

Original Research Article

Reviewing the Constituent Components of the Spatial Organization of Iranian City after Islam in the 9th–14th AH Travelogues

Hamideh Abarghouei Fard*

Ph.D. Candidate in Landscape Architecture, Faculty of Architecture, University of Tehran, Iran.

Seyed Amir Mansouri

Assistant Professor, Department of Architecture, University of Tehran, Iran.

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Abstract | Spatial organization is a concept derived from a systemic view of the city and its components. It considers the city with a meaning more than the algebraic sum of its physical components. Its meaning is derived from the regularity, ratio, and relationship between components of the city. The spatial organization of a city is a result of the agreement between residents in the formation of the city. According to this perspective, the constituent components of the city in every civilization are formed based on a particular organization and discipline resulted from their similar cultural framework. Therefore, the spatial organization is a distinguished cultural aspect and identity mark. The travelogues of the orientalist of the 9th to 13th AH are the key sources. Although they did not address the city with a clear and systematic view, by mentioning the social life events and describing spaces and significant city elements, provided a mixed image of the spatial organization of the city. Analysis and comparison of the descriptive and specialized findings to explain the spatial organization of the city provide new interpretations about the nature and method of the formation of the Islamic-Iranian city. The current paper aims to address the formation of the particular spatial organization of the Iranian city functionally and semantically. In this regard, the components of the spatial organization are studied in terms of its role in the structure of the “whole” city and the interaction relationships. Research method is historical. Data collection was done using library method, including travelogues and technical resources. The relationship between tourists’ descriptions and experts’ opinions of Iranian cities and its spatial organization was done through rational inference and analysis of findings. The city space organization is the product of an attitude towards the city as an independent whole. The necessary condition for finding the meaning of the city as a “whole” is the purposefulness of the components and the regularity between them that realizes the formation, development, and evolution of the city in the form of a dynamic organism. In the Iranian city of the Islamic period, four components form the territory, center, structure, and small units, model, and particular relations of the spatial organization of the city. In a general classification, among the four key components of the spatial organization of the Iranian city, due to its creating feature, the center is the necessary condition. Also, due to the service role, other components, along with the center are the sufficient and complementary conditions for the realization of the city’s spatial organization.

Keywords | *City spatial organization, Iranian city, Islamic city, City’s structure, City centrality.*

Introduction | The city is made of the place. It is a result of human settlement that is formed due to the evolution in his living way and mental structures. The concept of community

as a “whole” including individuals who have interactions with each other, affects the formation of it as a place, i.e. city. The concept of community also introduces the city as a whole including purposeful components that give meaning

*Corresponding author: +989126998223, hamide.abarghouyi@gmail.com

to the collective way of living. This issue is manifested in the Islamic-Iranian cities that are formed based on the collective life and residence and equal access to all the urban facilities for everyone (Pourahmad & Pourahmad, 2014). Travelers' observation of the Iranian cities in the Islamic period indicates that the formation and location of different elements and components of the city and their interrelation all over the Central Plateau of Iran led to a particular type of discipline and organization. Such an organization generated the meaning of the city as an identified whole, and travelers' recognition of the city in other civilizations and cultures. Although cities are formed with various images and based on the climate and local traditions, they have a tangible and understandable landscape for viewer and the citizen. They are surprisingly understood legible and familiar, and reading what occurs in the city is easy and accessible for the viewers. It seems like there was a specific regulation ruling the space, which gave them a united system; a system understanding of which is easy for the viewers. The spatial organization provides the legibility and interpretation of the city. The city's semantic and systematic role between various elements were as important as the functional and physical role of each component, and generate the city's meaning as an identified whole. This study is in the theoretical framework of the theory of the Iranian city spatial organization, which has been done in Nazar research institute and some of its results has been explained in the articles (Mansouri, 2007; Mansouri, 2013; Mansouri & Mohammadzadeh, 2018) and the book "The evolution of Qazvin spatial organization from From the beginning to the contemporary era" (Mansouri & Dizani, 2016). According to this theory, territory, center, structure and small wholes are the four components of the Iranian city spatial organization, which their functional purpose and functional necessity are sparsely explained in various sources, but the quality, order and regularity of these components are less discussed. Based on the reports of tourists and experts' opinions from Iranian cities, this article tries to illustrate a new perspective of the components of the Iranian city spatial organization and explain their role in formation of special order of Iranian city based on the characteristics of these components.

