

Analysis A Development Framework for Urban Heritage Conservation Versus Development Trends in Shiraz, Iran

¹Alireza Andalib, ²Alireza Abdolhazadefard

¹Assistant professor, Department of Art and Architecture, Science and Research Branch, Islamic Azad University, Tehran, Iran

²Associate professor, Department of Art and Architecture, Science and Research Branch, Islamic Azad University, Tehran, Iran

Received 10.9.2012 Accepted 7.11.2012

ABSTRACT: Historic urban areas are a significant part of each city not only due to having irreplaceable cultural and social resources, but also due to their attractive patterns of life. They have been threatened by strong development trends. This paper aims to investigate the impacts of redevelopment trends in the historic city of Shiraz, Iran. The paper begins by highlighting historical development in the different periods such as Atabakan, Safaviyeh, Zandiyeh, Qajar and Contemporary period; and then, it investigates types of heritage in Shiraz, and, the impacts of modernization trends on the historic urban area of the city. The purpose of the present study is to investigate some of the problems involved in the conservation of the historic settlements in Iran with particular emphasis to the historic settlement of Shiraz city. This study found that confrontation between strong development trends and urban heritage conservation led to loss of numerous tangible and intangible heritages in Shiraz.

Keywords: Heritage, Historic urban area, Urban development, Shiraz.

INTRODUCTION

Until the first half of the twentieth century, the definition of cultural heritage was restricted to monuments, archeological sites, and movable heritage collections. While it now consists of historic urban areas, vernacular heritage, cultural landscapes (tangible heritage, which include natural and cultural sites), and even living dimensions of heritage and all aspects of the physical and spiritual relationship between human societies and their environment (intangible heritage) (Tweed and Sutherland, 2007; Unesco, 1972). According to ICOMOS¹, 1987, the aim of heritage conservation is to ensure that the cultural significance of heritage places is retained for future generations. In addition, conservation is all measures and actions purposed for safeguarding of tangible and intangible properties, which is retained for future generations (ICOMOS, 1987).

The extensible concept of cultural heritage from single monuments to urban ensembles revealed in the developed country and recently has become a common issue in Asia (ICOMOS, 2011). At the global level, it also observed that international organizations have gravitated to a coherence notion of urban conservation. They have brought up the concept of "integrated conservation" in the 1970s and 1980s by a number of other pertinent charters (Europe, 1975; Imon, 2006). However, the weight of evidence over the years suggests that recognition of "social value" as a significant component of cultural heritage was a major shift in its context. This view made it necessary for the involvement of the general public in the process of conservation decision-making (Imon, 2006). What is considered in integrated conservation is to

establish rightful place for urban conservation as a part of the overall development strategy. This situation makes it necessary for both political supports in the government and among the public. Therefore, it would be possible to succeed if the public is aware of the value of retaining cultural heritage not only as a relationship to the past but also as a means to shape the future (Imon, 2006). Researches show that different countries have pursued different systems for urban heritage conservation, which have depended on their legal systems and executive setup. Although, there are different systems in the deal with UHC², and it is also a value-base process, participation of all stakeholders is the key to succeed constantly.

Problem Statement

The most diverse and rich compilations of cultural heritage are located in the territory of Iran (UNESCO³T. C. O., 2011). According to the Iranian Cultural Heritage, Handicraft and Tourism Organization (ICHHTO), tangible and intangible heritage include 27500 properties of significant cultural heritage throughout Iran. It is undoubtedly necessary that we have a duty to conserve them from a real danger to demolition in the future.

It is now considered that modern development trends lead to irreversible damages in the process of significant transformation of both the built cultural heritage and of cultural ways of life in the early 20th century (UNESCO T. C. O., 2011). In fact, these transformations have often been pursued to expand wide ways in the heart of historic quarters with an increase in looting and considerable damage to the cultural heritage.

