

EFFECTIVE URBAN VALUES ON CONSERVATION OF HISTORICAL CONTEXTS: The Case of Isfahan - Iran

Ahad Nejad Ebrahimi

Assistant professor, Faculty of Architecture and Urbanism, Tabriz Islamic Art University.
A_ebrahimi_s@yahoo.com

Abstract

Industrial revolution in the late nineteenth century in Western societies was a new emerging phenomenon promising a better life for the future of humanity. However, its development and growth exposed human values to fundamental changes. The challenge shaped between the development and growth of the industry and human values spread quickly to other sections. Artificial environment were one of these sections. Before the emergence of the industrial revolution the development and growth of cities were through a ritual process and there wasn't any challenge between the development process and values. Urban values can be categorized on three parts issues of cultural-historical values, issues of skeletal-physical values, issues of environmental perceptions values. The aim of this research is to study the challenges between the development and conservation of the urban values, raising the question that 'what has been the position of urban values in the development of the cities of Iran?' In spite of the fact that the historical cores of the cities are valuable, there has been no attention to the present values in the process of the urban contemporary development. The present research is of the fundamental-development research type using the interpretive-historical method by data-gathering and qualitative analyses. The research revealed that the development process was based on the identity and cultural values in the cities of Iran before the advent of modernity and since the city met the existing needs, a desired coordination was shaped between urban values and development; however, the arrival of new urban elements supported legally by the government led to ignorance of many urban values in the contemporary development.

Keywords: Urban value; urban conservation; historical context; Isfahan.

INTRODUCTION

The formation of conservation was associated with the fundamental and basic changes in the world. Tendency toward industrialisation caused parts of the human and cultural values to be exposed of destruction and it is considered to be an inappropriate trend for the culture of the societies. Human values are the product of behavioural and social actions originating from the culture; meanwhile, the danger of their extinction makes conservation necessary. City and the architectural elements are the obvious cultural signs of the societies; therefore, they cannot be considered just formal and superficial elements. Conservation was defined in preserving and maintaining the frame and concrete architectural structure; however, growth of awareness alongside attention to other aspects caused different aspects to be effective in recognizing and evaluating the values.

Research methods

The question raised in this research is that what relationship has been between the architectural values and urban development and their conservation in Iranian historical cities? Hypothetically, it seems that in spite of the fundamental and direct connection between the value and conservation in the historical cities, the performed conservation has been without considering the values in many cases. This article aims to find the approaches and methods of conservation in the historical cities from the perspective of attention or lack of attention to the recognition and evaluation. The previous researches show that the approach of the ones who intervene is mainly based on the recognition and conservation of the frame as the only value of the architecture and

urban development. In addition, in the urban interventions the aim has been to equip new facilities inside the old structure of cities and little attention was paid to the existing intangible values in the cities. However, the present research tries to evaluate the present supra-material values in the cities of Iran and as case study deals with Isfahan so that through this case study an appropriate approach of conservation could be selected. The methodology applied in this research is fundamental-theoretical type of researches which uses historical-interpretive method and the required information and facts for the research have been gained through gathering the field data and library studies. In the end the conclusion comes on the basis of the qualitative analysis.

Literature review

Nowadays, in urban conservation, existence or non-existence of value is not an issue. Since almost everybody has accepted historical works have value, “the necessity of studying of heritage and cultural value does not need to be proved, almost every book related to this field with similar sentences has given the cultural heritage values”(Hojjat, 2001: 94); hence topic of value in historical relic is the quality of value assessment. In this context, the final goal, is to understand the point that what factors are effective in the value evaluation in historical monuments, in this field, Alois Riegl was the first person who provided a system for more valuable monuments. Alois Riegl author and the first methodical analysis of heritage values, in fact, was a founder of the restoration theory (Jokilehto, 2002: 237); he presented category of values in his paper titled ‘The modern cult of monument: its essence and its development’, he divided values into two categories named memorial and modernisms; the necessity of studying values in historical relics indicate that not only historical and old values are important in conservation but also other values could be important beside these values. However, researches of Getty Institute in USA and people such as Jukka Jokilehto, Bernard Fielden could present the process in the field of identification, assessment and recognition of the value in the field of historical and cultural monuments.

VALUE AND ITS EVALUATION

Value is norms of every society. In Oxford Dictionary value is defined as, principles or standards of behavior; one’s judgment of what is important in life: they internalize their parents’ rules and values; the price of everything is the first impression that is achievable from the word of value and use that for assessment cost of every architecture in economic view, value is the quality of a thing that makes it useful or desirable (Zancheti, 1997: 40).

The meaning of values in the society is accepting publics’ musts and others, in addition, “values are entities derived from the context which is called morality that humans accept via consensus, values can be updated through traditions and religions, mythus, archetypes” (Falamaki, 1999: 345). It is clear that value in society is equivalent to community’s norms that can arise via traditions and customs; Shiekh Mohammad-Taqi Ja’afari says “value consists of utilitarian derived from abstract facts, despite its value perse, it is not in itself an objective truth, the theory of the origin of abstraction that is helpful in general, deemed to be a reality” (Ja’afari, 2006: 197). According to the above definitions value has true essence and could be relevant in two context of ‘Intrinsic value’ and ‘Instrumental value.’ Intrinsic value is that when something is intrinsic placed against something with object value depending on the objective or other things value. Meanwhile, the ‘instrument value’ is unlike intrinsic value, mainly is when a value and its cost can be attributed to the goal or other” (Fahimi & Mashhadi, 2009: 197). Generally, it can be said that there is a direct relationship between value and value understanding in the community with actions, behaviors, cultural and social beliefs.

But the position of this word in different sociopolitical and cultural areas shows that the value has a concept beyond its lexical meaning and it has a close and defined relationship with the cultural structure and framework. “The value or the belief having validity and has turned into a desired general norm, however, when it takes a visual and tangible aspect to itself, it changes

into the identity and becomes the origin of distinction, prominence and a source for distinguishing different phenomena such as countries, nations, and especially the cities” (Rahnama, 2009: 9). In addition, value is a criterion for judging behavioral actions between the individual and the others. In fact, values determine what the people of each society should search or believe.

