

The Role of Government in Shaping the Spatial Structure of Isfahan City during the *Safavid* Period

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Abstract

The spatial structure of cities has been one of the influential elements in the development of cities in different periods. In the cities of Iran, the spatial structure of cities is sometimes organic and during the lifetime of cities, based on the requirements of the times, such as socio-social needs and their religious-religious ideology, and in many cases, this structure is based on programs and government plans of that period. Understanding the spatial structure of the city, its relationship with the power and influence of power transformation on the spatial structure transformation can lead to a better understanding of the factors affecting urban development, especially on the spatial structure of cities in Iran. In this article, the study of the city of Isfahan during various governorates, especially the *Safavid* government has been attempted to assess the role of power (governance) in the physical organization of the city. Also, with descriptive approach and historical analysis, based on written sources and field surveys, it is attempted to investigate the influence of governing power on the spatial structure of the city of Isfahan and its developmental trends during its capital city and its effects on the spatial structure of the city today. The results of this study indicate that the spatial structure of cities, where it was carried out with the planning of powerful governments, and often carried out by elites and government agents, has played a significant role in the development of cities, and not only in the period but also during the subsequent periods has always maintained its role as the main foundation of the city.

Keywords: Spatial structure, Metamorphism, *Safavid* government, Isfahan city

1. Introduction

The city is more than a physical building in which people live, representing the relationship between government and people, how to organize communal life and readable text. This text reveals not only power relations, but also the daily lives of the people. Considering the city from this perspective reveals the features of the city that has been discussed less than before (Kosari, 2014: 23). In the meantime, the main structure of the city forms the origin of the system governing the phenomenon of the city, which forms and organizes itself as a hyper-system to its subsystems, the components and elements of the city. The structure affects and affects the city's shape as well as its development pattern. The factors affecting the shape of traditional Iranian cities are mainly religious and culture, government and power, economy and market, canvas and climate, location and access, which is the physical manifestation of these factors in elements such as mosque, citadel and government, market and square, natural elements of neighborhoods and passage and street (in the new period). The physical-spatial organization of Iranian cities has been influenced throughout history by various factors, including the political power of sovereignty. Power in its political sense as a rule in different times and under the conditions of the country has caused varying degrees of effectiveness in the shape and structure of the spatial structure of Iranian cities. *Safavid* government relying on mystical concepts and interpretations of Sharia,

Shiite views broadly reach the broad base in broad lines. These concepts are manifested in the early *Safavid* capitals (Tabriz and Qazvin) in the form of the construction of a government house, government and elemental collections called street. With the transfer of the capital to Isfahan, the consolidation of sovereignty and the formation of a powerful government in Iran's territorial zone, the city of Isfahan begins a new era. The construction of the new square and government, the Chahar Bagh city axis and the expansion of the city to the outside of the existing urban core, illustrate a new way of influencing the state of the city. How much earlier the sovereignty of sovereignty has mainly been in the construction of government buildings and collections, and the *Safavid* government is flowing into the construction of a new city in the capital's capital, in the form of creating a new city alongside the old city and adding the natural element of the river. With the expansion of the city in this period to the south, the new part of the city is located next to the Zayandehrud River. Not only this natural element has been a factor in the development of the main skeletal area of the city, but because of the construction and reconstruction of numerous bridge ways linking the city With the neighborhoods along the river, as well as the new development axis of the city (1,000 acres), is part of the city's skeletons and as a strong eastern-western axis, it is from this historic point in the core skeleton of the city. Palaces and Shrine Courtyards extend from the side of the

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Naqsh-e Jahan Square to the Sofah Mountains at the southern end of the city and from the east to the west along the Zayandehrud River, which indicates the continuous connection of the urban landscape with the royal spaces, if there are fewer areas of the *Safavid* city do not see the government in itself. Naqsh-e Jahan Square and Chahar Bagh Street play a major role in the formation of the urban texture of Isfahan as the main elements of the *Safavid* structure. This paper aims at investigating the factors affecting the construction of the city of Isfahan. The purpose of this paper is to determine the role of *Safavid* government in the formation of the spatial structure of Isfahan city and its position in urban development in Isfahan by studying the evolution of the structure of the Safavid era in Isfahan and recognizing its special laws of urbanization.

2. Research Methodology

The present research is considered to be a fundamental historical research, which has been conducted using a descriptive-analytical method. Also, in order to emphasize important historical periods in relation to the subject of this research, a comparative approach has also been used. The information required for this research is mainly based on library study. Also, despite the use of the views of scholars and scholars, contemporary writers and travel writers have also been used. The documents that will be used to investigate the city's physical-spatial development in this study, including aerial imagery and city maps at different time periods, will be exemplified through field surveys and library studies. In this framework, using these available resources and direct use of their content, it has been tried to analyze the structure of the city of Isfahan in different periods especially in two important periods of Seljuk and *Safavid*, and compare them with each other, factors that affect the formation of city skeletons. The research steps are shown in Figure 1.

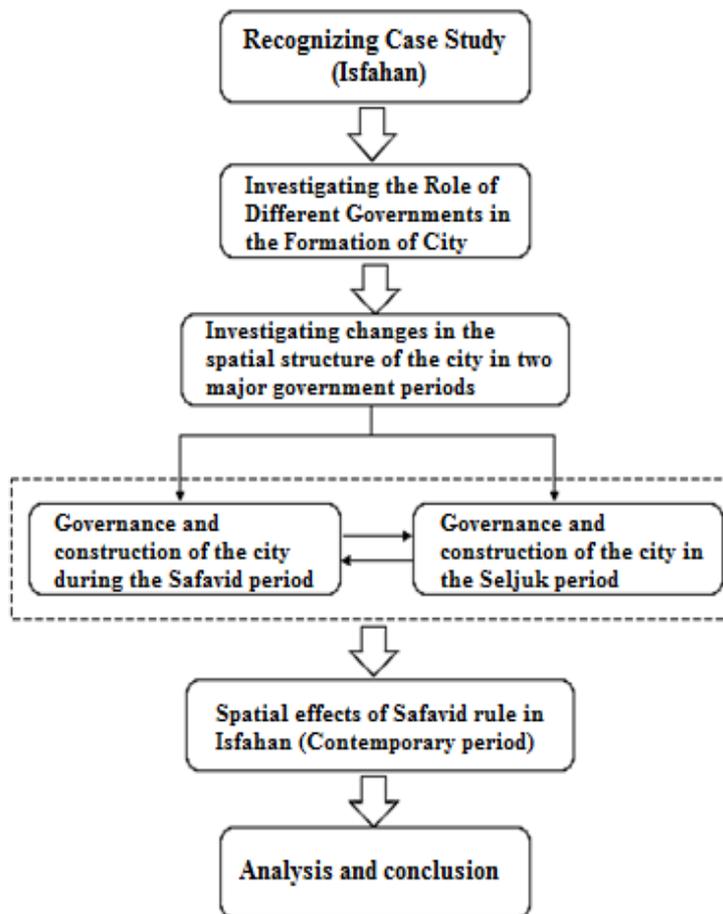


Fig. 1. Steps to conduct research

3. Introduction of Study Area (Isfahan city)

The city of Isfahan is historically very old. The strategic importance and the human and natural talents of this land have long been taken into account. The inclusion of Isfahan over the Silk Road and the struggle of the region's powers to commercialize this route has added to the

