

Contemplation and Role in Iranian Architecture and Urbanism origin and expansion

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ABSTRACT

This paper is an attempt to uncover the methods and features of architecture and urbanism in Iranian environment during the recent history;The importance of various elements and factors influencing decision makers and peoples' views in designing cities and metropolitan areas is very clear. However, the cultural and environmental parameters can be regarded as essential as other determinant elements in Iranian urban planning and architecture. The study results show the significance of introverted urban planning thanks to Iranian traditions and the religious trends that have dominated this country's culture, and thereby, affected architecture and urban planning schemes. The buildings are very simplistic in terms of their forms, functions, and the equipment used, without any relationship with outside. The most valuable and beautiful section and space of the houses are made inside without their face showing this specification. City textures not only do not change to development strategies, but also they destroy national capitals and budgets and social and economic rudiments.

KEYWORDS: *Introvert, Extrovert, Iranian architecture, Iranian urbanism*

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I. INTRODUCTION

With regards to the principles of architecture and urban planning in Iranian environment, there exist controversial discussions all of which being reflected in the literature. However, it appears that there is a lack or deficiency of information about some of the main characteristics of architecture and urban planning in this country. In order to answer this question, the present paper has paid attention to the internalization aspects of the subject that can be regarded as one of the most serious challenges of the modern society. Initially, we focus on the principles, roots, the how bouts of the growth and development of internalized architecture and urban planning of the country, followed by the highlights of the problems of traditional views of these fields during the recent changes and developments (modernism). The aim is to represent and develop perspectives through which the appropriate growth strategies and policy makings being granted.

Question of research

What is the position of introversion in genesis and development of Iranian urbanism and architecture? And what are the challenges in Iranian architecture confrontation with modern architecture in two different introversion and extroversion approaches?

Hypothesis

It seems that introversion, based Iranian believes, has been the main and affective factor in Iranian architecture. Today, challenges between two introversion and extroversion approaches are the most important urbanism and architecture concerns.

II. RESEARCH METHOD

In this research work the role of Iranian believes in genesis of architecture has been investigated. The study has been done through investigation of specified Iranian architecture evidence, role and position of believes to genesis of urbanism and architecture. Results of research revealed that introversion has main affective factors in Iranian urban and architecture, but introversion has important challenge with extroversion in contemporary urbanism and architecture.

The type of the study is fundamental-theoretical, having a historical-interpretive approach; the required data and information have been gathered through library studies, historical documents; by analyzing the existing data which are based on the qualitative analysis.

Introversion in Iranian architecture and urbanism

In the literature, the Iranian architecture has various features and forms. Seyyed Sadr defines it as buildings directly lacking spatial and visual relation with outside, and its decorations, elements, and main body cannot be seen from the outside of the building. In Iranian architecture the buildings are defined with closed spaces, surrounded environment, and occasionally, lack of central and main spaces adding up the element (Seyyed Sadr, 2000, p. 276)(figure 1);Memarian in a similar definition mentions: These are buildings that in their exterior scheme and in a labyrinth of passages, nothing can be seen except the muddy constructions but inside the buildings include a world of beauty and miniature work of art(Memarian, 1994, p. 12)

According to Memarian, some of the characteristics and introverted urban planning are: 1) Lack of direct visual relationship between internal spaces and the outer urban space, 2) Organizing its various spaces on the basis of central courtyard system and top-covered structures in such a way that the outlets and openings being opened to these elements.

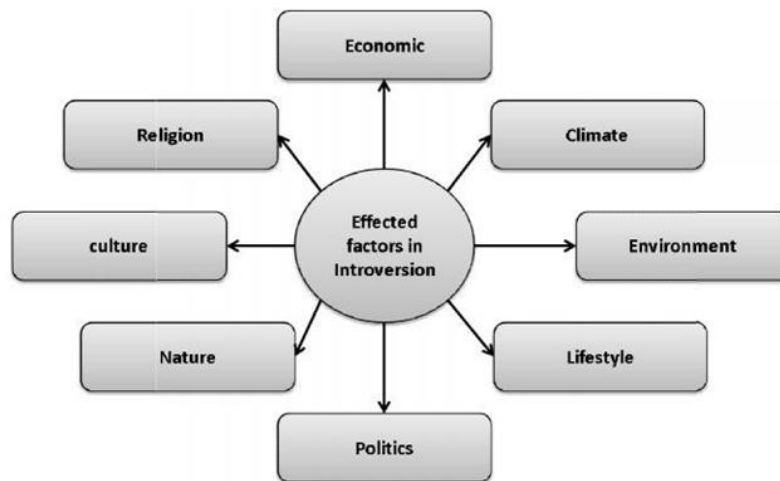


Figure 1. effected factors in introversion source: authors

Pirnia (Pirnia, 1997) emphasizes the uniqueness of this architecture and urban planning in Iran in addition to the above-mentioned issues, and writes: One of the five fundamentals of all Iranian arts including architecture and urban planning is the issue of introvert. The principle is specific to Iran and has been also followed by some of the neighboring countries that belonged to or were part of Iran (Persia) in the past.