Different factors affect acquiring value in a phenomenon. In this regard, the reference can be made to the biological, psychological, social and environmental factors which could be relevant to the individual, group or society. When evaluating a value, it should be noted that the value has a qualitative nature and in order to evaluate it qualitatively it is necessary to know the affecting qualitative components. “The values are measured by different methods; the most significant ones are: 1) Regular observation, 2) Personal Interview, 3) Content Analysis, and 4) Questionnaire” (Rahnama, 2009: 25). In order to understand the urban values in Iran, the nature of this study relies on the content analysis method in a way that the existing values in them could be identified and analysed qualitatively.

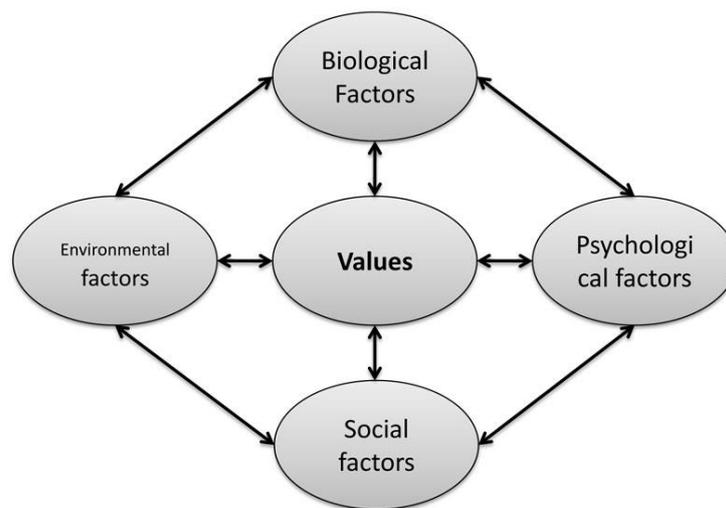


Figure 1. Affecting factors to assessment of values (Source: Author).

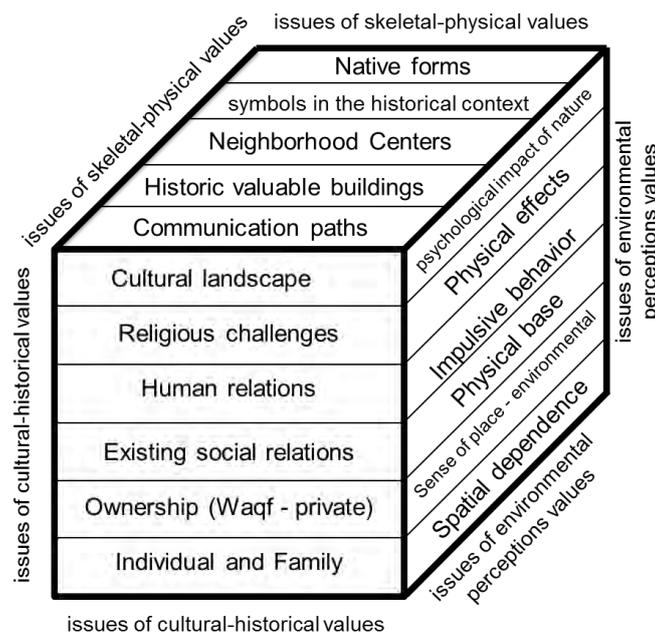


Figure 2. Urban values categorized and studied on three parts (Source: Author).

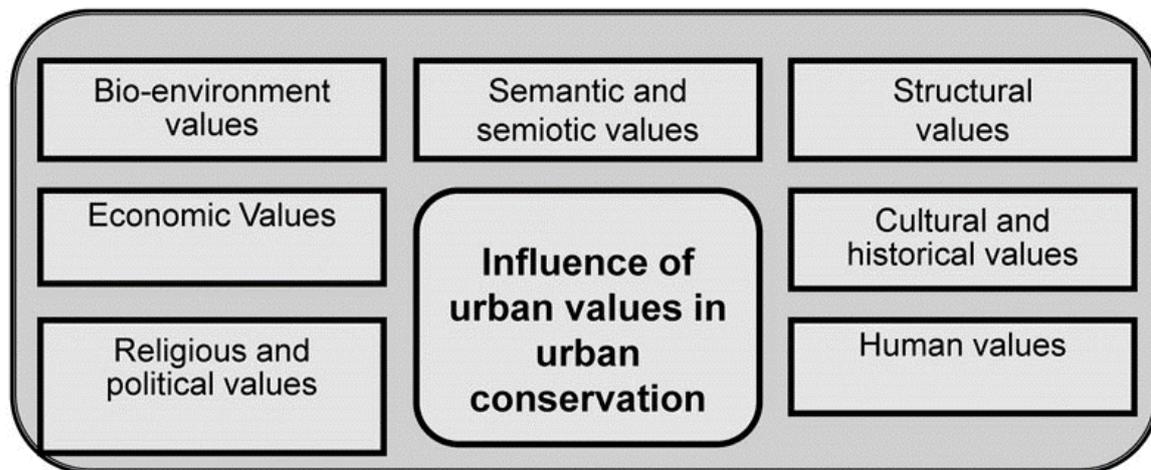


Figure 3. Recoverable urban value and impact in cities (Source: Author).

Evaluating urban values

Although value has conceptual and theoretical dimension, it can also manifest itself in the tangible and physical areas and this is a phenomenon which is not formed abruptly but based on the cultural context of each community it emerges. For example, it is possible that the beliefs together with the culture and tradition of each community create infrastructure for shaping the form and especial shape of the architecture and urban development such that its existence in the architectural elements and community urbanism to be considered a value.

The studies in the field of affecting factors in urban value show these values can be categorized and studied on three parts "issues of cultural-historical values, issues of skeletal-physical values, issues of environmental perceptions values"(Nejad Ebrahimi, 2014: 86). In order to identify values in historical centers three components should be studied; first component is skeleton that show form, shape, geometry and proportions, materials and decorations; in the second step in assessment of urban values beside the issues of skeletal-physical values some values such as old, cultural landscape, vernacular management manners, social relations, religious interaction and etc.can affect the assessment of existence of urban values, "the visual confirmation of the past provides a fixed reference point of inestimable value" (Larkham, 1996: 5). Finally, environmental perceptions that mean human presence in historical environment area is a decisive factor for value assessing which has direct relation with individual and historical environment and related to every person is possible change of value of the historic center; with understanding of this section deeper study for identification of historical environment must be done.

