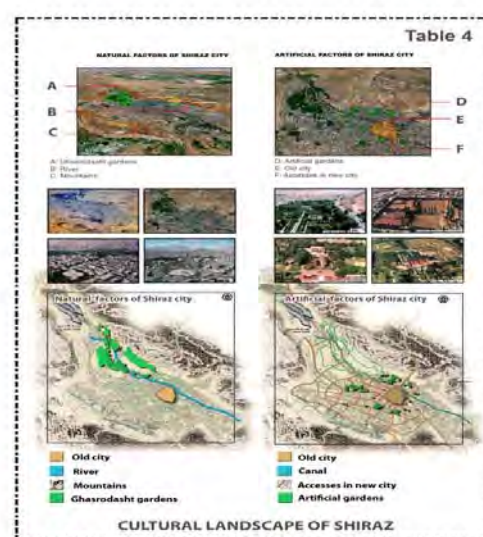


Figure 2. Cultural landscape of Shiraz

To be more specific, Bahareh River in Shiraz, known as Khorram Darreh which is the destination of many torrents originating from Tang-e Sa'di and Tang e Allah o Akbar, would virtually feed Maharloo Lake. Shiraz is bounded on the north by Marvdasht and Sepidan, on the south by Firouzabad and Jahrom, on the east by Neyriz and Estahban and on the west by Kazeroun (Sami, 1984) (Fig. 3).



Figure 3. Map of Shiraz

The source of consuming water in Shiraz is the underground water accumulated in the permeable layer of the soil. The amount of this water is changing according to the amount of rainfall per year. The water of the wells in Shiraz is not pure therefore, the water and its quality has been the matter of attention in Shiraz ever since.

According to Moqaddassi, the author of “Ahsan al Taghassim”, Shiraz owns its significance and superiority to its central position. It is assumed that the distance of this city from the borders of Fars Province, on the main four directions is only six kilometers (Anvari & Dadva, 2000).

- The plain of Shiraz has always been the connecting route and a uniting factor among various kingdoms. During Achaemenian era, it was on the Royal Route.

- The plain of Shiraz was located on a way from Persepolis and Marvdasht to Khouzestan. Considering the natural situation of the plain, it was residential; the fact which could be proved by observing the archeological excavations.

- In prehistoric period, during Achaemenians era and other dynasties before the appearance of Islam, the only route connecting Susa and other cities of Khouzestan to Persepolis and Passargad was passing the plain of Shiraz.

- There are ancient monuments such as Abounasr Palace in the eastern mountains of Shiraz, "Barme Delak" epigraphs, Chah-e-Bandar Castle, and the discovery of ancient coins.

- Clay tablets of Persepolis on which the name of Shiraz is written.
- The city of Shiraz has been mentioned in Ferdousi's Shah Nameh which indicates the existence of Shiraz in Sassanid era.

The historical record of this city traces back to prehistoric times, Achaemenians and Sassanid era as well as other dynasties before the appearance of Islam. The existence of ancient monuments such as Abounasr Palace in eastern mountains of Shiraz, and "Barm Delak" epigraphs, Chah Bandar Castle and the discovery of ancient coins are evidences for this claim" (Anvari & Dadva, 2000, p.22).

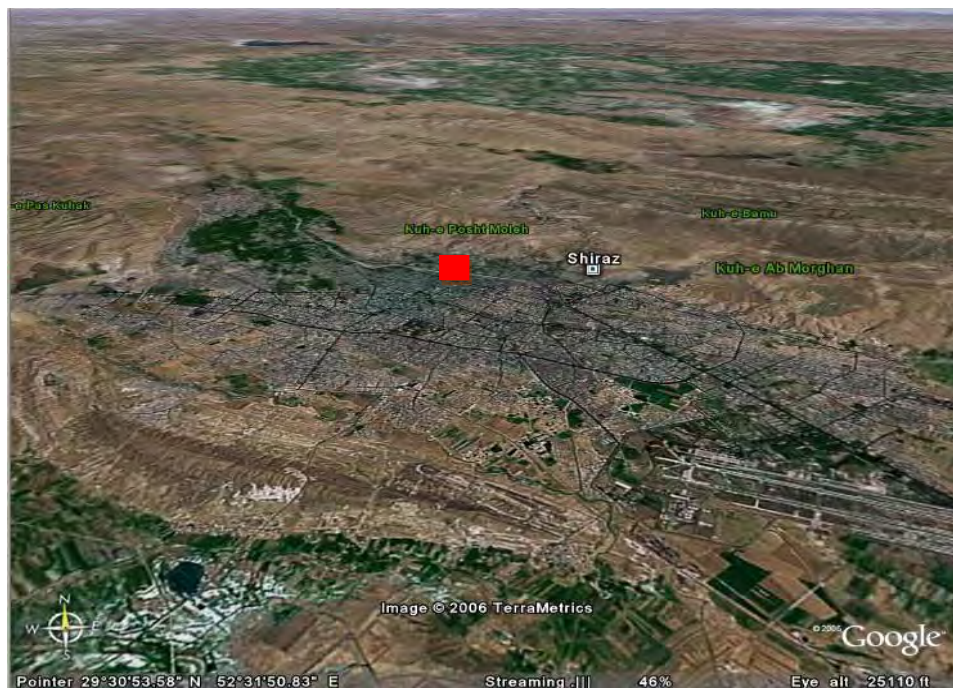


Figure 4. The region or plain of Shiraz

The Pre-Islamic Shiraz

“The old city of Shiraz has been built on the east foothill of Sa’di Mountain and on a hill beside Barm Delak Spring. According to an epigraph which has been found in Persepolis, the city was established during Kashayar Shah Dynasty. The king usually sent workers from this city to Persepolis. The residents of the forts were responsible to guard the plain of Shiraz and its eastern and western gate and its southern mountains. On the other hand, the enemy troops on their way to reach Persepolis and Istakhr had to pass through Tang-e Allah-o Akbar or today's Tang-e Sa’di, or narrows today known as Quran Darvazeh (Gate). During those times there was no way on the foothills of these mountains of the valley thus, whoever wanted to pass the valley had to follow the footprints of sheep” (Afsar, 1974, p.172).