importance of the region (Gholami and Parvish, 2014). This area was a fertile plain dating back to the ancient times of the center of the city and the place where the great crosses of the Achaemenid kings, the Greeks, the Sasanians, and then the site of recruiting Muslim Arab tribes attracted the attention of the Achaemenid kings. Esfahan was the seat of the governorate of Sassanid

before Islam and during the period of Sassanid rule. It was one of the great mint (Noor Sadeghi, 1937: 2). Due to its location in the center of the city, the city was of great importance for its location and the location of the intersection of the caravans of various cities and towns (Leastranj, 1958: 220). Because of its position, Isfahan

was one of the important points of the exchange of international and regional trade. The city lies on the main south-to-north route, which connects historical, continental trade routes such as the Silk Road to the north and the maritime spas in the south of Iran (Omrani, 2015: 27).

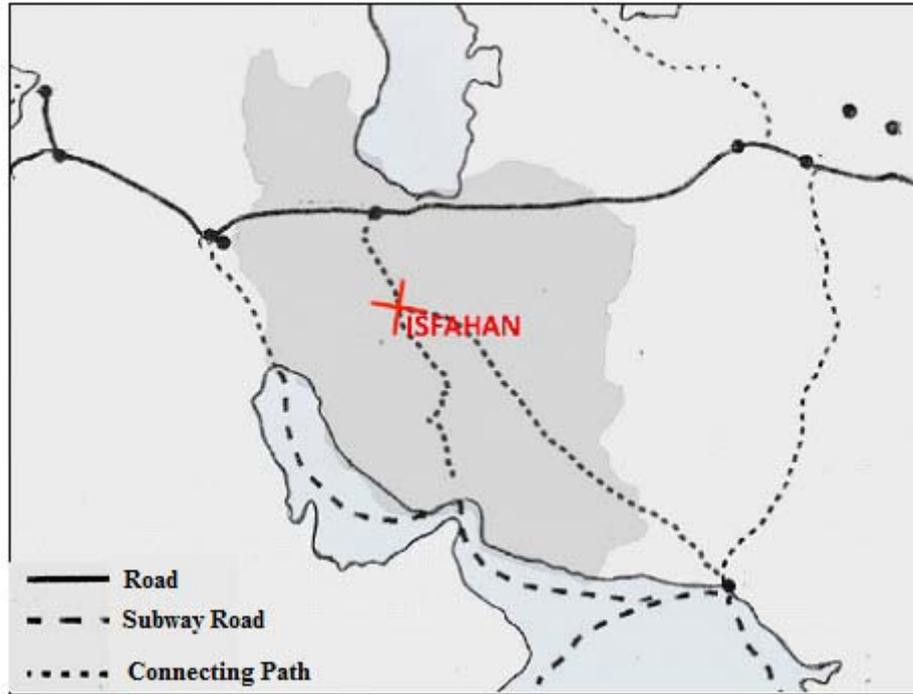


Fig. 1. Historical position of the city of Isfahan at the intersection of major commercial routes (Source: Omrani, 2015: 26)

The second advantage of the city was the existence of Zayandehrud. For a country where most of its cities suffer from a shortage of water supplies and are forced to ditch dozens of miles away from neighboring wells, aquifers are an exception. That is why the city has always been attractive to people and rulers (Karimi, 2009). It has become important since it was chosen as the capital of the Saljuq Empire. The Seljuqs, who during the 12th and 13th centuries practically commanded a vast section of Asia, turned this city into the most important city of the country. By choosing the city of Isfahan as the capital of the 11th and 12th centuries (Seljuk government) and again in the sixteenth century, and Seventeenth (*Safavid* government), this city became the most important city in the country. If the urban development in the Seljuk period is regarded as the first comprehensive plan of Isfahan, the second comprehensive plan can be considered as belonging to the *Safavid* period. The prosperity and development of the city of Isfahan during this period was defined neither by rebuilding the ancient city or destroying it, but by developing new urban complexes along with the ancient city (Karimi and Motamed, 2002: 14). The physical structure of the city's skeleton this course, in its evolution, like the Seljuk model, has a new core and a new axis. Thus, the entire city's skeletons

consist of two nuclei and two main axes. The long-distance market of the city, like the bridge between the old city center and the city center, has been communicating and staying active and active in the gravity field (Sadeghi et al., 2012).

3.1. Mode of development and development of the city of Isfahan

Isfahan has a long history that dates back to the time when a number of satellite settlements in the Isfahan region gradually changed and created the core of the city. This core has been expanded and expanded, or even shrunk throughout its history, but has survived until now, which means today's city is the result of the collapse and incorporation of many historical layers to be studied (Falahat, 2014). But in general, changes in the city of Isfahan throughout history can be considered in five historical periods (Technical and Development Deputy of Tehran Municipality, 2009):

First period) city appearance: This period covers the origin and emergence of the first focal point, when the satellite villages join together (Omrani, 2015: 45).

Second period) early Abbasids and Al Boyh): when the city of Isfahan got its original structure.

Third period) Seljuk period: Formation and coherence of the spatial structure - the physical form of the city.

Fourth period) *Safavid* period or "Golden Age of Isfahan" (Blunt, 1996).

Fifth period of the Pahlavi period: the city's struggle for rapid growth and transformation (Omrani, 2015: 45).