Pirnia(Pirnia, 1995)writes in another discussion: The introvert principle has been very useful and efficient in inhabiting different bodies of the building particularly in traditional houses of the people. In this case, the building bodies have been separated at the outside in periphery of one or several middle-houses, and they are facing the interior from all directions and keep their link with the outside world through a Hashti(figure2). Based on Pirnia’s opinion, one of beliefs of the Iranian people is to allocate values to private life and its respects, as well as the compliant behaviors all of which have made Iranian architecture introvert.



Figure2. Hashti: entrance space in Iranian architecture- Aga-Bozourgschool in Kashan source: authors

In AfsharNaderi's point of view, introversion is to regulate internal form and shape of the edifice. He believes that compared to European architecture, the Iranian one starts with construction from inside. Ignoring the outer shape and form, and attempting to internalize everything including urban open spaces in such a way that even the squares look like big complex of internal courtyards might maximize the freshness, safeness feeling, and the welfare of the spaces.

Lynch(Lynch, 1997) pointing the foundation of introverted living complexes, defines introversion urban planning as: "Very closed and private cities belong to Islamic era. Accordingly, everything from the city itself, neighborhoods, streets and suburbs to residential complexes, houses, and the rooms, all should be barricaded and contain doors and gates. Even the roads end up to smaller local lanes and narrow dead ends.

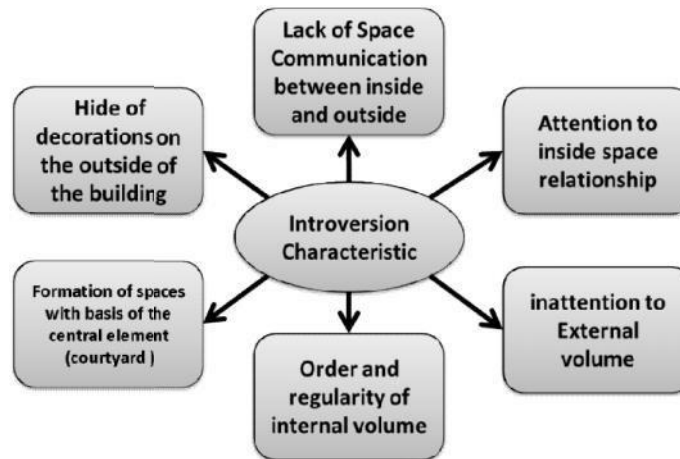
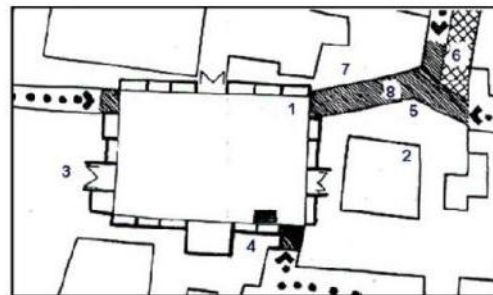


Figure 34.introversion characteristic source: authors

the private entrances, and finally through narrow halls to rooms and terraces. The tree-like network of lanes has been surrounded everywhere by shops, home walls, and gardens. The main roads of the city can be completely closed during night times and thereby incise the links between different suburbs and neighborhoods (AfsharNaderi, 1995)



- | | | | |
|---------------|--------------------|-------------|---------------------|
| 1- Open space | 3-Hoseinieh | 5-Hoseinieh | 7-Drinking Fountain |
| 2-Mosque | 4- Water reservoir | 6-Bazaar | 8-Coverd Passage |

Figure 4.center of kelvin neighborhood in Nain city source: soltanzadeh-1986

Therefore, based on the above materials, one might come to this point that introversion has been one of the main principles of architecture and urban planning in Iran. This principle has nourished both in the scope of architecture and urban planning and hence brought about differences in the appearance and internal forms of spaces. Thus, we have to take into a serious consideration such realities and its ignorance could result in uncompensated damages.