Figure 5. The Pre-Islamic Shiraz

The fort was in an everlasting need of water to resist during siege days (even rain drops used to be collected). On the other hand, if the enemy could manage to reach water resources of the residents in the forts, the siege would end up in victory. On the top of the mountain, 3 vaults had been constructed. They were interconnected. They could hold rain drops in themselves. In order to collect raindrops and gather them in the vaults, shallow channels were used which could gather flowing raindrops from their surroundings and direct the water into the vault, such as small creeks. Within the limestone of the rocks, there was a layer of mold which could be carved readily; within this layer a vault-like well had been built, and in this well, there were fountains to retain raindrops which are dripping from the top and to provide fresh water for the residents of the forts. Nowadays, these structures are called Morteza Ali well as it might refer to one of the legendary past residents of this well, an old dervish called Ali” (Afsar, 1974, p.172).

There are many reasons denoting the historical record of Shiraz such as Abu Nasr Palace in eastern mountains of Shiraz, and "Barm Delak" epigraphs, Chah Bandar Castle and the discovery of ancient coins are evidences for this claim

Ali Sami, the archeologist, in his book, after clarifying some points about the clay tablets, has mentioned Ghale Pahn-dar Well (known as Ghale Bandar Well) and other wells dating back to Archaemenian era. He also has invoked the vessels and vases belonging to Solukid, Ashkanid and Sassanid eras which had been discovered in Abu Nasr Palace. Regarding the reason of the establishment of Shiraz, Ali Sami also states "the city of Istakhr which has witnessed the grandeur and power of Achaemenians and Sassanid kings and local emirs (faratadaran) more than twelve

centuries could not endure the Arabs dominance therefore, resisted the Arabs' strong attacking forces. A lot of hard, bloody battles took place. As a result of this resistance and endurance, the city weakened. It gradually was abandoned by the former residents and its prosperity had been faded away, while Shiraz was gradually becoming more prosperous and populous. Eventually, in the year 436 A.H. (1044 A.D.) Amir Abu Kalijar, Amir shoja soltanoddoleh' son, and Fana Khosrow' grandson, destroyed and demolished the city of Istakhr. The remaining residents of the city removed to Shiraz. The Darvazeh (gateway) of Shiraz (currently Isfahan gateway) had been called Istakhr gateway until 8th century A.H. (14th century A.D) (Afsar, 1974, p.20).



Figure 6. Cradle see on tight Quran gate

The function and responsibility of forts was of great importance. “They should be established in places with the best view, overlooking the surroundings. In fact, they should be on the highest points and peak of mountain. On the other hand, the water meant everything to forts. It could revive the exhausted soldiers to resist foes for days. The water was the delight of the forts” (Afsar, 1974, p.171).

Blocking the way of the water to the forts was the best way to overwhelm the soldiers. In fact, before the thirst broke down the guardians, the fear of the non-existence of water disarrayed the soldiers' concentrations. “Naturally, forts never face water problems since they are situated in high locations to enjoy many springs gushing out there, neither in valleys to use rivers flowing there. Thus, in order to provide water to satisfy the needs, water structures had been built within the forts which are undoubtedly ancient and gallant water structures of Iran. Among these structures, the most splendid ones are wills of the forts or “Dej-Chah”, such as Bandar Dej-chah or Ghal-e Bandar (Castle-Port) Ghahandej fort, Fohandej Will, Chah Ghal- e Bohandar, Pahandar on Mahandar. This will was built within a fort on a mountain peak on the southeastern side of Tang-e Sa'di. Tang-e Sa'di was the Darvazeh (gate) of Shiraz in the ancient era. As it was so wide, the fort which had been founded above it had been named "Pahan Dar" (a wide gateway).