Research questions

What are the constituent components of the spatial organization of the Iranian city in the Islamic period based on the historical texts of travelogue writers? What are the functional (initial) and semantic (secondary) roles, and the position of each one of these components in the meaningfulness of the city as a purposeful whole? How they contribute to the realization of the spatial organization?

Research method

Current research is qualitative and historical. By classification and analysis of the findings obtained from the text and graphical historical documents of the travelogues, the authors explained the basic and principled pattern of the spatial organization of the Iranian cities. Considering the decentralization of the descriptions, the research interval is considered the 8th to 13th century with an emphasis on the Safavid and Qajar eras¹. The research scope is the large and significant cities of the Central Plateau of Iran in this historical period, including political and government capitals such as Isfahan, Qazvin, Shiraz, Tehran, etc. To enhance the research internal validation, in some cases, the historical findings measured accordance with the findings extracted from the technical texts in the Islamic-Iranian city.

Spatial organization of Iranian city

The formation of cities is a turning point in human social history. Perhaps the basis of the formation of the city can be considered the interactions and social nature of human beings and the presence and tranquility that is interpreted in the word habitation (Nazari Ghanbari & Alipour, 2018). In the ontological reading, the Iranian-Islamic city is born of human social nature and in the epistemological reading, it is the product of the material and group life of human beings. This can be realized by the hierarchical creation of the constituent components of the city. Center is the coercive result of the city and its starting point which provides the collective life of the residents by the aggregation of the various functions in the intersection of the main routes. After emerging as a civilization symbol, a city is a secure place as a result of which the territory is formed as a secondary element and eventually has an identification role. Due to increasing the city's population, small wholes such as neighborhoods and urban complexes are added to the center over time. They also provide the possibility of living in the city in the form of smaller units and relationship with the center. Simultaneously, structure, as a connecting body, is eventually formed by the expansion of the city. Also, establishing relationship between the components forms of the whole city. The necessity of the existence of each of these components plays a significant role in the validation of the whole city. In this regard, it acquires the attributes that are the functions and quiddity of that component and clarifies the organizational role of these components. The city as a whole is connected with these components, and is created and evolved as a result of the need for the formation of society. Accordingly, to recognize the spatial organization of the Iranian city as a "whole" and the semantic role of each of its components, the functional role of each

components is examined based on the descriptions of tourists using an epistemological approach².

• Center

The first manifestation of human accomplishment in creating cities and the realization of collective life is seen in the deliberate creation of the center. The development of habitation and activity lead to the expansion of the center. This process continues until the new areas emerge based on the material needs and the origin of other than social nature and creation will in the city, have an external manifestation. The center is was the most prominent spatial organization of the city. It is considered as an abstract and mental matter, and equals to the whole and abstract of the city, and is the collection of its events. In addition to the cultural reflection of the addressed society, the center is a social-cultural set that includes various political, economic, and social events and land uses. The significance of the center as a necessary and prerequisite factor in the formation of the city is clarified in the given description of the Iranian cities by tourists. The experts have described the public buildings located in the center³. According to these descriptions, the functional role of the center can be seen in the functional aspects (aggregation of the functions) in addition to the semantic aspects (political, social, and ideological centrality). Center often includes various public buildings described in the travelogues and technical texts in the form of three public land uses of mosque, square, and Bazaar. First of all, they have a strong social aspect, and second, they function in relation to each other.

- Jame' Mosque

The Jame' Mosque as the main social institution (Khodaie & Taghvaie, 2011, 105) has been an integral part of social life in Islamic cities (Kiani, 2000). With the beginning of the Islamic period in Iranian cities, the mosque was one of the few urban spaces for the presence of people and their social interactions (Shafaghi, 2008, 211-236) and was considered part of the city center. In the spatial organization of the Iranian city, the prominent role of Jame' Mosque has been as a training center, a military camp, a place for judging and issuing verdicts, holding celebrations, and an economic-commercial center (Soltanifard & Seyedmoradi, 2016). For example, Ibn Battuta in the description of the center has mentioned the holding of religious ceremonies every day such as reciting Quranic Suras in the Jame' Mosques of Tabriz and Shiraz (Ibn Battuta, 1997, 251 & 282).

