

UNIVERSIDADE DE LISBOA
FACULDADE DE BELAS-ARTES



**BETWEEN MODERN AND TRADITIONAL
DIALOGUES TO THE DESIGN OF PUBLIC
BENCH FOR IRAN**

Roghieh Feyzi

MESTRADO EM DESIGN DE EQUIPAMENTO
ESPECIALIDADE DE DESIGN URBANO E DE INTERIORES

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Dissertação orientada pelo Prof. Doutor Cristóvão Pereira

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

For my Family !

Resumo

Neste estudo, intitulado “Entre o Moderno e o Tradicional, Diálogos para o Design de um banco público para o Irão”, foram investigadas diferentes cidades no Irão, inicialmente através da análise de espaços públicos e dos diferentes tipos de clima que podem naturalmente e largamente ir afectando o desenvolvimento urbano e o design.

Desde o início, a ascensão das cidades tem sido influenciada por vários fatores. Fatores como a visão e a perspectiva do mundo, a economia (a definição material do mundo) e o fator de ambiente ou clima têm tido impactos consideráveis sobre a estrutura das cidades.

Um princípio geral subjacente a quase todas as estruturas tradicionais do Irão, é o cumprimento destas estruturas e do ambiente residencial com fatores climáticos.

As diferentes características de cada clima no Irão foram altamente eficazes no crescimento das cidades e na combinação de arquitectura das regiões, de tal forma que as cidades, dependendo do tipo de clima, adquiriram uma estrutura diferente da das outras cidades (Tavasoli, 2002).

Ao longo da história, os seres humanos sempre procuraram para si mesmos os locais considerados mais adequados; lugares bem localizados em termos de acesso à água potável, em relação à direção dos ventos, adequados à modificação das condições climáticas, com protecção em relação às intempéries, e o mais protegidos possíveis. Como mostram os exemplos apresentados, o projeto de edifícios e elementos urbanos parecem fazer sentido sempre que sejam baseados em princípios climáticos, tirando o máximo proveito do uso de energias naturais e tentando lidar com o incômodo frio e calor. Além disso, eles também parecem ter em linha de conta a cultura das pessoas em cada região.

O Irão oficialmente República Islâmica do Irão e anteriormente conhecido como Pérsia, é um país localizado na Ásia Ocidental. Tem fronteiras a norte com Arménia, Azerbaijão e Turquemenistão e com o Cazaquistão e a Rússia através do Mar Cáspio; a leste com Afeganistão e Paquistão; ao sul com o Golfo Pérsico e o Golfo de Omã; a oeste com o Iraque; e a noroeste com a Turquia. Composto por uma área de 1 648 195 quilômetros quadrados, é a segunda maior nação do Oriente Médio e a 18 maior do mundo. Com mais de 77 milhões de habitantes, o Irão é o 17 país mais populoso do mundo. O Irão é uma região vasta e de diversidade climática. No Irão encontramos zonas de clima arido ou semi-árido, excepto na costa do mar Cáspio, onde domina o clima subtropical. No noroeste, os invernos são frios com fortes nevões e temperaturas abaixo de zero em dezembro e Janeiro. A Primavera é relativamente amena, enquanto os verões são

quentes e secos. No Sul, os invernos são suaves e os verões são muito quentes, com temperatura média diária em Julho, acima de 38 °C.

Eu classifiquei neste trabalho quatro principais tipos de clima, e que tal como mencionei, essa diversidade moldou a arquitectura das cidades e gerou diferenças arquitectónicas num país de tão vastas dimensões.

A partir da segunda metade do século XX, assistimos a uma rápida urbanização que emergiu com o desenvolvimento de grandes cidades sem ter em conta a cultura iraniana e certos elementos da arquitetura e design urbano.

Esta mudança teve um impacto direto nas cidades do Irão ao introduzir o mobiliário urbano de cariz contemporâneo no Irão, e por isso foram estudados os diferentes tipos de mobiliário urbano, a história de móveis e bancos urbanos nas cidades e o mobiliário tradicional no Irão.

Uma vez que os Iranianos sempre tiveram os melhores tapetes do mundo nunca se interessaram em sentar-se sobre pedaços de madeira ou pedras frias. Os tapetes seriam utilizados para se sentarem de forma tradicional, no chão e de pernas cruzadas, em vez de usarem a madeira ou a pedra.

A história do uso de mobiliário e bancos públicos e domésticos no Irão remonta ao tempo dos Imperadores (até o império Pahlavi 1925), onde esses equipamentos serviam principalmente para distinguir os imperadores e as pessoas comuns, uma vez que a estas últimas não lhes era permitido sentarem-se.

A comum postura de pernas cruzadas dos Iranianos requer projetar bancos adequados sobretudo ao serem postos em locais públicos. Em muitos restaurantes tradicionais encontramos estes bancos que permitem esta postura de pernas cruzadas em cima do banco para comer ou beber chá, assim como para simplesmente desfrutar da paisagem ou do sol.

No Irão encontramos também encontramos o *Korsi*; *Korsi* é um móvel tradicional na cultura Iraniana, geralmente pequeno mas também existente em tamanho grande e é muito comum no Irão, especialmente utilizado nos meses de inverno ou em regiões de clima frio. Consiste em um tipo de mesa baixa, as pessoas sentam-se no chão com as pernas cruzadas e sentadas à volta, com um pequeno aquecedor elétrico embutido no centro, voltado para baixo, e um cobertor grosso "lacrando" a mesa pelos quatro lados para impedir que o ar quente escape - de uma forma similar a manter fechadas todas as portas e janelas em um ambiente com aparelho de ar-condicionado ligado para que o ar refrigerado não se dissipe.

Ao estudar os locais públicos iranianos tradicionais e suas mudanças perceptíveis na Era Pahlavi, voltando-se para o urbanismo moderno, podemos observar na arquitetura do Irão a exclusão dos becos sem saída, das pequenas plataformas da frente das casas aonde as pessoas se sentavam e

das pequenas praças que foram no passado lugares de reunião e convívio aonde as pessoas passavam parte do seu tempo diário juntos. Assim, as pessoas deixaram de sair e passaram a preferir passar a maior parte do seu tempo dentro das casas, em detrimento do ar livre.

Considerando o crescimento da imigração das aldeias, cidades pequenas e zonas rurais para as grandes cidades, a população aumentou significativamente e, como consequência, as casas espaçosas e com quintais passaram a ser torres sem espaços exteriores verdes e apartamentos muito pequenos. A maioria deles não têm a luz solar, e mesmo se eles incluem algumas janelas, devido às questões de privacidade, por questões religiosas e assim por diante, os espaços tornaram-se mais fechados. O reduzido espaço dos apartamentos, juntamente com outras complicações sociais existentes no Irão tais como, os problemas económicos, o tráfego e a poluição nas grandes cidades fez com que muitas pessoas padecessem de doenças físicas e mentais, como a depressão, a raiva descontrolada e o isolamento que, gradualmente conduz obviamente à redução de pessoas saudáveis e faz com que a sociedade se torne também doente. Uma das possíveis soluções para estimular o combate a esses problemas é encorajar as pessoas a utilizar os espaços verdes mais frequentemente, para não se isolarem, também para poderem beneficiar da luz solar e passar o tempo com os amigos, conversando e relaxando longe da pressão quotidiana.

Considerando as questões culturais e religiosas no Irão, piqueniques em espaços verdes têm as suas próprias regras e limitações. As pessoas precisam de ter a sua privacidade mesmo fora de suas casas. Por exemplo, seria comum observarmos em qualquer parte do Irão, em alguma área itinerante pública ou espaços verdes, uma família dentro de sua tenda completamente fechada. Mesmo entre as jovens gerações, eles preferem frequentar restaurantes tradicionais usando os bancos típicos para desfrutar de sua própria privacidade. Embora o uso destes bancos típicos tenha também algumas limitações: 1) Disponibilidade e tempo: dependendo dos horários de trabalho dos restaurantes. 2) Custo: Sendo necessário pagar uma taxa extra para utilizar o banco. 3) Em numero reduzido face à procura. Para além de existirem em número reduzido neste tipo de restaurantes típico e, às vezes, também haver o problema de acessibilidade a esse espaço.

Por outro lado, do ponto de vista cultural, frequentar um local fechado como um café não é muito comum na sociedade Iraniana e as pessoas preferem sair para algo como um piquenique ou um churrasco ao ar livre e em espaços verdes.

No mundo hoje em dia, que as pessoas dedicam grande parte do seu tempo a trabalhar para alcançar uma vida melhor e um futuro mais desafiado, precisam de algumas desculpas e

motivações para sair e arranjar tempo e disponibilidade para desfrutarem do ar livre, sendo em piqueniques ou simplesmente num jardim em pausa de lazer.

Tomando em conjunto todas as questões acima, projetar o banco que pode ser instalado em todos os espaços verdes e livremente acessível para todas as pessoas que pretendam a sua privacidade afigurou-se como uma boa solução.

O presente projeto de banco está também ergonomicamente adequado à maneira típica dos Iranianos de se sentarem (em cima dos bancos com as pernas cruzadas) e pode ser uma excelente maneira para as pessoas desfrutarem de espaços verdes e da luz natural e, finalmente, com isso contribuir para uma sociedade cada vez mais feliz e saudável.

Depois de estudar a urgência da necessidade de bancos em espaços verdes nas cidades e zonas urbanas grandes, propõe-se assim um novo modelo de banco para as cidades do Irão, baseado na postura tradicional, permitindo aos iranianos sentarem-se de pernas cruzadas, recostados e mantendo a postura tradicional mais confortável para si mesmos (sentados em cima dos bancos de pernas cruzadas), de acordo com a sua tradição e conforto mas que esteja também de acordo com as actuais necessidades. Um banco que alie a desejada e natural posição de sentar em cima com as pernas cruzadas, posição natural e típica para a sociedade Iraniana, um assento capaz de suportar várias pessoas que pretendam desfrutar de tempo juntas, para isso com as dimensões estudadas e aqui apresentadas, e que acompanhe as características actuais e em espaço público, ao ar livre e sem custos para os seus utilizadores.

A proposta que agora se apresenta permitirá que esta postura mais tradicional seja também possível em espaços públicos das cidades, podendo assim ser desfrutada livremente sem custos ou limite de tempo.

Palavras-chave: Irão, O espaço público, Design urbano, Mobiliário urbano, banco público

Abstract

In this study, titled “Between Modern and Traditional Dialogues to the design of a public bench for Iran”, I tried to investigate different structures of cities in “Iran”, initially through analyzing public places and different types of city climates largely affecting urban development and design. These different climates have led to different urban design and housing using different materials, which cut the relationship to the rich traditional identity of the cities, due to the rapid urbanization emerged in the beginning of the second half of the 20th century, with the development of big cities with no regard to the Iranian culture and certain elements of architecture and urban design.

This change has had a direct impact on urban furniture, which is a young art in Iran, and so I decided to study different types of urban furniture, history and background of city furniture and benches and traditional furniture in Iran.

Since “Iranian” owned the best and the most subtle carpets all around the world, they were never interested to sit on the pieces of tight wood or cold stones. The history of using furniture and benches in Iran goes back to the history of emperors, and the difference between ordinary people and these emperors was the fact that the former were not allowed to sit on.

The common cross-legged posture of Iranian requires designing suitable benches to be settled in public places, those we only could found in traditional restaurants, in which people can sit cross-legged on to serve food and tea, and enjoy sunlight and natural landscapes.

The need for these types of city benches, i.e. traditional, in public places was always felt, those to be used with no charge and time limit.

After studying the existing urgent need to green landscapes in large cities, which are the location to settle my desired benches, I designed a new city bench according to the current public needs.

Key- words: Iran; Public space; Urban design; Urban furniture; Public bench

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Chapter 1. Introduction

. **In the present situation in urban areas**, many designers, managers, programmers and individuals focus on western urban lifestyle (or at least focus on western atmosphere which, naturally, asks for a specific way of dealing with it and changes the lifestyle of people gradually) and seek to create urban areas similar to what is common in the west.

Some believe that Muslim or Iranian cities lack urban areas. Why? Because their criterion for a perfect city is shaped based on the western cities and urban areas. Evaluation and the negation of some ideas aside (such as humanism or pedestrian oriented methods), we need to keep in mind that many such programs are either not implemented or fail. The reason for this is that, although these theories are generally popular, there is no native interpretation of or pattern based upon them; therefore, they cannot be desirably functional. Examples are Vali Asr Street in Tabriz, Panzdah'e Khordad or Sepahsalar garden in Tehran which were surfaced with paving stones. It can also be seen in Shohada square project in Mashhad. Not only instances of urban areas, but also their characteristics and features, are adapted from foreign ones. The words and the jargon used in order to refer to the characteristics of urban areas and their definitions are translated from foreign European languages. Definition of features such as liveliness, significance, social interactions, quality of life, urban life and the like are not actually compatible to the culture and the habits common among Iranians. This process is to the extent which suggestions have been presented in order to make the city livelier: according to the Supreme Council For Architecture And Construction "In order to make efficient use of urban areas and making them more lively, the municipalities are authorized, with the help of committees in nearby cities, to allow restaurants and cafes located in sidewalks which are wider than 3 meters, to furnish the sidewalk with chairs and tables and serve their customers there" (Supreme council for planning and

architecture, Iran, 2008). However, such utilization of public space and bringing about change in people's behavior is not compatible with some common ideas, intellectual foundations and the culture. For example: "He who eats while someone else is looking at him, if he does not share his food with the onlooker, he will contract diseases that are incurable" (Nahj Al Fosaha, H 2777, Pp. 727-728). It is not even compatible with the ideas and the behavior of modern Iranians. All the restaurants with transparent glass walls make opaque the part of the glass that is in front of the customers' eyes. Why? Since an Iranian doesn't like to look at her while she is eating her meal. She does not like to eat or drink before the eyes of the hungry or the thirsty. One of the major problems concerning urban areas in contemporary cities is the gap between past and the present.

This gap that has started from the realm of intellection, culture and lifestyle is beginning to extend to other realms, such as the city, the urbanization and the urban areas. In modern cities that have recently developed or have metamorphosed their historical structures and buildings, there is either no sign of historical urban areas or they have gone through such immense changes (with the entry of cars in cities) that they no longer have their older functions. Modern urban areas are either not taken into consideration, or they have usually been designed according to the criteria of urban areas foreign to our culture; therefore, they fail to have the favorable, expected use.

Peoples' day lives faced with tremendous problems, like depression, violence, stress and so on, after Pahlavi (1925 AD), due to modernization of urban designs of Iran's traditional cities, and its several effects mainly air pollution, traffics, lack of landscapes, houses with limited spaces and etc. We can motivate people to use public landscape through its development, and design of sufficient city benches to be located in public places, and so reduce stress and depression in everyday life.

Iranian public places are different parts of cities, in which the gatherings of people were traditionally accomplished, such as "Squares", "Passages" and "Pathways" (also "Kocheh"), "Frontages" and "Proscenium", "Mosques", "Tekieh" and "Hosseiniieh", "Bazar" (traditional markets), "Holy Shrines", "Cemeteries", "Centers of Neighborhoods" (like "Squares", "Intersections", "Awnings"), "Zoorkhaneh" (sports centers), "Bathhouses", "Caravanserai", "Intersections", "Lanes", "Schools", "Temporary Affairs", (street markets, festival, caravans, the gypsies and ...), which most of these places are still known and used as public places, such as markets and mosques, but some like traditional baths and sports centers are rarely noticed.

Urban design and development in Iran has been very dependent on the climate of the region, according to the four types including "Cold Climate" (Climate of western mountains), "Warm

and Dry Climate” (climate of central plateau), “Warm and Humid Climate” (climate of southern coasts), “Temperate and Humid Climate” (climate of northern coasts and the “Caspian Sea”), since each and every climate needs specific materials and design, in order to have natural cooling and warming systems in warm and cold regions, respectively. “Yazd” city is one example of this fact, in which houses still have “Bâdgir” (wind catcher or louver) as the traditional cooling system in the region.

1.1. Aims and Objectives

The ultimate purpose of this research is to present a possible design of a new “Sonnati” (traditional) bench or coach for public places of every region in Iran cities. For this purpose, and according to the four types of climate in Iran, namely “Cold Climate”, “Warm and Dry Climate”, “Warm and Humid Climate”, “Temperate and Humid Climate”, and to know different characteristics of public places and information on urban design and development for each city, we needed to study urban design changes and modern urban development in Iran traditional cities, which have many effects on people`s traditional life, and has made it necessary to investigate lack of landscape and different kinds of urban furniture to provide traditional benches or coaches for public places.

Iranian posture, based on cultural and traditional practices, is to sit on the ground, in a cross-legged shape, and also having a tendency to lay back while reading, watching movies, talking and so on. So, people tend to sit in the traditional way in public places (sitting cross-legged, long stretched-legs, laid back), which are allowed only in traditional restaurants and on the traditional benches. Accordingly, we are facing with some problems:

1. Limited and insufficient number of these traditional restaurants
2. Cost of using these traditional benches (customers can use these benches just for serving food or tea).
3. Limited time of usage

Traditional restaurants are placed in specific locations, out of day access, for example in foothills on the north part of Tehran, which can be used only in vacations and weekends. However, with the current high economic problems of ordinary people, to pay for the use of these benches or coaches for a desired time is not that possible.

People will be able to use these traditional benches in every accessible public place or landscape, for any time of the day and with no time limit.

Nowadays, which internet and computers play a significant role in everyday life, people spend

most of their times using their laptops in a small room far from landscapes and sunshine, and since a big part of Iran`s population belongs to the young and youngsters, most of them living in houses with limited space of 60 sq. meters in average, there is an urgent need to use landscapes and to hold gatherings there. On the other hand, Iranian people always cover all the windows of their houses with curtains as a respect to the house privacy and women can live unveiled at home. Since windows are always covered, sunlight rarely could enter into the houses, and people have sunlight almost never in their houses.

Providing public places and landscapes with these traditional benches or coaches can motivate people to spend their time more in these places and to benefit from sunlight, which reduce modern life problems like stress, depression, violence and etc.

1.2. Study method

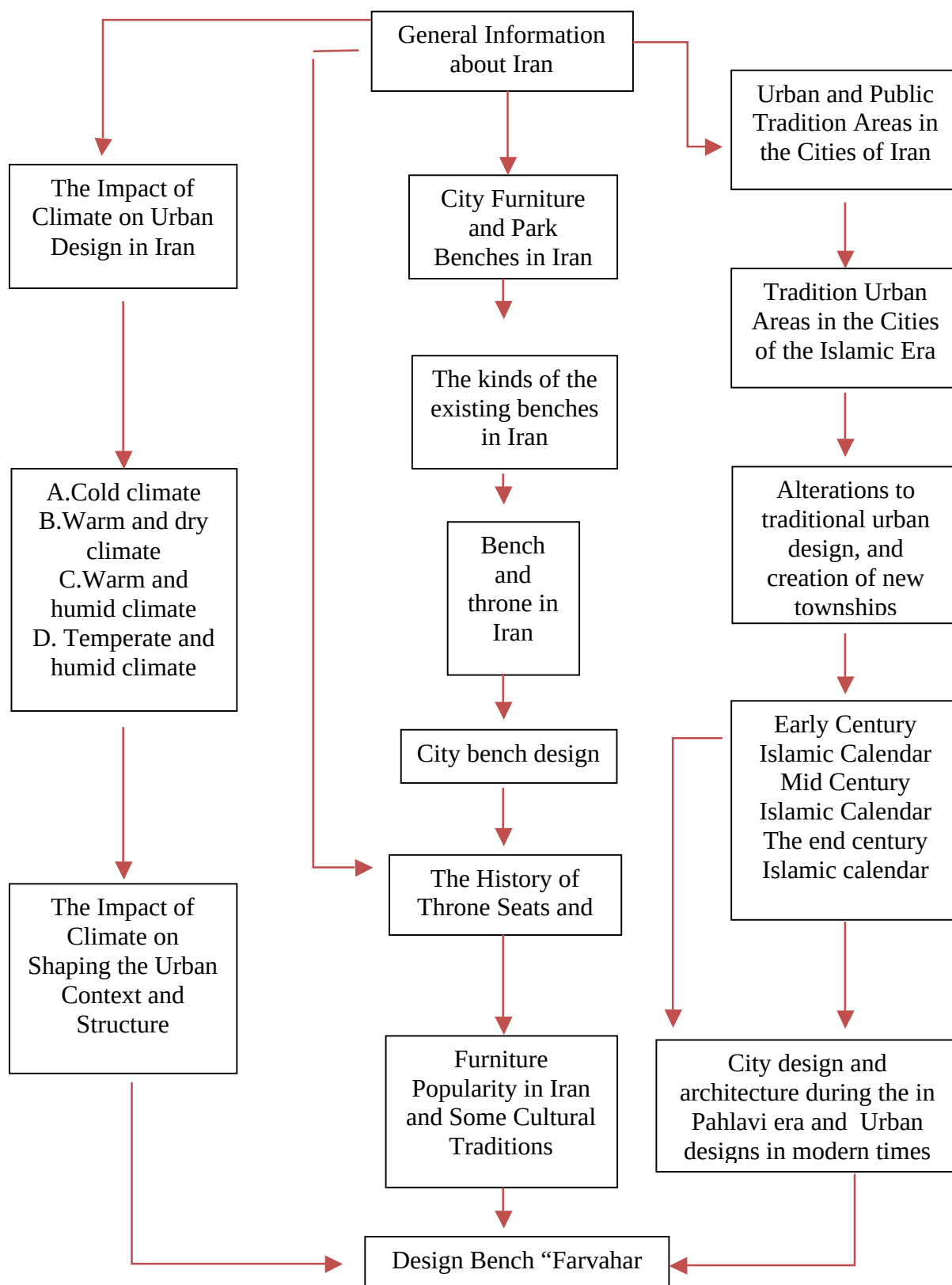
For design a new bench in current world of Iran it is necessary to theoretical survey related items such as public places, traditional and modern design civil, vegetation space, history of tradition throne and bench that it was done via consulting and gathering the books this subject, bibliography, catalogues, the publication of national level era, proposals, documents and photography evidences and similar design projects in Iran and studying function manufacturing civic furniture companies in Iran .

I have also studied books about public spaces/benches, realized a photographic record about some examples and interviewed the users of those spaces and objects.