According to the above classification in relation to the main courses in the formation of the city of Isfahan, in the following, with a glance at the first two periods, which focuses on the primary formation of the city and its skeletal, the third and fourth periods, the main sketches of the city in This era of coherence is defined and is discussed in relation to the respective governments:

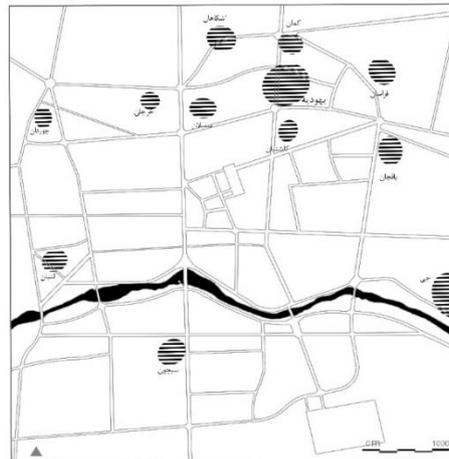


Fig. 2. Location of satellite settlements located in the urban area of Isfahan in the 8th century AD (Source: Pakzad, 2015)

The public utilities in Jay have been dual-core, possibly linked by one of the two main axes of the city. One of these nuclei is formed outside the city (market square and square) and another core (mosque) inside the city. In henc, the structure of its skeletal elements has been the core of a

palace and mosque and a linear structure, which is the city's largest bazaar. In Judea, there was a nuclear and central structure of urban elements, including the Jami Mosque and the Old Square (technical deputy director of the Tehran Municipality, 2009).

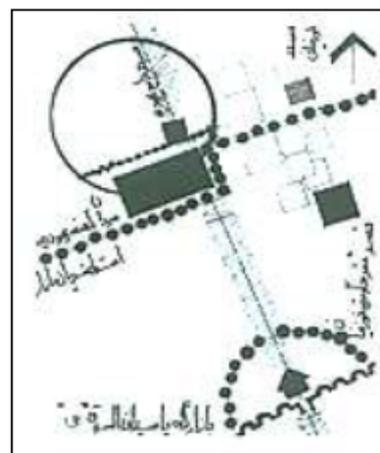
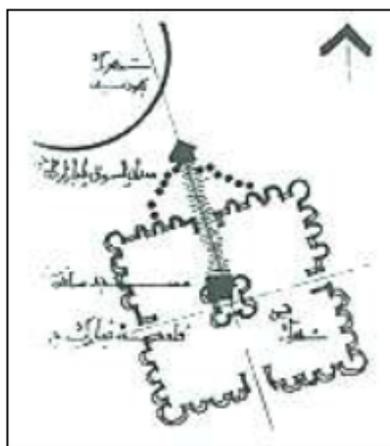


Fig.3. The Spatial Structure - The Physical Form of the Jay and Jay settled settlements (Source: Deputy Technical and Development Officer of Tehran Municipality, 2009)

3.2. Second period: Isfahan in early Islam

The process of development of this region (Isfahan) as an Islamic city began from the beginning of the advent of Islam and simultaneously with the caliphate of Imam Ali (AS) by building a mosque in Shahin (Abu Naim, 1998: 130); but the formal formulation of this in 156 Lunar and

in the Judeo section of Isfahan, by creating a mosque that is one of the most important elements of the city during the Islamic period (Shafaghi, 1974: 199). Improving the economic and social situation in the Abbasid period, along with cultural practices that increased the Muslim population, was one of the reasons for the formation of

the Islamic city of Isfahan in Judea (Abu Naim, 1998: 13). After Islam, a Friday mosque will be built in Jay. J. At the height of Islam, unlike Judea, which was a defenseless and circular city, the garrison for the conquest of the area was obtained by the Muslims (technical deputy of the municipality of Tehran, 2009). During the same period, Ayyub Bin Zayd (from the Abbasid rulers) did a lot of construction work in Isfahan, including the construction of a market in several rows in Judea, the rebuilding of the Mashhad Khushhnan, and the development of the city of Judea (Abu Naim, 1998: 129). At the end of this period and during the reign of Al Boyah, the emergence of neighborhoods and new buildings represents a pattern of urban development based on which neighborhoods and new buildings were formed with social or religious orientations. According to this process, forts and castles were sometimes built on the city's shores (Shafaghi, 1974: 213-206). The enclosed city of Isfahan in this period with twelve entry gates covers half of the eastern part of today's city of Isfahan. The primary nucleus of the city has been formed in the Dar Al-Butekh neighborhood with the presence of the Mir square in the eastern towns of Dar al-Hakum (Golombek, 1974: 25-26). In the Islamic era, with the arrival of new structures in the city, there were changes, most notably the entrance of the mosque as a characteristic of the urban element in urban fabric. The

urban development process was also outside the city, and the outskirts of the city sometimes obliterated the elements of the city. As the mosque building, the mosque, the weakening of J-land, led the Arabs to reside in the areas of the region to change the city's structure. This was due to the expansion of the city's territory and the addition of villages to the urban area (Shafaghi, 1974: 201-198). Artificial elements that have been effective in shaping the city's skein during this period (other than the main communication paths that interrupted the old field) include elements such as the Friday Mosque, government buildings and markets that are centered on the old square can be named. Before this period, the square was on the edge of Judea, but as a result of joining the scribes to Judea, the square is located in the center of Judea. The main elements of the city's main skeletons, such as the mosque and the state palace, have been formed in this core, and the market has become a linear element from both sides of this core and in the direction of the main axis of two directions. Due to the fact that all the main streets of the city end up in the old square on the edge of the Judea, and then at the heart of the Judean dialectic to the villains, the core skeleton structure of the city takes the form of a radial pattern (Technical Assistant And Development of Tehran Municipality, 2009).

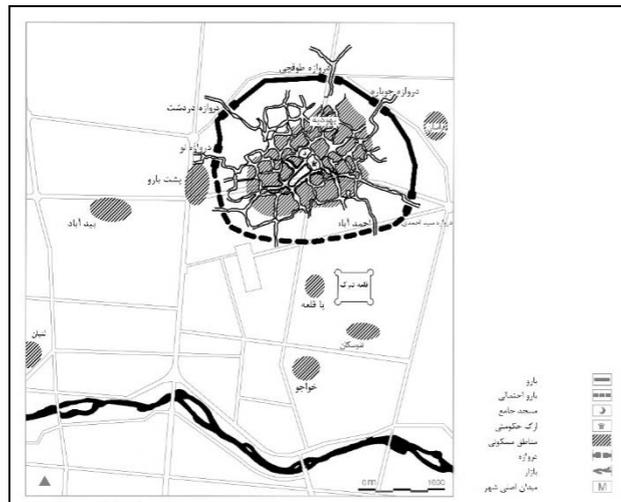


Fig. 4. The structure and scope of the city of Isfahan during the Al Boyah period (10th century AD)
(Source: Pakzad, 2015)

3.3. Third period: Isfahan during the Seljuqs government

One of the most important segments of urbanization and urbanization of Isfahan occurred during the Seljuk period. The dominant political stability and economic and commercial progress has transformed this course into one of the great periods for the creation of various arts including architecture throughout Esfahan and the whole of Iran. It should also be noted that the city of Isfahan obtained its first spatial structure with certain walls, gates, neighborhoods, main arches and Central Square during this period (Falahat, 2013: 95). It has become important since it was chosen as the capital of the Seljuk Empire.

