

Original Research Article

## In the Search of Shiraz Entry

### Investigation of Changes Happened in Shiraz Entry - Qur'an Gate - Landscape from Pre-Qajar Period to Date\*

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**Abstract** | Nowadays, the entrance to Shiraz from Isfahan is marked by Tang (Strait) Allah Akbar and the Qur'an Gate. Over time and different periods, numerous components have defined this natural entrance, and have been added to or reduced from this entrance, and have changed the identity of the being an entrance to this area for Shiraz. The study seeks to answer this question "which component has historically been stable in the definition of the entrance of Shiraz and has been the essential component shaping the view of the Shiraz entrance? To answer this question, according to the context of social, political, and cultural changes of each period, the study analyzes the several components that have shaped the entrance of Shiraz over a century. The study precisely scrutinizes the landscape changes that took place in this area in the five-time periods of the Buyid dynasty to Qajar, Qajar, Pahlavi I, Pahlavi II, and the Islamic Republic. The results designate that the Qur'an Gate, along with the two components of the valley and mountains around the entrance, has played an objective and subjective role in shaping the landscape and identity of Shiraz entrance in different historical periods. This stability has been changed dynamically and in line with the changes and needs of the time, but the landscape burden of these components in line with the definition of the entrance of Shiraz city has never been reduced. Nonetheless, after the Islamic Revolution, the historical and natural identity of this area as the entrance to the city of Shiraz has been disturbed. This article shows that the lack of coordination of these components with changes in time and lack of attention to the essential importance of these components in defining the entrance identity of the city has provided the grounds for elimination, destruction, or marginalization of these components and has distorted their role in defining the entrance of Shiraz.

**Keywords** | *Tang (Strait) Allah Akbar, Qur'an Gate, Shiraz entrance, city entrance view.*

**Introduction** | In March 2019, a sudden flood near the Qur'an Gate in Shiraz killed 22 people. This event again drew attention to the approaches of organizing the entrances of cities, particularly in the city of Shiraz. A critical approach to the changes that took place at the entrance of Shiraz, which eventually led to the catastrophe of 25th March 2019, prompted the authors to identify the essential and added components to the view of the entrance of Shiraz city. The

authors decided to analyze the evolution of the components that form the view of the entrance of Shiraz with a historical approach and in a systematic way. The results of this article help to identify the existing and latent potentials in the reorganization of the entrance area of Shiraz to have an accurate knowledge of the components that historically define the objective and subjective perspective of the entrance of Shiraz, to intervene in organizing this area in accordance with its historical and cultural nature. The

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entrance of a city makes it possible to connect two natural and artificial areas. These entry points are spatial fields that, in detail, enable the establishment of communication and proper interaction between the outside of the city and inside the city. Though the nature of this spatial space is significantly influenced by the essential components of the outside of the city and inside the city, it has a special and distinctive identity (Johari, Pourjafar, Masnavi & Ranjbar, 2013). At first sight, the gate of a place is an entrance that allows the presence in that environment and allows the movement in the next stages. When we enter a space, we usually quickly identify its possibilities, options, and attractions and thus decide on our next move in that space (Carmona & Tiesdell, 2011). The study of the entrance and evolution of cities from the past to the present discloses social, cultural, political, economic, and technological developments that have affected the biological patterns of communities in the settlements of each land over time. This is what has happened in Shiraz, which has specifically determined the process of changes and interventions at the entrance of the city. This paper tries to show a tangible picture of the components of the landscape shaping the entrance of Shiraz in each period, measure the relationship of these changes with other variables, and finally the stable components that form the perception of entering the city of Shiraz and find components that have been transiently added to the Shiraz entrance view or have confused the identity of the entrance to this area. The article comparatively examines the changes in 5 time periods, including before Qajar, first Pahlavi, and second Pahlavi, and after the Islamic Revolution (the 60s and 70s, 80s and 90s). Concurrently, changes in rainfall, vegetation, population, number of passengers entering the city, the amount of construction in Shiraz as dependent and affective variables in changing the entrance of the city in these periods are examined, and their effects are evaluated on changes in the entrance of the city.

### Research background

The entrance view of cities has been studied and analyzed in various studies. In the meantime, some researchers have studied and analyzed the physical components that shape the entrances of cities (Johari et al., 2013). Another strand of research has examined the unfavorable conditions of the entrance of cities and its negative effects on the residents (Abdullah Dokht, 2017). A group has tried to understand the criteria of the entrance views of contemporary cities (Bagheri & Mansouri, 2018), and another group of studies have investigated the entrance spaces of cities and identified the causes of disorder in these areas (Khatibi & Torbat Isfahani, 2014). A group of studies has identified the reasons for the inefficiency of the entrance of modern cities (Ghavampour, 2010). One group has sought definitions and concepts related to the input phenomenon and perceptual-

visual strategies in line with these qualities (Daneshpour & Mastiani, 2014). Another group tries to achieve the principles of compulsion in designing input symbols of cities and evaluating the quality of the symbol (Barati & Najafi Taroujeni, 2016). In a group of studies, an attempt has been made to interpret the nature of the entrance space according to its formal, functional, and semantic characteristics and to divide the entrance space into three areas: semi-independent, external, independent, middle, and semi-independent (Arjmand & Jalilpour, 2017). In recent Western research, the phenomenon of urban entry is based on the principle that the city is dynamic and that cities are always unfinished, are constantly trying to improve, and are completed over time according to their users (de las Rivas Sanz & Sardá 2016). The debate of entering cities in urban studies is examined from various aspects. In terms of communication with the city structure and interaction with residents (Bahrainy & Ali Taleb Baboli), discussion of entering cities from the perspective of traffic problems (Adnan, 2007), from the perspective of organizing informal settlements and social interactions (Uzun & Simsek, 2015), from the perspective of the city wall and gateway (Yadin, 1958; Vandorpe, 1995), the entrance of cities from an economic perspective (Flinchpaugh, 1996; Miron & Formoso, 2010). However, the discussion of historical permanence in the entrance shaping components has received less attention, and principally, less attention has been paid to landscape studies. The entrance to Shiraz and the Qur'an Gate has also been the subject of research in recent years. In a group, the components of the citizens' evaluative mental image from the area of Shiraz Qur'an Gate have been studied, which includes a wide range of historical, natural, memory, and social features (Faizi & Asadpour, 2013). In the latest research to date, Shiraz Qur'an Gate as one of the leading examples that have different spatial and perceptual components in various dimensions as well as an urban space with a high level of activity and various activities has been selected and comprehensively analyzed based on the behavioral patterns (Javanmardi, Sajjadi, Shabani & Doaei, 2020). The current study, focusing on the case study of the entrance of Shiraz city, by examining and comparing the entrance changes of Shiraz city from the past to different periods, analyzes these changes in the context of natural, social, cultural, and economic changes of each period and classifies the components dealing with shaping the entrance of Shiraz city.