- Square

Isfahan Shah Square is one of the best examples in describing the performance of the square as a part of the city center, which according to tourists, has had a social center and a multifunctional nature (Hamidi, 1997). In describing the central area of Isfahan, Curzon mentions

the existence of several large mansions, palaces, gardens, and porches around the Grand Square, which have been the arena of major court performances and the center of the life of this city (Curzon, 1970, 30 & 31). Tavernier also refers to the social performance of the mentioned square on Fridays and holding religious mourning ceremonies of Ashura in it (Tavernier, 1957, 387, 412-414). According to Chardin and Flandin, the square was empty on official occasions, such as ambassadors' reception days, and was a place for peddlers. Also, at sunset, narrators, slickers, puppet players, and cheerleaders gathered there (Chardin, 1956, 113; Flandin, 1977, 158 & 157). Pierre Loti paid attention to the recreational and social role of the Shah Mosque (Loti, 1993, 182-234), and Kaempfer considered its economic aspect (Kaempfer, 1984, 193 & 194) (Figs. 1 & 2).

Similar descriptions about other cities are presented as well. While mentioning the opening of the mosque's main door (Her Highness Massoumeh Shrine) towards the main square of Qom city, Tavernier stated the existence of caravanserais and numerous stores around the square (Tavernier, 1957, 82). In addition to the governmental function, Arg square in Kerman played a significant role in holding ceremonies, handling people's lawsuits, and punishing the convicts by locating near the western entrance and wall of the Bazaar (Pourahmad, 1992, 126). Curzon also considered the main square of Qazvin a public promenade that in addition to holding royal ceremonies, entertainments such as wrestling, swordsmanship, juggling, and acrobatics, etc. were held there (Curzon, 1970, 27). The social role of the square was seen in the form of collective events in some cases. For example, Della Valle mentioned the lighting of the square of Qazvin by the order of the King. The shop keepers had to pay the cost of participating in the celebration (Della Valle, 1991, 423).

- Bazar

In addition to the physical role as the connecting structure of the city's components, Bazar had a social value due to the adjacency to the public buildings and formed a part of the city. As Dieulafoy states in her travelogue, many populations have always been moving in the Bazaars of Kashan and Isfahan (Dieulafoy, 1992, 210 & 227). Chardin and Kaempfer have also stated the great population moving in Isfahan's Bazar (Chardin, 1956, 51 & 193; Kaempfer, 1984, 193 & 194). Curzon also mentioned urban life at all hours of a day in Bazaar (Curzon, 1970, 51). Chardin also pointed to the huge population and abundance of goods in the Bazaar of Tabriz and likened the Bazaar to the heart of the city (Chardin, 1956, 404). In describing the Bazaar of Tehran, Orsolle considers it as a perfect city that accommodates a population of about 20 to 25 thousand people during the day. He also considers

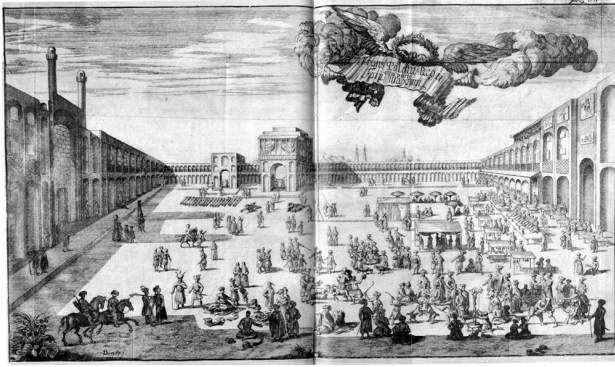


Fig. 1. Naqsh-e Jahan Square (Shah Square) with the multifunctional and social nature located in the city center of Isfahan, 11th century AH. Due to the vast communication of the Safavid court with Europe, Naqsh-e Jahan Square was the subject of the European tourists' drawings. Source: Kaempfer, 1884.



Fig. 2. Naqsh-e Jahan Square (Shah Square) with the multifunctional and social nature located in the city center of Isfahan, 11th century AH. Due to the vast communication of the Safavid court with Europe, Naqsh-e Jahan Square was the subject of the European tourists' drawings. Source: de Bruyn, 1718.

the Bazaar a place of business, promenade, and meeting point and place of all kinds of people who meet each other there (Orsolle, 2003, 225-238). Carla Serena also considers the Bazaar of Tehran as a place to meet that acts as Stock Exchange and Parliament, and is a place to gather and communicate of all classes of people (Serena, 1983, 64) (Figs. 3 & 4).