Chapter 1. Introduction . In the present situation in urban areas. Chapter 2. General Information about Iran, Geographical Location, History, Persian Empire. Chapter 3. The Impact of Climate on Urban Design in Iran, The study of urban development projects in the overall classification of historical periods, Climatic Divisions in Iran, Cold climate , Warm and dry climate, Warm and humid climate ,Temperate and humid climate, Climate Factors, Specific Elements of Urban and Rural Collections in Warm and Dry Regions. Chapter 4. Urban and Public Tradition Areas in the Cities of Iran ,Islamic Texts and Urban Areas, Tradition Urban Areas in the Cities of the Islamic Era, Chapter 5. Alterations to traditional urban design, and creation of new townships, The change in planning and design of the city after the entrance of Islam in Iran, Changes in urban design are divided into three periods with the Islamic vision based upon the axis of religious beliefs. Early Century Islamic Calendar, mid Century Islamic Calendar, The end century Islamic calendar. The general concept of the urban design, city design and architecture during the in

Pahlavi era , The first method of urban design, modern cities, Chapter 6. The History of Throne Seats and Seats in Iran, Thrones, Importance of thrones belonging to different periods of the history of Iran, Chapter 7. City Furniture and Park Benches in Iran, Street furniture, Different types of urban furniture, The Importance of Parks from the Point of View of Urban Planning , Green Spaces in Iran, for Green Area for Access, Chapter 8 . Bench and throne, Some existing models bench in Iran, (Tehran public places, parks and streets), City bench design, Possible ways of sitting on city benches, Features a bench for the garden, Design Bench “Farvahar”, Bench Specifications, Users, and Chapter 9. Conclusion , Bibliography.

Table 1. Study method



Chapter 2. General Information about Iran

2.1. Geographical Location

Iran is a country in southwest Asian, country of mountains and deserts. Eastern Iran is dominated by a high plateau, with large salt flats and vast sand deserts. The plateau is surrounded by even higher mountains, including the Zagros to the west and the Elburz to the north. Its neighbors are Turkmenistan, Azerbaijan and Armenia on the north, Afghanistan and Pakistan on the east, and Turkey and Iraq on the west. Iran, in southwest Asia, located between the Caspian Sea in the north, and Persian Gulf in the south Tehran is the capital, the country's largest city and the political, cultural, commercial and industrial center of the nation.

Iran holds an important position in international energy security and world economy as a result of its large reserves of petroleum and natural gas.

In 1991, the population of Iran was 58 million, which is a population density of 35.3 persons per square kilometre. However, only about 10 per cent of the total area is under permanent cultivation and therefore population density per arable lands would be more than 352 persons per square kilometre. Only 20 per cent of the country is potentially cultivable, and forests and

pastures cover 11 and 7 per cent of the country respectively. More than half of the country consists of desert, and highland.



Figure 1. The provinces of Iran with their capital cities, Iran Physical Map

In general, Iran has a bowl-like shape with a high outside rim surrounding a lower interior and consists of a complex of mountain chains enclosing a series of central basins of the Zagros Mountains that extend from northwest to southwest occupying almost the entire western part of the country. The Alburz range in the north is narrower and higher than the Zagros. Elevation is an important factor in determining local climatic, particularly during the cold season. The great difference in elevation has resulted in great variation of climatic conditions, which range from sub-polar in the highlands to subtropical in the southern part of the country. This climatic variation has been the main cause of different urban environments, cultures and different ways of life during our history.



Figure 2 - The physiography of Iran, Iran Physical Map

The mean annual precipitation is estimated to be around 250 to 300 millimetres. As more than half of the country is virtually desert, precipitation and temperature are among the important factors in shaping the various types of economy, the distribution of the population and the patterns of land use. Iran's location between 30° and 60° N latitude, its distance from large bodies of water, and local topography are the most significant factors that determine patterns of precipitation and water availability.

2.2. History

Recent archaeological studies indicate that as early as 10,000 BC, people lived on the southern shores of the Caspian, one of the few regions of the world which according to scientists escaped the Ice Age. They were probably the first men in the history of mankind to engage in agriculture and animal husbandry.

2.2.1. Persian Empire

The biggest ancient empire in the 5th century B.C, “Achaemenian Empire”, having a territory of 80 million sq. kilometers (Fig.3)

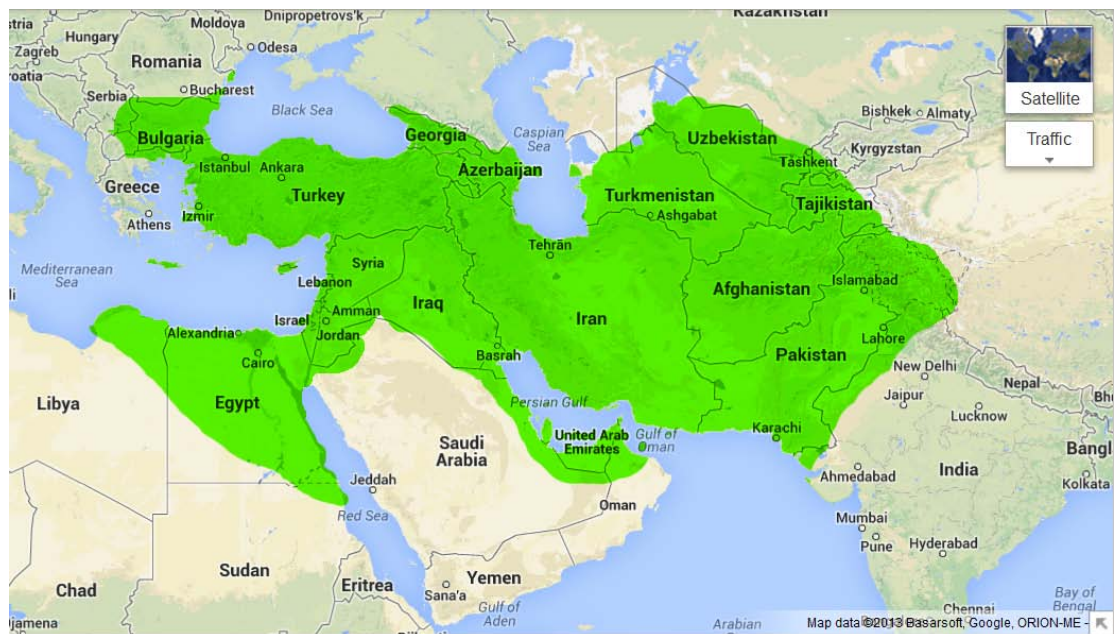


Figure 3 - The Persian Empire Hakhmanshian map, Iran Physical Map

Chapter 3. The Impact of Climate on Urban Design in Iran

3.1. Introduction

One of the basic needs for provision of health and comfort for humans is creation of a thermal equilibrium between the body and the surrounding environment. Environmental factors usually do not have much impact on necessary activities and they specifically impact selected activities. Favorable climactic conditions are effective in promotion of selected activities. Social activities, within the spectrum of effectiveness of environmental factors, are ranged between necessary and selected activities. These factors include: temperature, sunshine, wind, rain, smell, sound, etc. In designing different urban areas such as buildings, green spaces, passages, etc., in addition to attention to visual and aesthetic qualities of performance, consideration of the type of city climate and compliance with climactic design regulations is necessary since inadequate attention to this, brings about certain problems in the city and urban activities, including: prevention from the flow of fair air in the city and urban areas, uneven natural light and lighting in the spaces and flooding of passages, etc. (Akhtar Kavian, 2011, 21).

Traditional and native urbanization of Iran is a stable evidence of the rich cultural flow over ages. Simple spaces, exquisite combinations and bright forms retain the spirit of a people that have lived a humble life and who, by their eager pursuit of beauty, have valued the treasure of life despite hardships. The considerable point regarding traditional urbanization is complete adaptation of the life styles with climactic conditions, in such a way that the difference in climactic conditions has led to different physical features in various climates of Iran; thus, the

urban context and structure, the form of the masses and type of construction materials in different regions of Iran fully comply with climactic conditions (Moqtadayi, 32, 2006). But unfortunately, due to the progress in technology, less attention has been given to the factor of climate and almost all cities have become similar. Not only does this lead to energy dissipation, it also disrupts the comfort of citizens in urban environments (Tamadon, 87, 2009).

3.2. The study of urban development projects in the overall classification of historical periods

. The first step occurred before Islam when magnificent and ancient wonders were erected Persepolis Jundishapour, etc.

. Secondly, Islam after the constitution of Islamic art and architecture flourished with the development of urbanization in the magnificent mosques, markets and booming cities like *Samarkand, Bukhara, and Isfahan*.

. The third step is the arrival of modern transport systems and thus the design of the cities change; the streets become wider and in 1962 the first signs of progress become noticeable.

The principles behind contemporary urban design had yet to progress. It proved that time was insufficient and two whole centuries were needed to build the desired town. The beginning of the nineteenth century was the beginning of this change and design setting. Therefore, the urban design will have had few years of experience. However, after 200 years, the designs have been faced with issues and new needs and they needed to be modified. A modern design must include social, economic, ideology and imagination.

By the beginning of the twentieth century and spread of practical thinking and empirical positivism of the sciences, the urban design and development ideas obeyed the general rule to become part of the public and everyday matters such as health, and transport. (EVIN 10 70-155 1 Robert theory) Faalnst of shared (Sharl February 1 theory 552- 1030)

From another outlook, after the WWII, and the devastation of cities caused progress to be viewed as multi dimension and thus urban problems became perceived as general issues. In conclusion, in order for town planning to progress, engineers, architects, and urban design must play their separate roles. As more financial resources became available more ambitious and large projects were executed to reflect modernity.

The 1970s brought about the emergence of new and progressed thought; the relation of man and environment (citizen and city) and the roots of its performance belonged to the new society.

In this sense, city Has been recognized as a complex system, and may be only be viewed in its historical evolution, activities, and locations, material, climate conditions and availability of water.

3.3. Climactic Divisions in Iran

Iran has been climactically divided into four groups:

A. Cold climate (Climate of western mountains)

One of the features of this climate is the intense heat of the valleys in summer and their moderate temperature in winter. The extent and intensity of the sunshine in this region is high in summer and very low in winter.

B. Warm and dry climate (Climate of central plateau)

The central plateau is the biggest region in Iran. One of its features is cold and severe winters and warm and dry summers. Due to the dispersion of geographical roughness in the central plateau, the two distinct semi-desert and desert climactic regions can be distinguished there.

C. Warm and humid climate (Climate of southern coasts)

One of the features of this climate is hot and humid summers and mild winters. In this climate, humidity is high in all seasons in the year and for this reason, the difference in the degree of temperature is low during days and nights and in different seasons. One of the other features of this climate is intense sunshine, which causes the eye daze and harms the eye in the humid air (Kasmayi, 2004).

D. Temperate and humid climate (Climate of northern coasts and the Caspian Sea)

One of the features of this climate is its high humidity and moderate temperature.

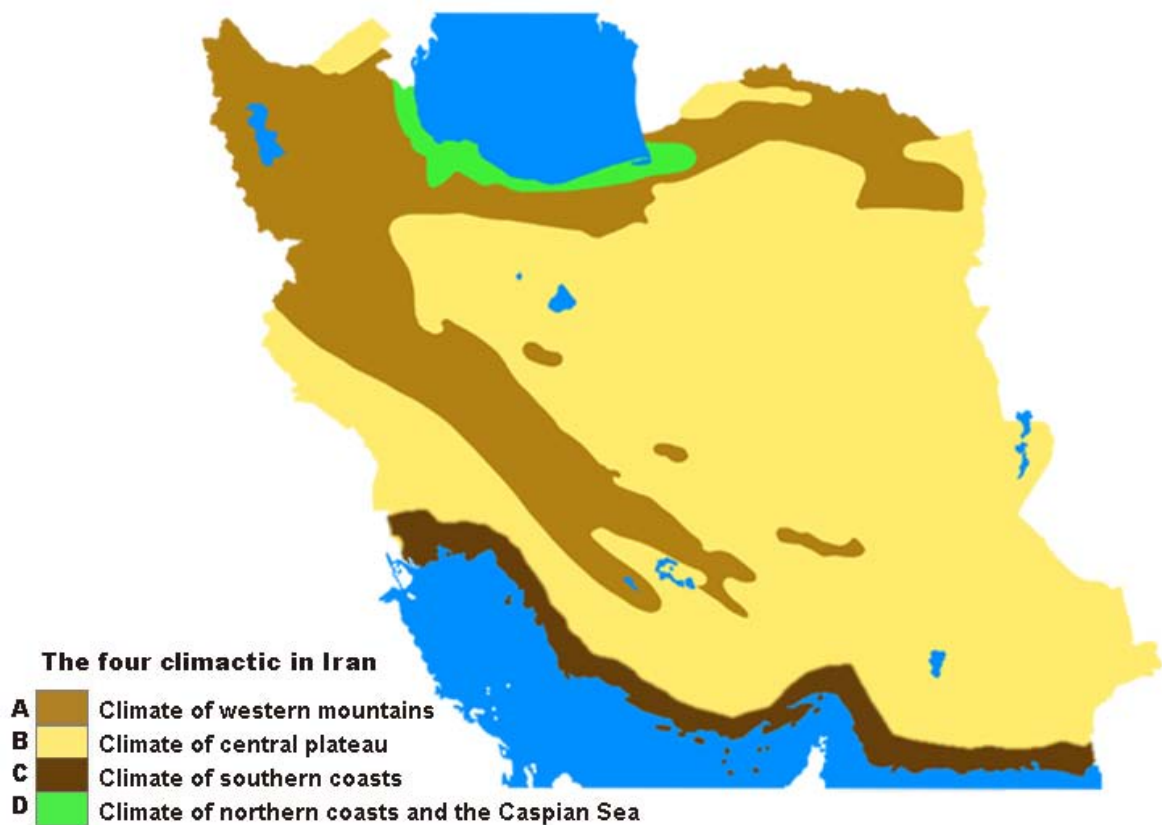


Figure 4 - The four climatic divisions in Iran, Iran Physical Map

3.3.1. Climate Factors

From the very beginning, the rise of cities has been influenced by several factors. Factors such as the worldview, economy (the material definition of the world) and the factor of environment or climate have had considerable impacts on the structure of the cities. A general principle that underlies almost all traditional structures of Iran, is the compliance of these structures and the residential environment with climactic factors. The urban context, the form of the buildings and the type of construction materials in different regions in Iran fully comply with climactic conditions (Habibi, 21, 2005). Different features of each climate of Iran have been highly effective in the growth of the cities and architectural combination of these regions, such that the cities of this country, depending on the type of climate, have had a structure different from that of the other cities (Tavasoli, 2002).

3.4. Specific Elements of Urban and Rural Collections in Warm and Dry Regions

The plains of the plateau that cover a wide area in our country, have a warm and dry climate. The factor of climate has played a substantial role in the logical formation of the city context and architectural combination of the cities and villages in warm and dry areas and climate has always posed serious problems for the people in these regions. Over thousands of years, these problems

have caused people to find solutions which significantly decrease the bothersome aspects of climate and draw on their positive aspects (Shateryan, 54, 2008).

The structure of historical cities in the deserts of Iran shows that the environment for growth of these cities has led to the emergence of common features. Two major reasons can be considered for this:

A- The cultural, social and economic structure in the Islamic society

B- The regulative climactic conditions in the dry and warm climate of Iran. (Tavasoli , 2002).

Table 2. Specific elements Traditional of urban and rural collections in warm and dry areas

A-The passage	Covered passages and narrow alleys with tall walls, are the passages of the cool air in summer, which in most hours of the day specifically in warm summer afternoons, are not exposed to the sunshine (Sediq, 21, 2011).  Figure 5 - Yazd, one of the alleys in the old Fahadan Region, tripadvisor, www.tripadvisor.es
B-The yard and the porch (ayvan)	Dense combination of deep yards is noteworthy. The yards are usually located in the center of the house and the rooms surround the yard (Sediq, 21, 2011).  Figure 6 - Yazd, dense combination of deep yards and narrow alleys, www.tripadvisor.es
C-The dome and the arch	The domed roofs, due to their protuberance, are usually exposed to the wind. This is effective in decreasing the heat radiated on the roofs due to intense sunshine. At nights also, the heat that the roofs emit are radiated back more quickly. In domed or cylindrical roofs, as the intensity of the sunshine is not even on the whole surface of the roof, part three (in Fig.4) always receives less heat compared with part one and this is effective in decreasing the degree of temperature under the dome. Also, as the body of the dome, due to its protuberance, is exposed to the wind, it is less influenced by the radiated heat, compared with the flat roof. The circular form is also suitable for letting out the outgoing thermal radiation and preparing the act of cooling down at nights; that is to say, it lets out the heat coming from the body of the structure more smoothly (Lashgari & Khalij, 2011). The arch: Ancient architects have usually emptied out the thickness

between the arched roof and the flat roof which usually increases. Thus, the diffusion of the radiated heat is prevented (Tavasoli, 2002).

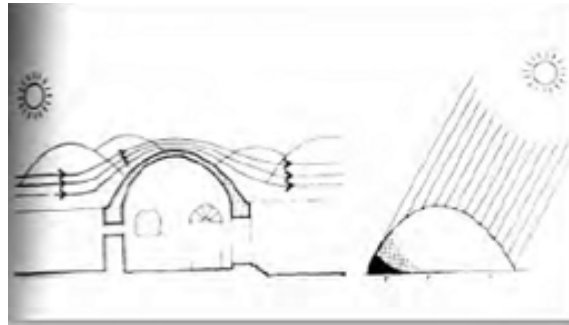


Figure 7 - The domed roof combination in the face of climactic fact, www.dirooziha.com

D- The windcatcher

The windcatcher has been in common use in Iran for many years. Windcatchers, in different forms, have been made in central and southern cities of Iran, each of which has been designed and implemented based on height and for favorable air. The windcatcher absorbs the favorable wind and directs it inside the main rooms of the building, the reservoir or the cellar. Windcatchers are usually one-pointed, four-pointed or eight-pointed (Qobadian, 52, 2008).

One of the other features of the windcatcher is "the chimney effect". When there is no wind flow, the warm air inside the building ascends and is led outside the building through the windcatcher and therefore almost an air flow is conducted inside the building (Qobadian, 37, 2008).

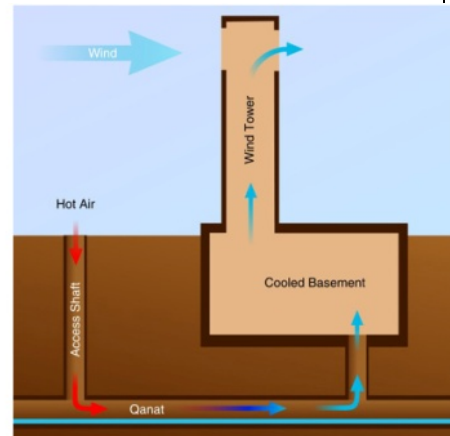


Figure 8 - Windcatcher - "Bad gir" (Yazd), www.dirooziha.com

3.5. How the Climate Affects Urbanization in Iran

3.5.1. The Effects of Climate on Native Urbanization in Iran

Table 3. The feature of native architecture in the four climates of Iran, (Shaterian, Reza 2009)

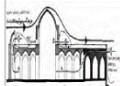
Type of climate	Feature of building	Height of building	Form of the roof	Area of the window	Type of construction materials	Color of construction materials
A- Temperate and humid	Extroverted 	Quite short 	Sloped 	High	Wood	Light
B- Cold	Introverted 	Short 	Flat	Low	Stone and thatch	Dark
C- Warm and dry	Introverted and enclosed 	High 	Arched and domed 	Low	Mud, clay and brick	Light
D- Warm and humid	Semi-introverted 	High 	Flat 	High and stretched	Wood	

Table 4.The general features of native urban areas and indicator characteristics of the climate of Iran , (Shaterian, R. 2009)

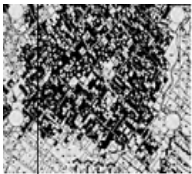
Type of climate	Urban context	Urban space	Passages	Blocking system	Indicator characteristics
A- Temperate and humid	Open and extensive 	Immense	Wide, with short height 	Disperse and un concentrated	Extensive green space, Porches,sloped roof 
B-Cold	Dense 	Small and enclosed	Narrow, along the contour line 	Dense and compact	Enclosed stone passages, the market 
C-Warm and dry	Dense 	Fully enclosed 	Narrow and irregular, sometimes covered with the arch 	Dense and concentrated 	The dome and the minaret, the windcatcher, porches and awnings 
D-Warm and humid	Semi-concentrated	Semi-enclosed	Average width 	Semi-dense	The windcatcher and porches 

Table 5. The features of types of urban space in different climates of Iran, (Shaterian, R. 2009)

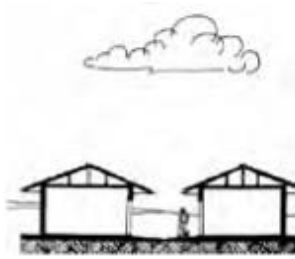
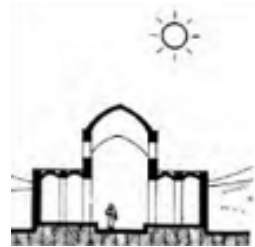
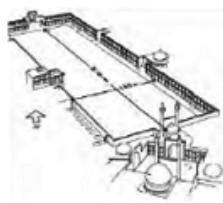
Climate	Market	Mosque	Square and Tekieh
A- Temperate and humid	Lacking roof between the rows 	Introverted and enclosed, with wide pops	Unsymmetrical and at the intersection of several passages
B-Cold	With the brick arch, low height, small pores in the roof to provide light 	Introverted, with small pops	Unstressed
C-Warm and dry	Arched, great height, large pores for the air flow 	The tallest building in the city, with the central yard with ponds and trees 	Symmetrical, enclosed in the square, rectangular and octagonal forms 

Table 6. The feature of the urban space with respect to the citizens' activity,
(Shaterian, R. 2009)

Climate	Indicator urban space (hangout)	Type of activity	Time of using the space	Type of vegetation	Position of the masses with regard to one another	The position direction of the urban areas
A- Temperate and humid	The day market	Shopping	Day	Types of forest trees	The areas are not posed in the wind-shadow and sunshine of one another	Eastern-western
B- Cold	Market	Gathering and social interactions	Before the sunset (to use the light and the heat)	Tiny fall	The areas are not posed in the sun-shadow but are posed in one another's' wind-Shadow	Southern
C-Warm and dry	Square	Gathering, social activity and public mourning	Afternoon and after the sunset (as a shelter from the sun heat)	Evergreen trees	The areas are in one another's sun-shadow	Southern-south eastern
D-Warm and humid	The market, the sea coasts	Social activities	Afternoon and night	Date tree	The areas are in one another's sun-shadow but do not block one another's wind-shadow	Eastern-western

3.5.2. Table analysis

A. Cold climates (Climate of western mountains)

“North-west regions of the country “Iran” have this climate. One of the most famous cities in this area is Masuleh, which represents a unique architecture. In this city the houses have been built into the mountain in dense style and the urban space is small and limited. The pathways of the city are the roofs of the building below and as shown in figure 9, there is no alley.