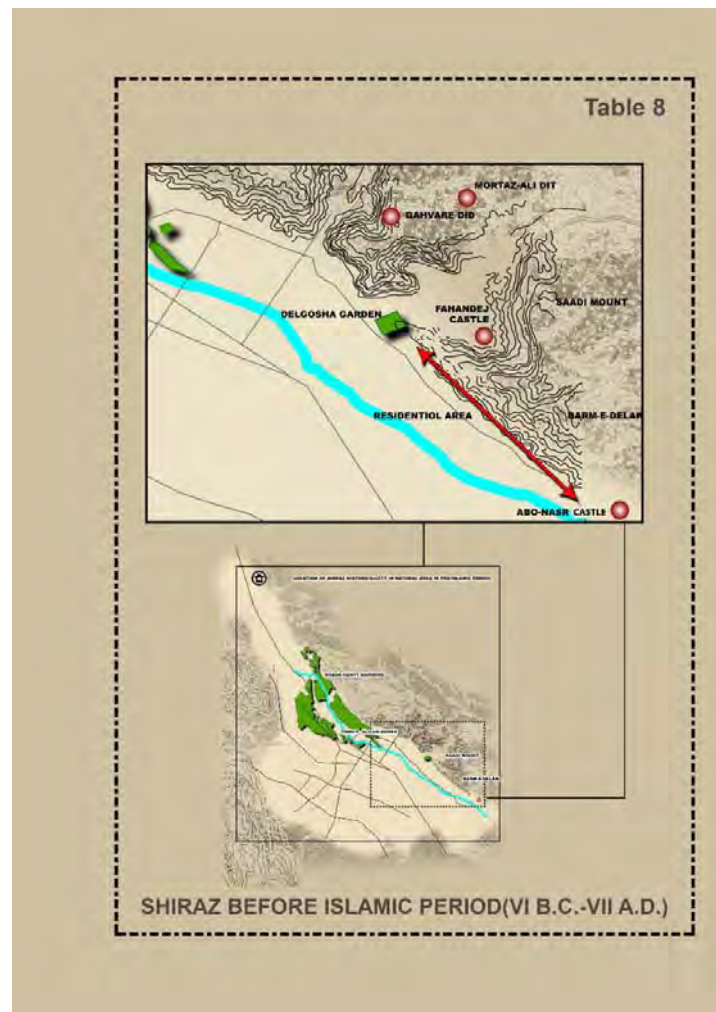


Figure 6. Forts of Shiraz as System of Islamic Fortification

The name, nowadays, is evolved into Bandar and the latter is more popular around Shiraz. The date of the foundation of this fort has been chronicled as the contemporary to the establishment of ancient Shiraz which was called Shirazi Isheh. Those days, a city and its nearby fort were interconnected” (Afsar, 1974, p.172) .The fort was located between Quran Valley and Sa’di Valley which nowadays is known as Chehel Magham Mountain. “If the foe could pass the valleys and reach the post, the situation would be hazardous thus, a small squadron was needed to be hidden on the mountain heights. The hideout of this squadron was Mortaz Ali or Morteza Ali Chah (will). Moreover, on the heights of Allah-o Akbar Valley on Tang-e Darvazeh Quran, a lookout post was built which was named Gahvare Div which means the place of huge mythical beings, the symbols of invisible and abstract entities”. Today, it has been attempted to change the name into Gahvareh Did which means the place for a closer observation.

Historical development of shiraz in antique and medieval periods

a. In the early times when the first people arrived in the plain of Shiraz and the Shirazi hill of "Eisha", they confronted numerous woods, cane fields and thickets, and a river which was flowing

among them, across the plain. This river had been running almost all year round, while during winter the water coming from fountains of Paskoohak, springs of the downstream lands of Gooyom, rapids coming from the heights of Ghalat and Shool Pass would intensify its flow. Indeed, the woods and thickets were served as a barrier in order to prevent the water to engulf a vast expanse of the plain. Clearly, a satiated plain would be green and lush throughout the year, therefore, it was called "Khorram valley". Separating the river of the "Khorram valley" from the plain was not an easy task. The river, on none of its directions, not even its final moiety, had a narrow pass; the water had spread over the plain and stood still for several days (Afsar, 1974, p.45) .

b. In the pre-Islamic era, the residential area of the city was located around a village called Abou Nasr Palace up to Sa'di Mountain. Gradually, along with the drought period which began and resumed constantly from about 10,000-12,000 years ago in Iran Plateau, the population had rushed to the plain of Shiraz from the foothills and with the growth of population in each century, the frontiers of the city had extended to the south and to the west until now. Currently, the borders of the city are being extended toward the west of the plain of Shiraz (Afsar, 1974, p.541).

Ancient Shiraz, like other historical cities, had a castle and a residential part (Rabaz), the castle and its stronghold had been constructed simultaneously. The stronghold was the part to provide security and peace to the residential part where the dwellings of the troops' families were situated, also it was a place to supply food for dwellers of the stronghold. This region was near Abou Nasr Palace which was established by the side of Barm Delak Spring several centuries ago (Afsar, 1974, p.173).

Fohandezh, once being one of the largest and most magnificent strongholds in the Achaemenians era, was established at Sa'di Mountain. In Sa'di and Chehel Magham Mountains, an aqua duct had been established with a firm and steady foundation. It was a reservoir for residents of the stronghold which was called Sa'di qanat (aqua duct). It is still one of the most water- filled aqua ducts around Shiraz (Afsar, 1974, p.32).

In this regard, William Franklin states "This building is totally made of stone. Although it was constructed many years ago, it is absolutely undisturbed and firm. According to superstitions, Iranians believe that the reason caused this building has remained sturdy and strong is that the money spent on its construction was clean money which means that this construction was built by money that was not taken by force and compulsion from common people. Iranians believe that the buildings which were built by ill-gotten money saved in the Kings' Treasury would be seen to be destroyed and ruined. The qanat and its ending fountain had been dug during the dynasty of Jamshid who, according to legends and history, was a kind and fair king. The King spent a lot of money and hired many workers to dig the qanat from the adjacent mountain to the site of this building. The qanat is two feet wide and it provides water for all areas around Shiraz. Iranians respect this water and believe that it has benefits. They like to take a dip in this water. The basis of the Islamic city was laid down in 653 A.D. by Umayyad rulers (620-711 A.D). (Fig. 7)