✉ *Corresponding Author Email: a.andalib@srbiau.ac.ir

After the Islamic Revolution of Iran, (1979), UHC plans were restricted to restore monumental heritage destroyed in the Iran-Iraq War or by the numerous natural disasters (Pourahmad, 2006). Studies conducted on outstanding properties on the World Heritage List have highlighted existing weaknesses in the long term conservation and management plans and their implementation (Hanachi, 2010). These studies have shown that due to lack of a comprehensive conservation plans and lack of consideration to the presence of people put negative impact on the exceptional cultural heritage properties and their original values. Although vulnerable historic areas and communities are suffering from degrading fundamental infrastructure and services which has brought up by inadequate heritage conservation and management, but it has frequently been requested to facilitate the stakeholders' consultation process to enable more sustainable plans by UNESCO in recent years (World Heritage Centre, 2012).

Aims of The Study

The purpose of the present study is to investigate some of the problems involved in the conservation of the historic settlements in Iran with particular emphasize to the historic settlement of Shiraz city. To achieve this aim, the following objectives were identified:

- To identify the historical development of the old area of Shiraz,
- To identify the nature and the scale of changes and transformations occurred in the historic area of Shiraz,
- To identify that what role the public has played in the conservation of the special attributes of heritage in Shiraz,
- To arrange a set of recommend improving in the existing planning process.

As a static solution, this study has not been pursued to address modern conservation policies, practices and principles. Rather it is an initiation to shift our view from previously focusing on rapid development and growth to a more radical but moderate remedial of preservation and conservation of the historical area in order to achieve quality decision making process and sustainable development.

MATERIALS AND METHODS

Study area is the historical city of Shiraz, according to purposes of this research; we used a combination of qualitative and quantitative research methods, to analyze the patterns and trends of heritage conservation on urban spirit framework. Qualitative data were collected by library method, using different documents and indexing, and also observations of bodies in charge of heritage conservation in the form of urban spirit in four categories.

- climate and environment,
- historic cities structure,
- formation of urban spaces, and

Other factors, while quantitative data collected by interview by expert and giving value for urban spirit and heritage conservation.

Historical Development of Shiraz

Shiraz, one of the seven principal cities of Iran, the sixth largest after Tehran, Mashhad, Isfahan, Tabriz and Karaj is the center of Fars province in southern Iran. Fars province has 16 counties, 60 sub-counties and 51 cities in which Shiraz is the largest city without serious local rivals. The city is

located 895 km south of Tehran and 280 km north of the Persian Gulf. Its historical development and transformations can be divided within the following six different periods.

From formation to Atabakan period

In view of the paucity of published data, there is no any agreement to the time of Shiraz formation. Nevertheless, John Limbert concluded that as follow; although Islamic historians believe that Shiraz was formed by "Abdulmalek Ibn Marvan" in the first century of Hegira, but it should be known that there was a city, with a name close to call, before Islam which was called Estakhr (Limbert, 2004). From the formation of the city to beginning of Atabakan period, the most stable component of urban elements included the Jameh mosque, some Shrine like Ali Ibn Hamzeh, a part of current bazaar, and main road to enter and leave the city (Consulting Engineers Company, 2005).

From Atabakan period to Safaviyeh period

With the arrival of Attabak Saad Ibn Zangi to power, urban prosperity of Shiraz was resumed (Limbert, 2004). By the time, some of the significance spatial elements was formed which have remained stable up to now; Shah-e Cheragh and Seyed Mir Mohammads' tombs, brothers of Emam Reza A, masjid No, a part of current bazaar (Fig. 1) (Bazrgar, 2003). Some other principal urban elements that were built during this period were recently disappeared based on lack of appropriate planning such as; urban main gates, the great wall, Attabakan garden, a part of bazaar, the King palace (Consulting Engineers Company, 2005).