The houses in Masuleh have introverted texture. Roofs are flat with the low height and area, usually dark color and they are made of stone and thatch. Yellow clay coats the exterior of most houses in Masuleh. This allows for better visibility in the fog.

The most common urban area is the Market “Bazar” which is being used mostly before sunset due to the cold weather. The vegetation type is deciduous referring to the trees or shrubs that lose their leaves seasonally (most commonly during autumn).

Because of the cold weather in this area, people are more helpful and close to each other. Usually after dinner, families are getting around together in the house of one of their relatives to spend the long cold nights of the winter much more pleasant.



Figure 9 - Mourning in the Masuleh city, www.bargozideha.com



Figure 10 – City masuleh in winter, www.bargozideha.com

B. Warm and dry climate (Climate of central plateau)

The central regions of Iran have this climate which “Yazd” is regarded as one of the most important and historical cities of this area. In this city the houses have been built in dense style and the urban space is limited. The pathways are narrow, arranged and almost covered with arches. The houses in Yazd have introverted texture enclosed by high-altitude walls, domed roof and arches ceiling with light color usually mad of clay, adobe and brick.

To deal with the extremely hot summers, many old buildings in Yazd have magnificent windcatchers, and large underground areas. One of the most common uses of the windcatcher is to cool the inside of the dwelling; it is essentially a tall, capped tower with one face open at the top. This open side faces the prevailing wind, thus "catching" it, and brings it down the tower into the heart of the building to maintain air flow, thus cooling the building interior. Windcatchers are also used in combination with a “qanat”, or underground water canal. As it is shown in figure 13, the hot air brought down into the qanat tunnel and is cooled by coming into contact with the cool earth and cold water running through the qanat. On the whole, the cool air flows through the building, decreasing the structure's overall temperature.

The common place where people are getting together for the social activities (Festivities, mourning ceremonies and cultural exhibitions) is squares. To avoid the hot air and burning sun,

people are going outside usually after sunset. The vegetation type is tropical including the evergreen plants.



Figure 11 - Yazd city and houses with arc ceiling and vault shape with bright color , w3.persiagroup.co



Figure 12 - Contain narrow alleys, , Yazd city, w3.persiagroup.co



Figure 13 - Typical house with yard in Yazd, w3.persiagroup.co

C. Warm and humid climate (Climate of southern coasts)

The southern region of Iran on the sidelines of the Oman sea and Persian Gulf have this climate and Bandar Abbas is referred as one of the most famous cities of this area.

In this city, the houses are semi-dense, the urban area is not completely open and the pathways have medium width. They have semi- introverted texture, high-altitude walls and flat roofs, usually made of wood. They also include the windcatcher and balcony. The common urban spaces are the markets “Bazar” and the beach. Most of the social activities are during the evening and night to avoid the high temperature.



Figure 14 - Part of the city of Bandar Abbas, View of Bandar Abbas Hormoz Hotel Balcony

D. Temperate and humid climate (Climate of northern coasts and the Caspian Sea)

Northern region of Iran have this climate and Rasht is one of its most famous cities. In this city the houses have villa style with distance from each other and the urban areas are open and extended. Pathways are width and short. The houses have extroverted texture, short-altitude walls and gable roof appropriate for heavy rains, with bright color and usually made of wood. The urban space is the market, which is open whole day.



Figure 15 - Rash city in northern coasts and the Caspian Sea, photography of autor



Figure 16 - A typical new home in the northern coasts and the Caspian Sea, photography of autor

3.6. The Obtained Stability Principles (Qobadian, V, 2008)

The environmental stability principles obtained from traditional cities are as below:

- Optimal use of natural resources
- More limited use of resources (energy, water, materials and earth) in material cycle stages
- Use of renewable and recoverable resources
- Creation of healthy and non-poisonous environments through elimination of poisonous products in the external and internal space
- Least air, earth and water pollution
- Use of materials in accordance with environment (Mehdizadeh, 2006, 88)
- Establishment of the urban context in line with the urban context
- The city orientation toward a direction where optimal use of climactic elements (wind, sun, etc.) is conducted
- Design of summer living areas and the winter living space for use in different seasons

3.7. The Impact of Climate on Shaping the Urban Context and Structure

-For urban logistics and specifically new constructions, areas with better climate and more favorable thermal conditions should be allocated to residential, educational, official, service and recreational regions and buildings such as reservoirs, polluting industries and the like should be directed to areas with more adverse air. In this regard, it should be noted that the two elements of temperature and wind have a major impact on construction and specifically urban context and also favorable and proper localization, (Valadi, 12, 2009).

-Orientation of the urban development should be such that intruding winds are countered and proper winds are used. For instance, tropical passages need more shade; therefore, the orientation of the passages should be such that they are less exposed to the sunshine.

- Before the start of the design, the ups and downs and complications and the ground slope should be examined and studied, since earth complications Slope areas of weakness and strength of soil and soil materials, are highly effective in prevention or direction of the wind to the urban mass and areas.
- The level of introversion or extroversion of the new urban areas should be conducted in order to comply with its native principles.
- Selection of the type of its construction materials and stability should be conducted based on climactic elements and factors. In this regard, degree of temperature and relative humidity in the air are of special importance. Also, the snowfall and accumulation of snow require the rather high stability of the constructs.
- Selection of the color of construction materials used in urban areas should be conducted according to the level of need for absorption or reflection of the solar energy.
- In investigating the details of urban buildings, including the form of the roof, height of the building and area of the window, the impact of the elements of temperature and wind and atmospheric precipitation should be taken into account.

3.7.1. The Impact of the Element of Wind

- In selection of the construction height and density of urban areas, the element of wind should be specifically taken into account; in a regular urban context, tall buildings in narrow streets pose the most obstacles to the wind while short buildings in wide streets lead to the more movement and displacement of the air.
- For minimization of the direction of the wind in the streets, the height of urban masses regarding the direction of the wind should be in the diagonal form (D.K. Mark, 2007).
- For passage of a major bulk of the cold winds from above the urban areas, their height should gradually change.
- The area of urban masses should be such as to direct the cold summer air into the masses and inside them.
- For changing direction of cold winter winds or unfavorable warm and dusty winds in urban areas, the badshekan (windbreak) should be used (Shaqaqi, 110, 2006).

3.7.2. The Impact of Vegetation

- In planting trees, the selection of the proper type and place of trees for that region should be considered greatly. For this purpose, the two factors of form and performance of trees in summer

and winter and the shape of the shadow that the trees make at different times, should be taken into consideration.

-In order to create the cold in the environment, the factors of vegetation, water and wind should be all juxtaposed; the temperature in the green space, according to the combination of evaporation, reflection, shadow and storing of the cold, can be colder than the adjacent constructed space by 5.6-8.3 C⁰.

3.7.3. Conclusion

Throughout history, humans have always looked for appropriate places; places which are in rather good status in terms of access to the drinking water, proper sunshine directions, proper wind directions for modification of climactic conditions, protection from improper wind directions and from natural disasters. As shown by the presented examples, the design of native buildings and urban elements seem completely based on climactic principles and for maximum use of natural energies and for dealing with bothersome cold and heat. Furthermore, they also seem in line with the culture of people in every region. Exquisite combinations and bright forms manifest the spirit of the life of a people that have lived a humble life and who, with their eager pursuit of beauty, have valued the treasure of life, despite hardships. In designing the common urban elements in each climate of Iran, depending on the type of the climate, it has different physical features compared with the other climates. As climactic factors and elements have had a great impact on formation of the context, orientation of the buildings and urban areas, method of zoning and morphology of traditional cities, attention to climactic elements in designing the small, modern urban areas will also be highly effective in increasing the comfort of the citizens; therefore, in short, accurate and close study of the climate of the concerned place on a small and large scale can lead to the recognition of climactic capabilities and limitations effective in proper design and utilization of urban areas. In designing different urban areas such as buildings, green areas, passages, etc., in addition to attention to the visual and aesthetic qualities of performance, consideration of the type of climate in the city and compliance with the climactic design regulations, are highly necessary.

Chapter 4. Urban and Public Tradition Areas in the Cities of Iran

4.1. Islamic Texts and Urban Areas

Although the concept of “urban area” has not been explicitly mentioned in Islamic texts, the necessity of public places for the cities of Muslims is recognized due to several reasons, such as: the emphasis on the importance and role of cities in Islam; the significance Islamic teachings attach to the population, congregations and unity; the canonization of certain rituals or the approval of others; recommendations concerning the necessity for believers to keep in touch with one another; features describing public places; the emphasis on and recommendation for beautification of nature and having more connection with it; the importance and the promotion of human interactions; the necessity to live close to nature; in sum, due to anything that is related to the collective life of Muslims and defines frameworks for it. Many of such features and evidences are defined and explained according to the same tenets that are presented for man’s general life on earth; since they have already been discussed in other sources, we skip them in the present study (Naghizadeh, 2013 B; Ibid, 2012; Ibid, 2011).

4.2. Tradition Urban Areas in the Cities of the Islamic Era. (Mehdizadeh Seraj, F , 2006)

Taking into account the meaning of city, community and the meaning and instance for society; considering, too, the social interaction and the meaning of the public, we can define and provide instances for urban areas, the atmosphere of the cities and the public areas in classical cities of

the Muslims. Considering the uncertainty of all the features and criteria that are mentioned as the urban peculiarities and characteristics for all urban areas in all times and places, and also taking into account the native definitions and features, we can explore some instances of urban areas for the Iranian society. In other words, what is meant is that 1) what is usually mentioned as a definition or features for urban areas cannot be extended to all societies and civilizations; and 2) even in a single society, such features change over time.

4.2.1 Squares

Throughout history, public squares have first emerged as the arena created as a result of several passages intersecting. Such places have been used as fields for performing rituals, plays, Shabihkhani¹, Pardekhani (Fig.18) and Tazieh (Fig.19), (for setting up Hoseinieh and Tekieh, for instance) based on their level of significance. Examples of such squares are to be found in Yazd, Kashan, Semnan, Gorgan, Nayeen, Tehran and other Iranian cities. The mentioned features are for urban areas. The important point is that human beings can use squares as fields for their social activities. In addition to the above functions, squares in Iran have also been places for the settlement of caravans, seasonal bazaars, playgrounds for kids and teenagers, the area for revelers to have their shows and so on. Spreading the news, laws and rumors (generally, a place for the reciprocation of information, a media) and also providing the place for adopting some of the laws are among other roles squares took on.

¹ **"Shabih Khaani"**, which is included in "Ta'zieh" (also "Shi'i Martyr Plays') branch, is one the "Iranian" historical religious performances. 'Ta'zieh", as a mourning performance in nature, has been changed during the period of one hundred to one hundred and fifty years of its evolution, in terms of content, the way of performance and variation in the subjects, to the extent no longer seen as a mourning performance these days. This change is an obvious result of human need to understand and express joy, and also refers to the fact that every social phenomenon is developed and improved over time, as it differs from its base theme.



Figure 17 - A square in the historic city of Yazd, Renovation and improvement of Yazd

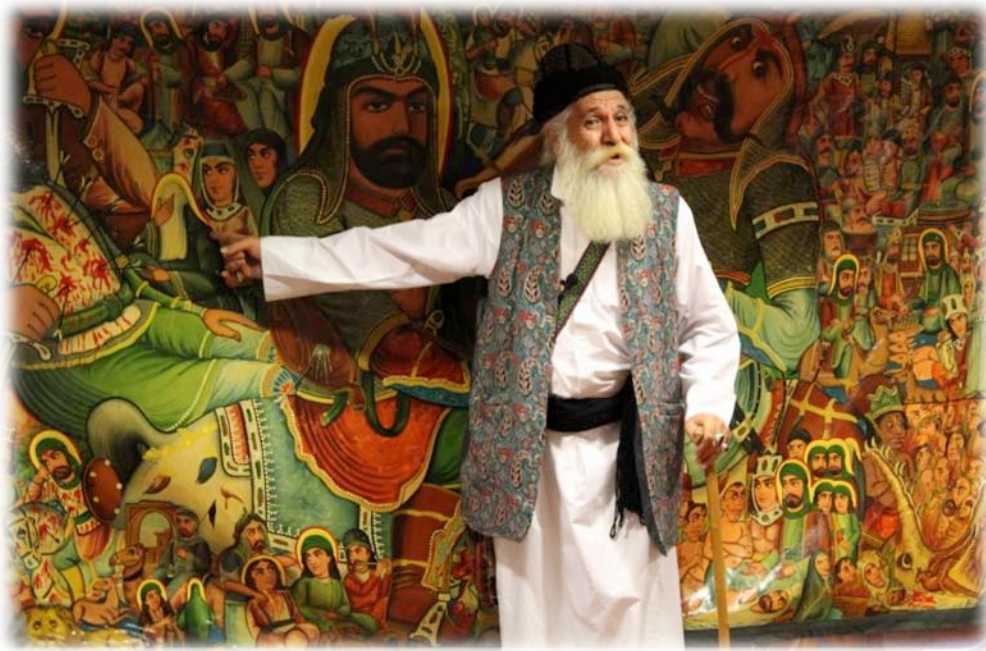


Figure 18 – A “Pardekhani”, “Mobile Singling” or “Storytelling Read Off a Curtain” (also “Pardeh-Khaani”) is an Iranian religious play or show, in which the storyteller, called “Pardeh-Khaan”, narrates the plight of religious authorities, especially “Shiite” religious authorities, through musical narratives, Author, Dabirnezhad Reza



Figure 19 – A “ Ta'zieh” or “Ta'ziye”, In Persian cultural reference it is a kind of Condolence Theater inspired by historical and religious events, symbolizing epic spirit and resistance. In reference to Iranian Shiism it is a kind of Passion Play on the tragic fate of Hassan and Hussein, Author, Dabirynzhad Reza

Apart from the squares, other areas called “small squares” which were relatively small areas were also considered as urban areas in classical cities. Some small squares played the role of urban areas especially in historic centers where citizens frequented to fulfill their needs, Such as wedding ceremonies joy, mourning group, national and religious celebrations

4.2.2 Passages and Pathways “Kocheh” ²

Using the word street for passages and pathways of the cities is a recent phenomenon. In the past words such as road, thoroughfare, pathway, “Share ” or street, passage and alley “Kocheh” were used instead of street. Roads in classical cities (including the cities of Iran) were divided in two groups of public and private based on their functions and people’s opinion of them.

Public roads were passages that belonged to the government or the people and were available to everyone easily and without any obstacles.

On the other hand, private roads were passages and pathways that belonged to specific groups (at least according to tradition and unwritten rules). Such roads were usually dead ends that led to certain houses or residential buildings. Public roads were mainly used for transportation; they were seldom used as areas for the gathering together of citizens and for settlement. They were, however, used for certain rituals and ceremonies that included moving from one place to another (such as the mourning congregations).

Private roads such as dead ends and dirt roads apart from being occupied by men for their meetings were used by women and children, since they were relatively safer than public roads. The more a road was private and the less is possible, the more women used it for their gatherings. The dead ends, since they were available to only a few houses, were safe playgrounds for children and suitable places for women to meet one another; they were also used by the native inhabitants for certain games and interactions. Margins of some roads, specifically (Fig. 20).

² **“Kocheh”** An alley or alleyway is a narrow lane, path, or passageway, which usually runs between, behind, or within buildings, and only one car can cross it. Dead alley is one which is closed at end. In old cities or towns, alleys are often left behind by the medieval street network, or are the rest of an old way or a sidewalk in a city. In the old quarters of cities of Iran, alleys are often with tall adobe or brick walls and the ceiling in different intervals, which protect passerby from dust and sunlight.



Figure 20 - A pathway in a historic city, Author unknown

In Yazd city, the alleys are partially roofed, allowing the air and sunrise to enter and keep the city away from the hot temperature and direct sunlight, also to provide a better environment for habitants during their daily activities despite the severe hot weather. Some houses have a porch, which is roofed and includes a platform with seats for the owners or passengers to rest.



Figure 21 - Beheshtian house reconstruction in Qazvin, Renovation and improvement of Qazvin



Figure 22 – Historic home of “Akhavan sigary Yazd”, Yazd Cultural Heritage Organization

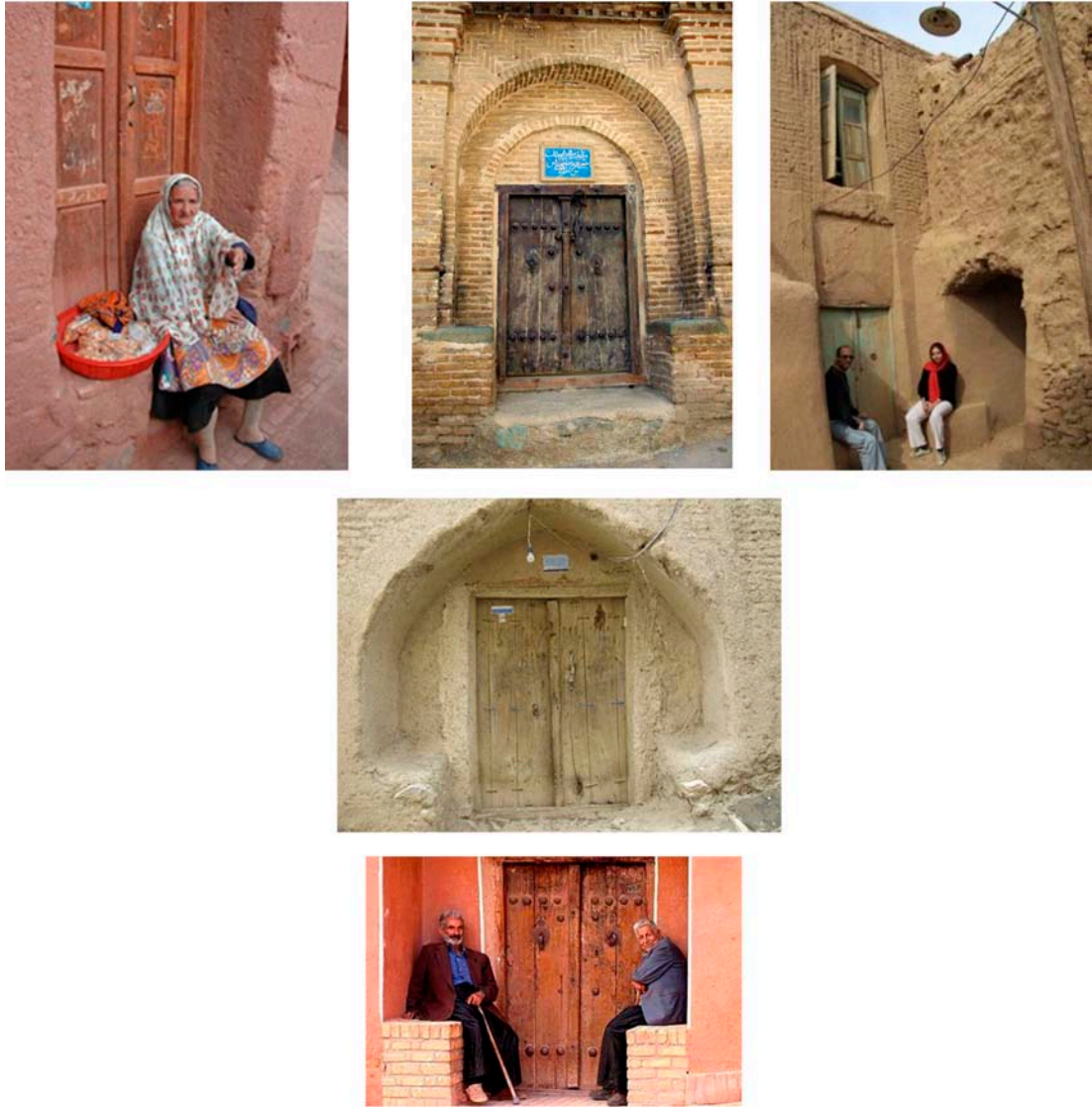


Figure 23 - Some platform sitting in front of the house, Yazd Cultural Heritage Organization

. “Sakkub” (platform or stone bench)

“Sakku” or “Sakkub” (platform or stone bench) is a location on both sides of a place entrance, which people rest on while waiting for entering the place or talking to neighbors. The up side of the entry door, the decorative crescent up side often tiled, is the only location outside of the house usually constructed in a way that protect the house from rain and snow in winter, and also from direct sunlight in summer. Some “Quran” verses or religious statements are written at the top this entrance, and the reason is that people believe these verses or statements as some protective and supporting stuff accompanying them when passing under them.

. Entry doors

In most traditional or historical houses are wooden and two-leafed, each leaf with a knocker on, and one is bigger than the other. Women knocked the small knocker, with a treble sound, when asking for the entrance, and men the bigger and hammer-shaped one with a bass sound.



Figure 24 - Traditional home door alarm, Yazd Cultural Heritage Organization



Figure 25 - Traditional home door, www.shabestan.ir

. “Hashti” or “Dlan-e-Voroudi” (vestibule)

Is often octagonal or semi-octagonal, and in most cases is in square shape. Vestibules are with short dome-shaped ceiling and a small light hole inside, having some platforms or stone benches around to sit.

Vestibule works as a space between different parts of a house and sometimes is used to access to several rooms. In big houses, interior part and servants rooms have also access to the vestibule, and the vestibule is built two-fold in order to separate women and men.

Corridor is a narrow maze passage, which leads passengers to the house yard through the vestibule. The maze nature of the corridor is to avoid current activities in the house yard being seen by passenger, and consequently to respect the privacy of the host.

