

# Relationship between Values and Assessment Values with Conservation Approach in Iranian Historical Cities

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**ABSTRACT:** Value literally means to assess the worth of something against something else. The importance of the assessment of this word in the economic areas in a few past years has led the recognition of urban values especially in their historical parts. It is hypothesis that recognition, assessment, and introducing the existing values in historical cities have a direct relationship with the selection of the intervention approach in the process of conservation and development. The purpose of research, considering the mentioned assumption, is to find a response for this question: How do the existing values in historical cities affect the process of selection of the intervention approach? This study is a fundamental-theoretical research that has been done by interpretational-historical method and the selection statistical population are the four cities of Isfahan-Shiraz-Tehran- and Mashhad among Iran's historical cities in order to special urban values. Obtained results show identifying and introducing the existing values in historical cities, in past century, has directly been related to the selection the intervention approach in Iran's cities and regarding cases in which the results were not proportional to predicted goals, it was because of neglecting the existing values in cities and non-material values such as artistic, social, economic, and political values are related to the urban fabric values of historical cities and the removal of physical values would cause the removal other values of Iran's cities.

**Keywords:** *Value and Assessment Value, Urban Values, Iran's Historical Cities, Interventions of Urban Conservation*

## INTRODUCTION

Each city has signs and symbols known as its values. These values in case of being identified and introduced could be considered as the representative of the cities' empowerment and their capacity the development. The accurate identification of urban values facilitates the conservational planning for city's future development. The historical parts of cities have special values, and before any interventional measures, it is necessary to assess the existing values in this sector and it influence the selection of the approach and the method of intervention. The purpose of this research is to study to find the relation between the intervention approach and identification of the values in Iran's historical cities in the contemporary period. In the contemporary period, the advent of the new means of transportation and communications have provided cities with fundamental changes and this has led to the historical structure and organization of cities to be in the need of intervention for rehabilitation and adaptation with the contemporary world.

Lack of understanding of values in the cities makes the chosen approach for intervention not to be accordance with the existing values of cities and causes the removal of some of existing values in these cities. In this paper, the conducted measures in the form of urban renewal and renovation projects during the last hundred years have been subjected to the comparative study with the existing values in the cities to determine the compliance or lack of consistency of the intervention approach with urban values.

## MATERIALS AND METHODS

### Research Methodology

In the present research, the historical cities and the developmental and conservational plans implemented since the beginning of the modernization in Iran have been analyzed as the historical documentations. Therefore, the nature of the research is of the fundamental- theoretical researches, and historical cities and the happened events have been used as documentations for the analysis. From this viewpoint, the present research's method is interpretation of the history and the data required for the research have been gathered through

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library studies and field surveys, and for case study, among Iran's historical cities the four cities of Isfahan, Tehran, Shiraz, and Mashhad have been selected which have aspects of value different from each other, and conducted analyzes are for quality conclusion to finally answer this question; whether there is any relationship between the selection of intervention approach and urban values in Iran's historical cities during the last 100 years? Because it is assumed that there is direct relationship between the identification of urban values and the selection of the approach and the method of intervention and if urban values are not accurately identified the chosen approach for intervention would not be comprehensive and accurate.

### Literature Review

In this regard, Alois Riegl was the first to present a valuable system as to historical monuments. "Alois Riegl was the author and presenter of the first systematic analysis of heritage values and, in fact, the founder of the theory of restoration" (Jokilehto, 2002, 237). He in a paper entitled as "The modern cult of monument: its essence and its development" has presented a classification of values, and classified the values into two classes of memorial and modern. The necessity of the study of the historical monuments indicates that the historical values and the history should not only be considered in conservation, but other values could also be important along with the mentioned values. Of course, aesthetic values are only one of today's values and other values are also important along with it. This indicates the importance and necessity of considering the issue of the value and value assessment. In addition, the world conservation charters such as the Athens charter (2013) and the charter of Bora have also referred to the importance of the matter of value.

In Iran the value has been more studied in in the fields of sociology and sociality, hence, there has been no thorough, independent, and comprehensive study in the field of cultural heritages and historical monuments. Nevertheless, we can refer to works written by Mohammad Rahim Rahnama regarding the identification of urban valuable sectors which mostly focuses on the identification of the valuable physical (body) and structural elements of Mashhad city. Also, the definition of value and the existing values in historical monuments presented in researches conducted by Mahdi Hojat which have been organized based on the works written by Bernard Feilden fall in this class. Karim Mardomi and Asghar Mohammad Moradi have also published a paper regarding the requirements of valuation of cultural heritage in architecture education. Kamran Safamanesh and Behrouz Monadzadeh have written a paper with regard to the principles of valuation and of old buildings and complexes. In the mentioned researches and literatures, the value is searched in the physical and body structures and the effective elements on the identification of assessment of value and its relationships with the selection of intervention approach have not been considered thoroughly. However, transnational studies, researches of the گیتی institution

in America and people like Jukka Jokilehto and Bernard Feilden have been able to present a process in the field of identification, recognition and assessment of value of historical and cultural monuments.