### Research method

This research is a combination of quantitative and qualitative and, using the method of interpretive-historical research, systematically examines the evolution of the entrance of the city of Shiraz from the Buyid dynasty to the present day. This article precisely uses comparative

chronological documents, including visual analysis tools (deductive maps and multi-layered timelines) and statistical data in landscape change analysis. The method of collecting were bibliographic and field observations. The observations were carried out by the author who attended different spaces of this place over six months.

### Entrance to Shiraz

The entrance to the city of Shiraz is known as the Qur'an Gate. The Qur'an Gate is located in the northeast of Shiraz city in Tang (Strait) Allah Akbar between Chehel Magham Mountain and Baba Koochi Mountain on the way from Shiraz to Isfahan city and is known as the entrance of Shiraz city. Thus, entering the city of Shiraz has been identified as the most important sequence of separation from the context of nature and entering the human-made context of the city with a special natural context and civilizing interventions. But today, like many other cities in the country, due to the expansion of the city and urbanization and the lack of attention to the perspective and identity of the cities in urban plans, the entrances of most new cities, regardless of the objective and subjective aspects of shaping the entrances to the city, have historically been subjected to disturbing interventions in the landscape. Formerly, to enter cities after a long journey through the desert or mountains, reaching the farms and gardens around the city, the feeling of approaching a biological complex was created in travelers, so that by passing through these spaces and reaching a gate of this feeling was complete. Entering the city was not a quick and instantaneous process, but the phenomenon of entering formed gradually and hierarchically from the pristine landscapes outside the city to urban landscapes (Johari et al., 2012; Bagheri & Mansouri, 2018). Nevertheless, creating a sense of presence in the city is one of the most important entrance functions. In Iranian urbanization, regular fences, fortifications, and gates determined the territory of the city to enter the city. Agriculture, as well as the presence of some of the suburban activities largely informed the entrant before approaching the city and before seeing the city gate and fence (Mahan & Mansouri, 2017). Natural potentials are important in defining the hierarchy of arrival and, more importantly, the sense of arrival and presence in the city. Factors such as natural location, land shape, and topographic features such as mountains, valleys, and rivers cannot be overlooked in determining the entrance to ancient cities. These natural factors restricted access to the city to certain points. A clear example is the construction of the Qur'an Gate in Shiraz (Bagheri & Mansouri, 2018). Moreover, the entrances as urban edges have considerable natural potential that in connection with urban green infrastructure has provided the possibility of connection with the natural context.

The lack of attention to natural layers in the areas of entry into the city has led to the disconnection of the city from pristine nature. In addition to environmental problems, it leads to the destruction of natural infrastructure in contemporary cities (Tyrvaainen & Miettinen, 2000). The city gate as the border point of entry into the city is the most important man-made sign in the hierarchy of entering the city (Saidi, Habibi, & Shieh, 2017). The physical context and spatial structure of cities form one of the most important dimensions of urban identity because the formation of urban identity context is influenced by the thoughts, beliefs, activities, and level of culture of society. In Shiraz, the superposition of the natural context of the entrance and the anthropogenic border of the entrance to the city (gate) has led to a strong and purposeful definition of the entrance to the city of Shiraz. This is an event that in different historical periods, despite numerous changes in the entrance perspective, still provides the feeling of entering Shiraz in different dimensions.

### Entrance of Shiraz; A changing landscape

In defining the entrance of Shiraz city, the components of the natural and man-made landscape play a role together. These components with different objective and subjective aspects have embodied the entrance landscape of Shiraz in different periods. These components, which have changed throughout history. The product of these changes in connection with the phenomenon of entering the city on the one hand and in connection with the changes in the continuous natural and social spheres on a scale has sometimes brought catastrophic results.

### Entrance to Shiraz before the Qajar period: the Qur'an Gate and the beginning of the story

In the fourth and fifth centuries A.H., the Buyid dynasty chose Shiraz as its capital. The formation of the main structure of the city is considered to be related to this period. The Qur'an Gate is also one of the surviving gates of the Buyid dynasty in Shiraz. This gate was built for the first time during the time of Adud al-Dawla Dailami (Moeini, Abbasi & Aghaei, 2011). The oldest surviving images of the Qur'an Gate in Shiraz are those of André Daulier Deslandes in 1664, which begins at the northern axis of the city from the Tang (Strait) Allah Akbar and leads to the Dry River Bridge, showing a mass of intertwined cypress trees. Chardin, a Frenchman who visited Shiraz in 1674, refers to a multitude of trees around the northern axis. The famous Dutch tourist Cornelis de Bruijn also traveled to Shiraz in 1704 and a picture, while pointing out to the Qur'an Gate and the direct path leading to the city, he pays attention to the garden complexes around this axis. Niebuhr, who traveled to Shiraz in 1765, also painted a picture of this part of Shiraz. In his picture, which was painted after the Safavid