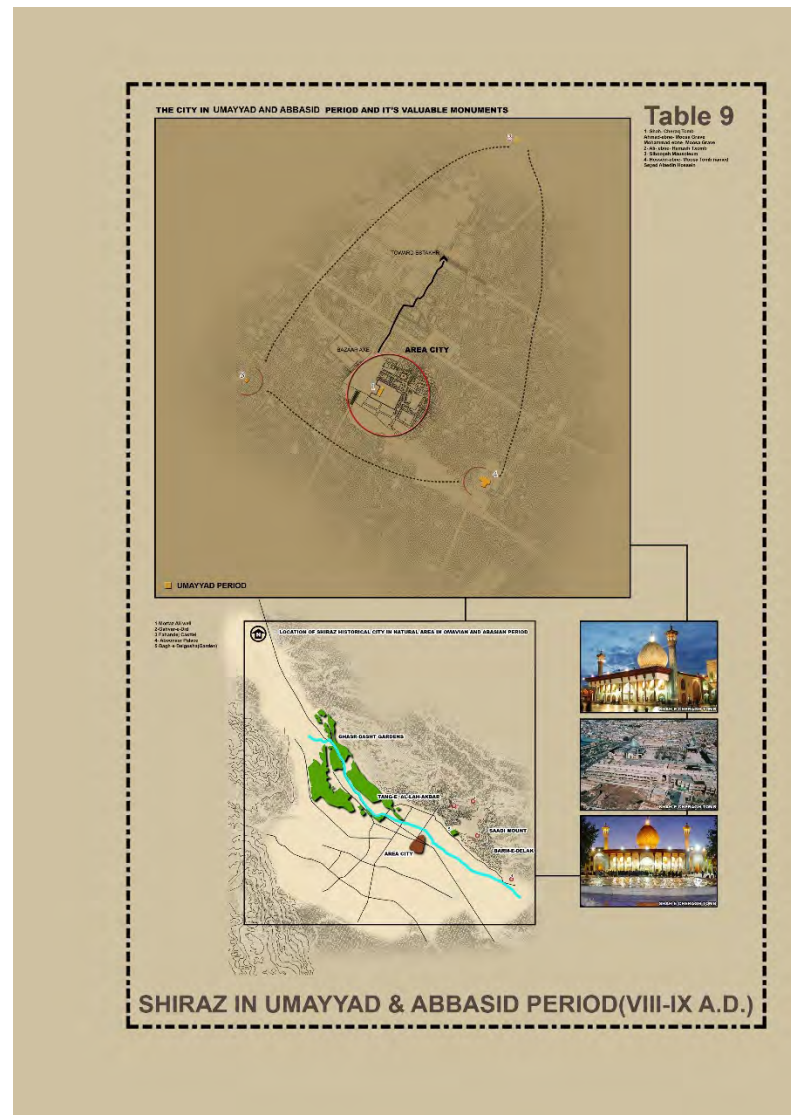


Figure 7. Shiraz in Umayyad and Abbasid Period

c. The city of the Islamic period until Saffarid era (Fig. 8) included Dar-al-Emarah (Governor's office), several mosques and a Bazaar. All parts of the city had been formed around the major route which was passing across the city (towards the city of Istakhr). Since that time until Saffarid era, due to the lack of historical documents indicating a substantial upheaval, it could be concluded that the city had probably undergone an ordinary development. When Saffarids had seized power (849-866 A.D), the city had been developed roughly. They had constructed Masjid-e-jame Atigh (historical Friday Mosque), the first Friday mosque of the city, in 879 A.D. (Keramatollah, 1974, p.47).

The outline of the city consisted of Dar-al-Emara (the Governor's Office), several mosques and a Bazaar that had been built around the principal route of the city (ended up in Istakhr). We have no exact information about the mosque, Dar-al- Emara and the residential sites in that period, but perhaps the residential sites and the place of the mosque were about the main route as well since in the past, new buildings were constructed on the site of the demolished buildings, but this never

had happened on the site of a destroyed mosque, because Iranians respect their holy places very much. Indeed, another mosque could be replaced by a demolished mosque. Therefore, it could be speculated that Masjid Jame (Friday Mosque) that had been constructed by Amr-o-Leis Saffari was built on the ruins of an old mosque. While besieging Istakhr, Shiraz was their barracks. Apparently, according to Moqaddassi, Shiraz became important because it was located in the middle of the Fars Province. In the second half of the third century A.H (10th century A.D), when Saffarids chose Shiraz the capital of their semi-independent government, the city was evolved into a big one.

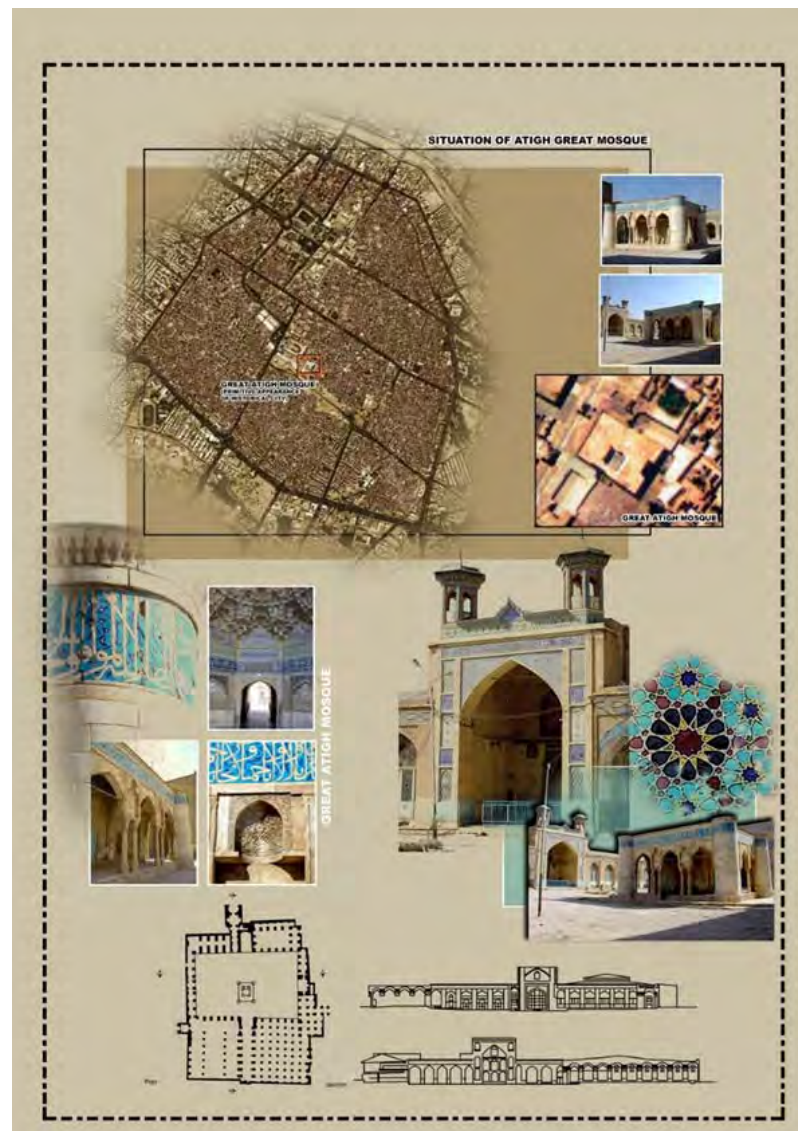


Figure 8. The city of the Islamic period until Saffarid era

The city had been developed roughly. They constructed Masjid-e-Jame Atigh (historical Friday Mosque), the first Friday Mosque of the city, in 879 A.D. (Keramatollah, 1974, p.47). Considering the physical structure of the city, during the early days of the Arabs' dominance over Iran, the Friday Mosque was located at the city center. However, it can be concluded that the Masjid-e-jame Atight (Friday mosque) was located around the city center as well. Undoubtedly, it