Nejad Ebrahimi et al. (2015) have studied the nature of value in various fields of philosophy, economics, society and culture in a paper entitled as "the value and its relationship with the intervention approach in historical and cultural monuments published in the journal of restoration and architecture and tried to determine the dimensions of critical issues in value and finally the existing relationship between the value and the intervention approach to be studied. In another paper entitled as " Effective Urban values on Conservation of Case Study: Isfahan-Iran" published in the journal of IJAR in the university of MIT it is been mentioned that the author has been tried to identify the existing values in Isfahan city and analyze the matter of paying attention or neglecting these values in the time of intervention.

### RESULTS AND DISCUSSION

#### Value and Axiology

The value is the matters that have always been considered by the thinkers and philosophers, and each has tried to provide a definition of the value and its recognition has been founded necessary for life, "what typically give the life a determination is value and valuation" (Bocheński, 2010, 67). In dictionaries, value means status, competency and ability of a phenomenon; "value is a word with various meanings and multiple functions and literally is the gerund of [to value]" (Ebrahimi & Jalalipour, 2007, 355). The value is researchable and examinable in the different fields that recognition in the economy is the most important ones and today, there are many researches available regarding the value in the economy, but, it has gradually entered other areas; "First Lutz, Kant's follower, gives the high position for imagining of value., secondly, economists' opinions about the value and the production created more possibility for this matter and, finally, Nietzsche as a philosopher who give a specific view to values especially human values and in a word, created a kind of mutation in values could be given a very special attention" (Akbari & Hosseini, 2009, 97). Value in the society is associated with social behavior of the residents of that society. "The value and its recognition in society has a direct relationship with the actions, behaviors and social and cultural beliefs of that society" (Nejad Ebrahimi et al. 2014, 81). To know and understand the values one should have an appropriate approach of axiology; "public recognizing and studying of values (in terms of creation and origin, nature, being relative or absolute, objective or subjective, innate or acquired, the historical or non-historical, resource and its various manifestations and other topics) is called axiology" (Imani & Babaei, 2009, 84). Axiology can be helpful regarding selection an appropriate approach of studying and understanding a phenomenon, of course, this along with recognizing values requires the effective assessment of values existing with it.

Table 1: Theory of value

Value in dictionaries	cost, price, merit and the validity of a document (Moein Dictionary); usefulness and being important in life (Oxford Dictionary), value, cost, and validity (Management Comprehensive Dictionary)
value in Maslow view	The values are formed based on individual needs and then with the growth of the individual would change to social values (Rocheh, 1997, 78)
Social value	Social value is what the majority of a group or community say it is good or bad. (RAFIPOUR, 1998, 162)
The value of the behaviorist views	The value is the desirable affairs have affected the people's choices.
Value in sociolinguistics	The values are social products which have been created and transferred through human action and interaction (Peterson, 1970, 290)
Milton Rokeach (1918-1988)	Instrumental values (values that are related to the method of behavior) – ultimate values (the desired ends that the value is worth trying to achieve it, like salvation and the world peace) (Milton, 1973)
Ronald Inglehart (1934)	Material values (aimed at satisfying the basic needs that are essential for human life) - Metaphysical values (this value would satisfy the needs of internal and enjoyable and promote social and collaborative partnerships) (Rocheh 1997, 75)
Mohammad-Taqi Ja'fari (1923-1998)	The value is the desirability which is abstracted from the usefulness of an truth, although the value by itself does not inherently have an objective fact. Considering the origin which means being useful, it is regarded as a fact. (Ja'fari, 1996)
Józef Maria Bocheński (1902-1995)	values can be categorized in three classes for moral values, aesthetic values and religious values
Muhammad Husain Tabataba'i (1892-1981)	Human feelings and needs are the cause of formation of credit rules (values) and it does not place the goodness in the meaning of being natural. (Hasani, 2004)

Every city has values proportional to its identity, history and culture that their recognizing and assessment can be effective in making appropriate decisions for the conservation and development. (Table 1)

### Value Assessment in Historical Cities

Assessment literally means to determine the value of something. Assessment has to have some criteria so that all values to be evaluated based on those criteria. There are many methods proposed to assess the values in historical cities; “values are assessed by various methods the most important of which are: 1) regular observation, 2) private interview, 3) content analysis, and 4) questionnaire (Rahnama, 2009, 25).” Seta (2002) respecting the method of the value assessment named methods such as Physical traces mapping; Behavioral mapping; Transect Walk; Individual interviews; Expert interviews; Impromptu group interview; Focus groups; Participant observation; Historical and archival document as the most proper methods that can be suitable in value assessment in historical monuments. Accurate assessment allows researchers to have a correct recognition of value and its application in the preparation of development and conservation plans. “Cognition is a notion based on philosophy, religion, tradition and mysticism” (Naghizadeh & ashrafi, 2014, 33) “Value assessment enables us to have a correct recognition of values and it in turn will facilitate the possibility of exploitation or extraction of values (Abbaszade et al., 2013, 212).” The

values extraction and their recognition could be as the key elements for subsequent decisions. (Table 2)

### Effective Elements in Value Assessment

The value extraction in historical cities requires the selection an approach of assessment so that based on values to be known. In order to extraction and recognizing of values some elements are need so that the assessment to be done according to those elements. For example, World Bank of the strategy for urban development stats that there are four principles needed for sustainable urban development of cities requires including being livable- being competitive and Bankable and good governance and takes into consideration these four principles in the assessment of its plans.