The center, as the starting point of a human whole, is equivalent to a physical, functional, and semantic whole, and has responded to the needs of urban society through the integration of public land uses and functions. In Iranian cities, centrality as the heart and engine of city development has played an essential role in the existence and organization of the city as a whole. This role began with the formation of the center from the integration of various religious, economic, social, political, etc. functions and has been established through adaptation or proximity to the communication structure of the city-bazaar and the relation with small wholes and fortifications.

• Territory

The realm belongs to the area of special identity, the physical reflection of which is seen as the separating edge of space with special characteristics, function, and meaning from its adjacent spaces. The physical crystallization of the territory in the Iranian city is often seen in the form of a fortification. The territory has been created as a posterior element and later than the center in the early stages of the formation of the city to provide security. This is done by distinguishing the inner space of the city from the outer space and determining its boundaries. Although the emergence of the territory in the form of a fortification has been the tradition of the historical cities of Iran, in some periods, the cities were without fortifications, and yet the narrators have mentioned the determination of the city territory by natural factors such as gardens or farms. In any case, the fortification is a prominent physical

element that, due to the determination and prevention of unplanned expansion, ensures the security of the city and has made it known as a safe place for the formation of civilization. The forts, ramparts, ditch, castle, and citadel are also an emphasis on the functional (security) role of the fortification, which has been reported by most tourists who have visited Iranian cities⁴ (Figs. 5 & 6).

Reconstructing the fortification after its destruction and its implementation due to the city development indicates its prominent role in explaining the city's identity. Sometimes, due to the changes in other components of the city such as an increase in the small totals, the city had two fortifications, or it was added on the remains of the previous fortifications; for example, two fortifications of Kashan city in the Safavid era (Varesi, Zangi Abadi & Vafai, 2006), increasing the periphery of Tehran's fortification due to the expansion of the neighborhoods (Curzon, 1970, 406), added to the periphery of Yazd city's fortification due to the increase in the public buildings (Hamidi, 1997; Kateb yazdi, 2007, 78), and renovation of Qazvin's fortification after the earthquake (Chardin, 1956, 42 & 43). Renovating fortifications, in addition to separating the old part and the new part of the city, by increasing the number of gates located in the fence, affects the main communication routes (structure) and consequently, the organization of the city.

Systematic structure and holistic mind of residence and the governance of the Iranian cities who could not consider their living realm as a whole, they considered edge and boundary as the basic element in defining the identity of this whole, and they were constantly trying to build a city fortification as a symbol of city sovereignty. Therefore, the organizational role of the fortification also serves as an identifier of the integrity and totality of the city. A totality that in addition to limiting the boundary and edge of the city, distinguishes its concept, and gives



Fig. 3. Historical Bazaars of Iran with communication structure and strong social nature have been always a part of Iranian city centers. The entrance of the mosque and Bazaar of Qazvin in the Qajar era. Source: Flandin, 2014.