Value and urban conservation

Urban conservation involves two important parts: one part includes physical structure and knowledge with the emphasis on conserving the frame and involves structural and material values such as passages, neighborhood centers, squares, gates and other architectural elements. The other part includes urban intangible values meaning that the urban conservation is not defined only in the material structure but immaterial aspects should also be considered.

For preservation of historical cities, some researchers find identification of values for conservation unnecessary and believe urban conservation should be viewed in science discussion but understanding this point is necessary that it seems impossible to reach the urban conservation without understanding and identifying of values; "even though, perhaps somewhat polemically, planners have stated that value judgments did not influence their work, the methodology is, and needs to be, referred to value judgments" (Zancheti, 1997: 38). Articles 65 and 66 of the Athens Charter ratified by International Congresses of Modern Architecture (CIAM) in 1931 emphasizes on conserving the values. Article 65: states, "Fine architecture, whether

individual buildings or groups of buildings, should be protected from demolition,” and article 66 states that, “the grounds for the preservation of buildings should be that they express an earlier culture and that their retention is in the public interest” (Athens Charter, 2013). It is clear that the value is directly related to the culture “studies on the concept of value cannot be separated from culture every society has its own distinct culture and concept of value shared by its people” (Guiren, 2006: 237). As a result their preserving alongside representing the values would also help creating the values and from other side understanding the values would help deciding on setting goals for conservation. “Selecting special goals, how to face and the level of intervention in properties whether movables or immovable properties are directly related to the values which have been approved by the society for different cultural properties” (Hodjat, 2001: 95). Therefore, in order to conserve the historical cities it is necessary that the historical works to be identified and evaluated thoroughly so that according to the achieved values to act for their conservation.

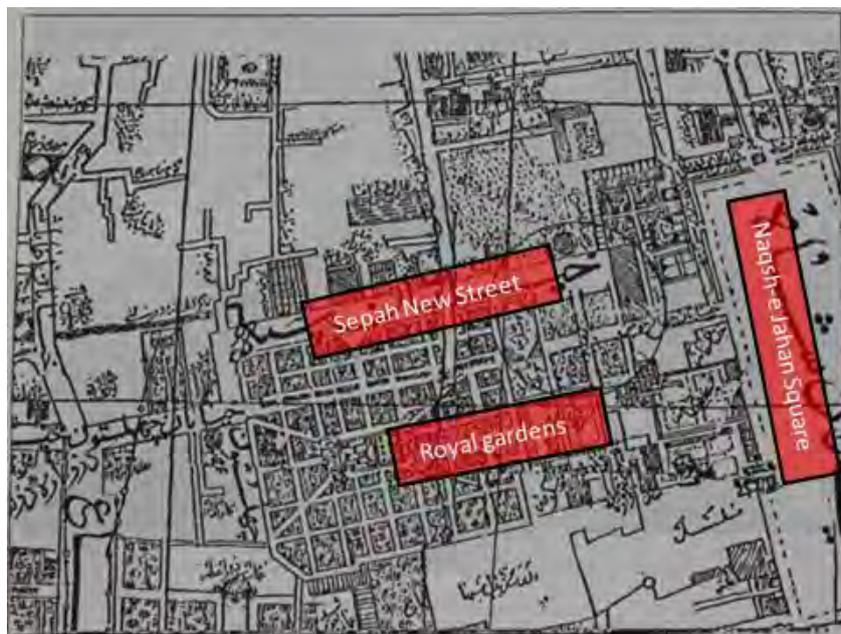


Figure 4. Government buildings and king's square in Daralstnh map (Source: Shirazi, 1995).



Figure 5. Isfahan's historical context and contemporary streets (Source: Karimi, 2009).

CASE STUDY: ISFAHAN

Isfahan is one of the valuable cities of Iran with transnational identity and has come into the consideration of the researchers in the researches of the history of the architecture and urban development of Iran. It is due the fact that Isfahan has preserved the historical and urban values during the 15 centuries of formation and this city enjoys a vivid history with Islamic identity. If we regard the definition of the city as the one containing a Congragational Mosque in the earlier centuries, Isfahan is the city which had already been formed with two settlements of 'Judea' and 'Jay' before having 'Jameh' Congragational Mosque. After the conquest of the village of 'Jay' by Muslims, a mosque was built there and Isfahan began to develop. "Then and following the decline in the defensive importance of 'Jay' due to the political stability, the governing center is transferred from 'Jay' to 'Khuzinan' (a village between Jay and Judea) and a palace and the Mosque are built beside Farsan shore" (Ministry of Housing and Urban Development, 2009: 93). At this stage, the development of Isfahan centered on the congragational Mosque and its adjacent market. The situation continued until the time of Seljuq dynasty when Isfahan was chosen as the capital of Seljuq Empire and this led to much development in this city. Isfahan witnessed its development once again at the time when Safavids moved their capital from Qazvin to Isfahan and it got much more value when Naqsh-e Jahan Square and Chahar Bagh street were constructed in it.

The present values in the cultural historical context of Isfahan

Iranian cities are prone of having earthquake which cause to destroy historical buildings, yet, lack of earthquake occurrence in Isfahan has protected its urban values from destruction; therefore, their studies can reveal the values existed in each political period "cultural heritage undoubtedly has communal value and links between cultural objects and national identity have long been understood" (Orbasli, 2001: 13); studying the present values in the urban context is coming in the following.

Religious and political values: Isfahan was chosen, as the capital of the two most powerful empires of the Muslim world; the empires each of which had their own religious believes different from the other. The differences caused special events to happen in each of the periods, which had a direct impact on the shape of the city. One of them was once the city was chosen as the capital of the Sunni Seljuq Empire. "Malik-Shah was one of the greatest kings of Seljuq Empire, who reigned from 1072 until 1092 A.D. The governing center of the expand territory was the historical city of Isfahan" (Shafaghi, 2007: 273). The other one was once when it was chosen as the capital of Shite Safavid ruling. "Relying on Shite Islam, the ruling of Safavid dynasty was known as the most central ruling of Iran after the advent of Islam. Feudal system changed into a very powerful central ruling; the meetings and visits were made in Isfahan in this period". The existence of mosques and great tombs such as 'Takht-e-foulad' show its importance and value.