had been constructed at the site of a mosque belonging to the earlier period (to Umayyad era). Even today, this mosque is being considered as the fundamental historical nucleus of the city and it is under consideration as the most important factor in the formation and development of the Islamic city of Shiraz. The development of the city, which has started during Saffavid era, constantly continued until Buyid's command (899-1019 A.D.). Until that time the city did not have any fence, when Azadeddoleh Deylami ordered to construct a fence around the city for defense purposes. Eight Darvazeh (gateways) linked the city with adjacent regions. The centrality of Shiraz encourages a large number of people from adjacent cities and districts to rush towards Shiraz which led to an increase in the number of population. As a result, more buildings and constructions had been built in a way that Shiraz had been expanded significantly in those days (Keramatollah, 1974, p.50).

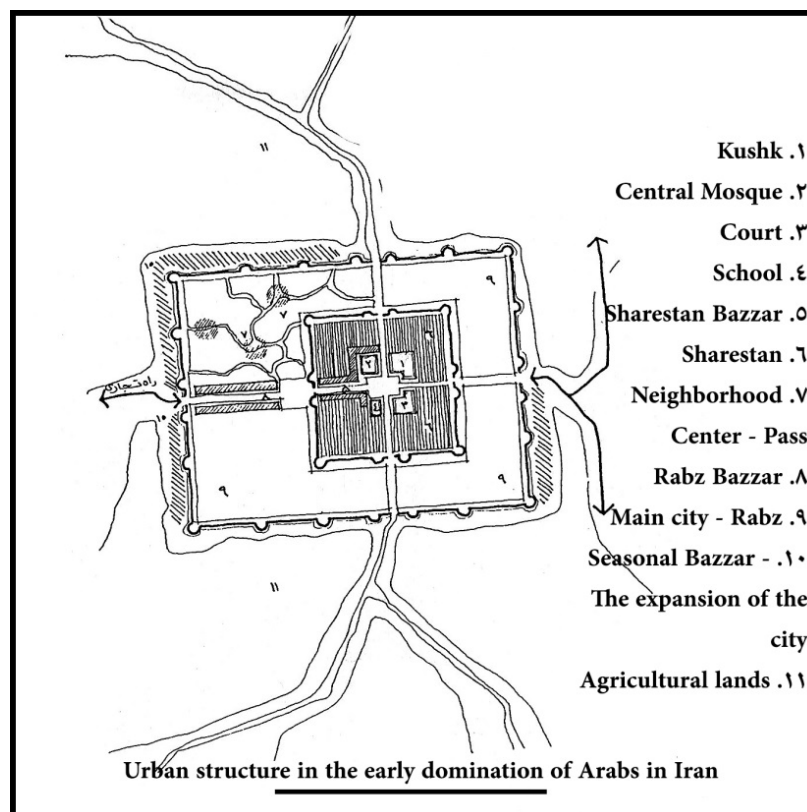


Figure 9. Urban structure in the early domination of Arabs in Iran

d. In the Buyid period (X-XIII), Azadeddoleh Deylami constructed two palaces, apparently one was built inside and the other outside the city. On vicinity of Shiraz, 3 kilometers far from the southern border of the city, he constructed a palace bearing his own name, "Kard Fana Khosrow" (Pars Naghshe Jahan Consulting Engineers, 2002, p.48).