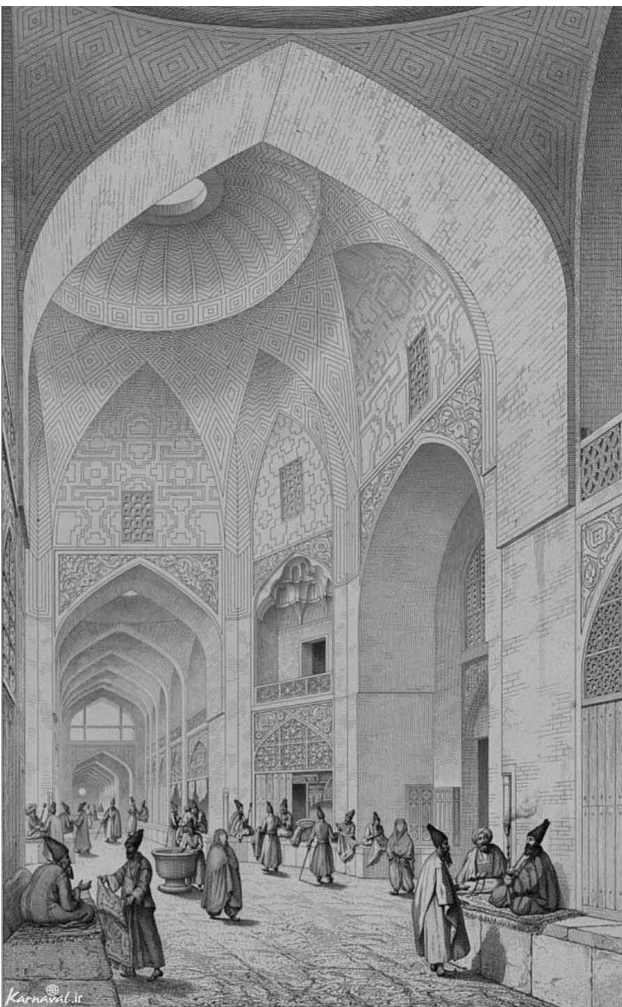


Fig. 4. The strong social function of Bazaar in the formation of city centers of Iran. Haji Seyed Hasan Bazaar in Kashan in the Qajar era. Source: Flandin, 2014.

the city an identification of the nature of which, is the separation of the inside (city) from outside so that often, the fortification was a factor for recognition of the city. In

many cases, its development had a direct relationship with the city's development such as acquiring the city features by the implementation of the fortifications in Yazd (Saraie, 2011, 27 & 28; Khademzadeh, 2009), Renovation of the city fortification by rising a new government including Shiraz in Karimkhan reign (Dieulafoy, 1992, 442); the coincidence of the replacement of the stone fortification of Shiraz city with adobe wall, and its fall from a capital to a provincial city in Agha Mohammad Khan reign (Curzon, 1970, 129), stating the magnificence, development, and great population of Qazvin city due to the development of its fortification by Robert Shirley, and reduction in its population, and destruction of its fortification in less than a half-century based on Curzon (*ibid.*, 72); also, the prosperity of Kerman city by its reconstruction and restoration of its fortifications (Amiri, 1991, 307 & 308).

• Structure

Iranian cities have a structure that is formed in the first step to connect the center to the gates located in the fortification and gradually develops with the growth of the city and the addition of other components - neighborhoods and urban complexes. The structure can be considered as a factor of communication and creating a relationship between components, without which, these elements are scattered and unrelated to each other and are not able to create a "general" concept of the city. The shape of the structure as a physical element often establishes a linear relationship between the components. It also establishes a relationship between the components through a hierarchy consisting of main and secondary routes, and enhances the concept of the city as the physical adjacency of the components and their significant relationships. Chardin's description of Isfahan's interconnected bazaars provides a picture of the communication role of the structure.

"Hassanabad gate is the oldest city gate of Isfahan located at the end of a large and long bazaar, and the entrance of another city. The latter is connected to the other bazaars and is extended to the end of the city. These Bazaars are interconnected so that there is one Bazaar elongated from the entrance to the end of the city. That is to say, it begins with the Hassanabad gate, and ends with Toughchi gate, and passed the length of the capital. Therefore, an individual can move from a side of Isfahan to another side through Bazaar whenever he/she wants..." (Chardin, 1956, 64).

The structure is the factor contributing to understanding the whole city, which has been its integral part since the beginning of its formation and evolves and develops at the same time. The communication role of the structure has been seen as a relationship between the centers of neighborhoods (private sector) and the city center (public sector) and has existed at the macro scale by establishing a relationship between the main gates of the city and then



Fig. 5. A view of the fortification's territory of Kashan city in the 11th century. Source: Chardin, 1956.