rule, there is no sign of greenery. This is because, after the Afghan invasion of Iran and the fall of the Safavids in 1722, the Afghan army invaded Shiraz in 1723 (Asadpour, 2005; Sedaghat Kish, 2004; Faizi & Asadpour, 2013); and the last existing image of Shiraz was painted in 1860 by “Heinrich Brugsch” from the north and Tang (Strait) Allah Akbar, where there is no Qur’an Gate. Right in front of Tang (Strait) Allah Akbar, there is a street on both sides of which gardens with cypress trees can be seen (Asadpour, 2005). The four aforementioned images were drawn for almost 200 years, with the first three being drawn over a century and the last three about a century later. Since these images were created by four foreign tourists at four different times, it has provided the possibility of research in the macro perspective of Shiraz (Fig. 1). The significant point that can be seen in all images is natural elements, including sky, land area, city texture, river, trees and gardens, front and back mountains (Faizi & Asadpour, 2013). Examining the available images from that period, we find that the entrance gate of Shiraz was a high arched slope in the middle with the passage that was used to enter the city. Other works of the Daylamites period in Tang (Strait) Allah Akbar include the Gahvareh Did and well of Morteza Ali. During this period, at the top of the eastern mountain, there is the Qur’an Gate of Shiraz, on the left side of Tang (Strait) Allah Akbar; the reason for building this Chahar Taq on the top of the mountain was to establish a place for monitoring and reporting<sup>2</sup>. Another building built during this period, Morteza Ali Well, is three meters deep, and next to it is a building with several gypsum rooms and two reservoirs. The arches of the porches are short and crescent-shaped, and verses and hadiths are

written on its tiles (Behroozi, 1970) (Table 1). During the reign of Karim Khan Zand (1751-1779), Shiraz was chosen as the capital and flourished again, and its population has increased. The gate of the Qur’an, which had been broken and destroyed over time, was rebuilt during the reign of Karim Khan Zand (1751-1779 A.H.), and a room was built in the upper part, and two exquisite volumes of the Qur’an in Thuluth (Sultan Ibrahim bin Shahrokh Teymouri) were placed in it. During this period, the entrance to the gate was made wider to make the entrance easier. During this period, on the first days of each month, the people of Shiraz passed under the arch of the Qur’an and by order of Karim Khan Zand, two Qurans were placed above the gate so that people could be insured against disasters and dangers by passing under it (Behroozi, 1970; Khormai, 1965). This custom was practiced up to 40 years ago (Table 1). In his travelogue, Thomas Herbert wrote: We traveled from Shiraz to Persepolis; first we crossed that famous waterway, which is similar to the narrow waterway of Dalon. The pipes, which are based on foundations, reach Shiraz from the mountain to the last mountain. This mountain is called Akbar Tangi by the Indians and Tang Allah Akbar by the Iranians, which both have the same meaning, from where water is brought to most of the beautiful gardens (Afsari, 1974). Sir Robert Ker Porter, an English traveler, wrote in his travelogue to Shiraz (1817-1819) about Tang (Strait) Allah Akbar: The city appeared to us. The city is located in a vast plain near the heights from which we descend. The city seems wide. It is the same city that Ptolemy called Corra in his geography. When the Ker Porter arrived in Shiraz, the distance between Tang (Strait) Allah Akbar and the city

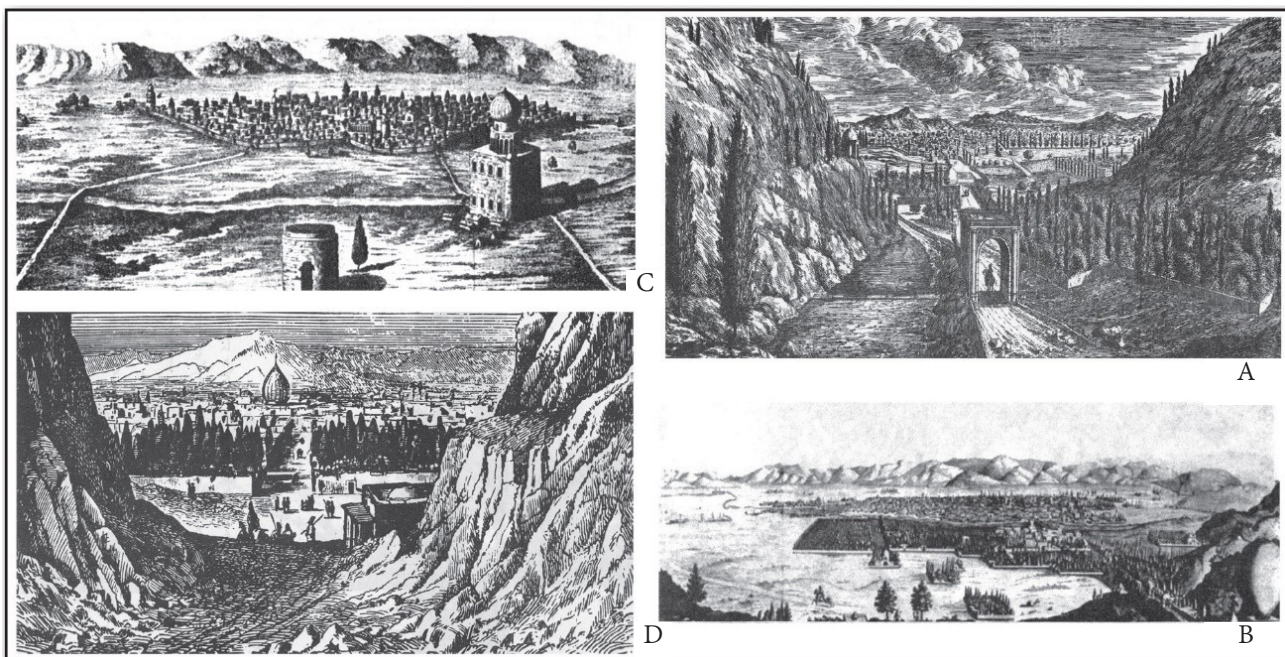

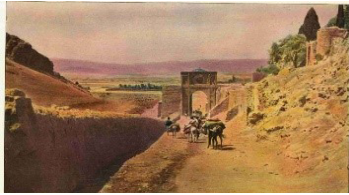


Fig. 1. A: André Daulier Deslandes in 1664 AD, B: French Chardin in 1674 AD, C: Niebuhr in 1765 AD, D: Heinrich Brugsch 1860 AD. Source: Sedaghat Kish, 2004.

Table 1. The components shaping the Shiraz entrance before Qajar. Source: Authors.