Safavi Period

The most prosperous period of urbanization was during Safavi period in Shiraz in 1486 (Limbert, 2004). There was specific pattern to plan urban planning, which were consistent with urban different requirements in the different conditions. In fact, if there were devastating flood in 1658, Afghan's

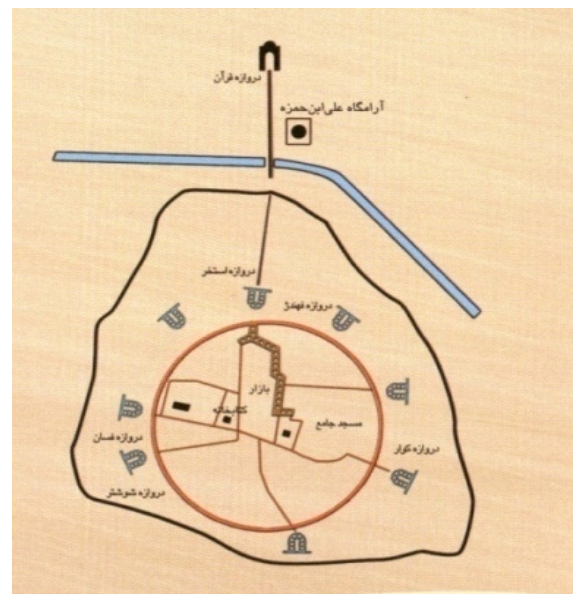


Fig.1: Urban structure of Shiraz up to Atabakan period (Source: Bazrgar, 2003)

invasion in 1713, and some destruction of cultural heritage by the other dynasties, there would be the precious treasures of monuments and architectural relics in Shiraz. Some of The urban elements that was built in this period and they have still remained up to now are (Fig. 2); Davood Khan's bazaar, Hafez street, a part of Zand street to access BagheShah street, mosque of SafaviKhing, which its name was changed to Vakil mosque (Bazrgar, 2003).

Zandiyeh Period

Shiraz was not escaped by Afghan's invasion, and it also had not better time during the rule of NaderShah. It returned to life after coming to power Karim Khan-e Zand who was the founder of Zandiyeh dynasty in 1759 (Limbert, 2004). He selected Shiraz as capital of Iran, and he built government buildings on the ruined gardens. However, it cannot be denied that architecture of Zandiye's buildings has enjoyed the architectural quality and originality which emphasizes the functional aspects rather than its aesthetic. The main urban

elements that were built in the Zand period which are cultural heritage in the recent time are (Fig. 3); Vakil mosque, KarimKhani citadel, Vakil bathroom and Cistern, Forum, some Caravansaries attached to the bazaar. Some monuments that built on that time which has destroyed over time are; Mashgh square, Noghre Khane (silver house), animal stables and prison, the great wall and ditch (Bazrgar, 2003).

Qajar Period

When Agha Mohammad Khan came to power in 1782, he transferred the capital from Shiraz to Tehran (Limbert, 2004). Shiraz lost its significance due to this transmission and other reasons such as disruption in the country's management, dependence of government to the foreign. Although Qajars carried out some civil measures like construction of Moshir bazaar along Vakil bazaar, and of Farmanfarma building, but physical structure of the city did not change than last period. Consequently, some of urban elements that they maintained their function up to now are; Moshir bazaar,



Fig. 2: Urban structure of Shiraz up to Safaviperiod(Sourcec: Bazrgar,2003)

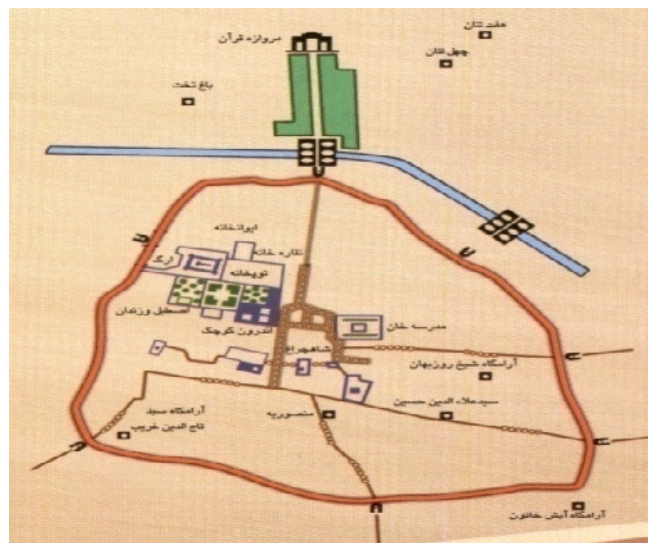


Fig. 3: Urban structure of Shiraz up to Zandiyeh period (Source:Bazrgar,2003)