Value assessment in historical cities has also some criteria. Rahnamain his literatures has classified the values of cities in terms of cultural- Identity- art related- rarity- economic-functional- educational- social- national and religious-environmental and historical values. (Rahnama, 2009). Rahimzadeh with emphasis and authenticating the historical values, classifies the quality of ideas and manufacturing quality- the originality of materials- the originality of the plan- the originality of the relationship between effect of the work with its physical basis, the originality of skills as historical values, and defines cultural values as belief related, emotional and identity values (Rahimzadeh & Najafi, 2010). Alovis Riegl (1996) was the first to provide a valuable system regarding

Table 2: A typology of basic values (Source: Theresa, 2002)

value	Definition	Function
Utilitarian	Practical and material exploitation of nature	Physical sustenance/ security
Naturalistic	Direct experience and exploration of nature	Curiosity, discovery, recreation
Ecologistic scientific	Systematic study of structure, function and relationship in nature	Knowledge, understanding, observational skills
Aesthetic	Physical appeal and beauty of nature	Inspiration, harmony, security
Symbolic	Use of nature for language and thought	Communication, mental development
Humanistic	Strong emotional attachment and love for aspects of nature	Bonding, sharing, cooperation, companionship
Moralistic	Spiritual reverence and ethical concern for nature	Order, meaning, kinship, altruism
Dominionistic	Mastery, physical control, dominance of nature	Mechanical skills, physical prowess, ability to subdue
Negativistic	Fear, aversion, alienation from nature	Security, protection, safety, awe

recognizing values. "[Alovis Riegl] was the author of the first systematic analysis of the heritage value and in fact, was the founder of a theory of the restoration, (Jokilehto, 2002, 237)." He in a paper entitled as "The modern cult of monument: its essence and its development" has proposed a classification of values and classified the values in two categories of memorial values and modern values. The necessity of studying of values in historical monuments shows that historical values and antiquity conservation should not be considered alone and other values could be considered along with the mentioned values. "So it appears that the priority of the in each work toward proper treatment is important and the main priority in the new classification of values, is being exchanged between the historical considerations and the aesthetic values" (Farahmand et al., 2011, 58).

Of course, the aesthetic values could just be one of today's values and there are other values along with it. This indicates the importance and the necessity of the issue of the value and the value assessment; in World Conservation charters such as the Athens Charter and the Charter of Bora also referred to the importance of value; Athens Charter in 1931 expresses the following principles for assessing the value: (a)-valuing the artistic evidence and not merely historical; (b) maintaining the architectural value provided that not to make the slightest damage to four principles of residence, work, leisure and travel; (c) respect for nature, (d)- respect for cultural entity of historical neighborhoods (Rahnama, 2009, 50).

In Venice Congress in 1964 emphasis was on value that is created around a historical monument, and just the building has not been considered alone; Safamanesh (2001) enumerates valuation criteria of buildings and valuable collections as the value based on the cultural and social statues of the of the building operation, the value because of the affiliation with a system-the value of an element with a system because of its unique combination with nature-the value due to having

aspects of special and exceptional skills in construction- the value due to ritual and symbolic ties and communication with national and religious traditions- the value of some buildings and elements and elements and systems because of their role in the evolution of architecture- the value of a system because of a relationship with an index building- the value of a building because of its decorations and its construction details- the value of an old building due to its usability for a modern performance- the value of some places or the ruins from archaeological and scientific point of view- the value due to belonging to the historical memory of the city or belonging to ethnic and national memories- the value of old buildings because they are placed in the tissue or the body of the city which is going to be designed or and renovated- the value of buildings because of exposure to a historical body, square, or axis- the value of a natural element which has been given a cultural value- the value of elements which are results of a beautiful collaboration between the human and the nature- the value of an old building due to retaining an old family in it- the value due to using of special techniques in building or installations of the construction- buildings and systems that are the place and the means of doing technical process or converting a product, and therefore are valuable.

In other classification the values are introduced by functional and spiritual nature and the triple elements are introduced as effective criteria in value assessment. "Backgrounds of values in historical and cultural monuments can be evaluated in three separate categories: the value in the cultural-historical issues- the value in the physical-body issues, the value in the environmental perceptions issues" (Nejad-Ebrahimi et al., 2014, 86). Through comparative comparison of existing opinions regarding the value and value assessment in historical cities it is determined that values can have functional and spiritual nature and each has different methods for assessing. Whatever is here are the physical and objective values in the center of

historical cities to determine how have been the methods and the approaches of intervention with these phenomena in the development or conservation projects.