The affecting factors the growth of introverted architecture and urbanism

On the basis of the existing literature there are many factors influencing the formation of introverted architecture and urban planning in Iran. However, these factors in a general point of view can be looked up in sections like environment, climate, having an average precipitation of culture, religion, politics,

and economics: As geographic indicator, Iran 300 mm in an arid region, which comparing to the global average precipitation (860 mm), is three times lower. This is under the circumstances that such a low rate of rainfall does not show a harmonic and stable distribution. 27% of Iran's total precipitation falls over only 4% of the country (generally in Guilan, Mazandaran, and Golestan Provinces), in such a way the annual mean rainfall of these regions raise at 500 mm, and in some areas to 2000 mm. The remaining 73% of the country's precipitation occurs over 96% of the country area, reaching only to 200 mm. It sometimes happens that in some areas, the average annual precipitation is even lower than 5 mm (Saeednia, 1995).

Under these conditions, the temperature ranges between night and day and particularly the seasons are quite different. Usually, whether it is summer or winter, there is great difference between the maximum and minimum diurnal temperatures. In such a way that difference is not less than 40 degrees Celsius. This big difference is also evident in annual temperature changes all over Iran.

If the type of nature and the intensity of climate (the burning warmth of summer or severe coldness of winter) are acting like obstacles on man's working in open spaces, and intentionally or unintentionally orientate them to indoor spaces, the effects of religious and cultural learning are not less than natural indices.

As in the religious ideology, the solitude has been an unchanging factor in order to save the religious isolation, therefore none of the residential units or complexes should ignore the private solitude or privacy of the others. This scheme has been accomplished by designing and building high walls and making towers. However, it should be also mentioned that the introversion factor is sometimes intensified due to political and social limitations imposed during religious and traditional activities.

For example we can tip on Emam Hossein (third Imam of Shiite) mourning ceremonies in Reza Khan Era. The government was trying to reduce the social charisma of people by imposing restrictions on them and the ceremonies were limited to home levels (Aminzadeh, 1999); hence, in Islamic ideology, the Man is more attracted by introversion than the exhibition or external perception. The outer world can never show truly the inner magnitude and its ado.

In addition, the dry and low-yield climate of the continental plateau, the unregulated distribution of water resources and uneven sharing of groundwater resources, all have contributed to establishing discriminative aspects in utilization of wealth sources, that in turn is the root of any coerce, and has penetrated from geography into economy, politics, culture, law and even settlement system and has made it the dominant spirit of any social behavior of the people in the society.

For such reasons, the individual and social behaviors of the settlers of this country is mainly "restrictive and fear-oriented" in such a way that almost in all eras, "obeying" has been replaced with "respect", as it is the case with "pressurizing" instead of "politics", "bargains" instead of "obeying the rules", and generally, "the relationship" instead of "law". Although all are in one aspect a "human", but they are not "individuals". "Self-expression" requires a very big confidence and courage.

Therefore, whatever the approaches are conservative, for the same manner, the individual, social, economic, and career security would increase, and on the other hand, it is quite natural that in such a society, there will be increased spirits of flattery and the people have no other choice that to adjust themselves according to government wills. There would be a big difference between "in" and "out", and it appears that the only way to overcome this problem is relying on a convenient approach. What we see on the outside, is not necessarily represented inside. One cannot rely on the appearance and on its basis to make decisions. Its discovery is perhaps unimportant but difficult. Sometimes it would need long and trustful negotiations.

This problem can be intensified in society implementation. Political contribution is almost meaningless. Man is suffering from lack of support and shelter. He/she is not taken into consideration except during wars and battles. Therefore, the physical and financial security is linked with conservative trends. Only some part of the reality can be discussed and not all of it. This consideration sometimes is direct and sometimes is indirect. While sometimes it is serious, at other times it takes the ironical position. Such a policy draws the person toward telling poems, and loneliness. The person comes up with irony, and clandestine words, and using jokes, along with presenting a symbolic objection, making her/him busy.

The systemic combination of the above-mentioned factors would finally lead to a fully conservative manner of living. In such a society, progress and security are a function of establishing skilled balance between various internal and external factors. Two-facedness and simulation whilst are regarded unflavored and bad habits, and even in Islam as an infidelity, but it is assumed as a way of life in such a situation that a very small mistake can terminate lives of those people! Human's ideal would be focused not in grouping but in loneliness. The single identity and solidarity have no meanings, thus the social relations and interactions are reflected in tribal, family, and religious frameworks. In a much trained way, the struggle would be on minimizing the interaction with the outside world. And finally in a closed system of living, the fortune of people is based on a tribal or family-based life (a closed and self-reliant system).