The Seljuqs, who commanded Asia over the course of the 12th and 13th centuries, made this city the most important city in the country. The northern part of the city, which is composed of great buildings and historical monuments, is the result of this period (Karimi, 2009). In Seljuqs government (541-490 AH), due to the presence of various institutions and actors in the political arena and the contribution of each of them in the formation and deployment of it, a different structure of political power was created in comparison to the preceding periods (Kamali and Jafarian, 2013) This structure represents a special type of sovereignty, which the Seljukites made in the history of Iran by relying on actors and institutions

that have an influence on society and the division of power among them. The Sultan of Seljuqi has steered and overcome the Islamic lands and tries to use the forces in the effective institutions of that era, ie, the caliphate, the ministry and the emirate, and give legitimacy to its power through the assignment of power through the deification and enforcement. The existence of the Sultan, which guarantees the power of other institutions and other institutions, is the factor behind the continuation of the rule of the Sultan (Azad and Kamali, 2012). The cultural and religious atmosphere of society in this period was characterized by the unbalanced growth of this sector, compared with other economic and political sectors. The rise of sectarian strife and the multiplicity of tensions and urban violence was one of the major consequences of the heterogeneous cultural and religious atmosphere of the Seljuk age society. One of the main reasons for this was the influence of religious scholars and missionaries at the highest levels of government and in government sectors and the use of government funding to promote and promote their thoughts and ideas. The excitement of the vote this group of religious propagandists, with other emerging advocates, enjoying a social base with support from their followers and supporters, led the sectarian controversy over ideological differences in educational institutions to become serious political controversies in politics. One of the most important sectarian tensions in this period is the involvement of the two Shafei and Hanafi sects. He supported the Shafi'i khuja Nizam al-Mulkek sect, and the Hanafi sect was the religion of Sultan Malkshah and the majority of the Seljuk court. Meanwhile, part of the population of the city of Isfahan was a Shi'ite minority, which is referred to as "Ba□nian".

This title was especially used for the Ismaili followers who caused murder and destruction in Isfahan, including the killing of Al-Rashid Bala, Abbasid Caliph, Khaje Nizam al-Mulk's killing, the massacre of many people in the city of Isfahan. The burning of the Mosque of Isfahan and the capture of Qaleh Shahiddzh (Bardari Isfahani, 1977 quoted from Taghvaei et al., 2014). The Seljuk Sultan and the bureaucratic apparatus were at the head of the Khaje Nizam al-Mulk Tusi Shafi'i religion, which had always been in conflict with the masses of the Hanafi rivals and the rival forces of Islam (Stoicism, 1964 quoted by Taghvi et al., 2014). In the Seljuk period, the city's bone structure has been a mix of linear and nuclear patterns. Due to the city's comprehensive development, the central location remains the bone and the old field (the core of the structure) remains the main access point. The linear section of the physical structure resulting from the city's bone growth in this period has led to the continuation of the skeletal structure from the market to the gates, which can provide a suitable development in the future (Hamidi et al., 1997: 69). At this time, the bazaar of the city of Isfahan is located along the main axis between the gates of the Kushch and Kardan, which are in fact the main axes of the inner city that cross the old field, which inherits its existence from this period, and the most important city gates along They are located (Golombek, 1974 quoted by Falahat, 2013: 93). In a period when extensive construction activities took place in the eleventh century, the old field was the most important commercial, religious, and administrative center, which for the long time, until the sixteenth century, when the new square was built, is the heart of the city. Come (Gabb, 1979 quoted by Falahat, 2013: 93).

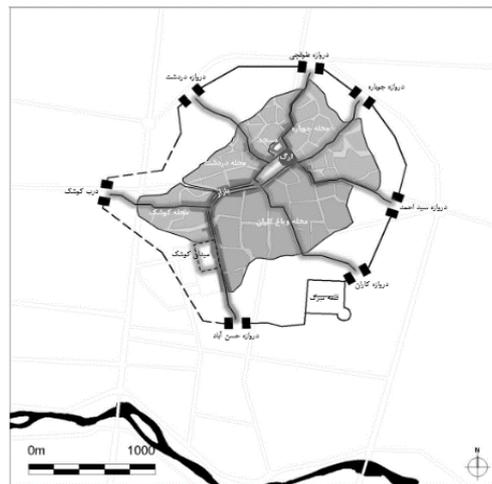


Fig. 5. The structure and scope of the city of Isfahan during the Seljuk period (12th century AD)
(Source: The authors)

The city's structure during this period was based on the great square of the old square. The area was basically a place where the main streets of the city were joined in the center of the city (Braun, 1976 quoted by Karimi, 2009). The ways drawn from the outside into the city are transformed into major branches that end up in the big market, and this is a pattern that has retained its main

features to this day. The old square is clearly the most coherent location of the city, which also fits the city's geographical center. The main streets are formed, and at the same time, the residential areas surrounding them are interconnected through subways (Karimi, 2009). In this period, several educational spaces were created as elements of the city's skeletal building, mainly around the

old field, including the following: 1- Malekshah Seljukh school or Malkshahi school in the neighborhood Ahmadabad, Isfahan, Dar al-Batikh and 2- Sultan Mohammad Saljukh (491-511 AH) or Haji Hasan school opposite the entrance to the court of Aaron Province and other non-existent schools such as: Military School Isfahan or Sadri, or Khaje Nizam al-Malek, Fakhriyeh school, Queen Khatoon, Kamal al-Molk minister, Taj el-Molk, Shamsieh and Sultan Jalaaladdin Khwarazmshah (Pahlavanzadeh, 2012).