<http://www.hamshahrionline.ir>

4.2.3. Frontages and Proscenium

Frontages and Prosceniums of several buildings were, in numerous occasions, used as urban areas. Before and after performing ceremonies and when the buildings were closed, such areas accommodated citizens who liked to gather together. Apart from their public functions, such areas played a noticeable part in creating a spatial hierarchy between the outside and the inside; a hierarchy by means of which a person's mind was purged before entering special places (such as holy shrines and mosques), the world within remained clear of the chaos without and any other kind of trouble or distraction was eliminated (Naghizadeh, 2008).



Figure 26 - “Shikh Lotf Allah mosques”, sample frontage in classical cities, photography of Anobanini

4.2.4. Mosques

As the primary public area for Muslims, mosques were considered as complete urban areas from different perspectives. In the past mosques (apart from the frontage and the covered entrance) had two open (courtyard) and covered (Shabestaan³) areas. Any of these two areas gathered together different groups of society during different times of year, and during day and night; they were the background for social interactions of people. Such areas had their own defined and specific architecture. We should keep in mind that certain phrases (which are not usually native and have negative connotations in Persian) such as “wandering”, “the routine” and “idling away” which are among the functions of urban areas, are not used about mosques and a couple of other places.

Using the phrase “a place for spending the daily routines at” (that can be freely used about other public areas such as streets) for a mosque is not correct. It’s been widely believed that worldly affairs and idleness (and consequently wasting one’s life doing nothing useful) have no place in a mosque, which is definitely not limited to the purpose of mosques; Muslims should live all their lives in this way:

Those [the believers] abstain from sin (and uselessness and idleness).



Figure 27 - Courtyard of a mosque as an urban area , photography of Anobanini

³ A “shabestan” or shabistan is an underground space that can be usually found in traditional architecture of mosques, houses, and schools in ancient Persia (Iran). These spaces were usually used during summers and could be ventilated by windcatchers and qanats.

4.2.5. “Tekieh”⁴ and “Hosseinieh”⁵

Tekiehs and Hosseiniehs, that were built in two open and covered forms, in numerous cities during the Islamic era (specifically in Iran), served not only as public, urban areas, but also (in many cases) as the main components of the urban structure and framework and organizers of the urban area. Such urban areas were specific to Iranian, Shiite cities. They were created, improved and perfected through history. Such areas were helpful in uniting people in the society and creating an identity for them; their sacred presence in the city was felt by everyone all through the year (Fig. 28).



Figure 26 – “Hosseinieh” Natanz Aliea in Isfahan Province, Municipal Natanz

4.2.6. Bazar⁶ (Markets traditional)

Markets are among the best Iranian instances of urban areas due to several reasons: they are the centers which natives and the citizens of other places frequent and they have around them other public areas such as schools, bathhouses, inns, caravanserai and the like. Also, these areas have

⁴ “Tekieh”, Temporary tent around neighborhoods, to perform rituals and celebrations or mourning

⁵ “Hosseinieh” , Permanent building for the entire year to perform rituals and celebrations or mourning

⁶ A “bazaar” is a market: a permanent enclosed merchandising area, marketplace, or street of shops where goods and services are exchanged or sold. The term originates from the Persian word bazar, from Middle Persian wāzār, from Old Persian abēcharish.

been the centers for economic, commercial, educational and even political activities. Markets have not only served as prominent examples of urban areas, but also accommodate other urban or public areas within them or have connected them to one another. The main mosques of the cities were usually located near the markets. Also, schools were connected with them, and caravanserais were mostly located on the paths leading toward markets. Apart from that, city centers, Tekieh, Hoseinieh and squares could be reached by passing the markets (Fig. 29).



Figure 29 - Bazar, A market in a classical city, Author unknown

4.2.7. Holy Shrines

Just like mosques, Hosseinieh and Tekieh (and in some cases much more effectively than them), holy shrines serve as urban areas in modern Iranian cities. They accommodate all collective and individual activities or at least attract them close to themselves. The important point to be mentioned is that such places cannot be simply created anywhere we would like, as is discussed elsewhere (Naghizadeh, 2003). Therefore, these are all true about cities that already have holy shrines in them. The role holy shrines play in creating urban areas is a truly effective and valuable one. They can sometimes turn the totality of a city or a large part of that city into a space for social interactions for a city, a district, a nation or even a community (such as Muslims or the Shiites of different countries). Also, the different parts of a shrine such as frontages, courtyards, porches, balconies and the like serve as a series of urban areas that have unity despite their differences. These urban areas are available to different groups of individuals during

different times of the day. People can hold their religious ceremonies or meetings “Sofreh Nazry” ⁷, Mourning and Wedding in them. Such features can rarely be found in any other, secular urban area. We need to keep in mind that the unifying factor that brings together all the people to such places is the holy shrine (the holy person buried in there) and the religious beliefs, tenets, values and ideas attached to it which serve as never failing elements in uniting the people and turning the created, temporary community into a real society (Fig. 30).



Figure 30 - Courtyard or porch in a holy shrine, <http://lorpatough.rozblog.com>

4.2.8. Cemeteries

Due to the specific rituals performed for the dead, the frequency with which people visit cemeteries and the diverse demographic composition present in rituals and ceremonies, cemeteries turned into one of the areas that gathered people together and made possible social communications- specifically the affective aspect- between them.

Muslims’ cemeteries- especially local cemeteries and the ones located in small towns- have been one of the urban areas frequented greatly by the citizens during special occasions (including religious occasions and Fridays). We should keep in mind that cemeteries, apart from the fact that they were places for edification and the future destination of man (after departing from this

⁷ “Sofreh Nazry” (Fig. 30) Bet tablecloth: the Muslims according their believes, when they confront against problem that could not solve it such as uncured disease a person in family, great problem or promise that is wish that they stricken to it, they want that if solve their problems, they give free meal to the poor, for eating this meal they put cloth for eating meal that is called bet tablecloth.

world), were considered as sacred places for Muslims; since in Muslims' beliefs, death is another stage in the cycle of life. Therefore, a cemetery is not a dreadful and loathed place. It is a home in which the departed loved ones are and people can connect with them when they go to cemeteries. Also, accompanying those who have lost their dear ones, consoling them and sympathizing with them – which is an evidence of social unity – happens in cemeteries while holding funerals (Fig. 31).



Figure 31 - Cemetery as an urban area. After the Islamic revolution of Iran in 1979, Imam Khomeini's first speech, after his arrival from Exile in France, was held in Tehran's "Behesht-e Zahra" public cemetery, paying respect to the people killed during the revolution. <http://www.imam-khomeini.ir>

4.2.9. Centers of Neighborhoods (Squares, Intersections, Awnings)

Particular limited areas, which were surrounded by numerous commercial, and service centers (markets, bathhouses, reservoirs, mosques, Tekieh, hoseinieh, water containers and other uses citizens might be in need of) and served as the centers of neighborhoods were considered among the most common public areas in the cities of Iran. In such areas, part of the main entrance which is either open or has a roof (or is a combination of the two) creates a space appropriate for social interactions. People living in the neighborhoods could also use these areas to meet their needs. All in all, such areas, along with the squares, served as community centers for holding rituals and ceremonies by the people, and areas for interactions of specifically men (young and old). Neighborhood centers have had the function of a useful urban area from the distant past. In the past, neighborhood centers were actually situated in the center. So the people living in that neighborhood had had to pass through it whenever they wanted to leave their homes. Nowadays,

however, neighborhood centers are contained within the urban traffic. Unless one needs to make use of the services presented by them, he or she does not have to pass through them. Some neighborhood centers were in the form of intersections or awnings in middle of which were situated the main elements of the neighborhood that had surrounded them. Neighborhood centers that had the main elements of a neighborhood around them attracted the inhabitants to themselves for fulfilling their needs; they were divided into two open and covered types according to the climate and the culture of the people.

4.2.10. “Zoorkhaneh”⁸ (Sports Centers)

May be could said that in traditional sports there were used from intellectual, religious and national doctrines, of course ritualistic values that in rooted in myths, traditions, customs and individuals's believes about help to other people have always served as collective activities or activities that gathered people together.

These kinds of ceremonies were performed, not only by the physically strong, but also by people who were known as the chivalrous champions and athletes. Such people were the heads of communities that represented generosity and bravery as their tenets and protected people and the oppressed from tyranny. Therefore, the area in which athletes and champions exercised and played sports served as centers for people gathering together. Classical gymnasiums (which were called “Zoorkhaneh”) were among areas which played an important role in social interactions and the administration of neighborhoods; they also served as symbols for unity and social identity.

⁸ Pahlevani and zoorkhaneh rituals is the name inscribed by UNESCO for *varzesh-e pahlavani* or *varzesh-e bastani*; *varzesh-e bastani*, "ancient sport"), a traditional Iranian system of athletics originally used to train warriors. It combines martial arts, calisthenics, strength training and music. Recognized by UNESCO as among the world's longest-running forms of such training, it fuses elements of pre-Islamic Persian culture (particularly Zoroastrianism, Mithraism and Gnosticism) with the spirituality of Shia Islam and Sufism. Practiced in a domed structure called the *zurkhaneh*, training sessions consist mainly of ritual gymnastic movements and climax with the core of combat practice, a form of submission-grappling called *koshti pahlavani*.



Figure 32 – A “Zoorkhaneh” in Tehran, Author unknown

4.2.11. Bathhouses

The role historical bathhouses played in making possible social interactions and communications between people is undeniable. Bathhouses served as areas for social exchanges, interactions and meetings and were even used for purposes such as making preliminary acquaintances for marriage. Also, in some ceremonies people (for example groups of friends, the bridegroom’s or the newborn’s family) went to bathhouses in groups and the others were invited to enjoy the consequences of such ceremonies.

4.2.12. Caravanserai ⁹

Among the most important places that existed in the past everywhere in Muslims’ cities (specifically along the roads to commercial centers and the main roads to the cities and near the city gates) were caravanserais. The main function of caravanserais was to provide settlements for the caravans, although they were also attended by people for other uses and served as urban areas . Among the most important activities facilitated through the caravanserais were meetings with

⁹ A “caravanserai” or caravansary was a roadside inn where travelers could rest and recover from the day's journey. In the Middle- East, it is often called by its Persian name khan. Caravanserais supported the flow of commerce, information, and people across the network of trade routes covering Asia, North Africa, and southeastern Europe, especially along the Silk Road.

acquaintances, negotiating about the products a caravan was selling or was in need of, getting news from other cities or areas or from friends or family members who lived in other cities, sending news or products to friends, family members or business partners through a caravan and many other transactions all of which increased the level of interaction between the citizens and those traveling with the caravan. Moreover, a caravanserai, especially the area in the middle of it, possessed all features of an urban area, including beauty, aesthetic qualities, openness and being public.

4.2.13. Intersections

Intersections that were places in which roads intersected or rows of markets (usually two rows of shops meeting perpendicularly) met, can also be considered as active and lively urban areas. Although intersections were usually situated in the junction of different markets, the place where the main roads or passages of the neighborhoods, which were covered and settled some functions such as shops (commercial units), water containers and entrances to mosques were also called intersections. Since they had roofs, such areas provided suitable places for people who wanted to meet in any season, whether it was summer or winter. Also, such areas served as Tekieh of the neighborhood in many cases.

4.2.14. Lanes

One of the spaces (or ideas) common nowadays in the form of novel ideas are “the green ways”. However, such green ways were, from the distant past, present in the cities of Iran. They were called lanes or “Kooche Baagh”. They still have the capability to serve as a form of road, street or alley and be considered as a favorable urban area.

In the past, such alleys were so common in the context and margins of city life, and they were passed through by different types of people so often, that a new singing style became common called “Kooche Baghi” song.

4.2.15. Schools

Schools (or more precisely, the courtyards of the schools) can be considered as one of the urban areas in the classical cities of the Muslims inside of which one of the most favorable aspects of social interactions came true. School courtyards, apart from serving as public and collective spaces for students and teachers of both the same school and other ones, were also used for other purposes by the public. Based upon their own and their masters’ reputations, schools were attended by people in order for them to have their religious and scientific questions answered. The important point is that (as is the case with some societies today) the doors of schools and

their yards were open to people and people entered them for numerous reasons (even for commuting). Schools proximity to mosques (or even the accessibility of some areas to both of them) rid them of seclusion and created a livelier atmosphere in them (Fig. 30).



Figure 33 – A school yard, “Jeddah Great” school, Esfahan, Author unknown

4.2.16. Temporary Affairs, (street markets, festival, caravans, the gypsies and...)

Periodical, thematic and specific affairs created, in many cases, some areas that served the purpose of urban areas to many people. Such places were centers for social interactions and collective activities. In point of fact, in such cases it was not the building or the superficial features that created the urban area, but the activity (and its attraction) and people participation in it brought it into being a temporary space that served the functions of an urban area. The best examples for such temporary affairs are the places that are used for setting up street markets, performing ceremonies and festival, settlement of caravans and the gypsies and peddlers, performing shows by revelers, actors and jugglers and so on.

4.3. Some points about urban design

Those public space coexists in total harmony with the culture and the climate in Iran.

The first point to be taken into consideration by the urban managers, designers and programmers concerning the definition and the creation of urban areas is that an urban area, as a public, widely

available, clearly defined and beautiful limited area which is used to perform rituals and ceremonies and to make it possible for people to have social interactions and communication with other human beings and with nature, is not a totally technical, mechanized, and newly imported topic from western countries; so we don't have to copy everything from the western patterns. At the same time, we have to be aware of one more fundamental point: characteristics and instances of urban areas change according to cultural, technical, economic, communicational and environmental conditions. In this respect, the codification of native principles and the invention of methods based on them are necessary for creating and managing urban areas. Benefiting from others' experiences can also help improve native methods, thereby preventing mere imitation and repetition which will lead to identity crisis, alienation and cultural changes. Taking into consideration the best mood for man which is awareness and consciousness, urban areas should be able to keep human aware of their surroundings and prevent them from sinking into ignorance. In other words, managers, designers and programmers should keep in mind as a fundamental principle the awareness raising feature of urban areas.

One of the issues which is important in respect of awareness raising, is the concept of identity and specifically the divine identity of human and his or her awareness of oneself. Urban areas can play noticeable roles in creating such personal identities. Naturally, taking on such a role is dependent upon the familiarity of the urban area and its compatibility with and adaptation to the native cultural values and avoidance of imitation from foreign examples. (Shaterian, R, 2008)

Chapter 5. Alterations to traditional urban design, and creation of new townships

5.1.The change in planning and design of the city after the entrance of Islam in Iran , (Naghi Zadeh, Mohammad, 2013)

Changes in urban design are divided into three periods with the Islamic vision based upon the axis of religious beliefs (mosque, bazaar, etc.).

5.1.1. Early Century Islamic Calendar

In this time, effects of domination of the Sassanid period are still visible from the Sassanid concept of urban design. But gradual changes forced from new urban design politics and ideas. The dominating patterns brought about two different urban constructions. (Faqi 1354, Kiyani 1365).

1. New cities exhibited power and the leadership of Islamic Caliph. Similar to the city of Baghdad, which was under the leadership of Abasi Caliphates. This city was constructed with circular geometrics and possessed four entrances and the palace of the Caliph and in its epicenter was a large mosque.

The importance of the city was that its citizens constructed Baghdad. Because of this, the order of the neighborhoods, the shape of the design, gardens, and so forth were recognized with the colors of Iranian design.

2) The second type of cities included cities with the creation of mosques and new constructions showing Islamic colors like Esfahan and Rey. The progress of urbanization produced circular walls around the city during the Samanian, Alebouye and Aleziad eras. Also, it took shape with the progress, with the relation of the villages in its vicinity and the feudal cities of Iran.

5.1.2. Mid Century Islamic Calendar

In this period Iranian art blossomed in the framework of construction. The path for beatification of the cities began. But, when the Mongols arrived, all were destroyed and the main goal of the subsequent regimes was to rebuild the cities. During the dynasties of Qaznavid, Alijati and Abousaed, renovations took place in cities like Maraqe, Tabriz and Soltanie. Professor Pope voiced his opinion: Khajerashid Aldin the minister of Qaznavid said that he had build a city which included 24 caravansaries, 1500 stores, and 30000 houses for the purpose of the his students from around the world. Hospitals, many gardens with equal beauties were emerging and all together created a city, which incorporated the needs of its citizens.

During this period cities like Samarqand, Bokharat and Harat were deem safe as well as the city of Terme in Turkey. In this latter city, first the number of the population was counted and then the needs of each neighborhood and then the networking of streets, bazaars, mosques and schools took place. When all finished, the citizens were invited to live there.

5.1.3. The end century Islamic calendar

This period saw the main changes in Iran urban design: enlargement of networks, the construction of greenery environments as well as squares, streets, bazaars and caravansaries. The peak of these constructions took place during the Safavid¹⁰ era; Shah Abas I enjoyed painting,

²³ Safavid dynasty was Iranian ancestry and Shia that they were ruled in 880 to 1101 solar hijri (equal to 907-1135 moon calendar and 1501 – 1722 Christian calendars). The founder of ancestry Safavid dynasty kings is Ismail I king, that he was crowned in Tabriz in 880 solar hijri and the last savanid king was Sultan Husayn that he lost from the Afghan division in 1101 solar hijri and the fell Safavid dynasty.

designs and urban designs. These were also performed in the second capital, Isfahan. The beginning of this approach was the School of Isfahan.

Two approaches of design, based on self-sufficiency and organic are connected to each other and a new definition was created for urban design.

The city of Isfahan with the river of Zanyande flowing in the middle of it, created the necessary ingenuity to design and construct Chahar Baq and other structures such as the King Mosque, Lotfolah Khan Mosque, AliQapu and Chehel Sootoon.

In front of AliQapu, a square was constructed. Opposite to AliQapu, Lotfolah Khan Mosque was constructed. On the southern side of the square, the King Mosque was erected and on the northern side, the bazaar came to existence. This square later became to be known as the Center of the Universe for its beauty and harmony. The religious school of Isfahan was built on a balance scale, which the city categorized it in the following way: the surrounding city of Isfahan, its green environments and this was its relation to the villages in its vicinity. The towers and forts did not allow Isfahan to distance itself from the nearby villages. With the end of the Safavid regime, urban construction fell to zero until the Qajar dynasty. The only important exception is in the city of Shiraz, the capital city of Zand dynasty, which saw the construction of several large palaces, boulevards and gardens.

With the coming to power of the Qajar dynasty, Tehran became the capital city of Iran. The reasons for this selection were the abundance of water, and its climate. The capital city, at first, had a population of about 20000-30000 inhabitants and possessed five precincts. The first map of Tehran was drawn in the 1842's and was performed by the engineers of the gunnery. In the 1870's, the court permitted the expansion of the city whereby any individuals could demolish the city wall and construct a new wall further along, and the land between the two walls became his property. Hence, in a few years, Tehran, from a congested city, became a very low-density city. This status remained until the Pahlavi era and Reza Khan ambitions from remodeling and expanding Tehran.

In 1853, adjacent to the king's palace, the first school was constructed in Tehran and was named dar-al-fonoon (house of technic). Near this school, the square known as Sabze Meydan was remodeled to house a section of the bazaar and offices.

Tehran's style was transformed during NasserDin era. The area of the modern city increases from 3 km² to 19km². After the expansion of Tehran, areas became available for restaurants, theaters, and hospitals. They were all constructed with the style of what is known today as Qajar, normally a two-story house situated in the middle of a very large garden.

In Pahlavi era with beginning arrival automobile to Iran from Europe and traveling Iranian kings, designers and architects to Europe and West, great change occurred in urbanism and architecture in Iran where changed traditions related to urbanism and architecture, with increasing immigration villagers to cities and increasing population in cities there is need to urbanism which adapted to progress and seeking diversity of people it was felt. These changes caused that this era could be mark between tradition and modernism in civic design.

5.2. The general concept of the urban design, city design and architecture during the in Pahlavi¹¹ era

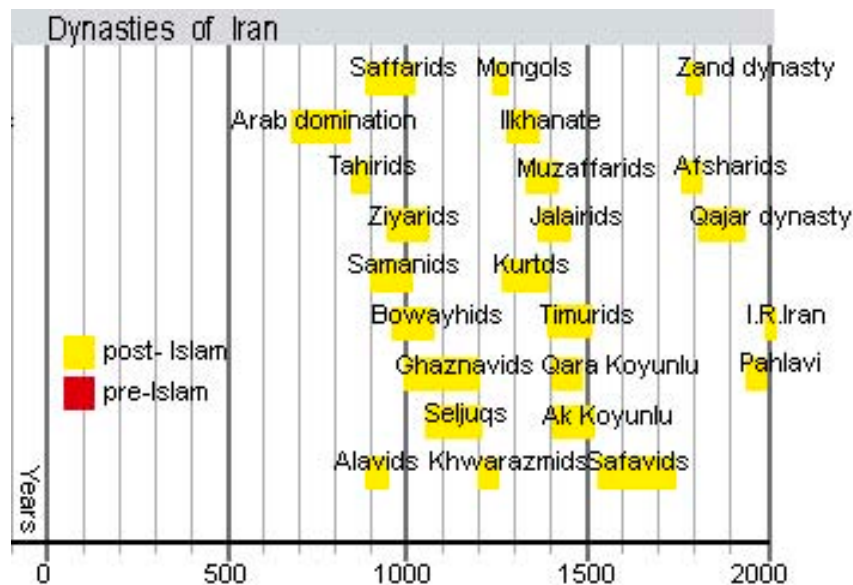
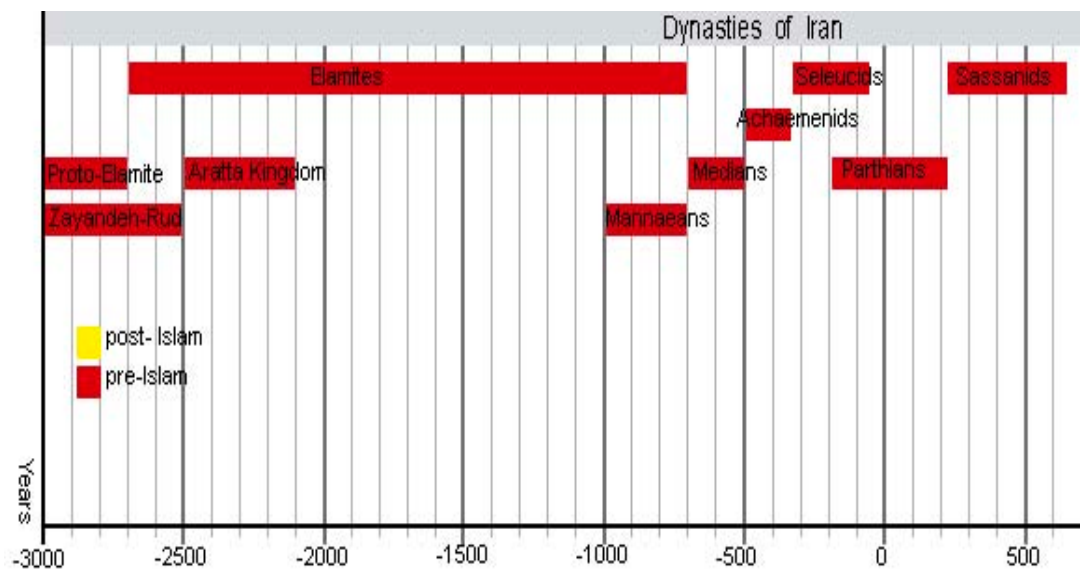
5.2.1. Outline the political and social events Pahlavi modernization

5.2.2. Urban design and urban development during the reign of Reza Khan spanning a twenty-year period from 1922 to 1942

5.2.3. The impact of social and economic transformations in the formation of urban design in Iran, Islamic Republic of Iran is the second of the Constitutional Movement

¹¹ The dynasty was founded by Reza Shah Pahlavi in 1925, whose reign lasted until 1941 when he was forced to abdicate by the Allies after the Anglo-Soviet invasion.