The interpretation of general structures of introverted urban planning and architecture

If the architecture and urban planning are to be regarded as a reflection of environmental, social, political, cultural, and similar factors in space (Sherry 1990; Hugo 1984; Habibi 1996), hence these sciences are developing in Iran in an antagonism with the in and out. And its roots are stemmed up from thousands of years ago during which the ancient cities made, with regard to city making parameters. Deylaman (1978) in relation to the development of urban spaces in Iran writes: Houses in ancient Iran were located nearby each other thanks to security and savings. They usually did have three common ribs. The wall approaching the street was very simple without window and it only had a small door. In that city houses had outward faces but they were built toward the central yard. The specification that has taken the name of introverted architecture in Iran has in reality rooted from this old urban structure which contrary to the West and except in some rare occasions and short periods has not proved any structural advancement.

In most of the Iranian architecture and urban planning styles like Parthians, the situation of the city was defined with three layers of Rabaz, Sharestan, and Kohandehj. Rabaz was the outer boundary, Sharestan the middle, and Kohandehj was the inner boundary. Moving toward the inside, the spatial security was increasing more and more. If the Rabaz was the living dominion of the low income social group of the people such as the farmers, and laborers, Sharestan was involving the middle income stratum of the society, including shop owners (Bazaarians), and finally the Kohandehj was covering well known government-based people (fig.4).

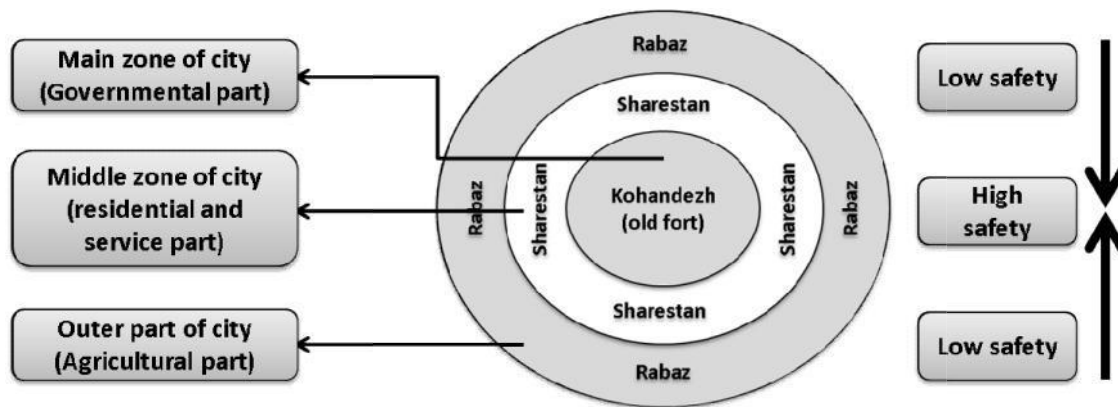


Figure 5. relation between Iranian urbanism style and safety source: authors

The access was impossible unless there was a passing through *Rabaz* and *Sharestan*. During Islamic Era, the city center was defined by *Jame-Mosques* (general purpose and most commonly used mosques); the Bazaar being specified and the introversion of the spatial organization of the city were intensified. In this situation, strangers become unfamiliar with city making trend. Alongside some of the directions, the space between two buildings has joined them together in height, so called: *Sabat* (figure3). In a number of living complexes, the height of *Sa-bat* is made short to prevent the penetration of invaders during offensives. In addition to this, the entrances of these halls were used as a gizmo to trap the enemy (EbenSaleh, 1998)



Figure6. Sabat or roofed passage in Kashan source: authors

The construction of a high hedge or barrier together with wide gullies around the city was among architectural and planning requirements of an introverted urban planning. Due to the limitations imposed on urban physical extension particularly under intense climatic conditions whether extremely hot or cold; the city had become relatively condensed, its paths less wide, and in the meantime, very maze and meandering.

Compared to urban complexes in the West, the quality and volume of public areas was reduced substantially, and along with the increase in height of the outer walls, the bounded feeling is strongly reinforced. Some Western researchers believe that "the spatial structure of Islamic city is lacking a wide and open space. The access roads were very narrow and irregular; and it appears that they proveno particular spatial concept (Aminzadeh, 1999), It should be mentioned that condensation of settlements with regard to each other was encouraging the unity and closeness of the people while providing the security and welfare of the settlers.