3.4. Power structure and spatial structure of the Seljuk period

In this period, due to the recession of thought and the formation of extreme religious prejudices, educational institutions such as schools and mosques became the main center of propaganda of sects. For example, the construction of the Military school in the era of Khwaja Nizam al-Mulk's time and the establishment of the school Melle Shah in the neighborhood, respectively, belonging to the two important sects of Shafi'i and Hanafi, can be regarded as a symbol of the political effort and will of the

government in publishing and promoting the sect. During this period it can be seen that the expansion of the city to the outer regions. Therefore, new urban elements such as new quarters and mosques and markets were formed as social centers in the new parts of the city. During this period, as a result of religious conflict, new neighborhoods were formed alongside the earlier built neighborhoods, which represented religious tendencies. Indeed, in this period of urban development and change, it shows a pattern that, according to religious differences, shows itself in the structure of the city (Taghavi et al., 2014). Achievements and developmental measures of Sultan Malkshah (1073 to 1093 AD) in the development and development of urban texture of Isfahan. Garden Gardens, Beit Almah, Garden Ahmad Siah, Garden of Dasht-e-Kor, Kowshahr Square, Qaleh Shahr and Sha'dzh (Dizkouh), Dome Domes of Khaje Nizam al-Mulk and Taj Imam of Jamea Mosque of Isfahan, Royal Palace of Maleshah, Khwaja Nizam al-Mulk Military School and Sultan Mohammad's Tomb It is considered to be the construction of this period around the ancient city square (Henfarr, 1971: 25-20).

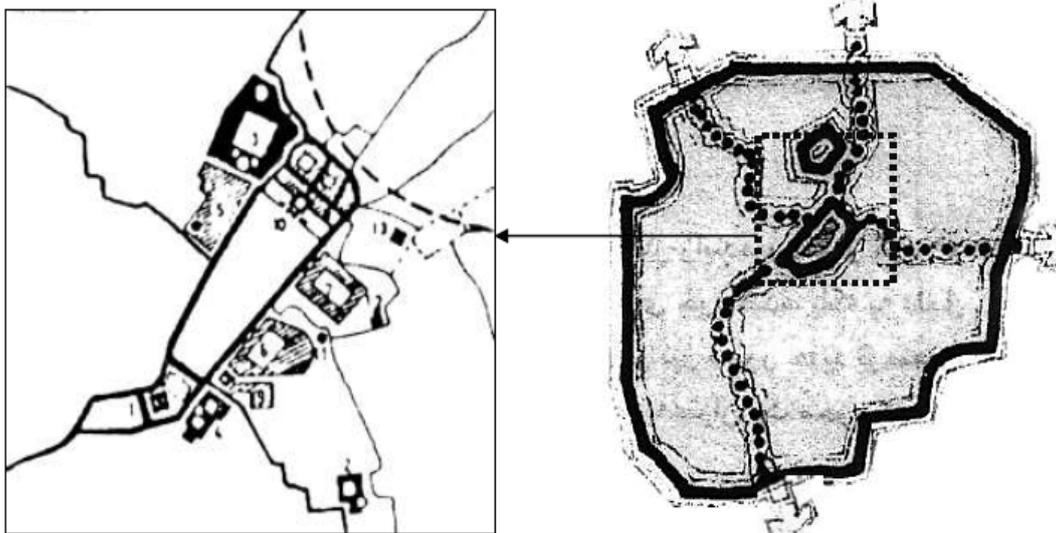


Fig. 6. Spatial structure of Isfahan city and its elements in the Seljuk period
(Source: Omrani, 2015: 51)

The main elements of the structure of the spatial structure - the Seljuk period in accordance with the historical documents and drawings drawn from this period - can be attributed to the organic discipline of the main axes of the city, especially the commercial axes, which intersect each other with major urban areas (Square) Has created. The square, as the meeting place of various groups, was the

place to represent the government's ideological and governance symbols, organized by the establishment of elements such as mosques, schools and military schools. The city's spatial structure was the first to formulate and organize a central government, and to develop trade and commerce, coherence and consistency without having been prepared in advance.

Table 1
The Effect of Governmental Elements and Elements on the Structure of the Seljuk City

	Government structure	Space structure	
Feature	<p>1- Formation of a powerful empire 2- A new way of introducing a rule of tribal customs and bureaucracy 3. The division of power between the different institutions of the home office, the emirate and the caliphate 4. Conquering the religious atmosphere in the structure and factors of government</p>	<p>1- Non-severe interference in the body tissue and spatial structure of the city 2. Exterior development of urban neighborhoods and its boundaries and their importance in urban structure 3. Organic organization of the city structure in the direction of the market 4. Silence and introversion of urban spaces and the spatial structure enclosed in defense fortifications</p>	Feature
Physical effects	<p>The importance of the religious dimensions of government and the development and development of mosques in the main parts of the city (central square) by the ruler in order to show the religious dimensions of power</p>	<p>Mosque-</p>	Elements
	<p>The placement of palaces and government organs in the middle of the city and along the main square of the city (displaying the ruling power by placing at the intersection of rivers, markets, etc.)</p>	<p>- Government organ</p>	
	<p>Promote and promote the religion and religion of the state through schools and military institutions and create them by the ruler and minister of the time</p>	<p>- Schools</p>	
	<p>The importance of the city's safety and security and the creation of defenses for the city in order to prevent foreign enemy attacks and to monitor religious movements and internal enemies.</p>	<p>- Fortifications (barrow, castle and gates)</p>	
	<p>The construction of extensive gardens on the orders of the ruler for recreational and leisure purposes for courtiers</p>	<p>- Gardens</p>	
	<p>The identity and importance of the neighborhoods in the urban structure due to sectarian contradictions and the creation of new neighborhoods along with the previously built neighborhoods of religious strife, each representing specific religious tendencies with their own ordinances and mosques.</p>	<p>- Localities</p>	
	<p>Spatial development of the intersection of the main markets of the city in the form of a city square and strengthening its role by placing important governmental, religious, educational and economic buildings around it.</p>	<p>- Square</p>	
	<p>Political stability has led to the growth of trade and commerce in the cities, due to which the importance of urban roads and the development of economic and commercial activities along it throughout the city and along the gates of the city, which was the mainstream of life in these arteries, And strengthening the main element of the city's spatial structure.</p>	<p>- Market</p>	

(Source: The authors)