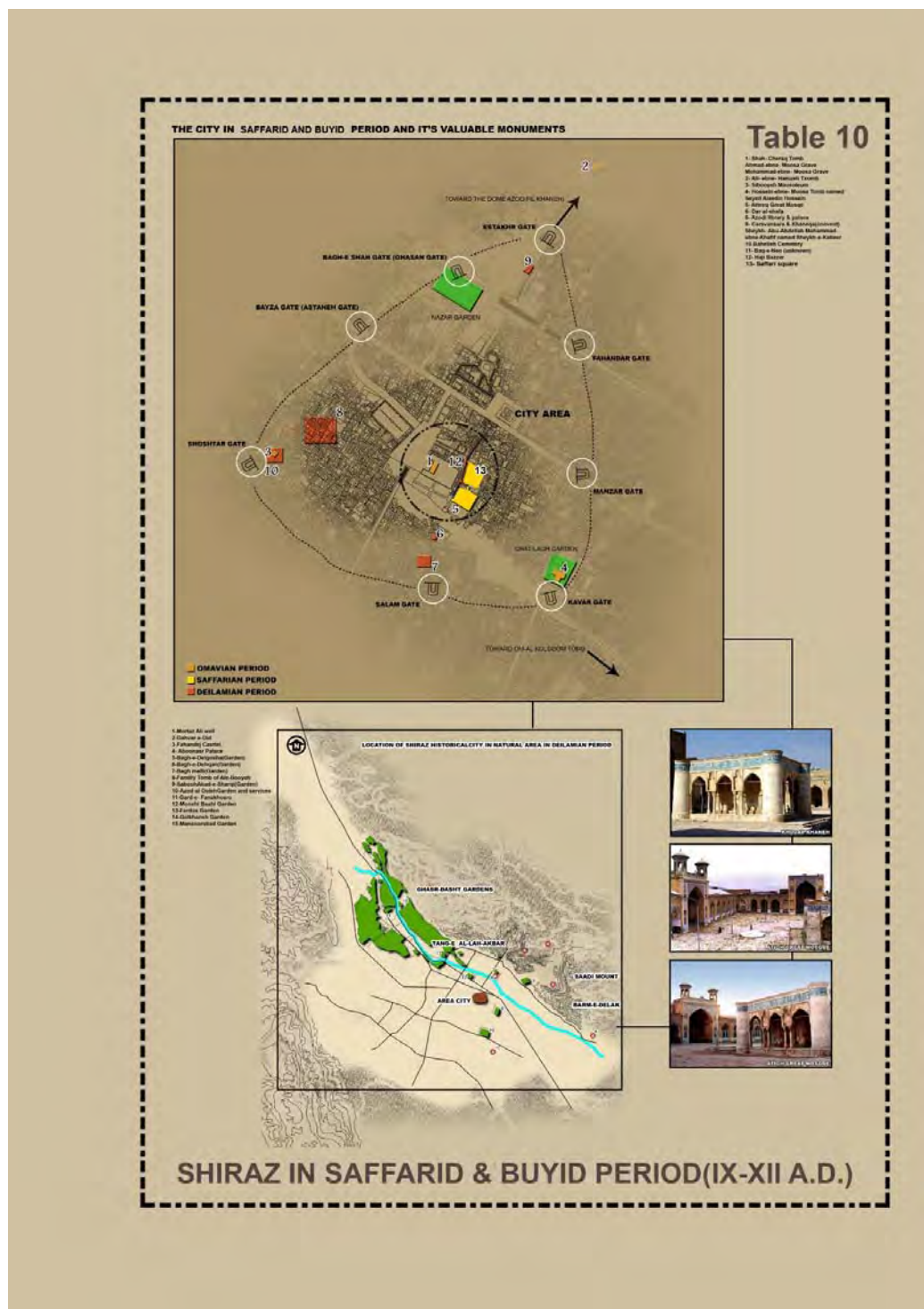


Figure 10. Shiraz in Saffarid and Buyid period

This building is the one built outside the city. In order to determine the place of the other palace, by considering the point mentioned about it that an aqua duct was passing through it, we could guess that this palace would have been somewhere on the way of running water which currently, like old days, flows Ghazr-al-dasht orchards from around Gooyom and thence enters the

city and irrigates Sarbagh, Lab Ab and Bala Kaft quarters. Therefore, the location of the mentioned palace was likely to be within one of the above quarters (Pars Naghshe Jahan Consulting Engineers, 2002, p.55) .

“Historians of the fourth century A.H (11th century A.D) wrote that during this time, in Shiraz, there were many Zoroastrians' temples in Shiraz for those Zoroastrians who were citizens. Specifically, it is recorded that in the year 369 A.H (979 A.D). Muslims in Shiraz rebelled against Zoroastrians, killed many of them and destroyed their houses. Azadoddoleh was the Emir of Baqdad. As soon as he got informed about the rebellion, he sent a group of soldiers to repress the offenders, and then he punished the rebels severely. Zoroastrians had their own parish and temple in the eastern quarters of Shiraz. During the same period the city had eight Darvazeh (gateways), which were Estakhr, Shoushtar, Bande Astaneh, Ghassan, Selm, Kawar, Mandar and Fahandezh. Many of them are in conformity with the Darvazeh (gateways) of the succeeding and current eras, but we know nothing about Darvazeh (gateways) Bande Astaneh and Ghassan, though it is believed that they had been on the same places of Darvazeh (gateways) Moordestan and Beyza (Pars Naghshe Jahan Consulting Engineers, 2002, p.50).

Al Buyid's government benefiting from their predecessor's experiences had accomplished many development activities all over their kingdom. The Al Buyid's power of domination made the fourth century A.H (11th century A.D) as one of the prominent periods in the history of Iran regarding urbanism and city planning. Shiraz was one of the cities that its name was recorded in the history of the period (Pars Naghshe Jahan Consulting Engineers, 2002, p.71).

The flourishing of Iranian cities after the advent of Islam with its peak in the fourth century A.H (11th century A.D), accompanying the political and cultural revolution of Al Buyid's government, started to descending as Saljuqids gained the power and Al Buyid's government subverted (Pars Naghshe Jahan Consulting Engineers, 2002, p.72).

“During this period, the area of Shiraz had about one square farsakh (a unit of length, equals to six kilometers) width. In the year 362 A.H (973 A.D), because the city was not capable to hold the increasing population the prerequisite of the city at that time, and people were encountering trouble regarding their dwellings, Azadodolleh constructed many buildings on the east of Shiraz for the city development and for the soldier's convenience. Then, on the way between Abesh Khatoon (Khatoon square) and Abu Nasr Palace, he established another city called 'Fana Khosrow Kard', and in this city he founded a huge Bazaar called Sogha-al-Amir (Bazaar of Amir) ” (Pars Naghshe Jahan Consulting Engineers, 2002, p.13).

Cemeteries of Ali Ibn Hamza and Ommol Kolsoum's shrines are other features indicating the extent of the city during that era. “There is no accurate data on the status of the city until Etabakan era. During this period (1193-1049 A.D), in 1046 A.D., the city was reconstructed and again a strong wall was built around it, and the number of Darvazeh (gateways) raised to nine, including Estakhr, Derak Mousa, Beiza, Kazeroun, Selm, Babnow, Dowlat, and Sa'adat.

Comparing the nine Darvazeh (gateways) in the late Etabakan era with the 8 ones in the Boudid era, it can be concluded that a Darvazeh (gateway) has been added within several centuries. It is likely to be the one which has been named as the new Darvazeh (gateway). The names of several Darvazeh (gateways) have been changed. Mandar has been changed to Dowlat, (due to its proximity to the tomb of Sheikh Dowlat, the crusader of Islam), Fahandezh has been changed to Sa'adat, Shushtar to Kazeroun, Kawar to Fassa” (Pars Naghshe Jahan Consulting Engineers, 2002, p.77).