Architectural Value: Isfahan contains different kinds of architectural species, including significant mosques such as Mosque of Isfahān, Mosque of Abbasi, Hakim Mosque, Sartoughi Mosque, and Seyed Mosque. In addition, to other historical markets, Qaysariyyeh ,palaces of from the Safavid period, great schools of Islamic sciences, hostels, caravansaries and many more, all have placed the city among the cities with the significant architectural value.



Figure 6. Naqsh-e Jahan Square in Isfahan belonging to the Safavid dynasty (Source: Author)

Alongside the fact that Isfahan is a city which has accepted in it two different concept of the religious architecture such that Sunni and Shite architectural elements (whether the shape or form or inscriptions) can be noticed in it, it has another feature and that is shaping the element of dome at the architecture of the mosques. “In the recent era, some changes were made at the building of the mosques and different constructional and ornamental works were made. The major changes were at the plan of the mosques and a four-porch mosque was added to it during the 6th century Hijri” (Pirnia, 2007: 181). Although at the time of the formation of the dome, it didn’t have any relation with semiology; however, it turned into a sign.



Figure 7: Jameh Mosque of Isfahan; Seljuqs-safavid dynasties (Source: Author).

Environmental values: Attention to the nature has ever been considered in human artifacts and human beings have ever equated their life and survival with the life and survival of the surrounding environment; however, emergence of the new phenomena of the life and the need for more construction caused more sensitivity in this case. Regarding paying attention to the environmental issues, Iranians have ever paid attention to the environment both from semiology aspect and material aspect and Isfahan is one of these valuable examples. “Thus, constructing the gardens has ever been the focus of attention in Iran and the oldest record in this regard is Pasargad garden. Iranian garden construction grows in different periods and it reaches a peak in Isfahan city at the time of Savafid with the emergence of the garden city idea.” (Haghighatbin, 2009: 20). Paying attention to environmental issues in Isfahan had made it valuable. It means that a model of urban development can be extracted that the environmental issues had been considered in it at the time of construction.

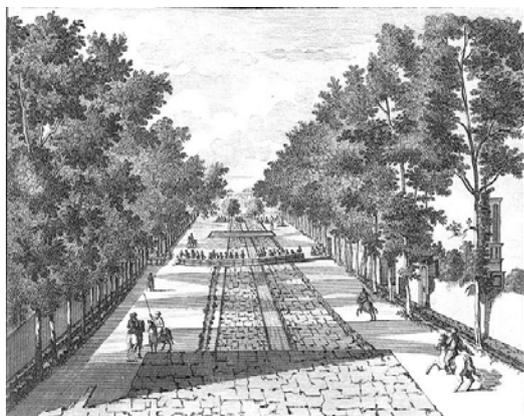


Figure 8: Isfahan Charbagh by Cornelis_de_Bruyn.



Figure 9: Chehel Sotoun Palace (Source: Author).

Economic values: Isfahan historical context enjoys economic value from two perspectives. One is from the perspective of construction, re-production and lack of adding environmental pollutants in the frame of constructional discarded objects and the other is from perspective of having high capacities for investment with capabilities for attracting tourism and presence of local and foreign tourists.



Figure 10: Hakim mosque of Isfahan- Safavid dynasty (Source: Author).

Intervention in the cultural historical context of Isfahan: Isfahan had its natural development and growth until 1921, however, at the beginning of the current century it subjected to many fluctuations like other cities of Iran. This posed the distortion of its values. “Naqsh-e Jahan Square was at the ending part of the bazaar component and was considered its final point. However, in the new era, with the traffic of the cars in the city, it turned into the entrance area of the bazaars and gradually has found the role of station for the cars. The middle area of the square has been allocated to the public garden and the surrounding streets, being floored and asphalted, is ready for operation and this is whilst that nobody is aware about the dangers threatening the square” (Jabal Amoli, 2008: 330).

Severe interventions were made to change the appearance of the cities in all around Iran. The interventions caused disruption of the communication relations and city structure in Isfahan. Then by starting widespread street construction around the Naqsh-e Jahan Square and the Jameh mosque we can observe that many of the values lose gradually their nature such that they turn into anti-value after a while.

“Street is offered as a band and direct space for demonstrating new trappings and maneuvering vehicles among the proposed solutions and regarding that in Isfahan what place is more suitable and more appropriate than Chahar-Bagh Street which continues from Darvazeh-Dowlat until the northeast part of the city with gardens and open spaces surrendered it. Therefore, considering its geographical situation with regard to the cultural-economic center of the city (i.e. bazaar) it was connected from Darvazeh Dowlat to Portico of Qaysariyyeh by the simplest link. With this in mind, Sepah Street was constructed after 1921. In addition to giving a very different concept to Chahar Bagh with regard to the past, this connection had a definite double negative effect on Naqsh-e Jahan Square and its surrounding bazaars, which were the continuation of the traditional main and old axis of the city towards Khaju Bridge. This meant that the urban-trade activities were changed and diverted from traditional axis into the new axis of Chahar Bagh (its new concept) and let to the dissociation of old axis. Following to this situation, Sūr-e-Esrāfil street (the present name is Ostandari) branched from Sepah Street was constructed during 1936-1941 by passing through the neighborhood of Safavid Royal Citadel and so divided the district in two sections. At this time, most governmental offices centralized at the sides of Ostandari

Street in the governmental neighborhood and the west bazaar of Naqsh-e Jahan Square was destroyed and divided between them and the square space changed into a city park” (Shirazi, 1995: 13).

According to the remained maps from Isfahan before the Pahlavi dynasty period, the urban context of Safavid period until the end of Qajar period had remained almost safe with the present values in it including the palaces, gardens and access arteries within the city and so on. The oldest of these maps was the map prepared by Capitan Perskoriakov in 1831. What has been shown from Isfahan on this map is almost the same Isfahan described by explorers. The same description is noticed on the map prepared by Soltan Seyed Reza khan, the administration officer of the great office in 1923, expressing that Isfahan had kept its urban values of Safavid period. It is after the date that Isfahan subjected to street constructions the same as other cities of Iran according to the ratified laws, which affects many of the urban values.