Period	Figure	Natural components that shape the landscape	The man-made components that shape the landscape	Component
Adud al-Dawla		<ul style="list-style-type: none"> <li>- A rocky and dirt valley that was located between two rocky mountains, Chehel Magham and Baba Koochi</li> <li>- Row of dense cypress trees in the northern part</li> <li>- Important vegetation of the region including thyme, almond, rhubarb, oak, arjan, pistachio, artichoke, mountain onion, arone flower, anemone flower, prickly pear and reverse tulips and cypress and sycamore trees, wild black plum</li> </ul>	<ul style="list-style-type: none"> <li>Narrow dirt track (about 3 meters) to pass</li> <li>The arch with the gate is covered with metal sheet, according to Chardin, to a height of about 5.5 meters which was called the Gate of Bab No until the Zandi period.</li> </ul>	Components with objective load
Adud al-Dawla	-	-	<ul style="list-style-type: none"> <li>-Construction of the Gahvareh Did</li> <li>-Construction of Mortaza Ali well</li> </ul>	Components with the mental load
Zand dynasty		<ul style="list-style-type: none"> <li>-The path in the rocky mountain of Chehel Magham and Baba Koochi, which passes the water of the spring of Qanat water, Zangi water and Roknabad water through the strait and leads to the gardens</li> <li>-Important vegetation of the region includes: thyme, almond, rhubarb, oak, arjan, coriander, artichoke, mountain onion, arone flower, anemone flower, prickly pear, and inverted tulips, and wild black plum</li> </ul>	<ul style="list-style-type: none"> <li>-Construction of a large brick arch with a room above it to store the Quran</li> <li>-Making a supporting wall to prevent the mountain from falling</li> <li>Widening the access road</li> <li>-Construction of a thick wall on the side of the valley that separates the entrance from the valley</li> </ul>	Components with objective load
Zand dynasty	-	<ul style="list-style-type: none"> <li>-Rokanabad water flowing and Zanghi water inside the strait next to the gate to the city gardens</li> </ul>	<ul style="list-style-type: none"> <li>-Construction of the Tomb of the Haft Tanan</li> <li>-Construction of the tomb of the Shah Shoja</li> <li>A room above the arch of the gate to store the Quran</li> </ul>	Components with the mental load

wall was almost empty of cypress and sycamore trees that had made this area green in the past (Afsari, 1974). During his rule in Shiraz, Karim Khan did a magnificent job for the development of this city. Among the buildings that were built in this area, we can mention the tomb of Shah Shoja (the existing tomb today was rebuilt in 1959), and the other is the mansion of Haftanan, which is a pleasant garden at the foot of Chehel Maqam mountain (Jabbari, 2000). It can be said that the population of Shiraz in the period of Karim Khan Zand has reached 50,000 people (Afsari, 1974).

**Entrance of Shiraz during the Qajar period: The gate of the Quran is a lasting nature, a changing form**

Physical change in the city in the Qajar period was insignificant compared to the previous period, and urban uses were still focused on Zand and the city market. At the beginning of the last century, Shiraz, like other cities in the country, was influenced by the process of modernization. Its size and population were almost constant until the end of the Qajar period and did not change much (Afsari,

1974). An earthquake on the 25th July 1824 killed about 1230 people and the Qur'an gate completely collapsed (ibid.). It was rebuilt after the earthquake by Mohammad Zaki Khan Nouri (Table 2). Madame Dieulafoy writes in 1881 about Tang (Strait) Allah Akbar: We have reached a strait called Tang (Strait) Allah Akbar. There is a precious copy of the Holy Quran by Sultan Ibrahim, son of Shahrokh (ibid.). Thus, the landscape of the entrance area of Shiraz undergoes minor changes during this period, and only the Qur'an Gate is replaced by a new building that is different from the previous example (Table 2).

**Entrance of Shiraz in the first Pahlavi era: the beginning of changes**

In the Pahlavi period, the original core of Shiraz was transformed from the foundation of traditional urban planning, and since the first Pahlavi period, more than one hundred new neighborhoods or new complexes have emerged in contemporary Shiraz (Khaleghi Moghadam, 2017). In the first period of development of Shiraz, which can be considered as the beginning of 1925 (coinciding

with the beginning of the Pahlavi period) until 1946, the size of Shiraz reached twice the size of all its previous periods (Table 3). The population of Shiraz increased to 156557. In the first Pahlavi period, the structure of the city's backbone was formed as scattered networks in the walls of the main elements of movement (streets), and the city had two strong axes (Karim Khan Khan Zand and Lotfali Khan Zand streets), which are perpendicular to the primary axis of the bazaar and the city (Nasr, 2004). The first major landscape changes in Tang Allah Akbar from the first Pahlavi period began with the construction of the tomb of Khaju Kermani in the heart of the mountain and the destruction of the gate with dynamite, which led to the invasion of nature and changed the natural form of the area (ibid.), (Table 3). The Qur'an Gate was present until 1936. In the plan to develop the northern road of Shiraz, the gate was narrow and dangerous for motor vehicles, especially trucks and buses, so by order of Reza Shah, the gate was destroyed with dynamite and its Qurans were transferred to the Pars Museum (Zare, Jafari & Karandish, 2010). After destroying the arch and removing the Qur'an, the people of Shiraz did not give up their long-standing habit, but when they entered Tang (Strait), Allah Akbar,

they regretted the lack of the Qur'an that they had to pass under (Behroozi, 1970).

### Entrance of Shiraz in the second Pahlavi period: Qur'an Gate with another face

The next period of changes in the entrance of Shiraz can be considered simultaneously with the second Pahlavi period. In this period, Shiraz experienced rapid growth along with other cities in Iran. Between 1956 and 1966, the area of the city reached three times the original area. The reason for this accelerated development and expansion can be considered the establishment of administrative, military, and academic centers and increasing the rate of immigration and natural population growth (Khaleghi Moghadam, 2017). According to the country's census in November 1966, the population of Shiraz was 270,000. The population of the city grew gradually during the next half-century (about 2% per year between 1921 and 1956) and then increased more rapidly (about 7.4% in the decade 1956-1966) so that the population of the city increased fivefold during the first half-century (Shiraz Master Plan, 1972). As well as this population growth, due to the nationalist policies adopted during the second

Table 2. The components shaping the Shiraz entrance during the Qajar period. Source: Authors.