Table 7- Timeline of IRAN



5.2.1. Outline the political and social events Pahlavi modernization

5.2.1.1. The concept behind urban design, and architecture during the Pahlavi era

Identity of the city, turmoil in urban planning due to the speed of modernization and development of cities, modernization movements were hampered by the setback suffered by the constitutional movements, which were based on the reforms bottom strata to top. The dictatorial force became the proper vehicle for enhancement of the late Reza Khan's ambitions for modernity. The progressive section of society controlling all the power for implementation required laws, funding and enforcement. The Pahlavi idea in urban design extended for a modern

city, encompassing municipalities and replacing the old city of Tehran with modern buildings. A modern city is an emblem of modernization: while the Tehran of the old was considered a symbol of backwardness. Thus, modern urban design required four components (City of awakening ,2012 (bases, methods, consequences): fundamentalism¹², traditionalism¹³, innovation¹⁴ and new urban romanticism¹⁵.

The above four were enforced in the design of the majority of new cities. Every component was responsible for the design of the Iranian roads, buildings, greenery, open canals (joob), etc. The criteria were responsible for the citizens of Iranian cities to observe European classical style on one hand and traditionalism of Qajar style¹⁶ (Fig. 34) of cities on the other hand. By the end of Pahlavi period with modern building material available, multi-story buildings were observed in commercial section of Tehran. For the first time, a modern city composed of many multi components such as street, marketplaces, city facility, offices, schools, factories, companies, and national parks. This idea in urban design became the rule. With this modernization taking roots, people's views and imagination were directed to cities providing more comfort, cleanliness and harmony.

¹² **Fundamentalism**, Believe to basic principles of architecture and urbanism and opposing with modernism and innovation

¹³ **Traditionalism**, Native architecture artworks and library documents these buildings in its time and place were adapted with goals and approach of resistance. In shaping native architecture some of economic, social with natural environment and skillful cultural symbols is reflected certainly native architecture about past of country was permanent in its time and place.

¹⁴ **Innovation**, Innovation is amplitude changes and jumping in mind and thought in human, that it is eligibility ability in combination previous factors in new ways and in other word, creativity is applying the whole ability mind capabilities for creation a thought or a solution or new concept than creative person self that in architecture and urbanism that creation works that have never framework such as past and it has not native limits and it is using from new possibility in whole items such as kind consuming materials, design modern surface shape, unlimited height ...

¹⁵ **New urban romanticism**, Using from paintings and distinguishing city with romantic color lighting and using color in urbanism and buildings.

¹⁶ **Qajar style**, With colorful mosaics and with colorful glassy windows

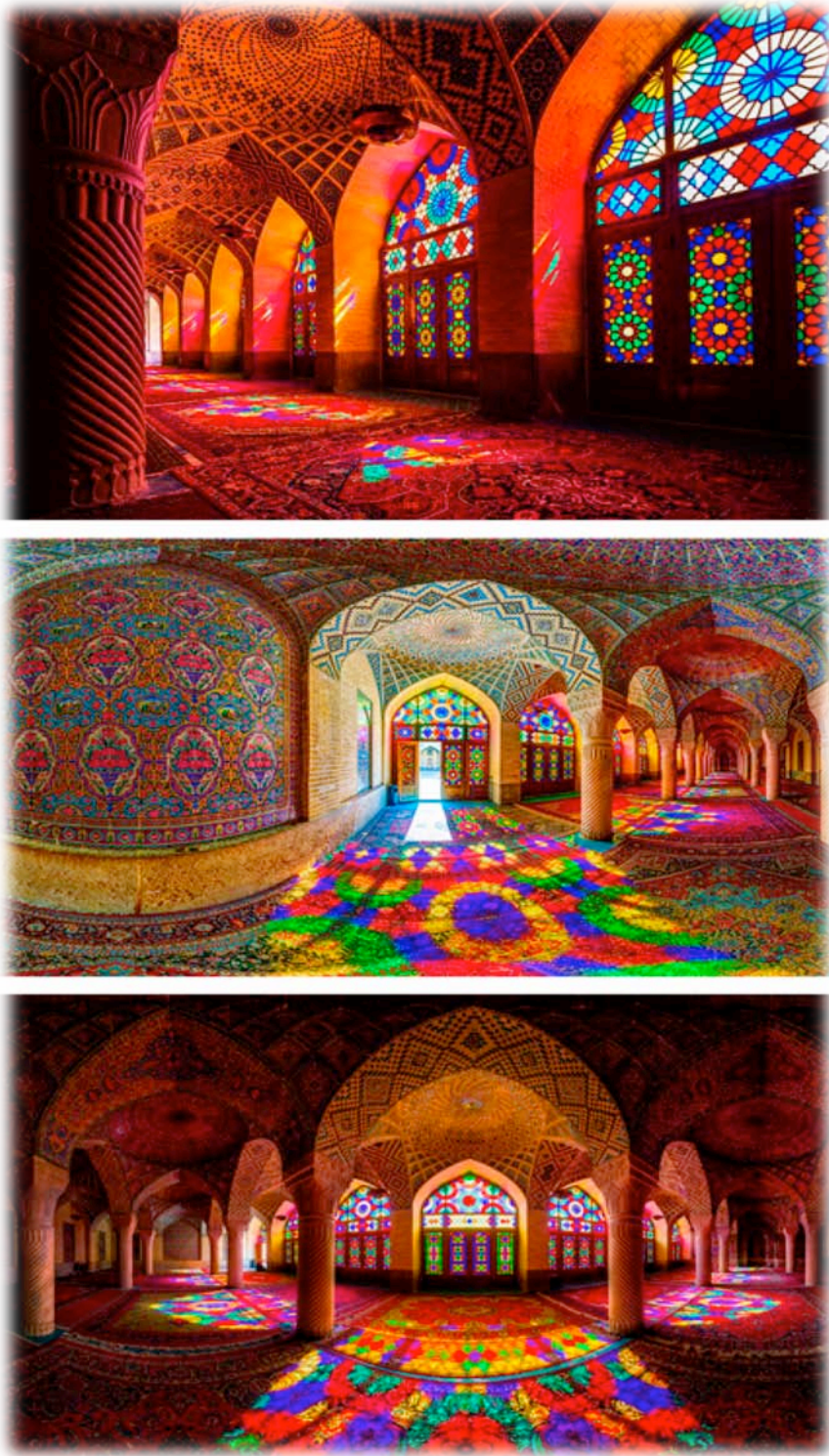


Figure 34 - Nasir al-Mulk Mosque (Example Qajar style), This magnificent mosque was built in 1888 in Shiraz, Iran. Mosque built by order of Mirza Hasan Ali Nasir al-Mulk, who belonged to the ruling Qajar¹⁷ dynasty in Iran from 1795

¹⁷ "Ghajar", "Kadjar", "Qachar" or "Qajar", is a dynasty which ruled "Persia" (also "Iran") from 1785 to 1925. The founder of the dynasty is "Agha Mohammad Khan Qajar", who built his ruling system imitating "Ottomans", and introduced "Tehran" as the capital of this new government. "Ahmad Shah Qajar" is the last monarch of this dynasty, who was dismissed in 1925, and "Reza Shah Pahlavi" was replaced then.

to 1925. Inside, everything is lined with colorful mosaics and instead of the usual multi-colored stained glass windows installed. In zavistimosti the time of day the sunlight passing through these stained glass create a kaleidoscopic effect, <http://www.demilked.com/nasir-al-mulk-pink-mosque-stained-glass-shiraz-iran>

5.2.2. Urban design and urban development during the reign of Reza Khan spanning a twenty-year period from 1922 to 1942, (Naghi Zadeh, Mohammad , 2013)

With the end of the old Qajar regime and coming to power of Reza Khan – a true dictator--marked the beginning of the new Iran. Titled movements were created such as Modernization based on fascination with life, Modernism Dominion and Europhilia. During the last century, new social and economic institutions controlled and shaped urban design.

Undoubtedly, urban design are also influenced by events(Socio-economic developments), Including those that shaped Iranian history. Thus, in order to witness the forces behind the living urbanization, we must recognize the new perception developed for new urban design.

Before Reza Khan coming to power, Iranian economy was based on agriculture production. Villages housed the majority of the population and the cities were not highly populated. The cities were the center of trade, commerce and politics. Artisans and their handicrafts were mainly living in cities. But cities' small industries were responsible for 80% of GDP.

Events in the 1922 highlighted the Allied presence in the country: events in Kurdistan and Azerbaijan, the oil nationalization movement that eventually ended the 19 August 1953, which gave rise to the effective establishment of the country's urban transformation. The old city crumbled and new towns emerged. The process changed the structure and function of the region. The new needs emerged in the field of architecture, urban development and housing construction, causing changes in the urban landscape: Rural exodus to the cities, new job creations, diversity of modern social groupings, urban individualism versus collectivism, land reforms, substitution of urban economies by industries.

5.2.2.1. Points of the urban development during the reign of Reza Khan

1) During the reign of Reza Khan, all the cities totaled 28% of the population. We must remember that during Reza Khan's period, all changes took place in cities: there was only a 4.1% increase in city population and reached 29.1% of total population at the end of his reign.

2) The importance of city was its trade with other cities or the outside. The newly constructed routes transported the extra agricultural products that were harvested outside the cities. Additionally, foreign trades were becoming a major factor. On one hand, the merchants purchased from local villages for internal use and products such as cotton, tobacco and dried fruits were exported to other centers. We must remember before the advent Reza Khan's era, it was similar to what was mentioned above. However, constructions of new roads between cities and the availability of modern transport systems, railroads, improvement of internal cities road systems made all cities progress with equal speed and similar designs.

3) But, why Reza Khan paid attention to the problem, which encompassed only 28% of the population? Why the villages, which housed the majority of population, were not included in his vision of progress? Or was there an unknown cause for paying attention to cities only. To recognize this favoritism, we must understand the time and visions of that period.

At the beginning of his reign, Reza Khan acted with traditionalism on his mind. He even attended and participated in religious ceremonies. However, after a while, his desires for modernity came to notice. With the help of political figures, writers, powerful figures, the influential and wealthy, and with the aid of political tools and the backing of the army, he enforced changes to modernize Iran. The aim of this trend was to annihilate and eradicate the ancient dilapidated movements, (D.K. Mark 2007). The replacements with ideas borrowed from the outside were imagined very desirable.

5.2.3. The impact of social and economic transformations in the formation of urban design in Iran, Islamic Republic of Iran is the second of the Constitutional Movement¹⁸

5.2.3.1. The process of formation and growth of cities after The first period of the Pahlavi era

The process of urban development influences location, construction and urban development issues which eventually play a decisive role in the environmental, geographical, military, political, economic, social, cultural and technical factors.

¹⁸ "Iranian Constitutional Revolution or Movement" (also "Mashroteh or Mashrotiyyat Revolution or Movement") refers to the set of efforts done during the rule of "Mozaffar Ad-Din Shah Qajar", and continued during the role of "Shah Muhammad Ali Qajar", to turn the existing dictatorship monarchy to a constitutional one, which led to the formation of the "National Assembly" and the first constitution of "Iran".

The influential periods for each of the above factors were not necessarily concurrent or simultaneous. For example, prior to the reign of Reza Khan, defense was the major concern of the population. Security environmental conditions forced the shape of towns. Henceforth, cities were conglomerate of large farmhouses, which were geopolitically important for the regime and its security concern. These were the new grounds and conditions for the development of a new society. But gradually with extension technology and possibility using from technical equipment, role of environmental and defending factors was more reduced in finding cities and growth cities and substituted political, economic, social, cultural and technological factors instead it.

Effect these factors on Iranian cities were began from Reza shah era and continuing it till today. There has been caused change in hierarchical trend in cities, number cities and urbanism process in country, that today urban geographic Iran was severed dissimilar from spatial trend perspective and it was created new appearance.

5.2.3.2. Identity of the city, turmoil in urban planning due to the speed of modernization and development of cities

Before the last three decades, Iranian engineers lacked knowledge and experience in design to create and construct new towns.

However, urban development in recent decades has seen a dramatic acceleration. The number of new towns nears a thousand; nevertheless almost all these new towns qualitatively have structural and functional problems and deficiencies in their basic urban infrastructure.

The "identity crisis" is a consequence of unbridled urbanization. "Urban identity crisis" was born in the past century and is necessarily and primarily urban developments in the last one hundred years of contemporary Iran. Nonetheless, with a brief and concise review, it is conceivable to examine the origins and causes of this crisis, based on objective facts and the changes that have transpired in the country.

A hundred thirty years have passed since the first constitutional movement – the first comprehensive movement — and modernization era in which a great number of moderns European educated enthusiasts returned home. This caused new identities to be erected by NasserDin Shah. The first Pahlavi era saw the emergence of preliminary laterals constructions

exhibiting vast changes in the structure of the city, the administrative bureaucracy and government institutions.

However, these changes caused a fundamental alteration, widespread and pervasiveness in the physical structure of the urban landscape. Despite little changes and the cloudy role of the city, the economy was, nonetheless, based on land. The changes were predominant and could be seen.

5.2.3.3. The emphatic need for a deeper understanding of the interaction between tradition and modernism in the first period

The beginning of the 1962, marked by the land reform revolution (White Revolution¹⁹), demonstrated slow progress. This was due to the fact that architects and urban designers had to understand evolution urban design and find solutions to meet the requirements of the public and identify and meet the demands of the city habitants. This period led to a new generation of architects and engineers. Despite rapid developments during that period, the majority of the population, still, lived in villages; this was compatible with the physical structure and function of living systems. The first change was limited to urban areas. The second incorporated minor stages of urban development and cities changes based on needs.

The urban population was mainly concentrated in Tehran; however, other cities also underwent changes.

Urban designers adapted to new patterns answering the demands of the citizens, such as the creation of sidewalks along the streets car.

Government and city municipalities built in the new sections showed the trend of modernization. Thus, familiarization with modern patterns, mentally and emotionally prepared the citizens to accept gradual changes in the housing and neighborhood designs and eventually in the city plan.

¹⁹ Iranians participated in a referendum to approve social and economic changes that was called the White Revolution. This was the first time that Iranian women were exercising their right to vote. These changes included land reforms, labor benefits, acknowledging women rights to vote, etc. The White Revolution consisted of 19 elements that were introduced over a period of 15 years, with the first 6 introduced in 1963 and put to a national referendum on January 26, 1963. Official ceremonies celebrating the event took place every year.

5.3. The first generation of Designers skilled and capable

In palhalvi era, another importa event was the coming of the first generation of western educated architects and urban designers who understood the social and cultural needs of the city. Consequently, instead of blindly imitating the western designs of industrial societies, a great effort was put in to adapt these models to the Iranian urban design philosophy. The classes as well as the academia and intellectuals associated with the middle class considered novelty seeking as the most important factor.

This was due to to the undestanding of the rich culture of the ancestry on the one hand, and the benefits of urban Western-residential designs on the other, while respecting the traditions. Subsequently, in their education, designers realized both theoretical and empirical understanding of the new approach, while the virtues and values of traditional architecture and urbanism were recognized.

5.3.1. The beginning of the period of chaos revolutionized architecture

In the late forties and early fifties Iranian Calendar²⁰, 1955-1965 the country emerged from a half-hearted land reform After the land reform the economic system of the villages and the social society collapsed. The migration from villages to cities commenced. The rise in oil price caused widespread changes. Society modernization, regardless of cultural tradition grew rapidly. It led to a society foreign to what it was used to before and led to the 1979 revolution.

²⁰ **Iranian Calendar**, In 2 day of Esfand 1298 was set official date of country according Solar Hijri calendar. The Solar Hijri calendar is comprehensive calendar that there was Islamic believes footmark and also accurate principles mathematics and astronomy in it. The origin Solar Hijri calendar is Hijri year holy messenger from mecca to medina; this calendar begins from 22 March 622 A.D and contains 365 days and 12 months in it. Of course in addition 0.24219878 decimal it was add that once in four years one day to calendar, but with approving Solar calendar in congress, governmental offices, institutions, administrative and economic foundations and merchants and trade unions were bounded using Farvardin (21March-20 April), Ordibehesht(21 April-21 May), Khordad(22May-22 June), Tir(22 June-22 July), Mordad(23 July- 22 August), Shahrivar(22August-22 September),Mehr(23September-22October),Aban(23October-21November),Azar(22November-21December),Dey(22 December-20 January), Bahman(21 January-19February), Esfand(20February-20March). Also the first six months, thirty and one days, the fifth months, thirty days and the last month, 29 day was considered. For leap years also the last month of year was selected 30 days and this calendar was accepted such as official calendar for Iran.

5.4. The 1979 revolution, the 8-year Iran-Iraq war

The Iran Iraq war caused a migration from the south and the war zones to the rest of the country. The war had damaged all the major cities with aerial bombardments. New developments soon began after the ceasefire and unfortunately these new developments still lacked all traditional connection with the Iranian society making them no shared identities.

Identity means verbal or visual representation of a society; the mind is the creator of an object or phenomenon. Such a definition of identity and mind is meant to be common sense, with facts and differences.

5.5. Urban identity, interaction or conflict between tradition and modernity

Small town identity compared to the city of Tehran: Tehran like any other cities comprises of many strata of people. The the more different strata are the wealthy and the poor. These two are miles apart, both physically and economically. The urban may be controlled by the municipality, climate, culture and city history. But the behavior of the citizens also plays an important role in the identity of the city. The urban identity among different groups of citizens, whether emotional and intellectual is the foundation for continuity in the face of all the diverse population.

Therefore, we can conclude that "urban identity" is a complex phenomenon. Modern cities, especially in less developed countries, reflect the complex relationships of physical space, social, cultural, and economical. They dominate the city and more importantly, the social improvement of the citizens.

5.5.1. The first method of urban design, modern cities

In the debates about the evolution of urban design, the concepts of modernity and postmodernity are major topics. Enlightenment modernism became an important addition to the life of the city. The second half of the twentieth century saw developments in communication, and technology. The result of this debate was new forms of social structure and the post-modern concepts were debated among academia and politicians.

Urban social phenomenon is constantly improving. Any community requires housing, recreation, transportation, work and leisure. Presently, urban population is far greater than the rural one and thus, the former live more congested. Urban functions require continuous modifications. The political, economical and cultural roles have changed the living standards of the inhabitants of cities. These conditions impact directly or indirectly on the urban management, urban location and how their relationship is likely to affect each other.

Throughout history, various thoughts were given to the management of urban space. Some of these ideas are implemented and relative, while others have been faced with unfavorable factors, lack of time or interest. The rapid increase in urban population is inevitable requiring more urban space.

5.6. The Effects of the Climate on Contemporary Urbanization

Unlike the traditional contexts, modern contexts are not in accordance with environmental conditions (Shaterian, R, 2008). For example, among the elements of dry regions, passages show lack of adjustment of modern contexts with the environment more than other parts. Among the new passages and streets, no roofed sidewalks can be seen at all, since such passages can't be appropriate for the traffic of automobiles. Development of the green space on both sides of the passages, due to its great width, does not create much shadow. The important point in dry regions is the long duration of vertical radiation on the surface of passages and at these hours, the trees create a shadow only in their lower side and the street is directly exposed to the sun.

Also, coverage of the floor of passages with the dark color doubles the effects of absorption of heat during the day and leads to intense heat on the surface of the main passages of the cities in these regions. This leads to energy dissipation and disrupts the comfort of the citizens.

5.7. Urban designs in modern times

In modern urban design, a predetermined order exists. It is based on the equality modernity. American architect Frank Lloyd Wright, who is known as one of the pioneers of modern design in this regard, says that he believes that the city should be built in such a way that it would best serve the citizens. The availability of building material controlled the final product. This basic and unquestionable fact is a reality.

Modern design aim is to create an ideal city free any explicit or implicit challenges. A modern city philosophy is not building spaces adjacent to one or another. One of the main functions of a modern city is to provide spaces for offices where its citizens will spend all their working hours.

From the devastation of the Iran Iraq war, spaces became available for modern construction such as public utility companies, hospitals, schools, etc., and especially for the residential segment.

The idea of a fundamental restructuring of the city was an answer for the social ills. City planners tried to alleviate the conditions of war victims. Such spaces as schools, libraries, offices, and train stations and other public spaces were built to provide better living conditions for war victims.

Modern urban ideas were often criticized for lacking the expression of identity. At the International Congress of Modern Architecture (CIAM), which was composed of the pioneers and theoreticians in the field gathered to discuss the identity in the modern city. In 1947, they met in order to find out the needs of the people. Many thoughts were given to this purpose in the 1960s.



Figure 35 - Today, modern Tehran, , photography of autor

5.8. Urban design of Iran

From 1906 at the same time of the Constitutional Revolution, the creation of a national parliament, the passing of the new constitutional laws and the creation of municipality laws were all new criteria in the history of Iran.

In 1926 with the creation of the Pahlavi government, the city underwent alterations from traditions to modernity. Reza Khan confiscated lands in prime locations and desirable properties. He also constructed Pahlavi Street (today know as Vali-asr Street) connecting the railway terminal in the south to his 90-hectare garden at the foot of Alboz Mountain known as Saadabad. This street is 20 km long.