“More serious actions for absorbing the old context on the way of the new system started since 1930 onwards. until this time the organic and old context of the city had almost remained safe from street construction; however, after this date we witness the construction of the streets of Hafiz (1931-1932) alongside Sepah street (1932), Neshat (1935) alongside Chahar Bagh Sadr, Nazar (1939) and stretching Chahar Bagh from north along Chahar Bagh Abbasi street and Kamarbandi street, each of which affect the organs of the old city and impose new system on it. Street construction in Isfahan focused on widening the present passages or ranging present paths of the streets and passages before the World War II.” (Shirazi, 1995: 18).

After this, we witness implementing plans in the frame of master plan and urban development which didn't have any relation with the cultural historical contexts of Iran. In general some of the activities of Isfahan in the contemporary period are as follow:

Kuks Plan

The first development plan of Isfahan was prepared by the technical office of the interior ministry and via a German consultant named Kuks in 1958. The plan is famous for Kuks plan.

First detailed plan: the third development plan of Isfahan is the detailed plan of the city which is based on the organic master plan and was prepared and ratified in 1973. The mentioned detailed plan was also prepared by the organic consultant. This plan is the first formal detailed plan of Isfahan.

Second master plan: the fourth urban development plan of Isfahan is the plan to revise the master plan of the city which is considered as the second master plan of the city and was prepared by the general department of housing and urban development of Isfahan Province of that time and was ratified by the high council of urban development and architecture of Iran.

The second detailed plan: the fifth urban development plan of Isfahan is the urban detailed plan which was prepared on the basis of the revised plan in the master plan (master plan ratified in 1988) prepared by Pars Naqsh-e-Jahan Consultant and was ratified by the Article-5 Commission of the law of establishing high council of urban development and agriculture of Iran between 1992-1996.

The revising plan of the detailed plan: the six urban development plan of Isfahan is the revising plan of the detailed plan of the city which was prepared by Isfahan Municipality based on the agreement made between Ministry of Housing and Urban Development and municipality of Isfahan and city council of Isfahan in fifth of December of 1996. This plan was considered as the third detailed plan of Isfahan, which was prepared by the municipality for the first time.

Kuks Plan and urban values

Based on the researchers, Kuks the master plan has had the most damages and destruction with regard to dealing with the historical context of Isfahan.

“Regarding the presented plan by kuks consultant engineering for the city center of Isfahan in terms of master plan of 1961, this plan has been prepared without

paying any attention to the cultural historical values and urban development principles at the old contexts and pure special qualities of historical center of Isfahan. It would be enough just to pay attention to some following gross mistakes: crossing east-west artery of the city from bazaar area and from south of Hakim Mosque; crossing the east-west artery of the city from Hasht Behesht (Eight Paradises) garden and the context of the back of Imam Mosque; the whole destruction of East-West spaces around Naqsh-e Jahan square including market of coppersmiths and an area from bazaar in order to replace it with the new commercial office spaces and heterogeneous with the city context; the anomalous traffic node of Darvazeh Dowlat; fragmenting Chahar Bagh axis and in general the cultural historical space of the historical center of Isfahan and negating the fundamental values” (Shirazi, 1995: 21).

In conclusion, what is left from Isfahan today in comparison with the values which we could imagine them in the past the result is is different. “The new modern network of the city has become as the surface structure of the city and all new streets are basically more coherent than the rest of the network. The old and Safavid structure of the city has been amazingly destroyed. The old and new squares and their city coherence have lost their concept and their main streets are not distinguishable on the map anymore. Chahr Bagh Street is the only street from the past which has kept its old shape. Expansion of the street towards north and south has added to the evolution rate of the streets. Safavid period Construction in in the north of the old city has become the very important part of the city. It seems that the evolution core of the city has moved from the old center to the Chahar Bagh and it’s around.” (Karimi, 2009: 16). These happenings occurred for improving and smoothing urban environment regardless of the present urban values in Isfahan which was once considered as the capital of Shia world and had been built on the basis of Shia Islamic thinking and this is whilst that the plans were entrusted to the consultants who measure everything according to the their new thoughts which have learnt.

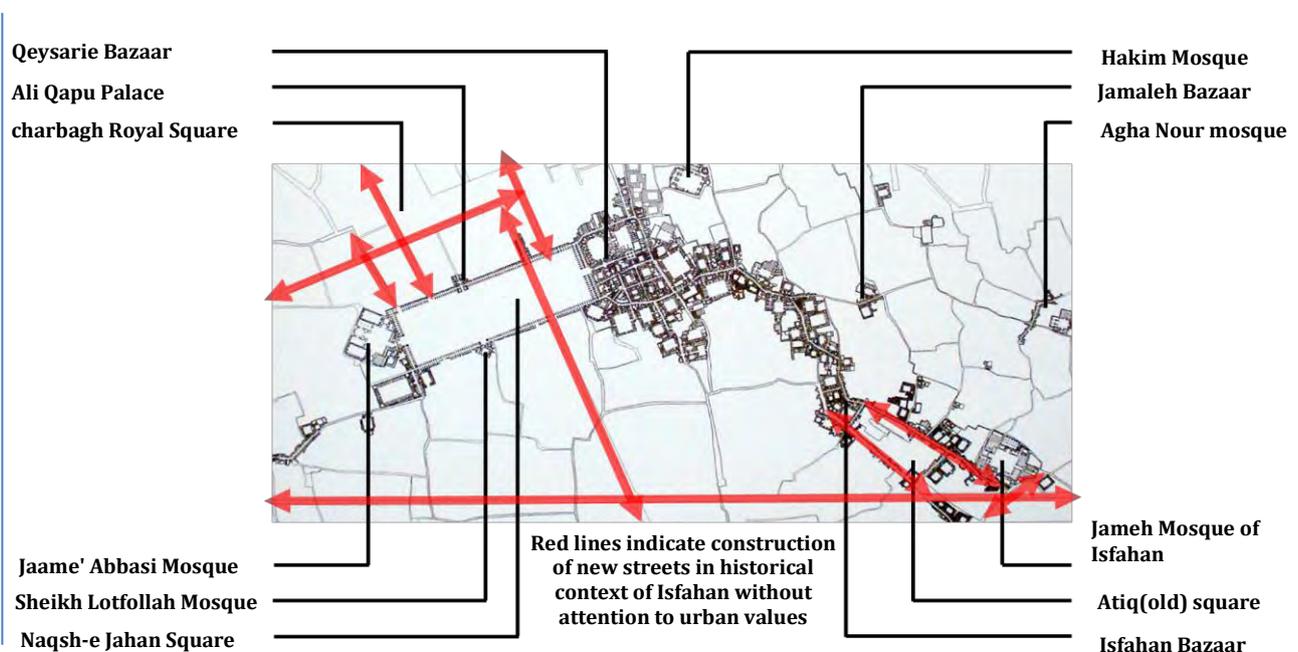


Figure 11. Comparative study that show new street on historical context of Isfahan (Source: Author).