3.5. Fourth period: Isfahan during the Safavid period (16th and 17th centuries)

After the *Safavid* government came into being, the early kings of this dynasty began to rebuild and develop the old city center by building urban elements around the old square. After this, Shah Abbas first decided to move his court from the old city, thus setting up a new city center on the southwest border of the city. The core of the Shah Abbas project was the Naqsh-e Jahan Square, which was surrounded by administrative, religious, scientific, economic and political facilities. The square was in its place, the market, the home and the land, the courthouse, the polo ground, a stage for the opening of the contest, a space for animal warfare, and a great nightlife and space for a variety of court entertainment. The overall performance of the field can be considered religious, political, commercial and economic, recreational and educational (Ghaleh Babakhani and Sameh, 2011). The key to designing this field is to connect it to the mainstream market, which extends from the old field, so that, in general, it forms part of the city's structure. Although the *Safavid* king was always eager to magnify his new field, the field plan never lost its connection with the rest of the city (Karimi, 2002). In addition, the ancient square preserves its importance as a turning point in the northern urban structure of Isfahan, and the new square is gaining great importance in the southern part of the city's backbone and serves as the second turning point in the

south of the city. The new square did not reveal itself in the city plan and did not overlook the whole structure (Sadeghi et al., 2012). The second important development in the development of Isfahan was the creation of a new Chahar Bagh Street. Unlike most of the old streets of old Isfahan, this street was a straight and broad boulevard with four rows of tall trees and a lake in the middle. But unlike most of the Housmann style boulevards in Paris, Chahar Bagh was not cut off in the old city's texture. This boulevard was built like a northern-southern side of the old city and extended to the south, where the vast gardens of the *Safavid* had been established (Karimi, 2009). The third task of the program was to rebuild the capital, creating a direct network around the northern Chahar Bagh for residential settlements and public places. This part of the city was designed to accommodate the new residents needed by the famous people of the capital (Karimi, 2009). The construction of palaces in the Maghreb and the south of the Shahi palaces, on both sides of Chahar Bagh, as well as around the Zayandehrud River, and the granting of lands to the Rijal and Amaras for its mansion (extensive planning in the area of building) are other features of the space organization of this period (Ghaleh Babakhani and Sameh, 2011). Therefore, the main structure of Isfahan during the *Safavid* period can be described with two major axis of North-South market and Chahar Bagh Street, two pauses of old and new fields, and at the end of the eastern-western axis of Zayandehrud River (Karimi, 2009).

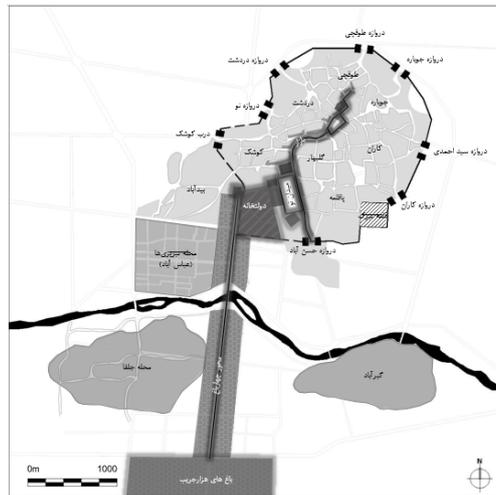


Fig. 7. The structure of the city of Isfahan during the *Safavid* period (Source: The authors)

Developing the structure of Isfahan during the *Safavid* period not only did not damage the Seljuk structure of Isfahan, but also made the city more integrated in the macro level, and the development of the city in the southwestern part is in good agreement with the whole city (Sadeghi et al., 2012). One of the important features of the *Safavid* era's spatial structure is the lack of heavy interference in the body structure and the old space

organization and the creation of new urban complexes alongside the ancient city and prosperity, not through the rebuilding of the ancient city, but also by creating new urban complexes alongside the ancient city (The sustainable and organic combination of the new *Safavid* city with the old city) (Ghaleh Babakhani and Sameh, 2011).

3.6. Interaction of Urban Structure with Power Structure

Emergence of nationalism in any country is affected by political, social and religious factors during the history of that country. In Iranian contemporary history also this process is dependent upon opinions and thoughts of a number of nationalism modernists and intellectuals (Soheili, 2015) the main change of the city of Isfahan begins in 1597 when Shah Abbas transfers the capital of his great kingdom to Isfahan. With the help and designer of his city, Sheikh Bahai, he not only made Isfahan a capital city of great importance, but also expanded it beyond its former borders. A large number of new buildings and urban spaces were created, but most importantly, the great work of major urban planning took place during this period. Although the main purpose of Isfahan urban development at that time was extensive and modernization of the city. In fact, Isfahan specifically in the Safavid period is a well fitted example of combination of modern and postmodern paradigm in urban form (Shieh & Ghassemi 2016).

During this period, the city of Isfahan became a very lively city consisting of magnificent high-rise buildings with ample utility spaces and infrastructure. In those years, this kind of property and the size of the scale, astonished each visitor and brought the name of half the world to the city (Karimi, 2009). The goal of the government was to build a capital equipped with single-city buildings (Naqsh-e Jahan Square, Shah's mosque, Abbasi mosque, house of government, Chahar Bagh, bridges, and a collection of Iranian palaces and gardens up to a thousandths), in the form of a continuation of the Seljuk city. Which is the crystallization of *Safavid* authority. In this regard, the rapid development of the city was carried out through the construction of the Chahar Bagh axis, the assignment of land to court clerks, and top-ranking officials for the privileged construction and support of economic prosperity¹ (Babaei et al., 2011: 112). The mode of governance and governance of the *Safavid* dynasty based on historical evidence can be analyzed through developments in the resources and instruments of governance that have had a significant impact on the authority and concentration of this government. These developments signaled the existence of a planned military system that was formed in all aspects of the state as a central government based on the special insight of the kings in the political apparatus. This system has had direct or indirect effects on the city's bodies, which can be considered from two dimensions of "tools and resources" and "governance structure".

A- Sources and tools of governance

¹ New residential neighborhoods in the suburbs, such as the Tabriz area, known as Abbasabad, and the Armenian countryside, called the New Julfa, were vibrant neighborhoods where traders made luxurious palaces in these neighborhoods.

Three factors and important tools for exercising power and providing government resources in this period can be seen as the growth of agriculture due to changes in the farming method by the government, how to seize land and create a complex trade network. In the following, the characteristics of each agent are briefly explained. Agriculture: The economic boom developed after Shah Abbas I was heavily related to farmers. Growing agriculture and increasing production provided the opportunity to expand domestic and foreign trade (Tahmasebi, 2005, quoted by Babaei et al., 2011: 11). In addition, agricultural development contributed to the development of large cities, cheapness and abundance in cities. Conversely, the development of trade and development of cities led to the acceleration of agricultural production, as it provided a sufficient market for the sale of agricultural products (Babaei et al., 2011: 11)

How to seize the land: In the first *Safavid* government, the Qa'abbas slumped the rulers or governorates of Qizilbash, who dominated the financial and military facilities of their provinces, and made it easy for them to turn their state lands into their personal property. When, after the western (Ottoman) and eastern (Uzbek) frontiers strengthened, Shah Abbas began to inflate the province's income directly to the treasury, and a coinage coin with new revenues from special lands and exports of silk could be used as wages for war slaves and It will finance the construction of the new capital, and continue the process of centralization (Babaei et al., 12: 2011).