The Pahlavi government made other changes by creating an organization known as the municipality, which went along with the desires of the citizens.

5.9. Present problems

Immigration to cities has intensified urban problems such as air pollution, traffic, noise pollution, etc. urban problems have been the cause of numerous illnesses such as stress, depression, and in some cases air pollution, which is the cause of many deaths. According to the latest reports, by the Health Ministry; in the last year in Tehran, 2724 deaths were due to air pollution. In the past year, according to the Health Ministry, data on average per month 227 deaths were connected to air pollution. When one takes a stroll in Iranian cities, one can notice depression and anger on the rambler's faces. 34% of Tehran population suffer from depression

5.9.1. The Causes of Tehran's Air Pollution (Geographic researches, summer 1992, No 25)

- A. The existence of large dirty factories in the vicinity of Tehran.
- B. Sub-standard supply of fuel used by transportation vehicles systems
- C. Unnecessary inter-city traveling
- D. Insufficient availability of public transportation
- E. Inverted conditions: due to the upper cold air layer, pollution remains on the ground
- F. Insufficient park areas

The creations of parks will reduce depression and air pollution. Living difficulties and lack of recreation have become major problems in city ghettos

For execution of research, certain standards must be considered: economical indicator, social indicator, district body, housing, and inhabitant participation.

5.9.1.1 Research on Problems

- A. Lack of up to date data for parks and districts
- B. Lack of up to date plans
 - Difficult access due to the dispersion and large distances

5.10. Results Urban design of Iran

In this part, as stated before, climatic factors and elements have played a major role in formation of the context, orientation of buildings and urban areas, method of zoning and morphology of the old context of the cities of Iran. Optimal use and consideration of the aforementioned valuable and native principles, in design of the modern urban areas, will be highly effective in increasing the comfort of the citizens and the spatial quality.

Based on a broad and extensive definition, stable cities have been defined thus: Stable cities are economically self-sufficient and effective and socially justice-oriented and help to the environmental protection of all natural species. (Akhtar Kavan, M 2011). One of the most important instructions proposed in the scheme of stability is attention to the past and traditional cities; which is the careful consideration of pre-modern cities and the lifestyle of people in the past, since stability has been a serious concept in pre-modern societies.

Many urban developments are not in continuity with the past urban context whereas the native urbanization of Iran has provided highly appropriate solutions for creation of a favorable environment and in economic, social and environmental terms, it has the principles of environmental stability attention to which, in urban development, will bring about a more appropriate quality in the environment.

Chapter 6.

6.1. The History of Throne Seats and Seats in Iran

Historical facts and civilizations in the Middle East show that various types of seats were available for several thousands of years and were present in this part of the world. One type of the seats was the backless stool. (Source, Iran Furniture Museum)

. Clay stools circa 6000 years BC

Historical data indicate the earliest stool was in the Near-East region. The excavation executed was in a location known as The Hills of Chēshmēh Ali in the south east of Tehran. During the years 1934-1936, Eric Schmitt unearthed the set clay stool. This clay stool belongs to the second half of the millennium 6000 BC. Constructed from mortar consisting of clay, soil, sand and straw and painted in red, can withstand the weight of a person. This stool is presently in the National Museum of Iran.

But, the oldest sample of a stool in Iran belongs to a carving of a stamp made of blue stones belonging to the Ilamid period. This stamp showed one of the kings of the Ilamid periods by the name of Shooshirāt sitting on a seat and presenting a gift to his daughter. There are many other samples of stamps depicting different types of thrones and seats, which are available to be seen in different museums. We must conclude that during the Ilamid periods, seats and thrones were commonly available.



Figure 36 - Clay stools circa 6000 years BC, Iran Furniture Museum

. Ilamid stamps adorned with the seat belonging to the third millennium BC

A broche made of bitumen of 13x13 cm has been found belonging to Ilamid period. It depicts a lady sitting on a stool with the legs of the stool similar to the paws of a lion. The lady is sitting on her knees with a spindle in her hand. In front of the lady, there is another stool that can be interpreted as a table. On the top of the stool, there is a plate containing a fish and six fruits. This type of stool, with its lion pawed legs originated during the Achaemenid²¹ period. Of course, the Achaemenid borrowed the idea from the Ilamid civilization, heavily.



Figure 37 - Ilamid stamps adorned, Iran Furniture Museum

. Metal seats belonging to second millennium BC

One of the oldest seats discovered in an excavation in Iran belongs to the second millennium BC. It was found in Amlash, a part of the Gilān province. Built of metal, and its extremely small dimensions, this seat was copied from its true sample. It possesses a square flat plate with four legs and rectangular back. This makes this seat very similar to the seats of today.

²¹ Achaemenid Period reined Iran from 520 to 330 BC. This dynasty belongs to old Iran. All the kings were Pars and their ancestors were Persians. The family originated from Pasargadae.

The best samples of beds and seats belong to the Achaemenid period. Unfortunately, excavations carried out, so far, have not been successful in finding out an actual sample. Samples of beds and seats are carved in stones, which are part of the decoration of Persepolis²² (518 B.C) showing King Darius²³ presenting alms to his citizens. Other samples are King Darius sitting on the royal seat with King Xerxes²⁴ sitting on his royal throne and the shape of carvings can be viewed on top of the Tomb of Darius in Naqsh-e Rostam.

Other seats discovered from excavations belonging to Achaemenid Period indicate metal seats and thrones. These ornamentations are indicative that seats and thrones were very common during that the Sassanid and Achaemenid eras. Sample of golden and silver stamps have been found to have seats and thrones engraved on them.

²² Persepolis, The magnificent palace complex at Persepolis was founded by Darius the Great around 518 B.C., although more than a century passed before it was finally completed. Conceived to be the seat of government for the Achaemenian kings and a center for receptions and ceremonial festivities, the wealth of the Persian empire was evident in all aspects of its construction. The splendor of Persepolis, however, was short-lived; the palaces were looted and burned by Alexander the Great in 331-330 B.C.

²³ **"Darius I"**, king of Persia, byname **Darius the great** born (550 BC–died 486), king of Persia in 522–486 BC, he was one of the greatest kings of the Achaemenid Empire, who was famous for his executive talent and for his great building plans. Darius tried several times to overcome Greece; his group of ships was demolished by a forceful assault in 492, and the Athenians overcame his army at Marathon in 490. Xerxes the Great title King of Kings is son of Darius and toosa, daughter of Cyrus the Great. Xerxes was the fourth king of Achaemenids Empire and reigned twenty years from 485-465 BC. Xerxes, in Old Persian, means King of Men or King of Champions. He sat on the throne at the age of 34. Xerxes contains a record for hugging 44% of known population in the year 480 BC.

²⁴ **"Xerxes"**, the Great title King of Kings son of Darius and Ātoosa, daughter of Cyrus the Great. Xerxes was the fourth king of Achaemenids and reigned twenty years from 485-465 BC. Xerxes, in Old Persian, means King of Men or King of Champions. He came to the throne at the age of 34. Xerxes holds a record for embracing 44% of known population in the year 480 BC.



Figure 38 – Relief fragment with King Darius I, in audience, Persepolis. Tehran, Calouste Gulbenkian Museum, 7000 Years of Persian Art (2005)



Figure 39- Metal seats belonging to second millennium BC, Iran Furniture Museum

. Model of Clay bed belonging to First Millennium BC of Ilamid period

The ancient Iranians made use of beds for sleeping. It can be proved that beyond any doubt from excavations executed that the ancient Iranians were the first people to make use of beds as household furniture. Many small samples of beds belonging to the third millennium BC were founded in excavations in Susa²⁵. These beds were made of clay and possessed a flat plate with 4 short legs. The sample found showed a man and a woman was sleeping on a bed.



Figure 40 - Model of Clay bed belonging to First Millennium BC of Ilamid period, Iran Furniture Museum

. From Islamic Period to the present

During the Islamic era and from what had been found from excavations, we can refer to one piece of clay seat made from the molding techniques, turquoise in color. This sample on each of its sides has 6 legs connected by a system of arches. These legs depicted a half of body of a lion. On pages of Ferdowsi's²⁶ *Shāhnāmēh*²⁷ (Book of Kings)---relating ancient Iranian and Islamic histories---many drawings of thrones are seen. We can also see that the royal courts made use of

²⁵ "**Susa**", is one of the most famous centers of the old civilization. Susa is the capital of Ilamid and the winter capital of Achaemenid. A combination of Bakhtiari and Lor tribes and Arabs reside in this city. Hamze Esfehāni, a contemporary Iranian historian, describes Susa as a beautiful city, which is also mentioned in the Old Testament.

²⁶ "**Hakim Abu'l-Qasim Ferdowsi Tusi**", (940-1020 CE), or Firdawsi, was a highly revered Persian poet and the author of the epic of Shahnameh (the Persian "Book of Kings"), which is the world's longest epic poetry created by a single poet, and the national epic of Iran and the Persian-speaking world. Having drafted the Shahnameh under patronage of the Samanid and the Ghaznavid courts of Persia, Ferdowsi is celebrated as one of the most influential Persian poets of all time, and an influential figure in Persian literature.

²⁷ "**Shāhnāmēh**", Ferdowsi the author of the Book of Kings lived from 941-1019 AD. The Book of Kings has 60,000 lines of poetry. Ferdowsi worked for 30 years in order to write this masterpiece and described the history of Old Persia up to his time. The history of Old Persia commenced with the Pishdanian Dynasty followed by Kayanids, the Ashkanids and finally the Sassanids. The Book of Kings commences with the reign of Quimars and ends with that of Fereydoon. The second book commences with Kaveh, the blacksmith and ends with the death of

thrones during that era. But, what are available presently from that era, tell us that different types of thrones existed. For instance, in some miniature paintings, we come across sample of wooden thrones adorned with carvings in mosaic patterns²⁸.

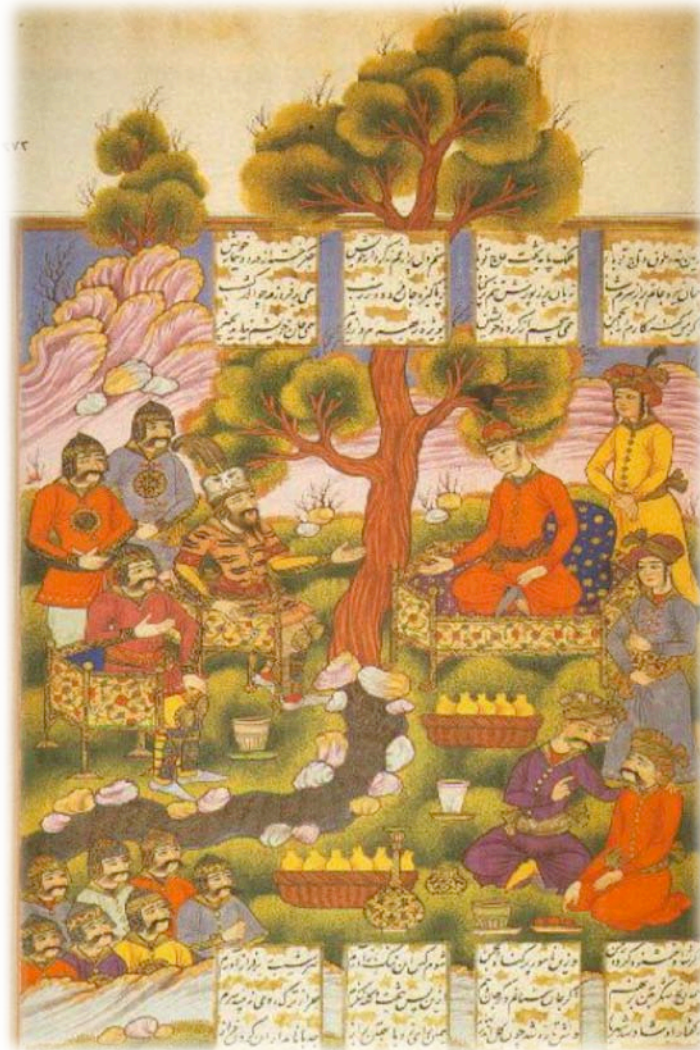


Figure 41- On pages of Ferdowsi's *Shāhnāmēh* , Iran Furniture Museum

6.2. Thrones

. Importance of thrones belonging to different periods of the history of Iran

The commencement of Safavid and later the Qājār periods coincided with the foreigners visiting Iran. Also, the Qājār kings, on many occasions traveled to Europe. European furniture was, at first, introduced to the Safavid and then to the Qājār courts. Later, the European furniture was

Rustam. The third book commences with the reign of Bahman and the appearance of alexander and ends with the conquest of Iran by Arabs. The first book is mythical, the second is endurance and the third is historical.

²⁸ Mosaic Patterns is a design executed on wood or polyester surfaces.

made use of in Pahlavi Court. During this period, Iranian artists also manufactured thrones, which adorned many Iranian museums. For example, the Tāvoos (Peacock) Throne and Nader's Throne are kept in the National Jewelry Museum. Marble throne manufactured by Iranian artists are kept in the Golestān Palace in Tehran.

. “Nāderi “ Throne during Qājār Period

Nāderi Throne is a title for a throne ordered by Fatali Shāh²⁹, the second king of the Qājār Dynasty, to the jewelry makers of Tehran. This throne has carved stones and twenty-two thousand precious stones and gems. This throne is composed of nine sections. The combination of ornamentations is more exquisite than that of the Tāvoos Throne. The up-stand of the throne contains large colorful stones, which makes it more alluring. On each side of the back piece of the throne, the feathers of the peacock are engraved and in its center, there is a crown. On the two sides, there are also two intertwined dragons or salamanders, which their tails are formed into the heads of eagles or parrots. Dragons are also carved in the first two steps of the throne. The first riser is carved with an embossed lion; this animals coating is adorned with jewelry. On each side of the throne, there are stones, which inside the stones, two parrots can be seen.

This throne accompanied the king on his journeys. The rest of the time, it was kept in the royal treasury. Up to the time of the National Bank's enactment law, this throne was kept in the gallery for ceremonial rites adjacent to the Tāvoos Throne and later moved to the Royal Jewelry Museum. The last time this throne was used was for the Crowning Ceremony of Mohammad Shāh Pahlavi on the 26th October 1967 in Golestān Palace. This throne is presently in the Jewelry Museum of the National Bank in Tehran.

Sometimes, the Nāderi Throne is mistaken for the Tāvoos Throne by name. By mistake, people believe as its name carries Nāderi, it belongs to Nāder Shāh. Nāder is a Farsi noun, which means scarce. This Nāderi Throne for its uniqueness was named Nāderi.

By order of Fatali Shāh, in 1801, and with the consultation of his prime minister, Hāji Mohammad Hussein Khān Sadr Āsef Hāee (Nezām Dolē), The Tāvoos Throne was awarded to

²⁹ “Fatali Shāh Qājār”, (1772-1834) was the second king of Qajar dynasty. He was born in Isfahan and died in Damqān.

Isfahān jewelers for construction. At first, it was named *Sun Throne* and is one of the jewel-studded thrones of Iran.

In 1809, Fatali Shāh married Tāvoos Tāj Dolē (aged only nine years old). This throne was named after his bride as Tāvoos Throne. Presently, this throne is, also, in the National Bank Jewelry Museum. It should be noted that this is a different throne to that which Nāder Shāh³⁰ brought back from India along with Kooh-ē-Noor³¹ and Daria-ē-Noor³².

After the assassination of Nāder Shāh this throne was dismantled and all stones were stolen. The throne was brought back from India and was named the Peacock throne because two peacocks were engraved on the two sides of the up-stand of the seat. The feathers of the peacock were adorned with ruby, emeralds, pearls and other precious stones. Thus, this throne was constructed in the 17th century for Shāh Jahān of Gorkāni³³ Dynasty. He made use of this throne during his general audience in Delhi. The diamonds named Kooh-ē-Noor and Daria-ē-Noor³⁴ were imposed on the up-stand.

³⁰ "**Nader Shah**", (1688-1747) was the first king of Afsharid Dynasty and reigned from 1736 up to his assassination in 1747. He is one of the most famous kings after the Arab invasion and is considered the most powerful king of Iran after The Arab invasion.

³¹ "**Kooh-ē Noor**", was the largest diamond when first cut, it weighed 37.21 grams or in size 186.625 Karat. It was recut in 1854 and its weight was reduced to 21.61 grams and in volume 105.602 Karat. This diamond kept in the National Bank of Iran is the partner to Daria-ē-Noor. This stone was discovered in Golkandē Castle near Heydar Ābad, in the province of Andhra Pradesh, India in 1656.

³² "**Daria-ē-Noor**", pink in color, is one of the largest diamonds in the world. It is kept in the Central Bank of Iran.

³³ "**Mohammad Shāh Gorkāni**", (1702-1748) was also known as the lighting star. He became king at the age of 17. Gorkānis are direct descendants of Teymoori the Great. He reigned from 1719-1748.

³⁴ "**Darya-i-Nur**", in the Persian Language means "Sea of Light" or "Ocean of Light" (Darya-sea or ocean, Nur-light). The name was probably given by the Persians after it was plundered from India, by Nadir Shah (Iranian), together with other valuables, which included the Koh-i-Nur (Mountain of Light) and the Nur-ul-Ain (Light of the Eye), and the jewel-studded peacock throne of Shah Jahan.



Figure 42 - Nāderi Throne during Qājār Period, Iran Furniture Museum

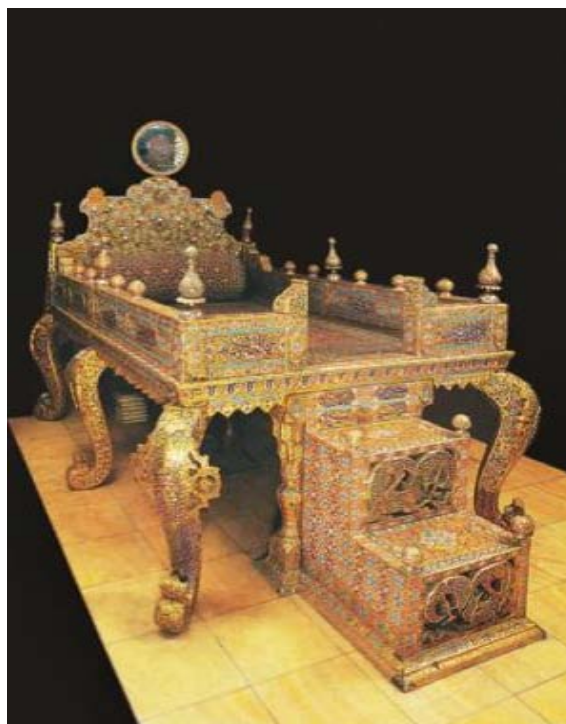


Figure 43 – The Peacock Throne, Iran Furniture Museum

. Marble Throne of Qājār Era

It was constructed in 1806 by the order of Fatali Shāh. The purpose of this throne was to be placed in the veranda of his royal palace, as the other thrones accompanied his majesty on his royal tours. This throne became known as the marble throne. On its sides, poems by FadaliKhān Sabā were engraved with the name and the date and the name of its manufacturing. The name of the main artist, Mohammad Ibrāhim, was also engraved. The designer of this throne is Mirzā Bābāyē ShirāziNagāsh Bāshi³⁵. This throne comprises of sixty-five pieces of yellow marbles extracted from the marble mines in Yazd. Its height is one meter. The seat has two pieces; one with dimensions of 2x3 meters and its up-stand is 1.70x1.28 meters. The throne has three legs depicting giants, six legs angels and eleven pillars intertwined snakes. All are placed under the marble seats. The majority of the legs are on the periphery and all of them headed by a lion. On the risers of the first two steps, there are the two dragons and on sides of the first step, two lions are engraved. We can also refer to the works belonging to the Qājār and the Pahlavi Dynasties, which today ornament many of Iranian museums such as the National Museum.

Islamic period onwards and among samples found, we could refer to one turquoise colored clayey seat manufactured by molding techniques. With each side of the two armrests and six legs shaped like a half body of a lion. This piece was found in Gorgān and belongs to the 12th century AD and has a height of 25.5 centimeters and a length of 24.3 centimeters.

³⁵ **"Mirzā Bābāyē Shirāzi Nagāsh Bāshi"**, was born in Shiraz, He painted from the beginning of Zandiye Dynasty up to the Fatali Shāh era. He could be termed as a very able and capable portrait artist. His main works were painted during Fatali Shāh time. He was also the master of ceremonies for conferences and military gathering. His selection of color was very exquisite.



Figure 44 - Marble Throne, Iran Furniture Museum

6.3. Some existing models Traditional throne



Figure 45 - Traditional throne with Islamic impressions, wooden, photography of autor



Figure 46 - Traditional throne, wooden, Author unknown



Figure 47 - Traditional throne in Yazd, wooden, Author unknown



Figure 48 - Traditional throne in Yazd, wooden inside the building, photography of autor



Figure 49 - Traditional throne in northern of Iran with wood and metal, photography of autor



Figure 50 - Traditional throne in northern forest in Iran, wood and metal, photography of autor



Figure 51 - Traditional throne in northern forest in Iran with trap rain surface, photography of autor



Figure 52 - Traditional throne in houses of Tehran, metal and wood with trap rain surface,
photography of autor

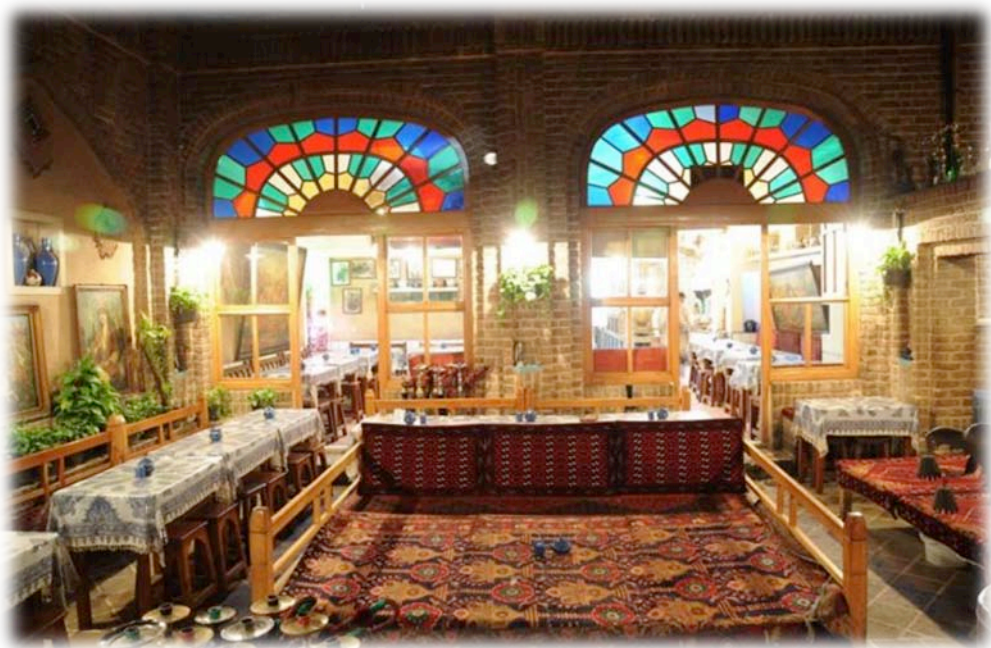


Figure 53 - Traditional throne in restaurant, wood, photography of autor



Figure 54 - Traditional throne in restaurants in northern of Tehran, Wood, photography of autor

6.4. Furniture Popularity in Iran

Europeans, first, entered furniture Iran during the Safavid Dynasty. The Kings of Qājār Dynasty traveled to Europe on several occasions. The result was the European furniture began its entrance in the Iranian household, particularly, in the wealthy and aristocratic families. Needless to say, only influential members of the dynasty and the wealthy possessed and made of use of household furniture.