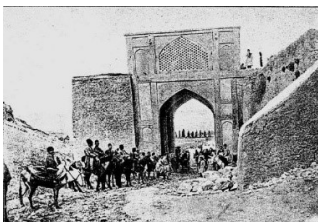
Period	Figure	Natural components that shape the landscape	The man-made components that shape the landscape	Component
Qajar		<ul style="list-style-type: none"> <li>- Rocky Mountain</li> <li>Important vegetation of the region includes thyme, almond, arjan, coriander, artichoke, fresh chives, prickly pear, and reverse tulips, and wild black plum,</li> </ul>	<ul style="list-style-type: none"> <li>- Widen the passage</li> <li>- Reconstruction of Quran Gate: A brick arch was repaired, and two rooms were added on its sides for guarding and resting travelers.</li> <li>- Destruction of the thick wall on the valley side (left of the image) due to the earthquake</li> <li>- Remove some plants in the path and on the mountainside</li> </ul>	Components with objective load
Qajar	-	The path of Tang (Strait) Allah Akbar	<ul style="list-style-type: none"> <li>- Installation of Rostam relief in Tang (Strait) Allah Akbar on Baba Koochi mountain</li> <li>- The place where the Qur'an was kept above the gate became more luxurious, and the exquisite copy of the Qur'an was placed in it</li> </ul>	Components with the mental load

Table 3. The components shaping the Shiraz entrance in the first Pahlavi period. Source: Authors.

Period	Figure	Natural components that shape the landscape	The man-made components that shape the landscape	Component
Pahlavi I	Baba Koochi Mountain and Chehel Magham The path of God Almighty Important vegetation of the region includes: thyme, almond, arjan, coriander, onion, marigold, and wild black plum	Construction of Khaju Kermani tomb Reconstruction of the tomb of the Shah Shoja Start building residential towns	Destruction of the Quran Gate with dynamite by the municipality due to the narrow opening for traffic	Components with objective load

Pahlavi era, Shiraz became predominantly important. Preparation for the celebration of two thousand and five hundred years began in 1958 and was held on 12th October 1971 (Pourarin & Delashoob, 2015).


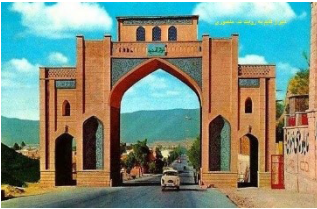
These celebrations were motivated by connecting the Pahlavi dynasty to the empire of ancient Iran and gaining prestige and historical identity at the international level and overshadowed by the contract of Islamic culture of the Iranian people at that time (*ibid.*). The most important motive for holding these celebrations in Shiraz was the Shah's interest in antiquity and the claim of inheritance of the rule of Cyrus 2500 years ago. Fereydoun Hoveyda writes in his book "The Fall of the Shah": "Although the Shah may have believed in the merits of the Aryan race, it is clear that he wanted to manifest his kingdom as an inherited kingdom by bridging the gap between himself and the ancient kings of Iran" (Hoveyda, 1922). Consequently, at this time, Shiraz was chosen as the cultural capital of the country. The Pahlavi dynasty used it as their winter capital, and holding celebrations of 2500 had increased its importance. All these events significantly increased the number of passengers entering the city. According to documents from the tourism industry, the number of tourists increased from 210 thousand in 1967 to 520 thousand in 1972 (Khaniki, Moosavi, Masjed Jameii & Mohammadi, 2011). At this time, Shiraz, along with other cities in Iran, entered the era of modernization of Iranian cities, and the comprehensive plan of Shiraz was first prepared in 1972 by the Faculty of Fine Arts, University of Tehran. After that, in 1948, that is 12 years after the destruction of the gate with dynamite, one of the merchants of Shiraz, at the request of the people and with the efforts of Hossein Igar Etemad al-Tajjar, built the current Quran arch and placed a Quran on it to allay the concerns of the people of Shiraz (Behroozi, 1970). During this era, the Qur'an Gate was rebuilt with inspiration from the past, but the new gate was different from the old gate, larger size, arched main opening, two small entrances on both sides, and a rectangular room on top of it will be built for the Quran. Also, the entrance to Shiraz was still a narrow and limited way to pass under the gate of the Quran, while humanizing interventions to the development of pre-entrance residential areas and the establishment of commercial and residential uses in the entrance area altered the entrance view of the city. These developments caused the loss of much vegetation in the region, which is summarized as a component of the landscape and the changes that occurred in them as follows mentioned in Table 4.

### **The entrance of Shiraz during the Islamic Revolution: fundamental changes, the Qur'an Gate is a symbol of decline**

Most of the changes in the entrance view of Shiraz are related to after the Islamic Revolution. This era coincides with important political, urban, social, and at the same time,