Trade: Realizing the goal of the first Sha'bāsh from selecting Isfahan to the capital required the consolidation of the status of the clergy and the creation of a place for the Armenian business community as two additional pillars along with the slaves. The third was the Armenian merchants who, in 1604-1013, Shahabas brought Jolfa from the banks of the Aras River to Isfahan and settled in the Jawfi area. The direct connection of the Armenians to the king's court gave them a safe position and their trading skills were well used in the exchange of Iranian silk with foreign silver. With this cooperation, the flow of silver to the treasury was guaranteed to pay court fees and financing the development projects of the country (Babaei et al., 2011: 11).

B- Governance Structure

The most important change that took place in the *Safavid* rule was the use of the system of slavery as a means to preserve the power of the *Safavid* dynasty. The capital city of Isfahan coincided with a major transformation in the management of *Safavid*. The *Safavid* dynasty in Isfahan accepted the rule of slaves, and Isfahan was the first capital to be the permanent residence of the Shah, the shrine and its courtiers. The transformation of Isfahan's architecture and urbanism has been a source of change in the social-military structure of the *Safavid* dynasty. Ghulam in the family of *Safavid* was attracted to a large family, and a shift in balance and unpredictable factions occurred in the natural family. In spite of his

unpardonable position as a slave, his family ties were shown not only in political, but also in social and economic aspects, but also in cultural spheres such as art and architecture. The servants of the *Safavid* family, together with their lows dating back to the first half of the seventeenth century, worked together to realize the *Safavid* dream of the "city of law" and turning Isfahan into the capital of the *Safavid* kingdom (Babaei et al., 2011: 104). The collaboration of the slaves in the construction of Isfahan, on the one hand, shows the cooperative form of architectural production, and on the other hand, and more importantly, the role that these elite elites have undertaken in supporting architecture during the *Safavid* period. Their co-operation documents show their growing role during the Isfahan era of *Safavid* politics and economics (Babaei et al., 2011: 113). In addition to these developments in the *Safavid* dynasty, there is still a concentration of power based on the bourgeois system of the past, and because of the king's vision of the centralized power in their hands, they allow any activity and development of local self-propagated institutions that survive the vitality of large urban communities. It is necessary, not given. Indeed, under the system of authoritarian rule in the 16th to 17th centuries and then in the 19th century in Iran, the idea that any political or economic organization independent of the state was virtually meaningless. The nature of urban life was determined by the authority of the state and the ruling classes (Keyvani, 1982 quoted by Falahat, 2013: 105). An executive structure in this period can be considered as a hierarchical structure because individuals in this period were divided into three categories in terms of their social status and their execution in the state apparatus: the king and his family (including courtiers and kings), elites (including ministers, Servants of the courtroom, sepharians, etc.) and ordinary people (including various market guilds and other businesses). The king was at the head of this triangle, and ordinary people formed the base of this triangle. Each of these three groups has contributed to the socio-economic system of society and the provision of amenities. Many social features and their place in the executive system have also been reflected in the spatial structure of the city. This reflection suggests that the socio-cultural system, such as architectural and urban construction, took place in the same mental structure, because the executive system was shaped in the same mentality. Accordingly, the architectural and urban activities of this period can be divided into three categories based on the executive power of the three groups in the city (Falahat, 2013: 120):

- 1- During the *Safavid* period, the king, as the head of the country and capital, was able to control, lead, and direct all the facilities of the city according to their desires and intentions. He had a direct impact on other social levels and could create any kind of construction in the city as an economic power. Despite the dynamics of the urban construction process, basic decisions and construction operations served as a catalyst for more and more extensive development (Falahat,

2013: 120). These measures, which were often carried out at macro-scale levels in the city, have created major changes to the city's structure. From the structural measures taken by the kings in this period, it can be mentioned the construction of palaces, royal gardens, large streets and widespread, city square and new neighborhoods. These actions, interconnected with each other and the geometric order (in contrast to the organic order of the ancient structure of the city), are clearly distinguishable in the spatial structure of the city. As Brinowly says, it is almost safe to say that the motivator and even the designer of this great project was no one but the king (even if he was not a designer). If there is something called "Isfahan school" or "Isfahan style" in architecture and urbanization, then they must be rejected beforehand in the will of the Shaab. In fact, one of the privileges of Isfahan in the late tenth / eleventh and early sixteenth / seventeenth centuries is that it was completely designed during the reign of a king. Shah Abbas adapted his plan to the spatial, economic and social needs, and contrary to the false assumption that there was a *Safavid* government, private ownership was an inalienable right that the Shah was unable to face with expropriation. Thus, it was not a complete conception of the whole city, but a series of enlargements, additions, gradual beauties, and sometimes reforms during the years 998 AH / 1590 AD to 1612 changed the scope of the scope and made the reading more complicated. But what is certain about these uncertainties and reforms is that a king over a long period of time carried out a major development axis in his capital and made it an impressive capital (Brinowly, 2006: 62). The writings and texts indicate that the Shah applied a great oversight to all the projects, and probably did not abandon his interventions in specific cases, and drew on general plans of major importance, especially those that he had executed under his command. It could have had direct supervision.

- 2- The elite group took the second, political, financial and social part of the city and played in the *Safavid* era in Esfahan played an important role in the religious relations and the middle role between the royal family and the inhabitants of the neighborhoods. Their actions included building public buildings in the city to gain social respect and a form of religious goodness (Falahat, 2013: 123). Their executive actions resembled the king's construction plan, but they were designed on a more limited scale and courthouse families and gardens of high ranking officials after the royal family. For example, when the work of Chahar Bagh Street began on the orders of Shah Abbas I, the king divided the lands around Chaharbagh between them and

ordered them to create "magnificent magnificent chagras". Accordingly, the elite ranked 25 large gardens on both sides of the Chahar Bagh Street. Blake (1999) quoted (Falahat, 2013: 123.) Also, these elites, including ministers, servants, sepharians, and so on, played a role the city's architectural and architectural efforts have resulted in the formation of elements such as Imam Zadeh, local mosques, baths, and so on, operating in the center of the city, as well as the articulation of the metropolitan structure. The small scale of the neighboring neighborhoods is built up.