Moshir mosque, Eram garden (World Heritage List), Narenjestan garden. In contrast, there are some monuments that was unfortunately disappeared over time such as; Farmanfarma building, Ghavam's monuments, Moshirmouments (Bazrgar, 2003).

Contemporary period

By the hands of modernization trends, historic area of Shiraz has undergone profound changes in three periods during years 1925 till now:

Modernization in the Pahlavi dynasty,
 City sprawl in the 1960s and 1970s,
 post-revolutionary period (1979-till now), the first three decades after Islamic Revolution of 1979.

A huge transformation of Shiraz was begun by Reza Khan who was the founder of Pahlavi dynasty (1925-1979). He was going to modernize urban structure by targeting the traditional city which seemed to be an undesirable place. As a first measure, two roadways constructed that named Karim Khan and Lotfali Khan Zand which the first one slipped up traditional bazaar in 1930s (Bazrgar, 2003). However, the imposed modern structure and widening of inner-city roads have also led to demolitions of entire ensembles of historic building and irreversibly changing the urban historical morphology (Hanachi, 2010). The urban transformations during 1960s and 1970s were inspired by the master plans which borrowed from the western world. Although the first master plan of Shiraz (1966-1972) tried to carry out a balance between new developments and old area in the urban spatial structure but it never met the aim and conflict also arose between them (Fig. 4) (Consulting Engineers Company, 2005). The rapid pace of urban change led to an increase in looting and considerable damage to the cultural heritage especially in the Zandiyeh Sites.

The first three decades after Revolution of 1979, Shiraz did not protect against Iran-Iraq War (Bazrgar, 2003). The massive influx of immigrants from war-torn toward historic core, on one hand, and lack of consideration to cultural

heritage, on the other hand, lead to disruptive changes in the historic core. However, traditional bazaar gradually lost its own significance, although up to now urban land use involved on the Zand-Bazaar axis (Bazrgar, 2003).

RESULTS AND DISCUSSION

Types of Cultural Heritage in Shiraz

The urban heritage of Shiraz is comprised of both tangible and intangible. Shiraz has the best live specimen of Zandieh city. The diversity of tangible heritage is too much to surprise each tourist for visiting. It includes Miniatures, Inlay, classic books, archeological materials, gravure on the stone, ancient tombs and shrine, sites of forts and citadels, and monuments (Bazrgar, 2003). Architecturally, its monuments epitomize a wide array of cultural influences. Monuments built in the eighteenth century up now show a heavy influence of Zandiyeh dynasty architecture. Crystalizing light, color, and artwork in the monuments has made a unique art in the buildings.

Socio-cultural, traditional, economic activities together activities of poetry and literature in Shiraz form the main intangible component of its heritage. Shiraz also boasts religious structures from different religions. The cultural richness of Shiraz is dependent on poetry and literature due to the existence of two prominent poets, "Hafez", and "Saadi". There is other main intangible heritage which is proud by Shiraz such as; local dialects, local song and music.

Urban Conservation Issues

In the absence of conservation law and heritage planning, the built heritage of Shiraz is gradually disappearing. Destruction of the historic area is not limited to the current period, even it was begun from last decades, and it still remains (Consulting Engineers Company, 2005). As the first conservation initiative, the University of Tehran prepared a conservation plan for restoration of the old area in 1970s. Its policies were working on consideration to 11 old quarters, creating neighborhoods, and providing required services for neighborhoods. It did not find a chance to run in that time.