climatic changes in Shiraz, and significant changes in the components shaping the entrance of Shiraz can be observed and followed at this time (Fig. 2). At this time, the city was facing significant population growth. The population of the city from 1979 to 2019 witnessed a growth of 80% and has increased from 350 thousand people to 1.869 million people (Fig. 2). In the last five years has grown about 300 thousand people. Incoming passengers have increased from 1.2 million to 11.5 million (Shiraz Statistical Annals, 2010). During this period, the development process of the city accelerated, and a new comprehensive plan of the city was prepared in 2009 by city and home consulting engineers. Construction has increased by about 80% (Fig. 3). In addition, the amount of rainfall and climate change in the area of Shiraz, along with urban development, has greatly affected the natural landscape of the city and has changed the entrance landscape of the city. Comparison of the map of construction areas and natural and agricultural lands in the entrance area of Shiraz (Fig. 3) shows that in this period, the amount of green spaces and agricultural lands according to the maps has changed from 18,000 hectares to 2857 hectares (Shiraz Statistical Annals, 2016). One of the most significant interventions that led to the change of the natural context of the entrance of Shiraz is the disappearance of the canal that has brought the flood of the entrance valley to the dry river. The ancient people of Shiraz used to call Tang (Strait) Allah Akbar Seilabad. In 1986, during the time of Samad Raja, the then-mayor of Shiraz, a large canal was built on the valley, and during ten years, construction waste from Shiraz was dumped into this valley. Little by little, the river that passed through the strait to reach the dry river was removed. Eventually, the valley was widened by carving the surrounding mountains, and the entrance to Shiraz was moved to the Qur'an Gate (Fig. 3). This was done to facilitate traffic due to the increase in population and the arrival of motor vehicles, and finally, the design of the entrance to Shiraz was put up for competition in 1993 (Fig. 3). Inspired by the architecture of the Qur'an Gate and Iranian philosophy, Mehrdad Irvanian, the winner of the competition, designed the wall of the mountain of Khaju Kermani's tomb next to the Qur'an Gate (Daneshmir, 1999), (Table 5). In the same years, with the creation of a large two-way boulevard in Quran Square, Shiraz hosted a peacock-shaped structure with colorful flowers on its tail. This peacock soon became the symbol of Shiraz (First Tourism Group of Fars, 2020). Over the coming years, commercial and service uses have been added to this area over time. Also, interventions in the upstream areas, such as over-exploitation of the capacity of forests and pastures, their destruction and change of use, creating impenetrable surfaces such as buildings, roads, and streets, were among the factors that intensified runoff in the floods of 2019 in Shiraz (Table 5).

Table 4. The components shaping the Shiraz entrance in the second Pahlavi period. Source: Authors.

Period	Figure	Natural components that shape the landscape	The man-made components that shape the landscape	Component
Pahlavi II		<ul style="list-style-type: none"> <li>- Baba Koohi Mountain and Chehel Magham</li> <li>- The path of T Tang (Strait) Allah Akbar</li> <li>- Vegetation leftover from the region includes thyme, almond, arjan, pistachio,</li> </ul>	<ul style="list-style-type: none"> <li>- Construction of a room next to the tomb of Khaju Kermani in the heart of the mountain in 1958 by the Fars Archaeological Foundation</li> <li>- Creating a building for the residence and rest of the ambassadors and guests of the royal leaders in 1966</li> <li>- Create an asphalt road for cars to pass under the gate</li> <li>- Carving the mountain and create a road in the heart of the mountain</li> </ul>	Components with objective load
Pahlavi II		The path of Tang (Strait) Allah Akbar	<ul style="list-style-type: none"> <li>- Reconstruction of the Quran Gate in 1948</li> <li>- Create a wider opening than the previous gate</li> <li>- Use a sharp arc for the opening</li> <li>- Create two small openings for pedestrians</li> <li>- Remove existing plants along the road</li> </ul>	Components with the mental load

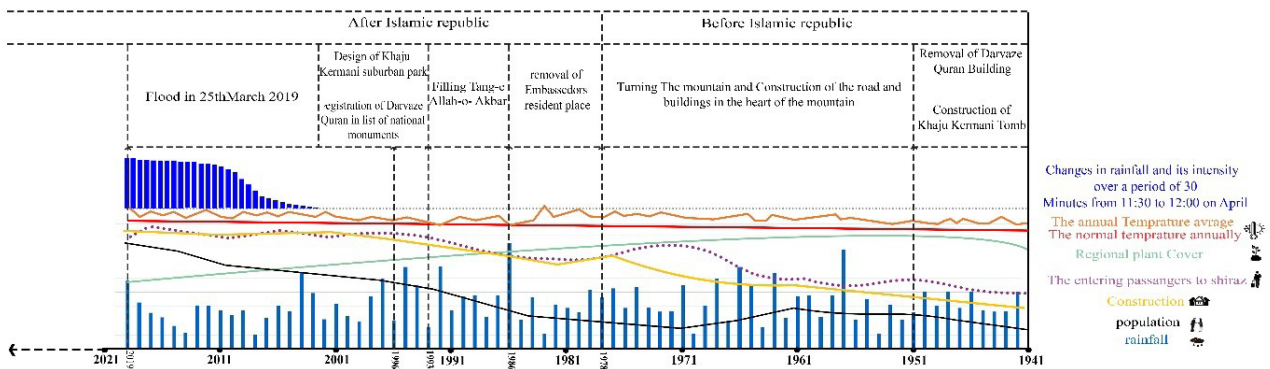


Fig. 2. Graph of precipitation, population, construction, entering travelers, etc., from 1951 to 2019. Source: Authors based on the Statistics and Information Office of the Deputy of Planning and Employment of Fars Province, (Shiraz statistical annals ,2019), the comprehensive plan of Shiraz 1972, documents from the tourism industry 2011, and (Shiraz statistical Annals 2016).

**Discussion**

In reading the entrance view of Shiraz city and the components that form the entrance to Shiraz objectively and mentally, we can historically divide these components into six historical periods (Fig. 4):

In all periods, the two mountains and Chehel Magham and Baba Koohi, have been a natural component of the landscape of Shiraz, and in 5 periods, the gate has been a symbol of entering the city. Most of the changes and adding extra components outside the identity of the entrance of the city or the removal and change in the natural context associated with the entrance of this city has occurred in the post-Islamic Republic period. The addition of high-profile components at the entrance and the lack of attention to the development and reconstruction of the Qur’an Gate in accordance with

the needs and changes that have occurred has practically disrupted its identity as a gate (Table 6). Carving the mountain and organizing the wall of the mountain in the form of maximum interventions in the natural context causes a change in the natural components that should be mentioned. With the change in the situation of Shiraz, Tang (Strait) Allah Akbar and its canal have undergone the most changes, and the closure of the Tang (Strait) Allah Akbar canal has led to the intensification of runoff and the flood of March 2019 (Table 6). Reconstruction of the gate after its demolition in the first Pahlavi period at the request of the people is the most important sign of the landscape position of this component in the city of Shiraz, which depends not only on the physics of the gate but also shows its mental position among the people (Fig. 4). Along with this adaptation, changes in the