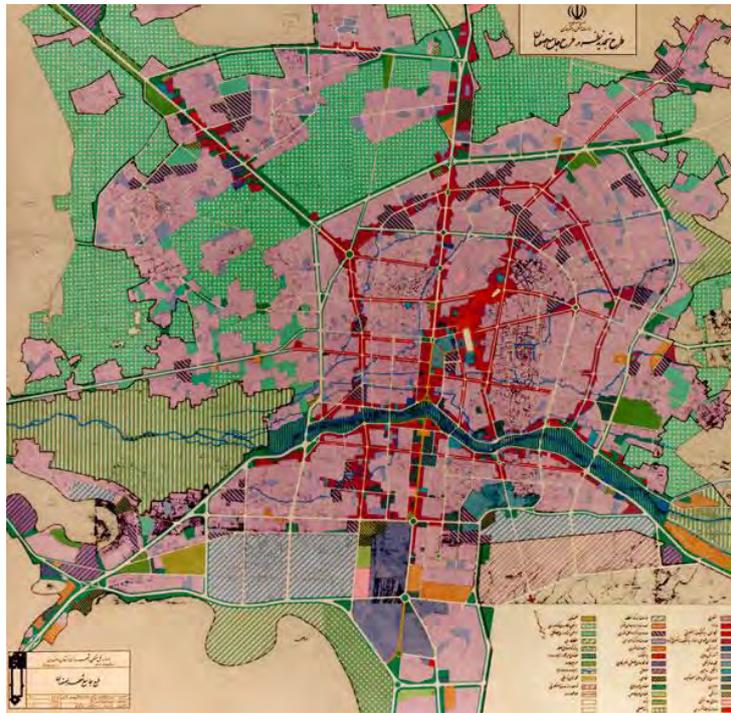


Figure 12. Revised Isfahan's Development Plan
(Source: Department of Isfahan Housing and Urban Development).

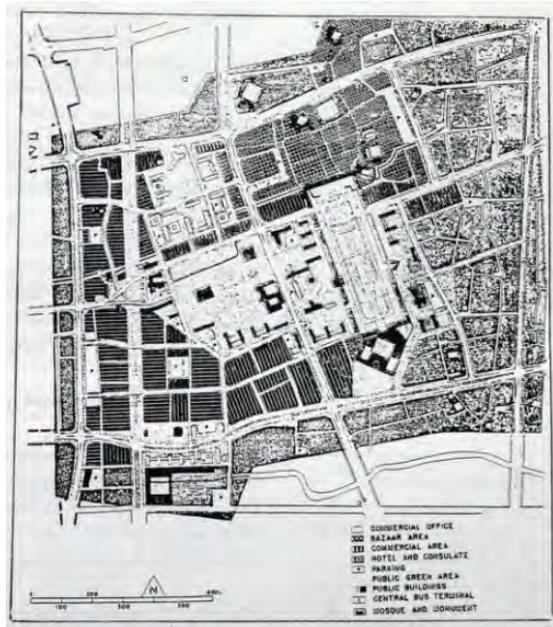


Figure 13. Plan for the context of the Naghsh-e Jahan Square by Kuks Consulting Engineers
(Source: Shirazi).

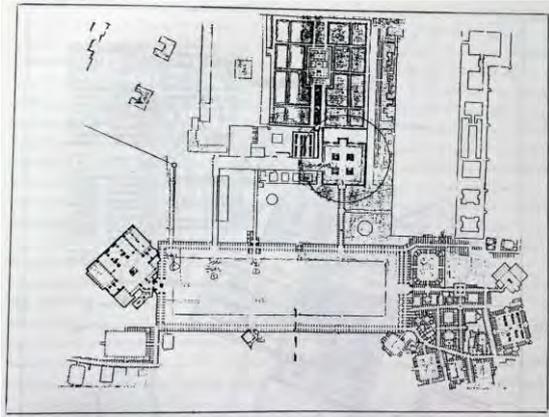


Figure 14. The historic center Isfahan which was produced in 1932 by the French engineer Bvdvyn (Source: Shirazi, 1995).

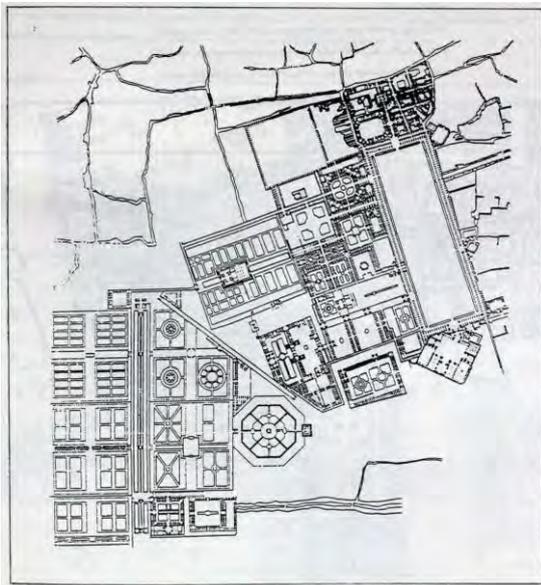


Figure 16. Position of destroyed bath Khosro Agha in Ostandary Street (Source: Shirazi, 1995).

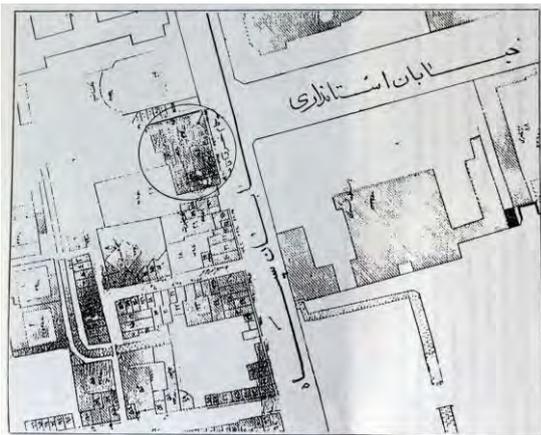


Figure 15. Design of the Safavid state quarters have been prepared by consulting engineers specifically Abarkuh (Source: Shirazi, 1995).