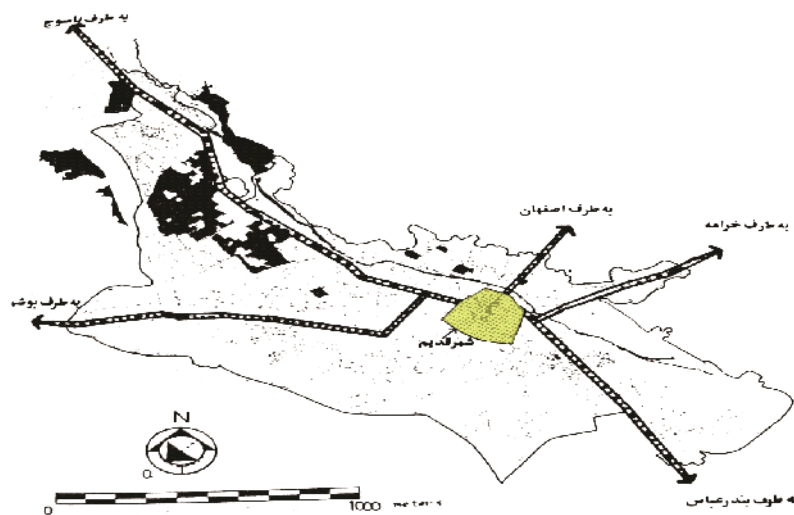


Fig. 4: Urban development of Shiraz in the contemporary period (Source: Bazrgar,2003)

However, despite the local government having set up of a few conservation plans after Islamic Revolution 1979, there is no legal provision or administrative setup to address the role of people as the true trustees in the cultural heritage conservation in Shiraz (Alavitabar, 2000). The main urban conservation challenge in Shiraz now is how to safeguard its built heritage, retain its traditional communities and business with contribution of dwellers and, at the same time, meet development needs (Bazrgar, 2003).

The current conservation policy of the Shiraz government sees heritage conservation as one of the means to achieve religious objectives (Jahanshahi, 2009). This is problematic because the religious trustees are only seeking development of their centers, even if it spent the cost of destruction other heritage. Hence, if religious objectives are not balanced with conservation objectives, it is highly likely that the heritage will suffer. This can be seen in the “Bein-Al-Haramayn” project which is to connect two main shrines of the city, Shah-e Cheragh shrine and Mir Mohammad, brothers of Imam Reza. According to jahanshahi (2009) the project aimed to increase more attraction of Shiraz as a religious destination. jahanshahi demonstrated that the desire to make the religious places “attractive” resulted in overlooking of forgetting of other vital aspects of urban conservation as understanding of community needs and accommodation of traditional practices.

CONCLUSION

Historic urban areas in the different countries are confronting a various form of threats. While such areas in many developing countries are facing the problem of high population, historic area of Shiraz has faced depopulation. Depopulation accompanied by an increase in looting and considerable damage to both tangible and intangible heritage. The physical transformations are also affecting the social features of these areas. In Shiraz, two types transformation is obvious;

In the first types, new residential development in the form of urban renewal causes housing cost insufferable as incomes fall while costs rise, a one-two punch that hit lower-income households in particular. They have to leave old area at this time. The lumpy effect of the new development forces up land values in the area, putting out excessive pressure for redevelopment. Moreover, new economic activities take place within the area to serve the new affluent class, and consequently, make the process of gentrification easily. According to the official census statistics, depopulating the area from 102,000 in 1956 to 55,194 in 2006 is the tragic tale of this story. Fig. 5 provides an overview of status to enter and exit in the old area.