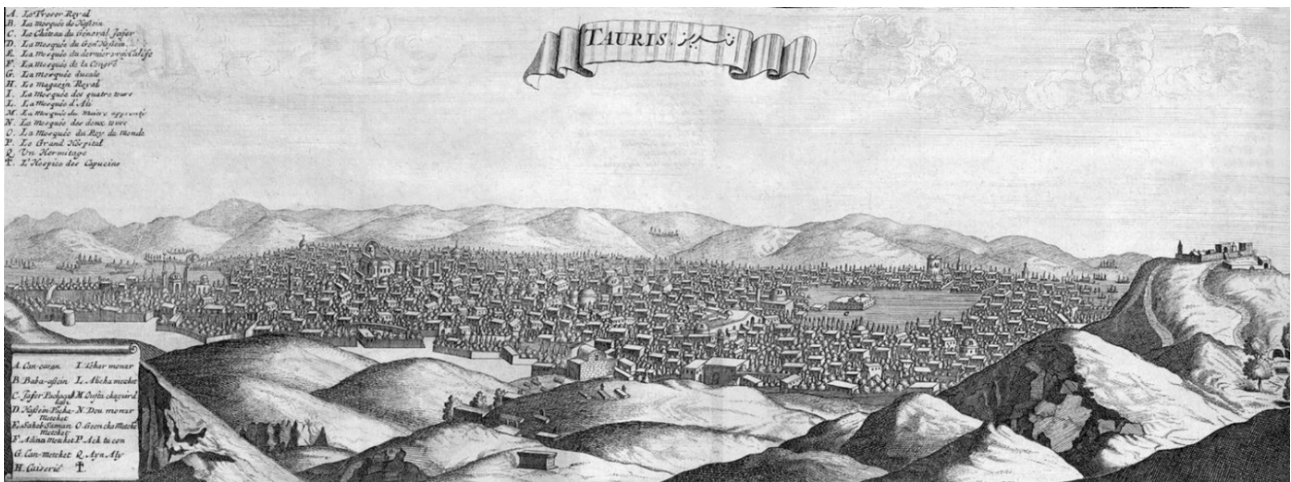


Fig. 6. A view of the landscape and territory of Tabriz city in the 11th century. Source: Chardin, 1956.

outside the city. The relationship between personal life and public life (Falamaki, 1989, 232) and between the public centers and other components (Varesi et al., 2006) are created by the structure, and in specialized texts, it has been stated with titles such as the spine, framework, configuration, plant veins, etc. (Pourahmad, 1992, 114; Zangi Abadi, 1992, 50; Hamidi, 1997) (Fig. 7).

The formation way of accesses in the network of routes and carriageways has a hierarchy with the centrality of Bazaar, which makes it easy to access, recognize different parts of the city from each other and understand the whole city. For example, in his description of reaching the main Bazaar of Shiraz, Pierre Loti describes the narrow alleys, passages, and bazaars that, after reaching the wide and straight streets [probably Raste Bazaars], eventually lead to the main bazaar (Loti, 1993, 89-121).

With the expansion and development of the city and the formation of new semi-independent components such as neighborhoods and urban centers towards which the structure of the city was developed according to

its communication and service role. Therefore, in the process of urban development, the regularity between the components is organized according to the existing hierarchy; thus, the structure has played a mediating role in the development of the city. The primary core of the structure, in addition to the Bazaar, also existed in the form of the primary axis of the city; for example, the structure of Yazd city has been a set of public communications and passages, especially the bazaar, which can have access through the main urban-regional roads. The original core of Shiraz was also affected by the principle road network that connected the three main gates of the city (Hamidi, 1997). Kashan, Damghan, and Kerman had the similar structure. They were formed based on the intersection of the key axes of the city. They established a relationship and access between different functions combined with Bazaar, main, and secondary routes (Falamaki, 1989, 239; Varesi et al., 2006).

The flexible structure of Qazvin has been its street in all periods that in different periods, a part of which, under



Fig. 7. The hierarchy of the structure of the Iranian city including the main and secondary routes. Source: Mansouri, 1997.

the name of the covered bazaar and the square, became the general elements of the city, which, while serving, emphasized the identity of the city structure (Mansouri & Dizani, 2016, 134-137). Also, in some other examples, such as the cities of Mashhad and Tabriz, the main part of the structure is reported as a street⁵.

• Small totals

With the growth and development of the city and the increase in the population of residents, the center is no longer able to provide functional services to the entire city; semantically, instead of being limited to a simple concept and being, the city only makes sense if it is divided according to distinctions and space is reduced to units with a smaller scale. Accordingly, in Iranian cities, other components have a significant contribution to the evolution of the concept of civilization and society, and because of their totality and independent existence, in the literature of the spatial organization of the city, are called small totals. Small totals cover the city surface and are in the form of the neighborhood⁶ and urban complexes⁷ in the history of the different cities of Iran, and formed based on social, cultural, and economic similarities, it has been a significant factor in creating a socio-spatial arrangement in the city and forming a small-scale monopoly (Tavassoli, 2002). If we consider the starting point of the city with the creation of the center at the same time, then the gradual growth and development of the city will take place with the formation of small totals. Small totals affected the

formation of the city as a whole through their activity, area, and history. They had a two-way relationship with the city's spatial organization. Neighborhoods can be considered as a living cell and a physical and social unit (Pourahmad, 1992, 131) from which the totality of the existing is obtained.