In Safavid urban planning era in Esfahan, large scale designing was specified with direct inspirations of gardening methods from ancient Persia which was consisted of an assemblage of axes vertically located against each other, regular geometric gardens and their common inner side constructions, independently situated within the green spaces (Afshar Naderi, 1995). The most general element in Iranian urban planning was the Bazaar assembly. Each trading unit was located on an appropriate place according to its social and economic mark and appointment. Outer parts were consisted of less important trade spaces and inner spaces had taken valuable trade spaces. If none of the rooms, mosques, baths, and *Caravans* in nearside bazaar lacks outer facing or appearance, it is because all bazaar assembly and its belongings were regarded as an inner identity. Almost nearly all of trading spaces of bazaar were out of direct views and had un-occupying positions. *Gheisaryyieh* is a sample of such spaces. It was located in the center part of bazaar with full simplicity and its main function was buying and selling valuable goods of bazaar. It could not be occupied unless if all of the remaining parts of bazaars were occupied. Ashraf's description of social, business, and spatial structure of bazaar is a clear-cut announcement. In 1974 he writes: "The first bazaar nearby Jame-e mosque was the religious shopping complex including candle sellers, rosary sellers, stamp sellers, etc. Beside it, there were book shops, bounders, followed by leather sellers. After all of these, it was the turn of cloth sellers so called, *Gheisaryyieh*. This shopping center was the most important trading part of bazaar, containing a top-covered large area and big doors being locked at nights.



Figure7. Bazaar Tabriz, Ceremony of Imam Hussein in day of Ashura source: Tabriz Heritage culture organization

Apart from various types of clothes, they were also keeping other expensive goods and were shopping them. After *Gheisaryyieh*, there were other bazaars such as carpenters', copper smiths', lock smiths', and titman and blacksmiths'. Bazaar was surrounded by Caravans, farriers', saddlers', and pack-saddle makers. They were very close to the gate of the city. Out of the gate, there were the rural bazaars, peddlers, and basket sellers.

Urban suburbs were allocated to industries or those activities that needed a vast area and were considered as polluting industries, like tanneries, dyeing centers, potteries, brick burners, braziers, and slaughterhouses. Out of the city was the place of mausoleum, weekly, monthly, and yearly bazaars such as Tuesday Bazaars, and Sunday Bazaars. There were also mourning and narration formal procedures.

It should be realized that messing up and introverted texture of bazaar was not solely the result of alien

threats, but it was related to the type of governmental intruders. Daringly we can say that along the Iranian past history, individual ownership has never been stable or sustainable. Regardless of hidden conditions, the properties of the people were usually snatched by governmental officers. As there was no rational and scientific rule behind the recognition of officers, commonly, the good shop, nice house, good properties and the like were considered by them.

Unlike brilliant faces of buildings, the simple less-equipped and even poor buildings were more immune. Therefore, urban walls (whether residential, or non-residential) were never appearing in inner spaces. Although such thinking has somewhat evolved nowadays thanks to modernization effects, however, most parts of old spaces of cities were affected by introvertive approaches. Outer faces were never able to exhibit the strength of inner spaces. In more cases, the realities are beyond the superficial imaginations.



Figure8. Barbican and gate of Tabriz after earthquake in 1781 source: authors

The neighborhood zoning system of the cities was another type of urban introversion. Spaces had semi-public/semi-private status for the dwellers. However, it was unclear for others and aliens were simply known due to social monitoring. Doors and windows were seldom set up for the reason of increasing defending aspects and saving the inner energy of the indoors. The main paths of neighborhoods were usually tangled and in few cases direct. Commonly, because of crossing of some obedience, the center space of the neighborhood, or the square, was an indicator of the neighborhood with the centralization of a mosque. Such spaces embodied general service establishments like Qanats, grocery, public bath, tea houses, bakeries, butchers, fruit shops, and even the mausoleum.

Due to the aperture of neighborhood center, the public could hold neighborhood gatherings and mourning ceremonies. The open spaces of the quarters were places for executing religious duties and carrying on meetings and festivals. Social correspondence and religious socialization were also pursued through designing the open spaces (EbenSaleh, 1998). Along with an increase in self-reliance and the reduction of dependence on other parts of the city, the social and cultural security as well as the introversion of the quarter was increasing. It is clear that in the formation of the quarters, along with complying with settlement necessities, and balances in the implication of spaces, social relations and traditional systems were playing major roles. They sometimes owned an entrance gates apart from their outer city gates (Habibi, 1996)

The linkages between settlement spaces and outer world was never direct and immediate but it was accomplished through an element called Hashti, involving both semi-public and semi-private space and also as a space for the settlements' distribution; There was a general steadiness in construction techniques and the material to be used. Privacy (Khalvat) was regarded as an unchangeable principle.