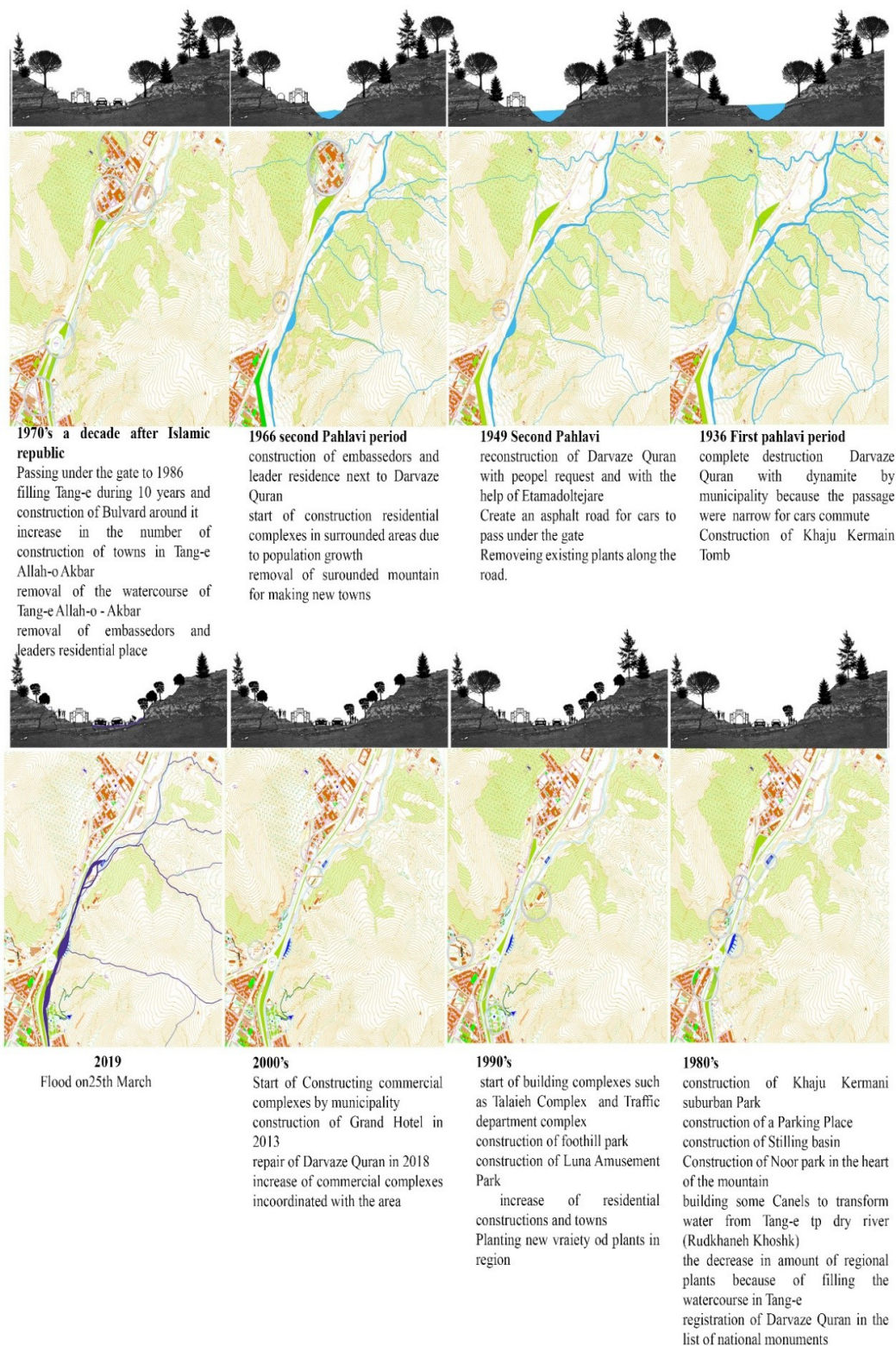



Fig. 3. The entrance map of Shiraz from the Pahlavi period to the present - the number of changes and interventions in the natural bed in the period after the Islamic Revolution is clear. Source: Authors.

landscape of the site with changes in population, etc., reveal that Population expansion and growth are followed by a demand for land, water resources and drought, air pollution, and so on.

### Conclusion

The studies of this paper indicated that a group of components shaping the Shiraz entrance have a stable feature in the view and somehow are related to the nature of the entrance of

Table 5. The components shaping the Shiraz entrance during the Islamic Revolution (today). Source: Authors based on the Statistical yearbook of Fars province (climate land) 2016; Aval Fars News Agency, 2018; Daneshmir, 1999.

Period	Figure	Natural components that shape the landscape	The man-made components that shape the landscape	Component
Islamic Republic		<ul style="list-style-type: none"> <li>- Filling the opening of Tang (Strait) Allah Akbar in 10 years</li> <li>- Planting trees and shrubs in the main boulevard, regardless of the local plants</li> <li>- Remaining vegetation of the region: Almond, Pistacia Atlantica</li> <li>- Add cypress and pine trees to the vegetation of the area</li> </ul>	<ul style="list-style-type: none"> <li>- Turning the narrow path of Tang (Strait) Allah Akbar into a place for passing a car</li> <li>- Carving mountains and creating stairs for pedestrians, and creating a place to spend leisure time in Shiraz</li> <li>- Access to natural components</li> <li>- Design of Khaju Kermani suburban park by Mehrdad Irvanian</li> <li>- Construction of a foothill park</li> <li>- Construction of Noor, Mountain Park, Shiraz Hotel, Lotus Hotel</li> </ul> <p>And many other commercial uses Peacock Square</p>	<ul style="list-style-type: none"> <li>- Removal of the residence of ambassadors and guests of royal leaders</li> <li>- Repair of Quran Gate and use of 3 openings of Quran Gate for pedestrians</li> <li>- Attempt to add new identity components to the entrance of the city</li> </ul>
				