### Physical Values and Development and Conservation Approaches in Historical Cities

Physical values and the elements which these values are assessed based on them were expressed according to various opinions. Every city with physical values ranging from single building, complex, cultural axis or even a part of the city have valuable material and non-material elements that depending on the value in the regional, national or transnational level are eligible for conservation and development planning. "Urban values, both material and non-material, especially material values ranging from city, urban complexes, and buildings and especially urban areas are considered valuable in two cases: 1) they are inherently valuable and have become the social norm; 2) they have become social norm, even they don't have intrinsic value. Thus, urban values are the values that are followed by the majority of the urban population, and have common characteristics which are emphasized by citizens and various urban groups" (Rahnama, 2009, 27). These values can be recognized in the form of urban landscape, plan and perspective of urban facade- historical complexes such as Bazaar-Tekyeh- schools – historical gateways- religious collections and historical themes. Recognizing values is directly related to the selection of the intervention approach. Of course, the purpose of this recognition is not to give the superiority of a value to other value, but is the exact recognition and extraction of values, because the precise assessment of values can be toward the sustainable planning. "A comprehensive Assessment of the value of cultural heritage and the integrity of these values differs from the planning that will lead to sustainable conservation management" (Randall, 2002, 13). The complexity of recognizing values along with the difficulty of intervention approach in the planning process for the conservation and development of historical cities make the recognition of values in historical cities to be necessary. Yet, the important point is the degree and the order that extracted values have in the selection of intervention approach. This means that the hierarchy and the degree of national and transnational values, intervention approach should be changed from plan based to research based "(Nejad-Ebrahimi et al., 2014, 94). Intervention approach can be along with urban sustained conservation if it was based on obtained real values in historical cities. (Table 3)

### Value Elements Influencing Urban Values

Although physical values are values with material nature, each of these material cases are a symbol of other values which help recognizing the symbols to do a better assessment of values. For instance, the historical gateway of a city, however it is a simple historical gateway at first glance, its surrounding events such as social, political and even economical events for the city could not be considered just as a simple urban brick or stony gateway, but also has a value, memorial, and identity nature and

could be placed in the classification of other values; Following can be referred as the values influencing the material values:

**Identity Values:** the matter of globalization and dominant culture in the modern world brought the identity issues into a new phase of thoughts. Therefore, trying to identify the elements and beliefs of the influence of these symbols and efforts to revive them make them persistent are among the issues that were considered by the general and the special. This effort is not limited to one field or institution and all individuals make attempt in this regard. Artists and architects were one of these groups that were trying to create and to give birth to the works which are somehow able to identify and introduce the authenticity and identity of the society of his leaving place (community). Historical cities as a reflector of the culture, customs, traditions and rituals of each society can express that the identity of that society.

**Economic Values:** every historical city inherently has economic value. The economic value existing in these societies have come to fruition not only in the capital and wealth-oriented values of any society, but also in moral and spiritual values. This method can be classified into 3 groups. 1) the physical and estate values of the city, 2) the non-estate values, and 3) the most important part of the economic value is associated to organizing and boosting the sector of culture and getting familiar with the traditions and values of each society.

**Religious and Spiritual Values:** Historical cities in some days are combined with the religion and the other sacred meanings and their spiritual values can be rooted from the organizational trainings of religion, "religious beliefs and values have great influence in social solidarity" (Maroofi et al., 2014, 62) but along with that, it can include the amazing experiences of secularism, amazement and awesomeness, etc. that can be stimulated by visiting the historical sites. Tabriz historic bazaar is a historical type with purely economic nature but during the religious mourning days it plays the role of a religious center.

**Historical Values:** there are different and sometimes contradictory attitudes towards the history and its application but the important thing is that, today, the history should penetrate into people's lives, and should have a progressive and developing nature. Historical monuments are as a sign and symbol that can be used for explaining and interpretation of the history for development.

**Artistic Values:** the artistic values existing in a historical city can be analyzed from two aspects: the first part is the physical and material values; each city depending on the time when it is built transfers a set of technical characteristics, and the second part is non-material and spiritual aspects of urban art that can be a part of every city's artistic value and it is the cognitive aspects that existing arts in the city could present for today residents.

**National Values:** historical city is considered as a body symbol of every culture and are signs and symbols that indicate the material manifestations of ethnic or national culture in the regional or national scale, and always remember that how the