There are several activity and service complexes in the city as a semi-independent units and whole in addition to neighborhoods; these complexes have been seen in Iranian cities in the form of arsenals and small urban squares on a larger scale than the center and have had an impact on shaping the life and social events of the city⁸.

The location of the center of the small totals at the intersection of the main passages has made their connection with the spatial organization of the city more prominent. For example, in the city of Shiraz, the centers of the neighborhoods are located in the path or intersection of the main passages of the city. For example, Mansourieh complex in the route of the key water source, or Sardzak on the main route of Sardzak (Tavassoli, 2002, 57). In Tabriz, neighborhoods are arranged radially around the bazaar and the city center (Mansouri & Mohammadzadeh, 2018). In cities such as Isfahan, public buildings of neighborhoods in the city have provided services (Chardin, 1956, 207-241).

Also, the study of the history of Iranian cities shows that the development of the city was achieved first through the development of each neighborhood and then through

the formation of new neighborhoods and complexes because sometimes the creation of new neighborhoods is the starting point for the development of city structure - main passage and bazaar towards this newly established center. For example, with the beginning of the Islamic period in Kerman city, three neighborhoods were built in three separate parts with all facilities, including a mosque, a bazaar, a bathhouse, etc., and the city was developed towards them (Hamidi, 1997). In the following, other small units were also formed along the newly established route. In some cities, the development of the city was through small internal units and was done by dividing or merging the existing neighborhoods into newer neighborhoods (Table 1).

Conclusion

Spatial organization is a subjective and non-material thing that expresses the system governing the physical components of the city so that all of them form a purposeful complex, and each has a specific role in the realization of social life in the city. The descriptions of tourists from Iranian cities in the 9th to 13th centuries AH indicate the organization and continuous performance of special elements that realized the formation of the city as a “whole” in a unique way in the form of a similar pattern of the city’s spatial organization. They also led to the realization of the civilization and urban society

in the form of a living and dynamic organism. The repetition and continuity of the four main components of the Iranian city spatial organization, at first glance, is the result of the primary and functional role of each component independently, and in a deeper view, is due to its semantic role in relation to the city as a whole. From the result of descriptive-historical and specialized texts, it can be concluded that the components of the Iranian city spatial organization due to their semantic role did not have the same place and role in shaping the city as a whole; among these elements, the city center indicates the social nature of the city, and is equivalent to the functional and semantic totality of the city. It is also the starting point and the factor of city development. The structure and small parts of the city are secondary elements that develop over time as the city grows as a means of establishing a physical connection and a semantic relationship between the components and tools of the city’s development. The territory in the form of natural and artificial fences and security components represents the geographical area and the integrity of the city as a whole and has been seen with different intensity and weakness in different periods. Therefore, the city center is considered as the existential factor and the necessary condition for the formation of the city, and the structure, small units, and territory of the city - along with the center - as sufficient conditions, complement what and how the city is.

Table 1. The detailed study of the components of the Iranian Urban Spatial Organization. Source: Authors.

Component	Quiddity and way of function	Physical manifestation	Relationship with the city’s whole	Position in the spatial organization of the city
Center	<ul style="list-style-type: none"> -The starting point of the city and a precedent in its emergence -The result of the voluntary creation of man -Semantic (political, social, ideological centrality, etc.) -Functional (aggregation of different functions) 	Mosque, Bazaar, Square	Meaning of city	Equivalent to the functional and semantic totality of the city
Territory	<ul style="list-style-type: none"> -The subsequent subject in the formation of the city -Security -Identity and semantic factor of internal and external distinction -Determining the boundaries of the city 	Natural and man-made fortification	City limit	identifying the integrity and wholeness of the city as a symbol of civilization and power
Small totals	<ul style="list-style-type: none"> -Creating a spatial, functional, and social discipline -Providing services and functions on a smaller scale -Tools and sometimes the growth and development of the city 	Urban centers and neighborhoods	City material	The constituent material of the spatial organization of the city, and the tool for its evolution and development
Structure	<ul style="list-style-type: none"> -The link between the components -Hierarchical performance 	Bazaar, primary axis, street / main route / secondary route	City relations	A factor of creating the physical relationship, and semantic ratio in the formation and understanding of the city’s totality