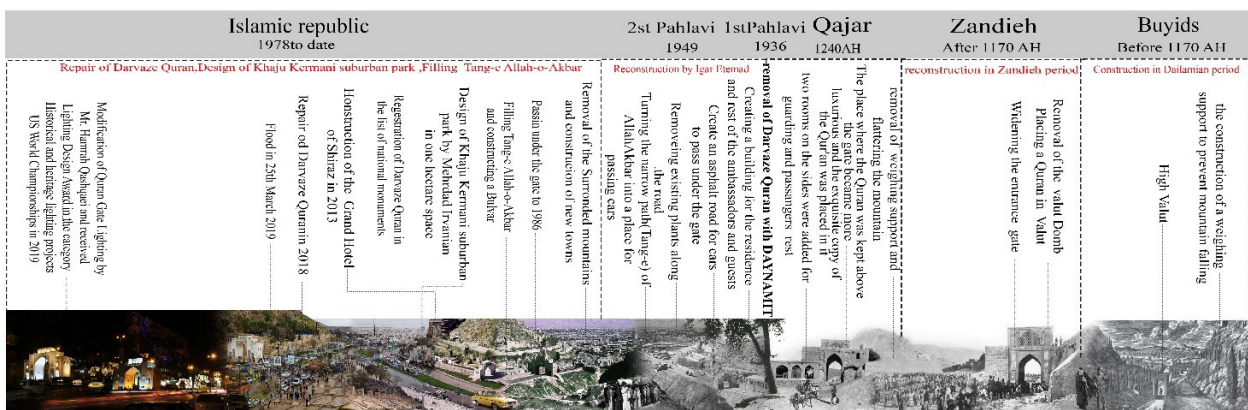


Fig. 4. Changes in the components shaping the Shiraz entrance in Tang (Strait) Allah Akbar (timeline). Source: Authors.

Shiraz. Although the three components of the Qur'an Gate, the mountain, and the valley have changed and adapted to the changes of the city and the needs of the day throughout history, they have played a key role in defining the entrance of Shiraz. In different periods, various identity or aesthetic components have been added to the entrance of Shiraz city. Groups such as Morteza Ali Well or Khaju Kermani tomb with a presence of several hundred years are considered as part of the landscape but do not relate to the identity of Shiraz entrance. The results show that the shaping components of the entrance of Shiraz in different mental and objective aspects have different degrees of stability. The Qur'an Gate can be considered the most important man-made element in the entrance of this city, which has been lasting throughout the eras (from Dailami to today). The important point is the nature of the Qur'an gate and not its objective form and physical body, which has been redesigned and reconstructed in different periods according to the requirements of the

period. The results of the research also show that in the interventions after the Islamic Revolution, no effort was made to maintain its mental and perceptual position in entering or leaving the city (passing under the Quran). Not paying attention to the Qur'an Gate as a dynamic component and dealing with it as a museum has paved the way for the removal of the Qur'an Gate as a gateway to the city. In this period, along with the diminishing objective and mental presence of the Qur'an Gate at the entrance of the city, entering and occupying the natural landscape (mountains and valleys), we have witnessed the evaluation of parallel projects and the addition of new components in the entrance of Shiraz. The addition of these new components, regardless of the historical perspective of Shiraz entrance and the essential components defining this perspective, has led to the confusion and illegibility of the entrance perspective of Shiraz, both mentally and perceptually and objectively (in both natural context and visual perception).

Table 6. The components shaping the Shiraz entrance and its approach. Source: Authors.

Historical period	Added or deleted works in Tang in each period	Approach
Adud al-Dawla	- Chahvareh Did - Mortaza Ali well	Paying attention to and respecting nature and trying to minimize occupation and interference in nature
Zandiye	-Tomb of Haft tanan -Tomb of Shah Shoja	Identification of an abandoned and undecided area that is part of the natural geography of the area and the city
Qajar	Installation of Rostam relief in Tang (Strait) Allah Akbar	Predicting strategies to strengthen performance in the study area
Pahlavi I	-Construction of Khaju Kermani tomb -Reconstruction of the tomb of Shah Shoja -Start building residential complexes	- Increase cohesion and area - Pay attention to machine life - Lack of attention to people's history and memories
Pahlavi II	-Creating a building for the residence and the rest of the ambassadors and guests of the royal leaders -Construction of a room next to the tomb of Khaju Kermani in the mountains	- Restore the correct performance of the past and create a new function according to the needs of the region - Demonstrating the power of government
Islamic Republic	-Removal of the residence of ambassadors and guests of royal leaders -Design of Khaju Kermani suburban park by Mehrdad Irvanian -Registration of Rostam Relief on 7th March 2006, by the Cultural Heritage, Tourism and Handicrafts Organization in the National Heritage List -Registration of the Quran Gate on 9th December 1996, with the number 1800 in the list of national monuments -Construction of Kuhpayeh Park, Noor Mountain Park, Shiraz Hotel, etc. -Protecting the Quran Gate and allocating it for walking and being marginalized from the entrance of the city	- Paying attention to people's needs and not paying attention to nature and the existence of machine life - Creating a two-way connection between urban edges and the surrounding mountains (strengthening the connection between the city and nature) - Adding objective components with special and luxurious design - Attempts to add new identity components to the entrance of the city in line with social, cultural, and political changes

### Endnote

\* This paper is derived from Master Thesis of "Sima Khalilian" entitled "Redesign of Shiraz Entrance Oilfield Landscape with Environmental Resilience Approach" and supervised by Dr. "Mahdi Zandieh" and Dr. "Ayda Alehashemi" at Faculty of Architecture and Urban Planning, Imam Khomeini International University, Qazvin, Iran.

1. In the past, travelers traveled the long way from Isfahan to Shiraz by cattle for several days and nights, passing through the deserts of "Izadkhash", the

plains and mountains of "Abadeh" to the vast deserts of "Saadatshahr", "Khorram Bid", "Surian" and then "Marvdasht", "Zarghan" and the winding route of "Bajgah" hoping to reach Shiraz. The domes of a thousand colors have fallen, they have been amazing, they have opened their mouths to praise and they have subconsciously said Allah Akbar (the name of the strait).

2. This building has been the place of soldiers and observers and in 1973, it was registered in the list of national monuments of Iran as the Gahvareh Did. (Behrozi, Ali Naghi, 1970).

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