Table 3: Genesis and development of cities studied and their physical values

Tehran	<p><b>Before Safavid dynasty (before 1503)</b> - Tehran has been a village in this period</p> <p><b>Safavid and Zand dynasty (1503-1784)</b> <b>According to Shah-Tahmasb (king of Safavid) a barbican was brick up with 114 towers and four gates around it.</b> - Odlayan and Chale-Meydan neighborhoods (old parts of Tehran) was formed in the Zand dynasty</p> <p><b>Qajar dynasty (1789-1925)</b> • Before Nasir-al-din Shah (king of Qajar) - Tehran has been small barbican with six gates. Bazar, Jame-mosque, Golestan Palace and - Negarestan garden was built around the current Bazaar range. • Before Nasir-al-din Shah (king of Qajar) - Tehran barbican was designed and built by the model of Paris barbican. - The construction new street of Bab Homayon and Lalezar and symbol of high-rise building as name ShamsolEmareh.</p>	<p><b>Buyid dynasty (934-1062)</b> - Building dome and royal court for Ali al-Ridha (Imam Reza)</p> <p><b>Ghaznavids and Seljuq dynasty (977-1194)</b> - Destructing the dome of Imam Reza by Sabuktigin (king of Ghaznavids) and restricting it by Sultan Masud (king of Ghaznavids) - Repair and develop the Imam Reza tomb.</p> <p><b>Ilikhanate and Timurid dynasty (1256-1503)</b> - Repair and develop the tomb in the time of Oljaitu - Developing of Imam Reza shrine and adding the school and mosque to that, Timurid kings try to changing of tomb to urban collection.</p> <p><b>Safavid dynasty (1503 – 1784)</b> - Developing the tomb in urban scale. - Building the Bala_khiaban (up street) and Paeen-Khiaban (Down street) and creating city axis along the Imam Reza shrine.</p> <p><b>Afsharid and Qajar dynasty (1736-1925)</b> - Choosing Mashhad as a capital of Nader-Shah - Developing lateral space of tomb and Arg (castell of king) neighborhood as a seat of government local governors.</p>
Isfahan	<p><b>Before Seljuq dynasty (before 1053)</b> - Forming the first core of Isfahan from combining of Yahohieh and Je villages. - Constructing jame-mosque in Early Islamic centuries. - The construction of city rampart in Aleboye dynasty</p> <p><b>Seljuq dynasty (1053-1221)</b> - Develop the Jame-mosque and formation of Atigue square (old square) against it.</p> <p><b>Ilikhanate and Timurid dynasty</b> - Deserting the city in Ilikhanate period. - Spreading the rampart of city and neighborhoods to the south part of city</p> <p><b>Safavid dynasty (1501-1736)</b> - Transfer of capital from Qazvin to Isfahan - Building the new seat of government in the south of Isfahan Including of Nagshe-Jahan square, Sheikh-Lotfollah mosque, Khaju bridge, Si-o-she Pol, Chaharbagh, Hezar-Jarib garden and Jolfa Neighborhood</p> <p><b>Qajar dynasty (1789-1925)</b> - The structure of city in Qajar period is a same city structure in Safavid period.</p>	<p><b>Early Islam and Buyid dynasty (621-1062)</b> - Building the round city form like Istakhr and Baghdad city. - constructing buildings and seat of government and economical centers in the west and religious in the east axis bazaar</p> <p><b>From Seljuq to Safavid dynasty (1053-1530)</b> - Repair and develop of school in the Seljuq - Development of the city at the time of Ilikhanate - Repair and renovate the city barbican in the order of Uzun-Hassan (king of Aq-Qoyunlu)</p> <p><b>Safavid (1503-1736)</b> - Urban-centric design that was started from Khan-school and led to Shah square - building several historic gardens</p> <p><b>Zandiyeh and Qajar dynasty (1750-1925)</b> - Choosing Shiraz as the capital by Karim-Khan - Formation of Vakil complex contains Arg, Bazaar, Bath and mosque - New urban-centric and axis design - The formation of social fabric in the city basis of ethnicity in Qajar period after capital transfer to Tehran.</p>

national identity and its evolution was throughout the history. Therefore, recognizing the values and their capabilities is the representative of the national elements and because they have the material symbols they can exposed to the public and be the national symbol of the country and its culture. Political Values: political values are among values that the historical monuments of the past century have obtained because of the complicated form that the political exchanges and equations in the world have had. Today, one of the government's discussions axes is paying attention to the cultural and historical values. Historical monuments are placed among the most considerable things that have represented the cultural spheres of influence during the history. (Table 4)

### The Value in the Studied Historical Cities

The four cities of Isfahan, Shiraz, Tehran, and Mashhad have been chosen to study and identify the urban values, the reason

of choosing the mentioned cities was the characteristics and the special conditions of each of them; Tehran is the city in which the most effect of the historical transition period to contemporary has been seen and typical events such as building new streets, high-rise buildings have been done in the city of Tehran for the first time. Tehran is the founder of a special style in architecture and urbanism that is different from previous doctrine of Iran's architecture. The plan of dar al-Khilafah-i Nasiri-i Tehran contains significant and new points in it which becomes the founder of Tehran's style and is its differences from the Isfahan's doctrine (Habibi, 1999, 134). Isfahan as the major capital of Safavid period is the founder of important events in the form of Isfahan's doctrine and as a Shiite capital it is been tried to the most typical elements of the Iran's Islamic architecture such as NagsheJahan Square and Charbagh Street to be built in this city. Shiraz has the same features of Zandieh period and it is also the first city