Shrines were constructed over the tombs of Ahmad ibn Moussa and Mohammad ibn Moussa (an Imam's sons) and a beautiful small Bazaar was established between them which called "Sar Howze Agha Bazaar" (Pars Naghshe Jahan Consulting Engineers, 2002, p.77) (Fig.11).

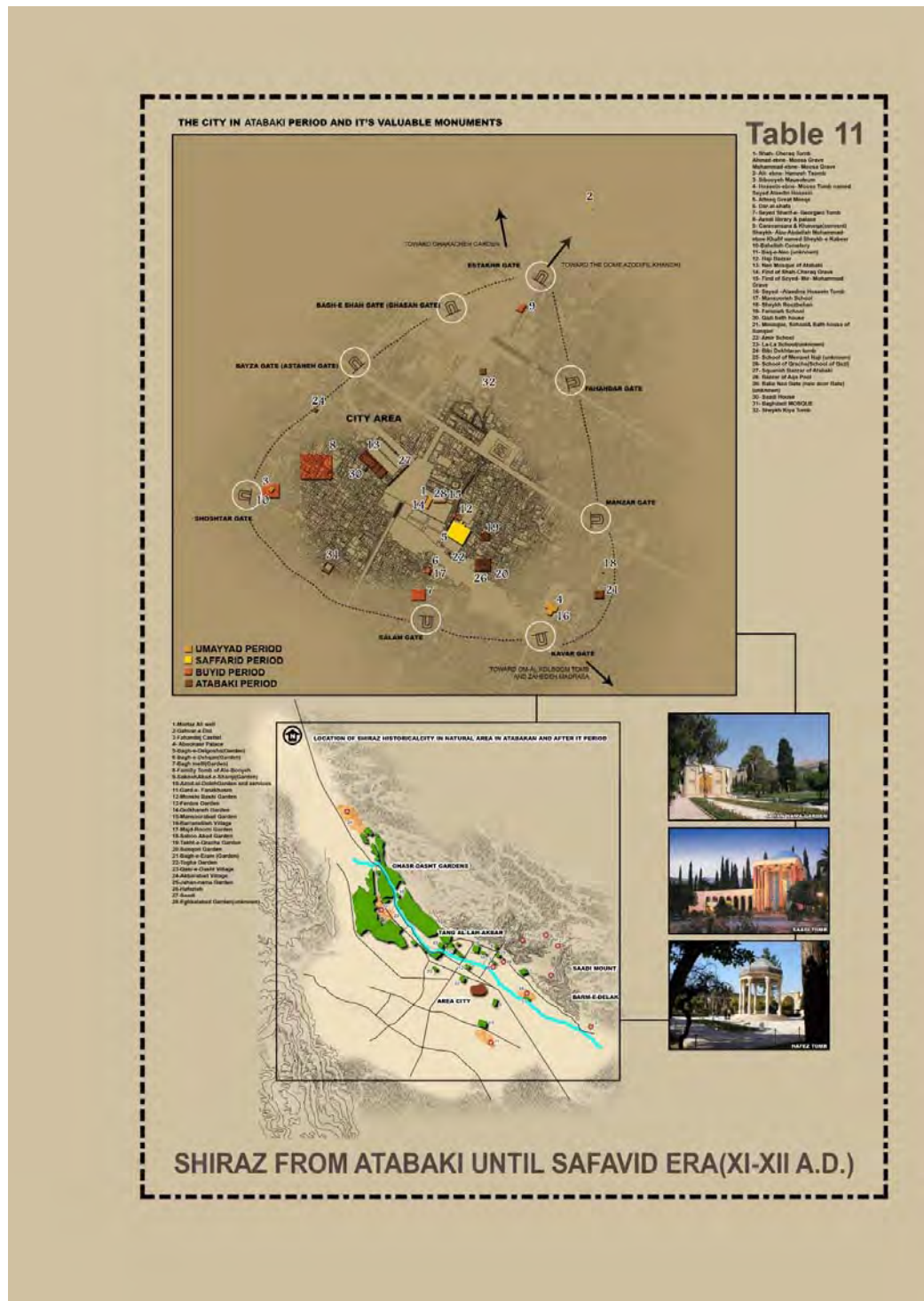


Figure 11. Shiraz from Atabaki till Safavid period

e. Al-e-Injoo period (14th century A.D) (XIV century), “In the mid-eight century A.H. King Mahmoud Injoo had fixed the wall around the city. In the late eight century A.H (14th century), Shiraz was saved from the siege laid by Amir Teymur. No severe damage had been made because Amir Timur encamped in Bagh-e-Takt” (Pars Naghshe Jahan Consulting Engineers, 2002, p.321).

f. In the Timurid period (248-XVI centuries), emirs were interested in Persian arts and literature. They even made successful attempts to learn some of the arts there. Sultan Ibrahim, Amir Teymur's grandson who had been appointed as the ruler of Shiraz by his father in the year 819 A.H. (1416 A.D), was himself fond of arts and literature. He had beautiful Sols hand writing (a kind of Persian Calligraphy) and two huge Quran, belonging to Quran Darvazeh (gateway) which is now being kept in Pals Museum, and one paleography on the portal of Ali Ibn-e-Hamzeh's mausoleum have been written by this sultan (Sami, 1984, p.104). Peace and calmness had been established throughout the country and the cities remained secure from plunderers' attacks. During that period, the city has retained its wall and even a deep ditch separated the wall from the suburb and orchards around the city (Sami, 1984, p.50). What has been quoted about the city of Shiraz in this era is as follows: "Takht-e-Zarrabi Place: on the foothill of Chehel Magham Mountain above the historic building of Haft Tan and beside Morteza Ali Will and Gahvareye Div, there is a small old tomb-like building which includes a veranda and a vault. The building is called Takht-e-Zarrabi by Shirazi people. Abesh Khaton, Abu Ishaq's mother has constructed a school and a private quarter adjacent to this tomb (Ahmad Ibn-e-Mousa's Tomb) Sa'di's Shrine: Ibn e Batooteh named Sa'di's shrine as one of the buildings which are located outside the city. He says: Sa'di's shrine has a fine view with a beautiful garden which was made during Sa'di's life time by Sa'di himself, Sa'di had constructed marble fountains near his home and filled it with water. People who came to visit him, after having their meal in his dining room and washing their clothes, returned to their cities" (Sami, 1984, p.89) .