Contemporary Interventions

Although Isfahan was seriously damaged due to the interventions of the early decades of the present century and lost many of its cultural values because of executing unconscious plans of the city officials - some typical and clear examples are destruction of Khosro Agha bath and construction of Jahan Nama Tower and crossing of subway under the Chahar Bagh street etc. However, in the past two decades the attempts have been made to represent some part of the city by relying on the present urban values and preparing plans based on representation of the values.

War affairs and the problems caused by the lack of proper management in the historical districts of the city and the changes in the main residents of the city led to the fact that the new residents not to have any special belonging to the old neighborhoods and finally the land would lose its economic value. Therefore, investment in these sections was reduced to its lowest part. Consequently, the activities related to the neighborhoods and the historical sections found a new life upon the establishment of Renovation and Restoration Organization of Isfahan. Salehi (2005: 33) added that:

“Studying the city comprehensively and regarding the detailed plan as a valid and well-founded plan Isfahan municipality identified eight historical-cultural axes simultaneously with the main cultural-historical axis of Isfahan starting from Tughchi Square and continuing up to the Hezar Jarib gardens with the aims such as making the tourists stay more at the city, creating jobs in the neighborhoods and promoting public culture in the context etc. After the introduction and making the early arrangements such as measuring the power, recognizing the historical elements, economic justification and performance anticipation, the places were introduced for revitalizing. The mentioned eight axes included Jolfa-Jouibareh-south of Naqshe-e-Jahan Square and back of Imam Mosque Bidabad-Dardasht... and Imam Square - Takht Foulad. By starting the constructional activities and renovating the old context, the scope of the activity in the context was divided Renovation and Restoration Organization and housing and urban development organization.”

These plans were performed for rehabilitating the historical contexts through creating an atmosphere of social belonging and having a sense of security with economic capacities relying on the presence of the tourists.

Table 1. Formation urban and conservation intervention of Isfahan (Source: Author).

1	early centuries of Islam	Construction of Bazaar and Jameh mosque called Khozein (a village between Jay and Judea)	Isfahan had formed from two village(Jay and Judea), construction of mosque and bazaar caused to Isfahan's developing
2	Buyid dynasty	Barbican constructed around the city over 21 thousand steps(foot)- formation Tvqchy-Karan-Dardasht-Jvybarh and Gulbahar districts	Isfahan -in this dynasty- had 5 gate and called New gate-Dardasht gate-Tvqchy gate- Jvybareh gate- Sead gate
3	Seljuk dynasty	Destruction Isfahan by Tugrul - Malakshah selected Isfahan to Seljuk capital – construction Isfahan's old square in front of Jameh mosque – accession "Posht-baru" known to Bidabad to Isfahan areas	Formation the four-iwan format mosque in Islamic world-construction of brick minarets as exterior symbols of Islam- genesis of square in city center as government , religious and economic center
4	Ilikhani dynasty	Lake of development in city – abandoned and destroyed part of city -	Annexation sanctuary and shabestan of Oljaitu to Jameh mosque of Isfahan
5	Timurid dynasty	Expanding of city barbican to south- Isfahan neighborhoods is Kahran-Gulbahar-Koshk-Judea-Myrahmadabad-Tvqchy	Bazaar had linear growth between urban gates and old square
6	Safavi dynasty	Transformation Iranian capital from Qazvin to Isfahan, the city began to growth and constructed famous building such as Naqsh-e Jahan square-Ali Qapu- Khaju Bridge- est.	Construction of new neighborhoods and city centers such as Jolfa and Gbrabad caused to change of urban development to south of Zayandehroud River
7	Ghajar dynasty	According to Isfahan's map from Ghajar dynasty, city have more gates than safavi's dynasty	Isfahan in this time like safavi's city, but some of the buildings have been destroyed
8	Pahlavi dynasty (1925-1941)	Construction of new street such as: Sepah (after 1921), Hafez (1921-1922), Hatef (1922), Neshat (1925), Nazar (1926)	Constructing these streets led to the changes in the old and traditional structure of the context and faced the existing communication system of the city with new challenges and, in addition, faced Naqsh-e-Jahan Square placed at the end of the passage of the bazaar with new artery and took the motion from the axes
9	Pahlavi dynasty (1941-1979)	Preparation: first master plan known Kuks plan(1958), second master plan known organic master plan(1971), formal detailed plan(1973)	Mentioned plans include the plans prepared without paying any attention to the historical and cultural values in which their fully implementation could lead to the destruction of many values at long last, though some of them were executed
10	Islamic republic of Iran	Isfahan's master plan passed by urban and architectural supreme council in 1988, detailed plan prepared by Naghsh-e Jahan Pars consulting engineers between 1992-1996	Despite the destructive actions which Isfahan has witnessed at this period such as destruction of Agha Khosro bath and construction of Jahan-Nama Tower and so on, the municipality authorities of Isfahan defined historical and cultural axis for Isfahan at eight axes including the exes of Jolfa-Jouibareh- south of Naqsh-e-Jahan square and back of Imam mosque-Bidabad-Dardasht-Jamaleh-Haroun-velayat-Nnizamol-Molk-Imam Square-Takht Foulad by comprehensive studying of the city.

Table 2: Conservation Interventions in some part of Isfahan (Source: Author).