- 3- The next level belongs to the ordinary people of the society, which lacked any particular political power in society, and had only normal levels of financial strength. This group formed the bedrock of the community and the bastards through their construction measures. In other words, a large part of the city, including royal buildings and urban structure, was developed by ordinary people, and it was related to the sections where they built their homes (Falaha, 2013:

124). Therefore, only the physical effects of this group in the city were made on the scale of the neighborhood and private homes. Due to the importance of the spatial structure and the skeletal structure of the city in this study, the actions of the first group, the king, created the greatest influence on the spatial structure of the city, and secondarily, the group of elites and affiliated with the government, with the special devotion to the king and his orders, the role Completed in this structure. The main feature of the spatial structure of this era, designed by kings and government elites, is geometric structure, spatial scale, glory and glory of the newly structured structure. These features of the new structure remains unchanged in the urban structure until now, and in each period after the government, the elements of this structure retain their role in the city and, despite the destructive actions of other authoritarian regimes, continue to Its strength remains and remains in the lives of the people of this city.

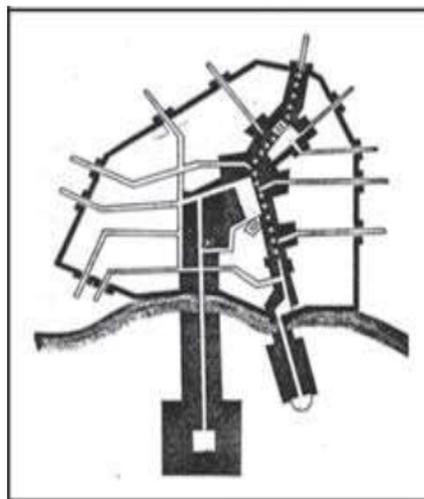


Fig. 8. The structure of the city of Isfahan during the *Safavid* period (pictured on the right) and elements of the urban structure (left image) (Source: Ardalan and Bakhtiar, 1973)

4. Conclusions

The spatial structure of the city of Isfahan has seen dramatic changes in two powerful Seljuk and *Safavid* periods, which until now have witnessed their effects on the development of the city. This could indicate a significant relationship between government structure and spatial structure of the city. In the Seljuk period, a powerful centralized government with a different insight than the understanding of religion and the authority with state authority developed a new way in the power structure based on the discourse of power in the form of political, military and religious institutions. This led the elites to use the political and bureaucratic apparatus to guide and control the affairs of the Shah. This authority of

the king and his domination with special measures of manifestation of physical manifestation; on the one hand, due to the dominant religious dominant position in the system of governance, we are witnessing the formation of spaces with this theme on the scale of the city and in the key points of the city, including schools and ordinances and mosques, the first structural structures in the main structure of cities to legitimize And on the other hand, in order to display the authority of the government, the economic functions that were at the heart of the city's market and the special architectures of the palaces and gardens have undergone fundamental changes in the structure of the city. During this period, the affairs of the city were organized by the will of the ruling classes and their favorite ways. Accordingly, the main structure of the

city during the Seljuk period was the first organization and this spatial structure has been considered for many years in the city of Isfahan. This structure is based on the general public (including the mosque, the citadel, and the market), semi-autonomous quays and neighborhoods, and service centers that are in communication and interconnected. The characteristic feature of this structure is its organ city and its formation based on the commercial and economic needs of this period. Of course, it should not be forgotten that this the coherence of markets and its continuity in the whole city and the structure of the city due to the integrated political, economic system and the merchandise of this course. The prominent feature that is seen in the architecture of this period is silence and introversion. In this period, due to the socio-cultural space of society dominated by other dimensions of government, there is no room for spectacle and power projection on a large and large scale; although the development efforts of the Shah and his entourage made major changes to the urban structure have been created. After centuries after the *Safavid* government came into being and the formation of centralized power in the entire country, so that it could be considered the most centralized post-Sassanid government, still significant changes can be seen in the spatial structure of the city of Isfahan as the capital of the state. It comes into existence. These changes can be attributed to the different insights of the *Safavid* kings in preserving their domination and their governance and governance. It can be said that the originality of the Isfahan project is most often manifested in the effect that its main idea derives from the insight of Shah Abbas. By regulating all aspects of government and using the human resources and in human resources of the government, he presented a new way in management and planning that until nowadays this mode of government is contemplating. The *Safavid* kings with their new insights and their own charismatic power have followed all the people of the country, and by supplying their needs and needs, they have mastered a vast army of trusted forces, including elites, who try to serve their servitude. Lean and well done. In the meantime, ministers and elites in the architecture and affairs of the city fully implemented the authority and majesty of the king according to his encouragement in the form of special and magnificent physical designs. These plans, in addition to being ordered by the king and a sign of devotion to him, were always followed by the flow of life in the city and in line with it. Almost all people involved in this course in urban construction and architecture, and what is interesting in this period, the role of the king in mapping the main structure of the city on a macro scale and connecting this new structure to the neighborhood and market structure based on the middle scales of elite actions in the city. During the various periods of government in Iran, what can be seen most is that the city was the place where the governor was based and the related activities. In the cities of Iran, the material and spiritual dimensions were interconnected continuously and the lives of the townspeople were linked with metaphysical and religious orientations. These dimensions manifested themselves in

the light of the functions and socio-political structure of the ruler, and the social base and social-economic system of the city were influenced by this factor. Although different religious, cultural, economic, and social centers had significant impacts on the structure of urban life, the impact of civilian and military centers was greater in urban life. The city of Isfahan is no exception to this as one of the historic cities of our country, which has seen many different governments. The results of the investigations carried out at different periods of the city of Isfahan show that in the two major periods of Seljuk and *Safavid*, the structure of Isfahan city has undergone changes that have had a significant influence on these changes. The structure of the space formed during the Seljuk era, influenced by the state structure of this period, continued to form the core of the city for several successive periods, and this structure remained intact until the coming of a powerful government like *Safavid*. The spatial structure projected by the kings and elites of *Safavid*, by its integrity and solidity, was able to pave the way for the construction of the city of Isfahan and the main directions of development of the city in the future. In fact, in both periods, with the organization of the state structure, the spatial structure of the city (the capital) has also become coherent and consistent, and this type of structure is based on the socio-religious conditions governing the state apparatus of each period. The role of the king and the elites present in the state apparatus in the formation and organization of the spatial structure of the city is inevitable. This indicates the importance of the role of government and its structuring in shaping the structure and life of a city in the same period and subsequent periods.

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