"Amir Sheikh Abu Ishaq's new palace: one of the Ibn e Batooteh's notes which is an indicative of a part of the history of Shiraz is that Amir Sheikh decided to build a palace similar to the Palace of Madae's. The square where Amir Sheikh Abu Ishaq built the palace was apparently known as Saadat square. The precise location of this square is not known. By comparing old Darvazeh (gateways) with the new ones, Saadaat Darvazeh (gateway) would be conforming to Sa'di Darvazeh (gate way) therefore, the location of this square could be in the entrance of Sa'di Darvazeh (gateway) or around the southern parts of Jafara-abaad Plain, on the way between Isfahan (Istakhr) gateway and Sa'di (Saadat) Darvazeh (gateway). In other words, it should be around the place where King Jalaleddin Masoud Injoo had established a palace" (Sami, 1984, p.103).

"Mansouriyeh School: Dashtak is a small borough which currently is a quarter in a river bank and Mansouriyeh School that nowadays is one of the most prosperous schools of Shiraz in this quarter" (Sami, 1984, p.117) .

"Hafez's shrine: on the quarter of farsang towards the western side of the city of Shiraz (Towerniyeh made a mistake in clarifying the direction here), there is a confined cemetery and in its central point, facing the south (Mecca), there is a shrine which is worshipped by holy people and dervishes. This place is Hafez's tomb that is deeply respected by Iranians" (Sami, 1984, p.621).

But, it was during Safavid era (XVI-XVIII centuries) that peace and calmness had been established throughout the country and the cities remained secure from plunderers' attacks. During that period, the city has retained its wall and even a deep ditch has separated the wall from the suburb and orchards around the city (Sami, 1984, p.50).

During Safavid era, Shiraz became a provincial city, a prosperous, rich and crowded city. It was considered as the second important city of Iran, after Isfahan. In the past, there was a wall to encircle the city and a deep ditch has separated this wall from the suburbs and surrounding orchards.

Conclusion (before Safavid Era)

The core zone of Shiraz, in spite of its valuable live and dynamic elements, has a special situation in the modern town. Therefore, it can be considered as a suitable starting point for urban revitalization and by revitalization of this part of the town and the extension of these measures, once

again it can play the role of the core for revitalization. But the qualities of authorized measures in this area need special care since there are various experiences made on the subject that not only did not lead to revitalization, but also led to destruction of cultural heritage.

The street network consisted of main Bazaar street beginning from Masjid-e-Jame Atigh (historical Friday Mosque) or Masjid Jame, extending linear way toward the Hammam Masjid and Meydan and Bagh-e-Zandie, ending to Qajari Meydan. This means that core of Shiraz is in role of civic-shopping center having Z composition like south-north directed linear main street network which has lanes on both sides to the east and to the west. At the same time, the combination of different parts of the Main Street organized by enfilade of successive squares or Meydans from different successive historical periods.

The urban structure contains the citadel, the walled city and the Rabaz in the system the suburbs. The citadel shares the Antique Acahamenian fort on the Sa'di mountain located at the north-east of the historical city. But the Medieval citadel is located not far from the former and has components of medieval features such as the palaces of Safavid and Zandieh periods, the stores, different sub terrain structures, stables, etc. There are no remaining of the walls and ramparts, the same is true for the main Darvazeh (gate) of the citadel. The walled city is in radial and centric structure of layout having the downtown at the core consisted of different Meydans, passes of specialized Bazaar. The quarters are surrounding the Bazaar and continue their planar composition of the layout. The same features of planar composition is right in the case of suburbs or rabaz.

The environmental values of the studied area, one can say that the initial core of the structure of Islamic town Shiraz was shaped around Msjid-e-jame Atigh (historical Friday Mosque; Table, 20). The early town lacked a stronghold but the complex of Msjid-e-jame Atigh, Bazaar, the central square, and the residential quarters made up the structure of the early town. In the Saffarid era (IX-XII c.), Msjid-e-jame Atigh and Bazaar-e-Morgh (poultry) show the continuance of the center of the Islamic town. Also, the town had 8 Darvazeh (gates). Then, with the rule of Buyid, and with the adoption of the town as the capital, a stronghold was constructed around it. The territory of the town still includes the area around the Msjid-e-Jame Atigh, although it has a significant extension. Anyway, by the Saljukid and Atabak eras, the town had a special situation especially, after the discovery of the tomb of Shah-e-Cheragh (Imam Reza's brother), the new Jame' Mosque and a Bazaar nearby it was constructed a new centrality was made for the town and the center of the town shifted towards the west and northwest physically while, under the influence of its physical extension, another Darvazeh (gate), called the new gate, was added to the existing ones. Further, discovery of the tombs of two saints, Ahmad Ibn Moussa and Mohammad Ibn Moussa, brothers of the eighth Imam, Reza (p.b.u.h.), turned Shiraz into a religious hub in the Muslim and Shia' world. By the Mongols coming to the rule followed by the Al-e-Mozaffar and Timurids era (XV-XVI c.), the city continued its gradual extension towards the north and the west, but the most important event was the formation of the tombs of Sa'di and Hafiz, the two Greats of Iranian culture and literature. In the Safavid era (249-XVIII c.), the town was significantly developed and a stronghold was constructed around it. The Darvazeh (gate) for entering the town that was from Mount Sa'di , shifted to Quran gate by widening the Allah-o-Akbar pass and in the direction of the gate, towards the town, a four garden like that of Isfahan was constructed with

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