	Goals	strategies	Policies(guidelines)	proposed usage	Intervention methods	Executive agencies
Jolfa zone	<ul style="list-style-type: none"> • conservation of permanent values • tourism development • create of space unity • restoring of historic passage •Preparing environment for tourism 	<ul style="list-style-type: none"> • creating educational and cultural excellence • special attention to walking in the way 	<ul style="list-style-type: none"> • identify valuable buildings and renovation their •Granting a new compatible usage •Regeneration of neighborhood 	<ul style="list-style-type: none"> •Educational and cultural • amusement and accommodati on zone 	<ul style="list-style-type: none"> • rehabilitation •renovation 	<ul style="list-style-type: none"> • Isfahan municipality •Renovation and restoration organization of Isfahan
Bid Abad zone	<ul style="list-style-type: none"> • grant unity to district •Attract tourists •Facility of traffic • increase residents` sense of belonging 	<ul style="list-style-type: none"> • creating roadway lanes along walkway • creating cultural and tourism centers 	<ul style="list-style-type: none"> •Restoration of historic elements and renovation their • construction of new path •Granting new usage to old space 	Cultural and tourism	<ul style="list-style-type: none"> • rehabilitation •renovation •Rebuilding 	<ul style="list-style-type: none"> • Isfahan municipality •Renovation and restoration organization of Isfahan
Jybarth zone	<ul style="list-style-type: none"> •Conservation of structure and morphology of complex • Raising the economic level of the residents •Facility of traffic •Revival of ancient culture 	<ul style="list-style-type: none"> • creating of cultural and service centers 	<ul style="list-style-type: none"> •Employment centers and Crafts Sale • renovating valuable building • Provide parking and green space 	Cultural and tourism	<ul style="list-style-type: none"> • rehabilitation •renovation •Rebuilding 	<ul style="list-style-type: none"> •Renovation and restoration organization of Isfahan • ministry of housing and urban development
Jamaleh zone	<ul style="list-style-type: none"> • conservation of historical context` s identity • revival of old tradition • reborn of building 	<ul style="list-style-type: none"> •creating roadway lanes along walkway • creating cultural and tourism centers 	<ul style="list-style-type: none"> •Restoration of historic elements and renovation their • construction of new path 	Cultural and tourism	<ul style="list-style-type: none"> • rehabilitation •renovation •Rebuilding 	<ul style="list-style-type: none"> •Renovation and restoration organization of Isfahan • ministry of housing and urban development

CONCLUSION

Urban conservation was a ritual matter before the industrial revolution; however development of the industries within societies raised a challenge and necessity of conservation. When the new challenges of the cities began to emerge, conserving the urban values made sense only in the physical means of conservation. However, growing the awareness of the societies from the present supra-material values in the cities made conservation of the supra-material values necessary. Furthermore, getting to the sustainable conservation through recognizing effective elements on urban values came to the attention the people involved in conservation. This research tried to analyse previous procedures in Isfahan and achieve positive results by understanding the urban values and their relationship with conserving the historical districts. Some of these values can be summarised as follows:

1. Value is a mental and conceptual matter but once the concept appears in a tangible form it finds a direct connection with the identity and culture of the societies. Therefore, understanding the elements and affecting components in the urban values is necessary.

2. Components affecting the understanding and evaluating urban values can be referred to the environmental, economic, tourism, cultural, art, and historical values which understanding these components has a direct relation with the conservation process.

3. Conservation will not be a comprehensive and thorough without considering the present values in the body and content of the historical cities.

4. Basic attention to conservation in the cities of Iran was focused on the frame rehabilitation and strengthening with severe interventions in the historical cores. Supra-material values had no place in these interventions and posed some of the present values in the historical cities to be exposed to some serious dangers.

5. Intervention in the historical city of Isfahan was firstly made without understanding and evaluating the values and this matter led to the destruction of the many of the values of the city which had regional and international identity.

Understanding the quality and the way of intervention in the historical cities and their pathology can help exact planning for the future conservation.

REFERENCES

- Charter of Athens. (2013, 12 14). Retrieved from Getty conservation institute:
http://www.getty.edu/conservation/publications_resources/research_resources/charters/charter04.html.
- Falamaki, M. M. (1999). *Theoretic Origins and Tendencies of Architecture*. Tehran-Iran: FAZA Scientific and Cultural Institute.
- Fahimi, A., and Mashdi, A. (2009). Intrinsic Value and Instrument Value in the Philosophy of Environment. *Journal of Quarterly Philosophical-Theological Research*, 41: 195-216.
- Haghighat-bin, M., Ansari, M., and Pourjafar, M. (2009). Mashhad Kahiyan (Street Charbagh) during Safavid dynasty. *Journal of Historical Research*, University of Isfahan: 37-54.
- Jafari, M. T. (2006). *Philosophy of Art and Beauty in Isla*. Qom - Iran: The Allameh Jafari Institute.
- Jokilehto, J. (2002). *A History of Architectural Conservation*, Oxford: Butterworth - Heinemann.
- Karimi, K. (2009). The Urban Planning of Isfahan: Past and Present. *Journal of Haft shahr*, 27/28, 10-19.
- Larkham, P. J. (1996). *Conservation and City*. London: Routledge.
- Ministry of Housing and Urban Development. (2010). An attempt document traditional Bazaar in Iran. Tehran-Iran: Published by Urban Planning and Architecture - Vice Directorate The Office of Architecture and Urban Design.
- Nejad E. A., Pourjafar, M., Ansari, M., Hanachi, P. (2014). Value and its relation with Intervention Approach in the Historical & Cultural Relics. *Journal of Maremat & Me`mari-e*, 6: 79-98.
- Orbasli, A. (2001). *Tourists in Historic Towns: Urban Conservation and Heritage Management*, London and New York: E&FN Spon. Teylor & Francis Group
- Pirnia, M., and Gholamhossin, M. (2007). *Architecture Style of Iran*. Tehran-Iran: Soroush Danesh.
- Rahnama, M. (2009). Identification of Valuable Urban Areas, Concepts, Principles, Theories and Value of Civil, Mashhad – Iran: Mashhad Jahadeh Daneshghahy Publishers.
- Salehi, M. S., and Bagheri, B. S. (2005). Comparative historical and cultural issues of urban restoration measures. *Journal of Abady*, 45: 32-39.
- Shafaghi, C. (2007). *The Geography of Isfahan*. Isfahan: Isfahan University.
- Shirazi, B. (1995). Demolition of Khsruagha Bath. *Journal of Asar*, 25: 2-28.
- Zancheti, S. M. (1997), Values and Urban Conservation Planning: some Reflections on Principles and Definition, *Journal of Architectural Conservation*, 3(1): 37-51.

Author

Ahad Nejad Ebrahimi

Assistant Professor,
Faculty of Architecture and Urbanism,
Tabriz Islamic Art University.
a_ebrahimi_s@yahoo.com