6.5.The Seating Arrangement and its History

6.5.1. Iranian Sitting Posture and Some Cultural Traditions

In Iran, in most houses, a woven carpet was present. Soft and exotic carpets were woven for this purpose. No desire was shown to sit on hardwood or cold stones. People sat on carpets, which were spread on the floor. In tribal and village societies, the spread of a woven carpet is significant.

Even in a marriage ceremony, the groom's family presented woven carpets to the bride's family. Likewise, sofreh³⁶ (dinner cloth) carried the same importance. The sofreh is a tradition for sitting on carpets on floors. Sitting on floor implies eating on the floor from a sofreh.. All the ceremonies took place while sitting around a sofreh.

The rites for the "Nowruz"³⁷ ("Sofreh Haft Sin"³⁸), ¹ "Sofreh Nazry" (votive mass), "Sofreh Aqd"³⁹ (marriage), etc., all took place sitting around the sofreh on carpeted floors. These rites are still in practiced and sitting on the floor is a continuation of the past.

³⁶ **"Sofreh"** (like "tablecloth") is a textile or polymer cloth, which we put on the table, floor and carpet or ground in order to place utensils like spoon, fork, card and plate on a neat and healthy place in dining times, and also to prevent the table or the ground getting dirty in the cases when food is spilled on. The material of this cloth is chosen in a way to be cleaned easily after dining, and to be used in the next time. Moreover, this cloth has an aesthetic usage too. There is a special type of these clothes, called "Roomizi" (tablecloth), which we only put on the table.

³⁷ **"Nowruz"** marks the first day of spring and the beginning of the year in the Persian calendar. It is celebrated on the day of the astronomical Northward equinox, which usually occurs on March 21 or the previous/following day depending on where it is observed. The moment the sun crosses the celestial equator and equalizes night and day is calculated exactly every year and families gather together to observe the rituals.

³⁸ In **Haft- Seen (Fig. 29)** usually put in it seven or more components that with begin with Seen letter that usually are selecting from following set: Seer (Garlic), Seeb(Apple), Sabzeh(Wheat), Senjed(Dried Oleaster Wild Olive Fruit), Serkeh(Vinegar), Samanu(Sweet pudding), Sumaq(Sumac), Sonbul(Hyacinth), Sekkeh(Coin), Saat(Clock)from these Seens (and other components this tablecloth such as live Goldfish and Quran(Religious book)and Mirror) that usually remember to symbols concepts such nowzayi, Gestation, Frequency, Wealth, Happiness and so on.

³⁹ **"Sofreh Aqd" (Fig. 31)** Espousal tablecloth is one of traditional Iranian tablecloth that overspread during espousal and/or wedding and bride and groom are sitting next to it and listen to espousal sermon. Espousal tablecloth is common in most of cities in Iran and six dishes that is every dish contain something that explanatory a wish for bride and groom are put on it. These dishes are usually contained: walnut, almond, hazelnut, bread and candy and egg. Among these dishes contain candy and bread and cheese and vegetables, cups contain honey and yogurt that are similitude from honey and bitter together in joint life are put in that. Egg is symbol for productivity and birth breed by bride and bread is symbol for bliss and aliment and daily bread. Candy for sugared wish and ...



Figure 55 - “Sofreh Haft-Seen”, photography of autor



Figure 56 - A “Sofreh Nazzry” model , photography of autor



Figure 57 - A “Sofreh Aghd” model, photography of autor



Figure 58 – Frescoes, Chehel Sotun Palace⁴⁰ (How to sit on the ground Iranians), M.T.Faramarzi, Beauties of IRAN(2001)

⁴⁰ "Chehel Sotoun", (also Chihil Sutun or Chehel Sotoon; Persian: literally: "Forty Columns") is a pavilion in the middle of a park at the far end of a



Figure 59 - An example of Iranian carpets, Author S.Mahmoudi Aznaveh

6.5.2. Korsi, a method of sitting on the floor under eiderdown in winter

Korsi is a wooden table of a size of at least 1x1 m² and sometimes of a rectangular shape. The height of the wooden korsi is about 60 cm. This table is covered with an eiderdown of either 4x4 m or 7x7m in size. On top of the eiderdown, a bed cover was spread and on top of the spread, the samovar and other delicacies were positioned. Around the korsi, mattresses and back cushions were installed and people sat on the mattresses under the eiderdown. Members of a family spent long winter nights under the eiderdown of the korsi.

With due consideration to the climate conditions and hosting family gatherings and in houses without heating system, Iranians from ancient times made use of korsi. Korsi was placed in the middle of the largest room for the nine cold months of the year, particularly, in the northern section of Iran. The korsi served as a heating system to sit around it for social and other purposes. Sitting around the korsi, required the use of “Poshty”(In Figure 60, they leaned) back cushions. Even in today’s society, there are many elderly people that can still remember the pleasure of sitting and sleeping under an eiderdown of a korsi.

The Fire of Korsi:

A metal brazier carrying either burning charcoal or burning wood was installed under the korsi, which provided the necessary heat for people sitting around it. To prepare the fire of the korsi had its own method. At first, with wet limestone, all the seams of the brazier had to be sealed. Then, sieved ash was placed on top of the wet chalk. In the center of the brazier, the ash was hollowed. In the hollowed area, at first, old dust was poured and then burning coal was placed on

long pool, in Isfahan, Iran, built by Shah Abbas I (1657 A.D.) to be used for his entertainment and receptions.

it. It was manually fanned until the heat from the coal spread to the dust. Then with a spade, ash was poured on top the burning coal. In the initial stage, the brazier was placed in open air to get rid of the intoxicating fumes and bad smell and thenceforth, it was placed under the korsî. Every few hours, the dust of to the coal was brushed aside to permit the burning of the coal.

Another type was coal dust turned into spherical shapes:

To prepare the spherical coal dust, at first, during the summer months, the coal was poured into a bathtub filled with water. The heavier products sank to the bottom and the lighter material floated on top. This light product was collected and manually shaped into spheres and dried in the sun. The spheres were placed in the brazier for providing heat for korsî. However, with the invention of electric heating, the first two systems became archaic and were replaced by an electric fire.



Figure 60 - A village family with Korsî, Author S.Mahmoudi Aznaveh

Chapter 7. City Furniture and Park Benches in Iran

7.1. Street furniture

. Introduction

In today's world, it is impossible to find a family or a person who does not possess furniture in the house. Bus stop shelter, ticket office, park benches or traffic signs, etc., are also pieces of furniture. By this, street furniture is one of the main components of city life. They will add to the quality of life, seen on streets, squares and other locations of the cities.

The main feature of urban furniture is its general usage. Hence, design and manufacture of urban furniture require harmony, economy and longevity. For example, in a city like Tehran, with an area of 730 km² and a population of 8 million which during the day and work hours, increases to 11 million. As we have seen on the above chapters, social and cultural factors control the ultimate designs and productions. Also, climatic conditions, maintenance and general usage are important factors for design and production. Unfortunately, nowadays, little attention is paid to the above factors and the final products are so below standards.

Urban furniture design has many subsidiary topics. Many groups are involved in manufacturing and it is so widespread that a single office cannot be responsible for the design and maintenance. We can summarize the responsibilities of city authorities, municipality, supervision, advertisement, ornamentation and recreation. One of the subjects regarding urban furniture in

Iran is industrial design. Industrial product design, mass-produce and are related to beatification of the city.

But some times street furniture are not mass-produced and manufacture from non-industrial products such as brooklet, curbs, which are indirectly connected to the inhabitants. With the inspection of available data, diverse lists of urban furniture and equipment are very diverse.

7.2. Different types of urban furniture

Lamp and lampstand, bench, seat and flowerpots, city signs and traffic signs, kiosk, bicycle stands, gates, walls, water fountains, city clocks, statues, stone covering, asphalt, manholes, steps, poles, brooklet, bridge over brooklet, decorative waterfalls, fountains, decorative pools, plants and vegetation, climatic tables, parking meter, garbage cans, water pressure valves⁴¹ advertisement columns, alms boxes⁴² (Fig. 61), traffic and safety equipment, mail box, pedestrian bridge, public telephones and vending machine, escalators, city map, handicap equipment , restrooms, We can also add city interconnections, parks, safety equipment and gardening to the above list.

Growth population especially spread urbanism and modernism has affected many destructive results on environment such as: annihilation resources, plants, transform agricultural fields to buildings, pollution environment which has caused to diminish plants in cities.

This conditions not only have caused variation ecology system and erosion soil but also harsh conditions and physiological effects on urban human such as problems related to city and difficulties which have caused human to be fierce and angry and bad behavior. Proofs of these effects are overspread urban societies and reduction percentage agricultural fields, reduction forest plants and gardens.

Undoubted planting plants in special dependence human with nature aspect has caused interest for human, plants and trees are caused continuing life in city such as living thing which it is needs for citizens who live in city which not only providing place for rest and leisure for citizens

⁴¹ Water Pressure valve: these valves could be found in the streets for public use. The water for the public use was kept in metal tanks and it was provided gratis.

⁴² Alms Boxese are metal boxes placed in particular locations in the cities for collection of alms. It has a slot for receiving coins or notes. These metal boxes are collected periodically and emptied and the money obtained is used for charity purposes.

,where this places have other aspects such as aesthetics, helping to reduction air pollution, increasing moisture and helping to reduction noise and troublous sounds, reduction dust and it means lack of plants and trees in cities has caused many problems related to human health in cities and situation our modern cities has caused we are implanting plants and trees in cities in wide range of it throughout city, but we do this task by planning but also this task should accomplish in design and architecture format which adapt with different interests and desires related to social categories of people and many of individuals could benefit many of good aspects which plants and trees could bring them.

But gradually with outspread technology and using technological equipment, many of people did not attention to environmental and defending factors in establish and spread cities and instead it they considered political, economic, social, cultural and technological factors in this aspect.



Figure 61 - Alms Box, Author unknown

The phenomenon of city slum has roots in the history of humanity and is referred to as ghettos. This phenomenon can be described also as immigration from villages to cities.

A) History and Necessity for Research

City parks serve many purposes. From one point of view, parks are for the improvement of environment and for the recreation of the population. In a research titled *City planning after the War*, highlights the problems of city dwelling and unofficial districts--ghettos.

B) If available plants have been sufficient for the wellbeing of the city dwellers, if you are happy with the parks and urban furniture, what proposal do you have for the betterment of the conditions?

7.3. Air Pollution, the Main Problem of Metropolitan Tehran

In Tehran desirable temperatures for living conditions are 15-25 centigrade. Humidity is 42-70% and clean air is a must for good living conditions. The existence of green spaces, plantations of flowers and trees has an important role in the improvement of the mental condition and providing varieties, and this help to clean the air. Although, technologies can provide answers to air pollution but it seems leaves of trees can serve much better.

7.4. The Importance of Parks from the Point of View of Urban Planning

In the last decade, cities have expanded very rapidly. Fifty years ago, less than 20% of population lived in cities, but presently half of world population is city dwellers. It is anticipated that this figure will increase to 61% by the year 2025. This increase can be considered as harmful to city's life and economics. In such way that they are the causes of many maladies such as cardio-vascular diseases, respiratory, eye diseases, asthma, Cancer, physical and mental diseases, etc.

This pollution has a great deal of harmful effects on soil. Parks and green environments will reduce our pollution. Thus, specialists of parks in industrial cities, urban environmental specialists suggest that the density of greenery for each inhabitant should be 12-40m² per person. In summer season, UV rays are reflected from building roofs. This phenomenon is the cause to increase the temperature by 2-15 centigrade and is known as *The Island of Heating*. Planting of trees providing shade is the best method to combat this phenomenon. Dispersed forests are the primary consumer of carbon dioxide. Carbon dioxide is, constantly, consumed by greenery and by oceans. Gradually, carbon dioxide gases enter the atmosphere. For thousands of years, a balance existed for gases entering and leaving the atmosphere. Research showed there has been an increase of 10% in production of carbon dioxide gases. If this rate of increase in carbon dioxide remains as is, in 20 years, the temperature of our planet will rise by three centigrade—truly a disaster.

The only solution to this pollution is plantation of greenery, and vegetation. With the aid of photosynthesis, reduce carbon dioxide and convert the gas into oxygen. Specialists of today try to plant trees to combat air pollution instead of planting grass. One tree will produce 2kg of

oxygen annually. The quantity of oxygen produced by treed of wide leaves per hectare is 2500-3000kg. Trees are also influential of controlling temperature. Land planted with trees can reduce the temperature up to 11 centigrade in comparison to arid land. (Art month , 2009, No.136)

7.5. Green Spaces in Iran

Specification of green space is green environment in cities.

Saeed Āshtiyāni refers to green areas as a space covered with trees and greenery and in the vicinity of cities, which perform two important roles: reduction of temperature and purification of air and beautification.

7.5.1. Variety of Parks

Parks, according to their purpose, which they serve, have different meanings. Some are: public parks, city parks, outskirt parks, state parks, middle of the road parks, national parks, history national parks, Memorial parks, Military national parks, National Heritage parks, zoo, wildlife parks, semi-national parks, scientific parks, international parks, forestry national parks and natural parks.

7.5.2. Standard for Green Area for Access

These standards depend on every country on the social, economical and cultural standard and calculate the necessary green area. In Germany, for 1000 inhabitants, the data are:

- For children 1m²/1000 children
- Recreation and sports 13m²/1000 inhabitants
- Parks within cities 10m²/1000 inhabitants
- Public parks 16m²/1000 inhabitants

Rupert formula for access to park is:

$$A=14E.$$

A is the suitable access distance.

E is the population with 1000 as the unit. (Urbanism inquiries, summer 2002, No 2)

7.5.3. Green Area, Insufficiency of Parks, (The classification of Ministry of Interior of Iran)

Parks are one of the components of shaping cities. Larger parks play more important roles than several smaller ones. The minimum size of a park, which will influence its surroundings, is at

minimum 1 to 2 hectares. Lack of parks and the small size of the areas cannot answer the need of city dwellers:

- Small park: 1-4 hectares
- Medium parks: larger than 12 hectares
- Large parks: around 40 hectares
- City district parks: over 400 hectares
- National parks: more than 1000 hectares

(Classification of studies for urban planning of Interior Ministry of Iran)

- Parks in precincts
- City district parks
- Very large parks
- Parks outside city limits
- Green space
- Green ornamented space
- Connecting green areas
- Green belts
- City gardens

- 1- Precinct park: Park with small area and easy access used for rambling and is one hectare in area. These parks contain playground for children up to ten, resting areas, green areas and trees providing shades.
- 2- City district park: the area is 2-6 hectares. It provides the following services: creating difference between two building blocks, natural change in air pollution
- 3- Very large parks: these are around 40 hectares in area. For every 50.000 inhabitants, one of these parks is necessary. They provide the following services: picnic, rowing, sports centers, zoos, natural museums and natural gardens
- 4- Parks outside city limits: with an area between 5-1000 hectares serving the following purposes: general public rambling, city limits, and a remedial green area for cities
- 5- Gardens green belt and front yard gardens: these areas should not be less than two meters. Green areas improve the condition of cities and provide better living standards for city dwelling.

7.5.4. The effects of green areas (Urbanism inquiries, summer 2002, No 2)

- A- Reduction in pollution
- B- Reduction in noise pollution
- C- Improvement of bio-climatic condition in cities.
- D- Improvement in water absorption
- E- Improvement in underground water condition
- F- Reduction in temperature
- G- Clean air
- H- Provision of tranquility for city dwellers

Based on findings of the ministry of housing of Iran, the density of green areas for city dwellers is between 7-12 m² per person, where as United Nation figures are 20-25 m² per person.

Jacob, a contemporary urban critic, believes that parks should be situated in areas where living conditions are available: (Talking publication, No 5)

1) Conditions govern Iran's parks

City green areas cover naturally trees, bushes, flowers and grass. It is necessary to consider the climatic conditions of that country before any steps are taken.

2) The effects of vegetation in order to upgrade living standards,

One hectare of parks will produce 2.500- 3.000 kg of oxygen annually, which this quantity is sufficient for 10 inhabitants per annum. Plants by the method of producing oxygen can control pollution and reduce suspended particles. These are referred to as the respiratory lungs of the city. City blocks although providing shade are the factor that reduces green areas and plays an important role in city air quality.

3) Proposal for a better design of green areas

- Locating historical building sites.
- General usage of old gardens.
- Enactment of laws to enforce special work force for urban planning and management.
- Protection to aid a creating public organization.
- Obligation of city organization for management of city.
- Making better use of depleted areas.
- Changing of zonings of historical buildings.
- Creation of parks with urban furniture.

- Renovation of old buildings with possibility of habitation.
- Demolition of buildings beyond redemption.
- Construction of design facades in harmony with roads and squares.
- Construction of offices and commercial centers.
- Providing easy access.
- Research and service provision.
- Providing adequate conditions for owners of different zonings to obtain loans.

4) The basic designing green areas in housing zoning areas

Rows of trees stop din.

7.6. The kinds of the existing benches in Iran

Iranians people have reluctance to sit next to outsiders and they have tendency to sit next to their Intimate⁴³, For this purpose there are separated benches in detachment in middle in the bench in Iran. Figure 66, which people do good ovation from them. And the benches are for two men , figure 62 that the most couples are using from these benches that other people does not disturb them and talk together. The kinds of benches that don't have backrest are more pleasant for ladies and gentle that if to compulsion to sit next to opponent gender they sit opposition direction that create a stance that they are alone. Also like circle shapes such as figure 64 in Iran there is culture sit and talking only in Gardens of city and using of bench is for rest and removal boredom in the city, because of more air corruption the city centers especially Tehran, the people don't have tendency to attendance in city center and using the benches of these regions of city, figure 71.

Consume place, inside buildings: there are underground restaurants in enclosed buildings.
Outside of building: next to river, next to northern on roads in Iran, foothills the northern mountains of Tehran and towns, in ever green frosts.

Kind Materials: wood and metal, full metal – roofed or without roof that all of these thrones in restaurants are in ownership. The using time is short time for eating food or tea.

⁴³ Intimate for ladies: they are father and grandfather, brother, husband, the nephews, uncle, groom (the husband daughter), that they are intimate for a lady that she could attendant these intimates without veil mean with bare hair and comfort dress and kissing with them. Intimates for gentles: they are mother, Grandmother, sister the nephews, the nephews, aunt, aunt that could kiss with these ladies.

Chapter 8 . Bench and throne

Urban seats mentioned in the latter section deal with the design of the new bench. This bench is derived from the traditional bench – the flat- bench-- and is designed in such way that takes into account the seating method and culture of the urbanites.

8.1. Some existing models bench in Iran, (Tehran public places, parks and streets)

This photographic record was performed in order to understand the culture of sitting in Iran. These public banks represented in the figures below, allow us to not only to see the technical and visual aspect of the benches but also its insertion in space.

As you can see, all the examples above have in mind a traditional seating method and the separation of individual space, oriented in the same direction. However, in the culture of Iran is common to sit cross-legged and share this rest space in-group.



Figure 62 - Three handed bench, metal, photography of autor



Figure 63 - Four handed bench, wood and metal, photography of autor



Figure 64 - Gyrate bench several handed, wood and metal, photography of autor



Figure 65 - Three handed bench, wood and thee, photography of autor



Figure 66 - Three handed bench, wood and metal, photography of autor



Figure 67 - Three handed bench without backrest, concrete, photography of autor



Figure 68- Twosome handed without backrest, wood an concrete, photography of autor



Figure 69 - Three handed bench with backrest, metal, photography of autor



Figure 70 - Three handed bench with backrest,wood and metal, photography of autor



Figure 71 - Several handed bench with backrest, metal and concrete, photography of autor



Figure 72 - Three handed bench, with backrest, wood and metal, photography of autor

8.2. City bench design

. Possile ways of sitting on city benches

- A. Opposite seating for conversation
- B. Back to back with no recognition
- C. Sitting in square and recreational areas
- D. Seats for special purpose like waiting for the bus, or in a restaurant.
- E. Modular seating for the disabled and handicaps
- F. A nook for privacy (Political and economic information, Khordad, 22May-22 June),

Seating ergonomically encompasses the whole body and distributes the weight equally. The best materials of seats are the ones in heat; cold and rain do no lose their quality.

8.3. Features a bench for the garden

. Long duration seating with up stand and armrest

- A) In parks, certain number of benches must possess backs
- B) *Ergonomical* performance
- C) Protection from climate conditions
- D) Must be in placed in such a way that it does not cause disturbance for ramblers
- E) Must be comfortable
- F) Must be durable
- G) Must possess a slope
- H) Easy installation and repairs
- I) Usage of correct material
- J) If wood is used it must be even surface and glossy
- K) For protection from climate, paint and additives must be used
- L) If made of metal, it must be rust proof
- M) Must not lose its quality once installed in open space.
- N) To prevent breakage it must be embedded in ground
- O) In order to prevent the homeless to use benches to sleep on, armrests must be provided; This is a merciless action
- P) All connections must have covers
- Q) Colors selected must be in harmony with the environment
- R) Permanent connections

8.4. Dimensions

- The height of the seat is 44 cm for male and female
- The width of the seat is 48 cm for men
- The width of the seat is 42 cm for women
- The height of the up stand is 72 cm
- High seat with legs extending 62-65 cm
- High seat width of seat is 37cm for men and 40 cm for women
- Leaning positions:
- Height from 39-47cm, Width from 49-63 cm, Length from benches is 120 cm, 180 cm or 240 cm.