Based on the space within which a person was located or entered, and the time and opportunity provided for him/her to enter the new space, the aim was to prevent the light being penetrated into the yard and inner parts of the building. In some stances for reaching this goal, the space was built in a sinuous mode. In most of the cases, the entrance of the houses was involved a retreat in one or two steps height.

The introvertive system of the buildings was not independent of urban architecture realities, but operating in relation to each other. We can point out some valuable samples of "central courtyard systems". As the definition shows, the yard was surrounded by built in spaces as a mass. The yard was ordinarily regarded as center of the house in terms of activity pattern, distribution system, and linkage between different parts. More important spaces were designed and built around the yard. Although normally, the residential blocks were lacking a specific geometric form, the yard however, was consisted of an inclusive orderly geometric form.



Figure9. Fahraj-Yazd: central courtyard systems source: authors

The main façade of house was located inside and around the yard and the linkage with outside was interrupted even though up to a small fissure. The partitions were artistically high in all aspects. If the eastern and western parts of the yard were not built, then a high false arch was filling in the gap while establishing a sort of social, cultural, and spatial unity. Rugged barriers of roofs impeded it in such a way that the surrounding areas could not come into direct view. The open private space was in the form of backyard and balcony for taking religious prayers, especially of the women. The rate of barricade was at 1:1, sometimes reaching to 2:1 and even more. However, sometimes for more emphasize on this issue, the yard surface was excavated.

If the nature was not easily accessible due to hard climatic conditions, all of it was brought inside the yard: water, grass, roses, bushes, the pool, etc. For controlling the solar ray intensity, the light was segregated by wooden grids and colored glasses, being directed skillfully to inner parts. Proficiently prepared decorations of the building indicated great inclination of Iranians for modifying the environment under their control and making a small paradise for their living (AfsharNaderi, 1995) Accordingly, the space that has a human scale, would occupy a characteristic that his/her soul seeks.

Therefore, the man intentionally or unintentionally was establishing a symbolic bond with his/her creation i.e., space, and due to the interaction and dominance of a sort of relation feeling was reinforcing his/her spirits.

Architectural elements were emphasizing the spatial unity and not the enormousness and the effort was made on minimizing the dependence on natural and manmade environments. Thus, contrary to special decorations of inner sides of the buildings, the outer faces of the traditional buildings were simple and without decorations. There was neither window nor door to outside except the entrance. And except the entrance, the architectural elements were not attractive. As Shariati states: All city compartments look like family members (Shariatzadeh, 1995). The size of one home is large and the other's small without the city form to show any hidden prosperity class differences. In this city, the value of buildings is not clarified by the combination and form of filled in volumes, but mainly was depending on concealed or open spaces as if they were sculptured in a homogeneous mass of soils and bricks (Ashraf, 1973).

Moving toward the inner parts of the building, the architectural spaces and elements play a complimentary role in the introvertive system. The spatial organization is in such a way that the inner sections are totally different from the outer parts. In order to reach the inner spaces, one should cross some pages and corridors. The inner spaces are set apart from each other and the doors are made between them. Privities were controlled inside houses and the social and cultural implications were flowing. The evolution of construction traditional houses in accordance with religious native customs was maximized. Such characteristics were pinpointing other individual and social manner of Moslem Iranian society like hospitality, cleanness, family respect, privacy needs, and so on. These patterns were making diversity in building the houses. Anything valuable was leading to inside houses and no one except close relatives were allowed to enter. Therefore, the spaces had no exhibition except for the close relatives. This is a type of hidden architecture that really exists but like a monument or a symbol is not visible from all points, and can only be seen when getting closer to it.

The main architectural and urban planning challenges of introvertive planning in Iran

As we know, unlike the introvertive urban planning and architecture, the approaches covering the modern planning and architecture is exogenous. The necessity of this new science is related to modernized system realities, and the changes happened after the Industrial Revolution. In this approach, the needs, inclinations, wills, and even human feelings are taken as general and the responsibility of new urban planning is nothing but answering to the questions of physical, functional, and human-type needs. In standardized city instead of recognizing human and cultural differences of the societies, the "appropriate and utilized type of

human settlement” is more important and the weighing tool for this utility is the world standards as well as the western expert views, in other words, a typical man for a typical city (Showai,1996). Whatever is good for French cities possibly is good for other cities too. According to White (2003), this approach is trying to establish a combined world with a united culture and way of living.