Table 4: Assessment urban values in cities studied

values	The physical nature value in the city	Identical evidence in the historical cities of Iran
Identity values	Physical city index such as squares, street, religious, monuments that shows urban and national differences from other cities. Urban and historical places that indicates national identity of countries in the terms of physical and spatial.	<ul style="list-style-type: none"> <li>- Isfahan: Nagshe-Jahan square- Charbagh street- Si-o-seh pol and Khaju bridge- Jame mosque and royal palaces.</li> <li>- Mashhad: Imam Reza shrine- Goharshad mosque- Nader shah tomb and Arg neighborhood.</li> <li>- Tehran: historical Bazaar, the Golestan palace, Sahebgharanieh, Topkhane square, Lale-zar street.</li> <li>- Shiraz: Zandiyeh complex, Bazaar, Vakil mosque and bath, the historical garden of Delgosha, Earm and Jahan-nama gardens.</li> </ul>
Economical values	In addition to property values, use of historical capacity of cities besides the economical values to attract tourists, can help to culture values.	<ul style="list-style-type: none"> <li>- The historical houses change into museum and quest house in studies cities.</li> <li>- The historical symbols such as Nagshe-Jahan square, Imam Reza shrine and historical bazaar has been exploited as an economic factor in the study.</li> </ul>
Religious and spiritual values	Religious places like historical mosque-religious shrines-historical churches, tekyeh (place where Shiite gather for mourning Muharram) and Hossinyes are the religious values of cities.	<ul style="list-style-type: none"> <li>- Eight Shia Imam shrine in Mashhad- Esfahan as the capital of shiism official religion in Safavid.</li> <li>- Shah-Cheragh shrine in shiraz, Tehran with shrine and mosque in Qajar period.</li> </ul>
Historical values	Historical cities are historic documents for study and research because of the buildings- complexes and historical context.	<ul style="list-style-type: none"> <li>- Nagshe-Jahan square is a historical document about Safavid dynasty; Madrasah and Masjid-e Sepahsalar indicate the important events of Qajar dynasty, Imam Reza shrine shows the religious vision of kings.</li> </ul>
Artistic values	Because of human talent that is in the construction of historical work, there are artistic values in each monuments that are assessed.	<ul style="list-style-type: none"> <li>- Nizam-al-Mulk and Taj-al-Mulk domes, various valuating in Isfahan's Jame, seven color and mosaic tiles in Isfahan, Mashhad and shiraz- the various wood and glass artistic works in Golestan palace in Tehran is authentic art values in studies cities.</li> </ul>
National values	The physical-historical values of cities as a national symbols can indicate national cultural art in the world.	<ul style="list-style-type: none"> <li>- Nagshe-Jahan square in Isfahan and Golestan palace in Tehran are the national values that can be registered in the world heritage list of UNICCO.</li> </ul>
Political values	Building and historical complex should be invoked and exploited for future political plans.	<ul style="list-style-type: none"> <li>- The existence historic relics of different religion beside the Islamic works such as churches alongside mosque in the cities are use to as on evidence for peace of Iranian in the world.</li> </ul>

in Iran which, after Islam, could create the first independent national government apart from the Arab governance, "the government founded by the Yaghoublâith Safari was the first independent or Independent-type Islamic reign of Iran (Zarrinkub, 2005, 63)." Mashhad is the most significant Religious city in Iran which due to existence of shrine of Imam Reza (AS), the eighth Imam of the Shiites, has always paid attention by kings and rulers, and this attention has been led to creation a lot of values of urbanism architecture in this city, based on the seven values discussed earlier the existing values in these cities can be discussed as following:

**Identity Values:** Identity is a special feature in the city which makes it different from other cities and determining the visual identity of each city is considered as valuation. "Identification is in fact a valuation or determination of the quality that has a direct relationship with the person's mental saving ranging from the direct experience to is culture and traditions" (Rahnama, 2009,65). The studied cities have visual and mental indices which discriminate them from other cities. Existence of historical elements in Isfahan such as Nagshe-Jahan, historical bridges, typical mosques like Jame Mosque

(Fig. 1) which is known as Iran's "encyclopedia of Islamic architecture" and there are signs seen in the mosque form the period of the advent of Islam to the contemporary period. In Shiraz, elements such as the tomb of Hafez, the complex of Zandieh, in Mashhad, the tomb of Imam Reza (AS) and in Tehran, the Palaces of Golestan (Fig. 2) , Sahebgharanieh, Niyavaran, and Sa'dabad are the historical elements which have made the mentioned cities have special identity in compared with other cities; but totally these values have made the identity of Iran's architecture that is a value higher than the their existing regional values.

**Economic Values:** the economic value in historical cities can be studied in terms of estate values and the economic-cultural value, the presence of renovated valuable buildings in the city which makes no help to economic activities are not considered as a sustainable value for the city. "An empty renovated building adds nothing to the strategy of region's economic recovery" (Tiesdell et al. 1999, 75). But, if this valuable building enters to the city's economy will lead to economic recovery. "The historical monuments in the body of the old valuable buildings of the city are considered as



Fig. 1: Jame mosque in Isfahan



Fig. 2: Golestan palace in Tehran Source: Charles Patmore

a tool for economic rehabilitation of the city and the main motivation for conservation and restoration of them is the renovation of the city's economic" (Falamaki,1995,83). Today, the historic areas in the studied cities which have been renovated and reconstructed with a merely have been not very successful in urban fields, but, the historical areas which have been with the approach of the revival of economic values including estate or

**Spiritual and Religious Values:** Spiritual and religious values are among beliefs-related and symbolic values which have been appeared in many ways in the historical cities of Iran. These symbols can be studied in the form of the construction of types of the religious architecture such as the tombs, mosques and other religious places to holding religious ceremony in markets and residential houses. "The religious values are from the most sacred and the most important

cultural beliefs values of the human societies and have always appeared in the body of various works during the history. Spiritual values also include a wide range of sacred and respected cultural concepts "(Rahimzadeh & Najafi, 2010, 258). The existence of typical shrines at different national regional and transnational levels in the historical cities of Iran together the existence of religious centers of different religions along with the Islamic religious centers are counted of religious and spiritual values; in Isfahan, the existence of several Christian churches and along with the Temple of Zoroastrian fire temples and Islamic mosques are among the important religious and spiritual values. This matter is right for other cities of Iran; the existence of numerous tombs along with the shrine of Imam Reza (Fig.3) in Mashhad (s) is considered as transnational religious value for this city.