8.4.1. Examples of existing standards in U.S.A, (Henry Dreyfuss, (1967) Design for people)

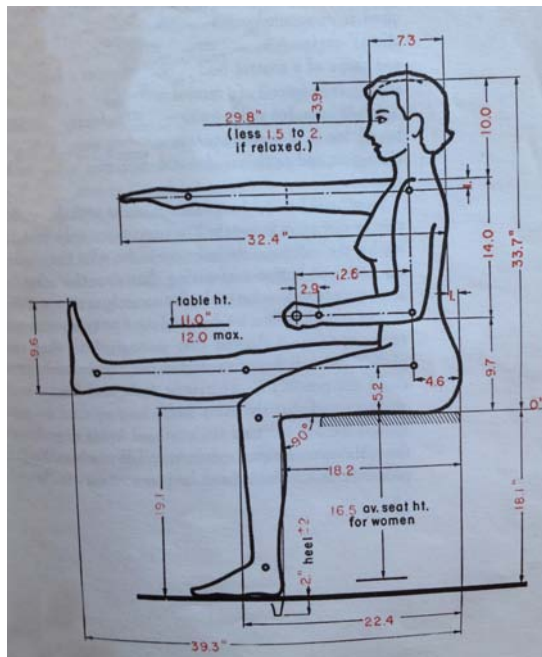


Figure 73 - Standard size woman in sitting position, Henry Dreyfuss, (1967) Design for people

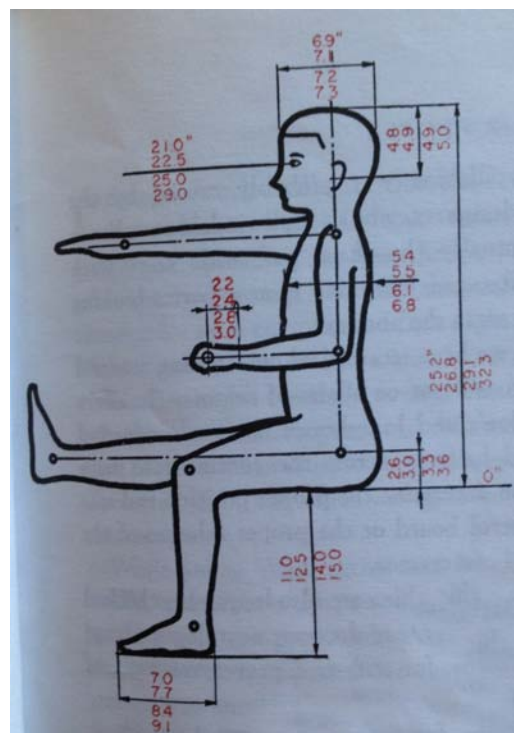


Figure 74 - Standard size man in sitting position, Henry Dreyfuss, (1967) Design for people

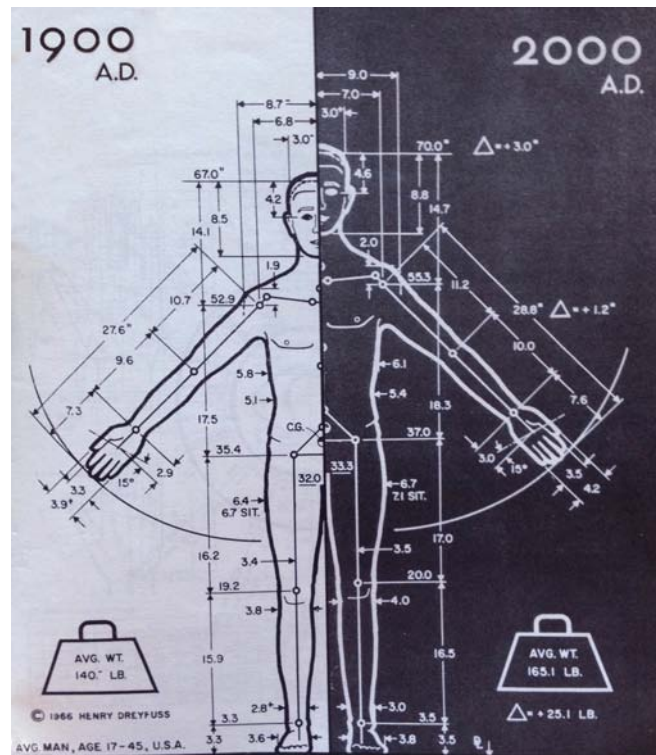


Figure 75- Standard size man standing U.S.A, Henry Dreyfuss, (1967) Design for people

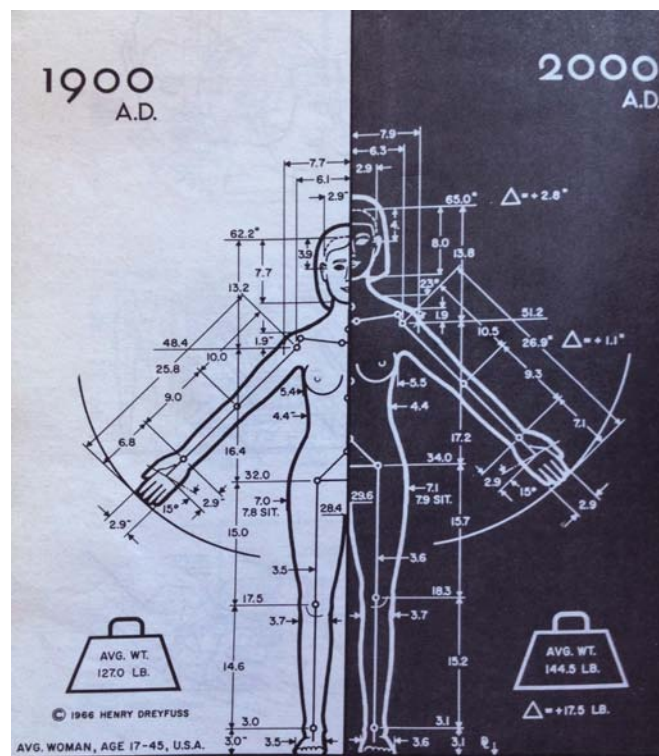


Figure 76 - Standard size woman standing U.S.A, Henry Dreyfuss, (1967) Design for people

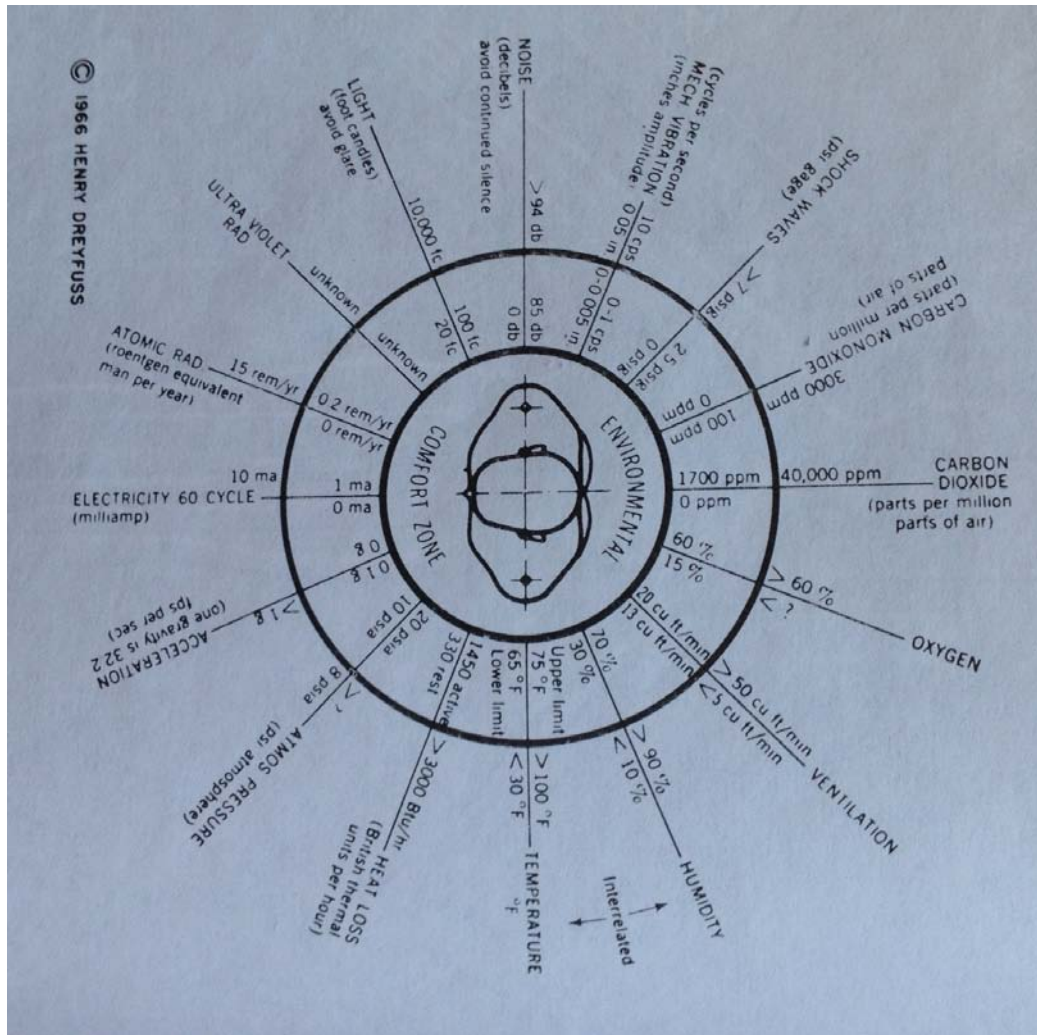


Figure 77 – Comfort Zone and Environmental, Henry Dreyfuss, (1967) Design for people

⁴⁴ "Farvahar" impression, Farvahar impression that the European nations were misunderstand it with ((Ahoura Mazda)) it is one of the oldest symbols culture of Iranian. Although creation its figure inspires from Egyptian and Assyrians figures indeed inside resource and the whole of strong symbols in it in culture and good thought Ashou the Iranian grand Zoroaster have created and paid it. Achaemenids and Sassanid have used from this impression that is having three sentences: good thought, good saying, good action

8.5.Bench “Farvahar”⁴⁵

I named this bench “The Faravahar” because it is the actual name of the symbol which I enclosed in the backrest of the bench.

8.5.1. Bench Specifications

- Materials: Reinforced cast stone
- With anti-stain cover
- Washable
- No need for Installation
- Various Colors

. Users

From 14 to 50 years old: for studying or getting around with schoolmates and friends- for eating food, job meetings and working with their personal laptops, getting rest, laying back and sitting in the typical way (crossed legged) which is very comfortable for Iranians.

Over 50 years old: usually people in this group have more free time to spend; they can meet up for getting around and talk, group games (such as playing cards and etc.) eating and getting rest.

- Way of eating on this bench for 7 persons: there will be a small tablecloth in the middle which the food will be served on top of it, people will sit around the tablecloth in the typical position of sitting.

. Consuming time

24 hours without paying expense

. Possible installation places

Gardens, parks and green spaces of the city, stations between the cities for the passengers to use, universities or offices green spaces.

⁴⁵ “Farvahar” impression, Farvahar impression that the European nations were misunderstand it with ((Ahoura Mazda)) it is one of the oldest symbols culture of Iranian. Although creation its figure inspires from Egyptian and Assyrians figures indeed inside resource and the whole of strong symbols in it in culture and good thought Ashou the Iranian grand Zoroaster have created and paid it. Achaemenids and Sassanid have used from this impression that is having three sentences: good thought, good saying, good action

. Number of users

This bench is considered for maximum 6 individuals, from the part with 165 cm, 2 persons, considering the typical way of sitting of Iranian (crossed legged) calculated as 75 cm per each person and from the 130 cm part, 1 person.

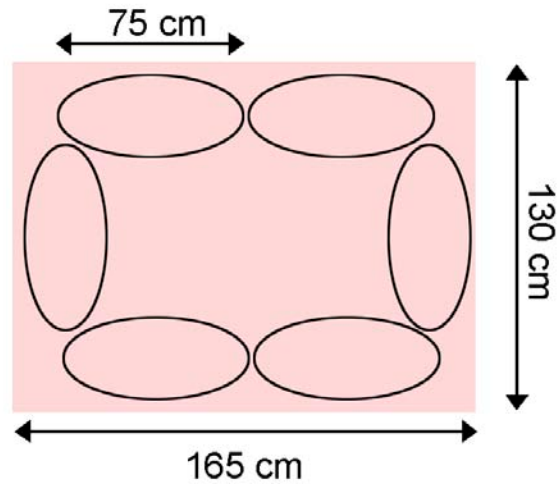


Figure 78. Bench Farvahr is considered for maximum 6 individuals, (the author creation)

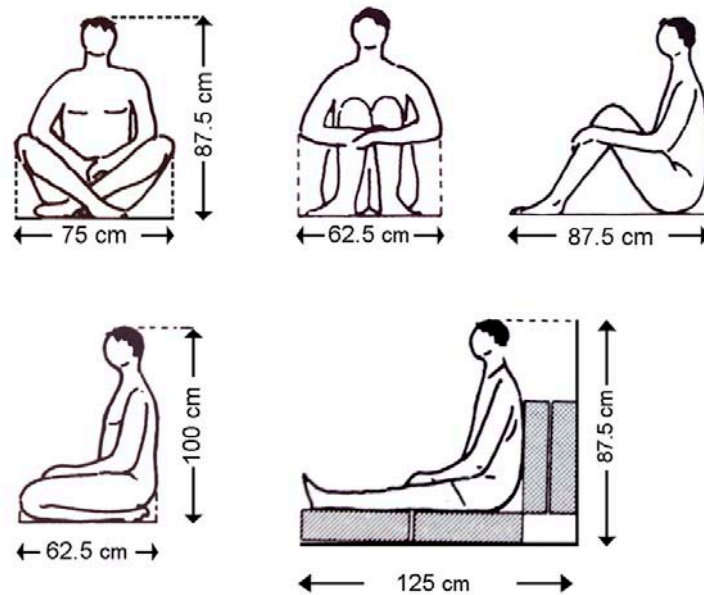


Figure 79 . Man dimensions and spaces needed, (Neufert 1929, Arte de Projetar em Arquitetura)

. This bench includes three figures

Lotus flowers⁴⁶, Farvahar impression, and the horse head impressions between the columns of Takht-e Jamshid ⁴⁷



Figure 80 - Lotus flowers and farvahar impression in Persepolis,
<http://hooshbari89.blogspot.com/1390/08/05/post-28>



Figure 81 - The horse head impression between the columns of Takht-e Jamshid or Pārsēh,
<http://www.purim.blogfa.com/cat-1.aspx>

⁴⁶ Lotus flower is a symbol of the Achaemenid civilization. The twelve-leaf flower in Persepolis and Susa of the most important signs of this civilization is 2500 years old.

⁴⁷ **Jamshid throne**, Persepolis (Old Persian: Pārśa, New Persian Takht-e Jamshid or Pārsēh), literally meaning "city of Persians", was the ceremonial capital of the Achaemenid Empire (ca. 550–330 BCE). Persepolis is situated 70 km northeast of city of Shiraz in Fars Province in Iran. The earliest remains of Persepolis date back to 515 BCE. It exemplifies the Achaemenid style of architecture. UNESCO declared the ruins of Persepolis a World Heritage Site in 1979.

. Size Bench Forouhar

Total Height: 80 cm, Seating Height: 40 cm (for easy cleaning); Width: 130 cm, Depth: 165 cm;

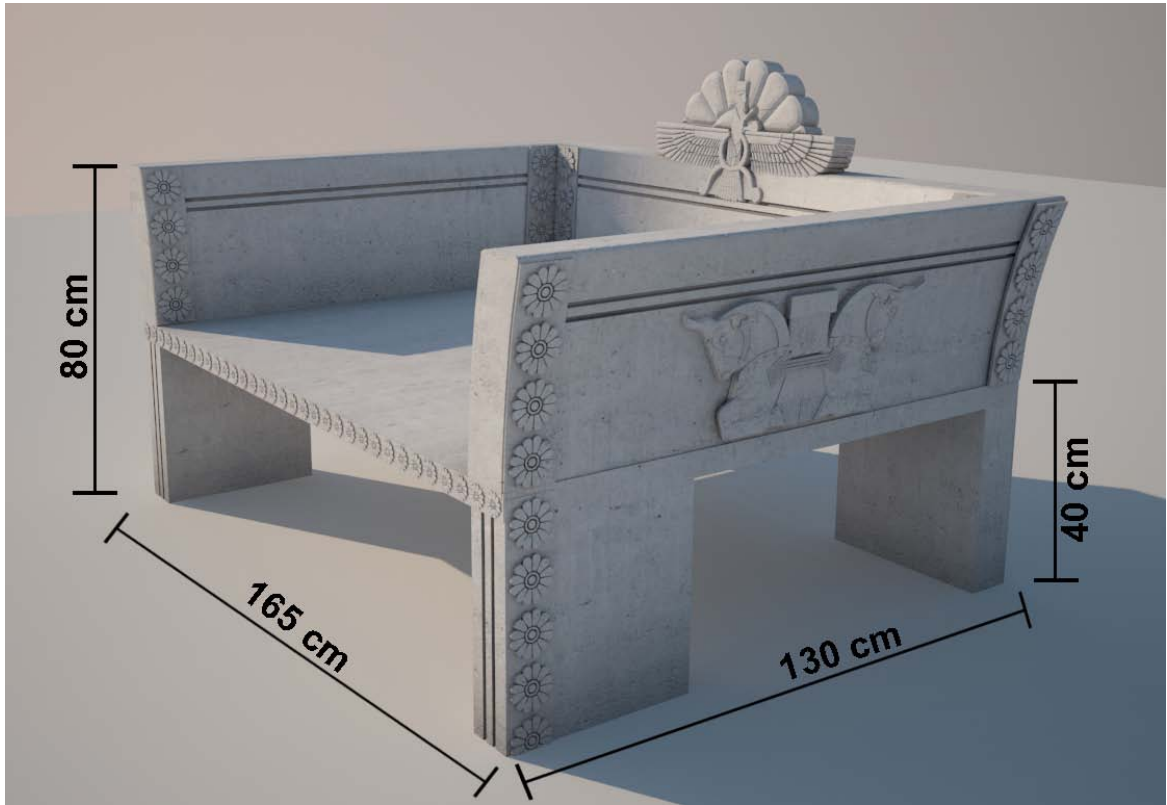


Figure 82 – Bench “Farvahar” , the author creation





Figure 83, 84, 85 - Bench “Farvahar” in Park, the author creation

8.5.2. The purpose of design this bench

Iranians are used to sit traditionally (crossed legged) or layback most of their free times. Even outside their houses, for example for picnics in green spaces, they do prefer to spread the tablecloth on the floor which will give them the possibility of sitting traditionally (crossed legged) however, this could be possible only during the weekends.

Usually for sitting or chatting, studying or working with computers there is a need for a bench that allows people to sit in this way. Currently there are some benches famous for these uses, which exist only in traditional restaurants, having their own limits. There are few numbers of this type of restaurants and they have accessibility problems for everybody in the city, especially in Tehran.

They mostly exist in northern part of Tehran, which there are more recreational facilities and the access for everybody in such a city with a population of around fourteen million is really difficult. Moreover, people need to pay the fee for using the bench and they can use it for a short period of time to eat or drink tea.

For these reasons, there is a need for some modern benches among the city and green spaces, and by designing this type of bench I would like to satisfy this need.

This bench can be installed in all public places as a normal bench and people could be able to use it freely in their daily time, whenever and wherever they would like.

The presence of such benches in green spaces of each neighborhood could be a good reason for locals to come out of their houses and stay more time in green spaces which may significantly contribute to the decline of many physical and mental disorders such as depression, uncontrolled anger and isolation in big cities, especially in Tehran and also to provide a more healthy society with a better quality of life.

Chapter 9. Conclusion

By studying the traditional Iranian public places and their noticeable changes in Pahlavi Era, turning to the modern urbanism, we can observe the exclusion of dead-end alleys, small platforms in front of the houses and small squares which were used to be gathering places for people to spend part of their daily time together.

Like this, people stop going out and they prefer to spend most of their time inside of the houses rather than outside. Considering the growth of immigration from the villages, small towns and countryside to the big cities, population increased significantly and as a consequence, big houses with yards turned to be towers without green spaces and many small apartments. Most of them lack the sunlight even if they include some windows due to the privacy issues, religious and so on, are closed and covered.

Small size of the apartments together with other existing social complications in Iran such as, economic problems, traffic and pollution in big cities caused many physical and mental illness like depression, uncontrolled anger and isolation which obviously the lack of healthy people makes the society sick as well.

One of the possible solutions is to encourage people to use the green spaces more often, also to benefit from the sunlight and spend the quality time with friends by talking and relaxing far from the pressure and violence.

Considering the cultural and religious issues in Iran, Picnics in green spaces will acquire its own rules and limitations. People would like to have their privacy even outside of their houses. For instance you would see in some public travelling area or green spaces, a family inside of their tent completely closed. Even between the young generations, they would prefer to get around in traditional restaurants using the typical benches to enjoy their own privacy. Although using these benches have also some limitations: 1) time, depending to the working schedules of restaurants. 2) Paying extra fee for using the bench 3) Few number of this type of restaurants and sometimes their accessibility problems. In the other hand, from the cultural point of view, going outside for coffee is not very common and people would prefer to go outside for something like picnic or barbeque in green spaces.

In nowadays world, which people are spending most of their time working to achieve a better and an easier future life, they need some excuses and motivations to come out and do some picnics.

Taking together all the above issues, designing the bench which can be installed all around the green spaces and freely accessible for people providing their needed privacy could be a nice solution.

The present design of the bench is also suitable for typical Iranian way of sitting (crossed legged) and can be a nice place for people to come outside, stay in green and light spaces and finally to provide a more happy and healthy society.

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