De Stijl as one of the founders of modern architecture in the 20th century has such thinking and indicates in his manifest (so called: V-1923): “thanks to exploding the limiting elements (walls) we have disregarded the duplicity of the inside and outside”. A year later, Van Doesberg (1924) being one of the members of De Stijl Group indicates: “The new architecture opened the walls and ended the isolation of inside and outside”. Miss Van Der-Roheh (1933) creates the possibility of linkages between the inside and outside through which taking away boundaries between these two, in a research project called: “country houses made from bricks”.

It is notable that the waves of this thinking particularly the Athens World Convention (1933) gradually enter Iranian architecture and urban planning agenda. In Qajar and Pahlavi Era, by submitting urban planning laws including The First Law of Town Councils (1906) and the Second Law of Town Councils (1930) and the increase of administrative, official, and financial facilities, the trend of architecture and urban planning is accelerated. Thereby, the city steadily experiences modern architecture features such as streets, shopping centers, and public transports squares. The disabled traditional texture of cities is subjected to heavy interferences from modern society of the western world.

In this process, the architecture system undergoes modifications. The forms of plans and faces of the buildings gradually is affected by factors such as world patterns, the building materials, construction technology, new living patterns, the communications, and the world trade, experiencing changes. Although with the beginning of the second Pahlavi Era (1941), the urban planning activities slow down as a result of World War and financial and executive problems almost for two decades. However, the Patrice Goddess’s pattern on “studying, and analysis of the scheme” is used in most cities, the patterns that should be utilized and stick to the slimy body of introvertive traditional urban planning and have to be used in under any conditions.

In the 1340s along with the relative increasing of the Government’s power and incomes through petroleum exports, and also focusing on the city as the axes of development, urban planning activities gradually increase whose peak belongs to the 1350s which coincide with the consideration of city comprehensive plans. City is a machine for life and its scale is no longer local and goes through geographic boundaries. If the “theory of good city with private car” is introduced in the West, this theory and its waves influence the theory of urban old textures. Therefore, traditional communication networks lose their hierarchical order and are disrupted without any spatial relation. Local land uses such as residential spaces are located alongside main passages and travel making land uses being linked with marginal streets. Regardless of functional displacement of various types of transportation systems, there remains only a historical and mental upshot from the old spatial texture of the city. Thus, it goes without saying that the role and destiny of the city would be clear from the retrospective laws domination and the ignorance of the principles of ancient and old designing techniques. The city which was the place of social and cultural identity of the society prior to heavy intrusions now has taken forms that are irrelevant, without themes, and even alien from it. As Habibi denotes, such conditions might attract the citizens apart from the city itself. In the lack of objective place and proof, as well as neighborhood, suburb, and its spatial identity, the citizen might prefer to take the identity with connecting himself to the old name of the city. Such a mental and subjective identification will mean not only in the place, but also in the time. The objectivity of the city stands against subjectivity, while this objectivity supplies a civilized face and the subjectivism is attempting to define human in space and spatial environment. Where such an objectivism is following cross-sectional and superficial modifications, the subjectivism is demanding thematic and fundamental evolution. City and society represent different definitions from the space, place, human, and the relationship between the resident and residential place (Habibi,1996).

City development after the Revolution (1978) has been the continuation of the trend that was already defined. The difference is on the title changes of some of the projects and their relatively rational framework. It appears that the sensitive situation of aftermath of the revolution and the dominant war conditions (Iran-Iraq war of 1979-1988) and internal disputes and more importantly lack of criticism room (a very general trouble during Iranian history) and similar factors all together have eliminated any opportunity for theoretical discussions and formulation of an appropriate development pattern (introvertive). Therefore, unwontedly, the city same with other social and economic patterns of a modernist system, ignores its old patterns and approaches toward modern retrospective schemes.

This is under the situation that architecture system is not far better off than urban planning system. If the introversion principle and privacy are regarded as main challenges of urban architecture due to the influences of environmental, cultural and religious trainings, the hierarchical setting of urban spaces has emphasized it as a value. This important issue loses its position during designing new plans thanks to the dominance of retrospective approaches. On the occasion of opening the residential doors, especially the

apartment and flat spaces, the inner parts of the house are uncovered, because the drawing room (hall) plays a major role in distributaries architecture. Spaces like entrance, kitchen, dining room, bed room, toilet, bath room, etc. are defined according to this basis. Meanwhile, by establishing large openings, the trial is made on allowing more light and air inside the house and the above view is reinforced. This principle is an important rule in spatial designing of residential spaces and all other construction projects.