Endnote

1. Travelogue writing based on Iranian cities began in earnest during the period of Nasser Khosrow (437 AH) Clavijo (806 AH) and with the expansion of political relations between Iran and Europe in the 8th to 14th centuries AH. At the same time with the Safavid and Qajar reigns, it reached its peak (Ameli & Akhavan, 2013, 76).
2. Epistemology is a branch of philosophy that seeks to recognize how a phenomenon works and what it is by discovering causal relationships (Mousapour, 2018).
3. Such as Ahmad Mousavi in his description of Daghan (Jafarpour, 1989, 57), Curzon in his descriptions of Kerman (Curzon, 1970, 298), Sykes in his description of Shiraz (Sykes, 1984) pointed out to the buildings such as the Jame' Mosque, the bazaar, citadel, square and other public buildings located around the center and the historical part of the city although they have not mentioned the word center directly.
4. Such as Marco Polo about the adobe fortification of Damghan (Jafarpour, 1989, 49), Tavernier about the clay fortification and various watchtowers of Qom located in the proximity of each other (Tavernier, 1957, 82), and dual fortification of Yazd (ibid., 120), Curzon about the mud wall enclosing Mashahd city with watchtowers located in a specific distance (Curzon, 1970, 214), mud wall of Brojerd (ibid., 373), Barbaro about the fortifications of Isfahan, Kashahn, Qom, and Yazd (Barbaro, 1970, 89 & 90), Dieulafoy and Barbaro about the fortification of Shiraz and its watchtowers (Barbaro, 1970, 9; Dieulafoy, 1992, 437), Ibn-e Maskouye about the fortification of Tabriz in 330 AH (Minorsky, 1958, 120), and Contarini about the high wall, gates, and merlon watchtowers of Isfahan (Barbaro, 1970, 152), Morier about the fortification, watchtowers, and ramparts of Gorgan (Morier, 2007, 416-418), and other tourists considered the fortifications of a city as a significant element in their descriptions of cities and when entering the city.
5. In describing the city of Mashhad and how it differs from other eastern cities, Curzon mentions a straight street that connects the northeast to the southwest and is cut only by four holy buildings (Curzon, 1970, 215 & 216), or Clavijo's description of the wide streets of Tabriz, around which there are large buildings and caravanserais, and opens to squares, streets, and bazaars (Clavijo, 1995, 162).
6. Neighborhoods existed as independent physical and social units in the post-Islamic period in most Iranian cities. For example, Damghan was divided into one hundred and twenty villages (Haghighat quoting Mousavi, 1989, 192). According to Chardin, Tabriz had fourteen neighborhoods with the names of Sheshgalan, Pulsangi, Charandab, Maghsoudiyeh, etc. (Chardin, 1956, 478). The old complex of Kashan consisted of a number of neighborhoods and in the local terminology of an alley (Kouy) (Tavassoli, 2002, 56). According to Curzon, the old city of Yazd also had 7 neighborhoods (Curzon, 1970, 293). The fortress complex of Shiraz has been composed of 11 neighborhoods (Tavassoli, 2002, 57).
7. For example, in Damghan, around the mosque and the bazaar, in addition to residential units, there were several special workshops for textiles and weaving texture (Jafarpour, 1989, 38). In connection with the main structure in Shiraz, these independent totals helped to form and integrate structure and framework more and included religious buildings and tombs such as Shahcheragh Shrine, religious schools such as Dar al-Shifa and library, bazaars and palaces, main roads and gates, as well as four gardens (Hamidi, 1997, 87-109). In Ardabil, a prominent example of an independent urban complex can be seen in Tavernier's description of the existence of a square around which the caravanserai and the tomb of Sheikh Safi al-Din Ardabili are located (Tavernier, 1957, 75).
8. Examples of this issue are the description of the execution of Mirza Reza Kermani in Mashq Square (Afzal-al-molk, 1981, 33-35), which is similarly reported by Della Valle in the main and central square of Ardabil (Della Valle, 1991, 276).

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