**Historical Values:** historical values of an identity of the

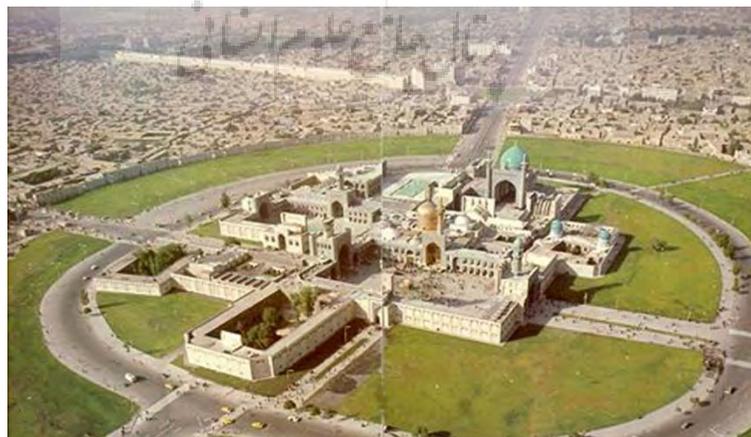


Fig. 3: View of the shrine and the surrounding streets  
(Source: Astan Quds Razavi Institute, 2012)

value that the age and history of a region can be obtained by referring to it. In the contemporary world and in facing cities without refereeing to references and written documentations, the historical parts of the city are the proofs of the city's history and could be signs of its history, "meaning that it is part of the city where several valuable historical, artistic, and archaeological works have been conserved, or its physical structure is in such a way that the history of urbanism and the contemporary history of the city "(Afkhani, 2004, 14). Historical symbols are valuable because they can be used as evidence to study other values.

**Artistic Values:** in the past, every work that was built since they were built with the tastes and individual expertise they were directly related to the elements of space and time, meaning that it was possible that the artist through exposure to different times and places reveals distinct taste, for this reason

of the architectural and urban complexes in the form of national signs is examples of these values. Persepolis in Shiraz, Naqsh-e Jahan in Isfahan, the tomb of Imam Reza (AS) in Mashhad along with having the artistic-identity and artistic- economic values they have the national credibility for the whole of Iran and the regional and the local criteria are not the only elements affecting studying and identifying the values and the evaluation of their value are possible by the national and transnational elements.

**Political Values:** today, paying attention to historical works of cities and archaeological sites are among influencing axes in foreign policy, meaning that each country to be able to identify and present its culture and identity need to use historical works as a helpful element. Use or misuse of the monuments in the political exchanges has been common. The event happened during the formation of Taliban in Afghanistan



Fig.4: Vakil mosque

historical cities have technical and artistic value. For example, the house which is built by a traditional architect in Isfahan city or the house is built in Mashhad or Tehran is inherently historical, but the tastes existing in them are fundamentally different from each other. According to the research findings, the decorations which are used by the architect and artist in Shiraz mosques (Fig. 4) have fundamental differences with the decorations of mosques of Isfahan and Tehran; however, they have had the same artist. "Artistic values indicate the innovation and creativity in shape, meaning and spectacular, pleasant combinations and are the stimulating of imagination" (Rahnama, 2009, 67). Artistic values are driven form technical and structural values that have been created in the form of single building of urban complex, and its studying could represents thoughts and worldview existing in the area during construction.

**National Values:** historical works have a valuable nature in national level and appropriate identification of them could help the national unity and national identity. The appearance

of the Islamic State in Iraq indicates the importance of this value on the matter of politics. Of course, political value it is not concerned just to this matter. Monuments or historical works are also considered as political documentations. Some countries' attempts to eliminate the cultural signs of other ethnic or countries is a political attempt to expand their sphere of influence by this way and to decrease the sphere of influence of other cultures or ethnics. This matter in the time of conflict among different nations takes a hostile form.

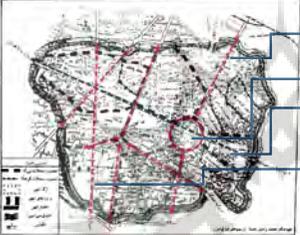
### **The Interventions of Urban Development and Compliance with Values**

The selection of the approach and the method of intervention in the matter of renovation and reconstruction for historical cities has a direct relationship with recognition of urban values. It means that, if there is an intervention for urban renovation or reconstruction is done without recognizing the existing values, it will cause some values which have not been identified and presented to be subject to removal or