Therefore, the main question to be addressed is: "What should we do?" Old city is an introverted subject that has been formed through the centuries and by passing the time, has added more on its "experience accumulation". In addition to social, cultural, historical, spatial and environmental values it also covers artistic values. Alongside the changes through the history, it has also changed and paid attention to issues such as introversion, self-efficiency, utilization of materials, and environmental facilities (ecologic view), the precise maintenance of social, cultural, administrative, political, and official functions, as development principles. On the other hand, modern urban planning is the production of modernization and a natural toddler of "industrial revolution" and its existence is related to "industrial development". Following the evolution of thoughts and cultures the modern society has commenced since the mid of 19th century and have maintained its life in the 20th century. Such evolution has influenced all other areas apart from Europe, and it has accelerated by passing time. By formulating the affairs and a general glance at the city and ignoring diversity of needs, and perhaps more importantly, lack of recognition of spatial and temporal variations in smaller areas, the functions become more identical.

Today with the pass of over half a century of urban and regional planning background, there is not a clear-cut and straightforward scope for social development as well as urban planning as one main part of social realities. Although city and urban planning particularly in recent epochs has a fast growing trend, but it lacks a well oriented order. The question of where the destiny is and what aim it pursues, and how, why, and uses what tools, and what sort of relationship exists between it and western modernized system, and finally, how it is going to exploit the western capabilities of urban planning, all are bewildering. Under these circumstances, the modernized system of West as the thoughtful system of planning invites our culture and civilization to a great challenge. Therefore, by addressing such questions and getting their answers, we hope that our urban planning system take itself out of the worries.

III. CONCLUSION

As outlined, one of the outstanding characteristics of Iranian architecture and urban planning spaces is inclination to introversion and the existence of contrasts between outside and inside. The buildings are very simplistic in terms of their forms, functions, and the equipment used, without any relationship with outside. The most valuable and beautiful section and space of the houses are made inside without their face showing this specification. According to Ordoobadi inside of the houses are thousands times more beautiful than their outside. This principle covered all architectural spaces in addition to city extension, and by the passing of time, and the outburst of Islam was reinforced. Although the reason is related to many factors, however, with a summing up of all, the role of factors such as environment, locality, cultural, political, and economic elements are identified (Ordoobadi, 2000). A warm or cold climate limit active presence of the people, and necessarily, people find house insides as a shelter. Such a situation is coincident with religious wants and willing that emphasize isolation of women and men. The environmental and religious factors along with political dictatorship complete the introversion process and trigger the closed system of architecture and urban planning in Iran.

In this city for getting access to houses, apart from the gates and doors, one should pass relatively narrow lanes of neighborhoods and suburbs which have muddy walls. In these passage ways it is not possible to observe main architectural masterpiece hidden within the walls. After passing the lanes, one can reach the Hashti and house doors. After entering a narrow tangled corridor, there is the courtyard having a gentle slope and consisting of a big pool, a jet, trees, grass and very well defined spaces. However, this is just part of introversion process. Then there is the area and the stairs, terrace, inner side, exiting lot, lobby, living room, drawing room, corners, plaster molding, colored glasses with thousands of thin miniatures all of which make the voyeur's eyes astonished. Here we can see how artistic these miniature works have been done. The space as if exhibits its greatness to the observer with a shameful manner and makes him studded with nails! And this is the moment one gets a very taciturn feeling and becomes drowned within this beautiful residential complex.

Yet, this system undergoes major changes after the launch of new Western Era. As mentioned, since the termination of Qajar Era and beginning of Pahlavi Era the waves of modern societies and successively modern urban planning and architecture have gradually entered the country. In latter years with the establishment of Athens Charter this wave is reinforced. Main tools of reaching the goals of modern urban planning included street designs without paying attention to the historical needs, and the imposing of congregations especially zoning and isolation of spaces and activities within the city area (whether old or new). Owing to modern urban planning utilization, the introverted textures of the cities became subjected to so many

problems, contrasts, and disharmonies, and therefore, the internal unity and architectural forms of the neighborhoods and suburbs collapses. However, contrary to traditional architecture and urban planning, gradually the contrasts between the ins and outs of the houses decline and the retrospection intensifies. In fact, what becomes apparent in this new urban planning is the functional and formal displacement of the constructions: i.e., the margins get the position of the core and vice versa. Thereby, instead of formation of space in the place of mass, the mass forms within the space.

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