In the second type, development transformations in Shiraz have focused to the other areas within the greater city region. This fact has contributed to abandon older districts in a deterioration state. In fact, deterioration of the physical environment results from weakness in the planning control mechanism. As a result, this study found that the continuing this trend has led to many issues such as; building have become uninhabited, or a good selection for commercial shop Warehouse; the middle and affluent class moved out from the area to find a better living conditions; the low-income households specially Afghans migrants move in to the deterioration neighborhoods; low-end and sometimes

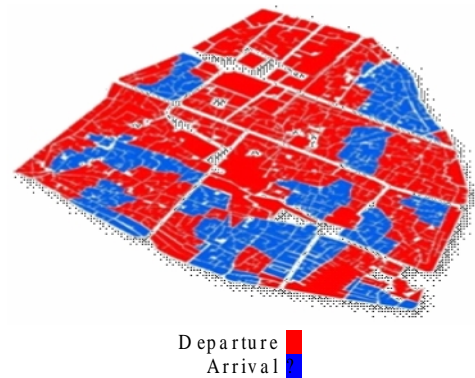


Fig. 5: Zoning population departure and arrival in the historic core of Shiraz (Source: Consulting Engineers Company, Pardaraz, 2005)

hazardous economic activities, such as, warehouses, wholesale markets, small-scale manufacturing facilities. replace traditional businesses.

There have been some conservation initiatives by PardaRaz's consulting engineers On one hand, Shiraz is experiencing a rapid population growth, high development pressure over recent time, on the other hand, its heritage has threatened and damaged by weakness of urban heritage conservation.

ENDNOTS

1. International Council On Monuments and Site
2. United Health Care
3. Tehran Cluster Office - United Nations Educational, Scientific and Cultural Organization

REFERENCES

- Alavitabar, A. (2000). *Study on the Pattern of Citizens' Participation in Managing of Citie*. (Vol. 1). Tehran: Iranian Municipalities Organization.
- Bazrgar, M. R. (2003). *Urbanism and the Main Structure of City*. (Vol. 1). Shiraz: Kooshamehr.
- Consulting Engineers Company, Pardaraz, (2005). Detailed Plan of the Cultural and Historic Area of Shiraz, Tehran.
- Concile of Europe, (1975). *The Declaration of Amsterdam*.
- Hanachi, P., & Fadaei Nezhad, S. (2010, July 12-15), Urban Physical and Social Transformation in Heritage Districts: Case Study of Shiraz, Iran. *Paper presented at the 14th IPHS conference*, Istanbul, Turkey.
- ICOMOS. (1987). *The ICOMOS Charter for the Conservation of Historic Towns and Urban Areas*. Retrieved from website: <http://www.icomos.org>.
- ICOMOS. (2011). *Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas*. Retrieved from: www.international.icomos.org/.../GA2011_CIVVI
- Sharif Shams, Imon. (2006). *Sustainable urban conservation: the role of public participation in the conservation of urban heritage in Old Dhaka*. University of Hong Kong prees.
- Jahanshahi, M. H. (2009). *The fate of the historic fabric in Shiraz*. Retrieved from: http://zamaaneh.com/rohani/2009/08/post_273.html
- Limbert, J. (2004). *Shiraz in the age of Hafez: the glory of a medieval Persian city*. University of Washington Press.

- Pourahmad, A., Hataminejad, H., & Hoseini, S. H. (2006). Pathology of Urban Development Projects, *Geographical Research*, 55.
- Tweed, C., & Sutherland, M. (2007). Built cultural heritage and sustainable urban development. *Landscape and urban planning*, 83(1), 62-69.
- UNESCO., (1972). Convention Concerning the Protection of the World Cultural and Natural Heritage. *Adopted by the General Conference at Its Seventeenth Session*, Paris, 16 November 1972: Unesco.
- UNESCO, Tehran Cluster Office. (2011). *UNESCO Country Programming Document (UCPD) for the Islamic Republic of Iran. 2010~2013*, Retrieved from unesdoc.unesco.org/images/0021/002155/215581E.pdf
- World Heritage Centre, UNESCO. (2012). *Convention Concerning the Protection of the World Cultural and Natural Heritage*. Retrieved from <http://whc.unesco.org/pg.cfm?cid=175> website.