Table 5: Interventions in cities studied and compliance with urban value

Tehran	<p><b>First Pahlavi interventions (1925-1941)</b>                      - Build direct streets like Valiasr Jomhuri, Enqelab, Shush                      - Importation various architecture types such as department of Justice, telecommunication, post, police                      - construction of urban solid frontage overlooking to the built streets.  <b>Second Pahlavi interventions (1942-1979)</b>                      - Change the urban layer from historical to middle layer and destruction of historical houses and garden                      - Destruction a part of Hasan-Abad square and building national Bank in new style and structure                      - Maskan Bank( in the past: Mortgage Bank) plan for large-scale intervention to pave Odlajan neighborhood for building blocks of apartments.  <b>Islamic Republic period (after 1979)</b>                      - Proportional plan with values for revival the Odlajan neighborhood by Dr. Shirazi 1980                      - Revival plan of historical cultural center in Tehran 1989                      - Navvab highway construction in 1993</p>	<p>Compliance with urban values</p> <ul style="list-style-type: none"> <li>- Construction of the street in historical area without attention to available values</li> <li>- Cleanse style ideas in restoration</li> <li>- Keep at destruction with emblem of cultural construction</li> </ul>	<p><b>First Pahlavi period (1925-1941)</b>                      - Collapse city barbican and expansion of city outside of the historical barbican                      - Construction new streets of Shahreza and Pahlavi                      - Construction of a broad circular road the shrine complex in the 1920s. This circular road was laid out with a breadth of 30 m and outer radius of 180 m from the apex of golden dome.  <b>Second Pahlavi (1941-1979)</b>                      - Create green spaces around the shrine on the design of consulting engineers of Borbor                      - Construction the Bazaar Reza on the AB (water) to 17 Shahrivar Roundabout.  <b>Islamic republic period (after 1979)</b>                      - The shrine development plan with Astan-Quds-Razavi in the 1983                      - Renovation plan and rebuilding of urban context around of shrine between 1992-1999                      - Renovation plan and development Shohada square complex in an area of 23 hectares.</p>	<p>Compliance with urban values</p> <ul style="list-style-type: none"> <li>- Eliminate the religious-cultural values of historical context around the Imam Reza shrine in the result of developing plans</li> <li>- Keep at destruction and develop around shrine and construction large scale project.</li> </ul>
Isfahan	<p><b>First Pahlavi intervention (1925-1941)</b>                      - Construction new street of Sepah (1921),Hafez(1931), Hatef (1932), Nazar (1936)                      - Extension Charbagh axis form the north and change to street.  <b>Second Pahlavi intervention period (1942-1979)</b>                      - The formulation of Isfahan master plan knows as a Kuks plan (German consular 1958)                      - The second master plan known as an Organic comprehensive planning(1971)                      - Foresting unscientific and uncultured project for the historical context of Isfahan for example Sayyid and Abdolrazagh streets.  <b>Islamic republic period (after 1979)</b>                      - Preparation comprehensive planning by the high council of architecture and urbanization (1989)                      - Preparation a detailed planning between 1992-1996 by Nagsh-e-Jahan-Pars consulting Engineers                      - Design and performance the historical axis like Jolfa, Joybare, Jamaleh, Bid Abad                      - Design and performance the Atigh square of Isfahan in the vicinity of Isfahan Jame mosque, inspired by historical pattern of square.</p>	<p>Compliance with urban values</p> <ul style="list-style-type: none"> <li>- Prepare the development plans by foreign consulate without recognition of historical-cultural values</li> <li>- Design and construction of large scale projects in the historical context zone and eliminate value.</li> </ul>	<p><b>First Pahlavi period (1925-1941)</b>                      - Construction the streets of Karim-khan(1926) and Lotefali-khan (1931)                      - Destruction the Karim-khan garden and construction the department of education and the national library                      - Construction the new form buildings such as State Organization for Registration of Deeds and Properties, Administration of Shiraz Justice and Pars museum.                      - Change Javan-Abad cemetery to national park  <b>Second Pahlavi (1942-1979)</b>                      - The formulation of middle fabric around the historical core of the city                      - Prepare a detailed planning of Shiraz by the EMCO Iran Consulting Engineers.  <b>Islamic Republic period (after 1979)</b>                      - Destruction of historical context around important notable shrines in the city such as Shah-Cheragh and Emamzadeh Ebrahim                      - Improving urban planning of Darbe-Shazde neighborhood (1987)                      - Prepare a comprehensive planning for historical context of Shiraz and revival the historical and cultural area by Nagsh-e-Jahan-Pars consulting Engineers</p>	<p>Compliance with urban values</p> <ul style="list-style-type: none"> <li>- Destruction of historical context values with formation of direct and parallel streets.</li> <li>- Designing of axis shrine to shrine without attention to historical and cultural values.</li> </ul>

Table 6: comparative form of cities studied before and after Interventions

	Historical view	Present future with new streets	Large scale project
Isfahan	 <p>Isfahan in Safavid dynasty</p>	 <ul style="list-style-type: none"> <li>• zayanderud</li> <li>• New streets</li> <li>• Hasht-Behesht palaces</li> <li>• Chehel sotoun palaces</li> <li>• Chaharbagh street</li> <li>• Nagshe-Jahan square</li> <li>• Isfahan Bazaar</li> </ul>	 <p>Revitalization of Atigh square beside of Jame mosque without attention to Isfahan's cultural values. This cultural value indicated some works of government religious opinion (design by Nagshe-Jahan pars Consulting an Engineering)</p>
Mashhad	 <p>Mashhad in Safavid and Qajar dynasty</p>	 <ul style="list-style-type: none"> <li>• New construction streets</li> <li>• Holy shrine</li> <li>• Old street, construction in Safavid dynasty</li> <li>• Government palace from</li> <li>• Qajar dynasty</li> </ul>	 <p>Comparison holy shrine between 1951 and present after the implementation of the development plan</p> 
Shiraz	 <p>Shiraz in Safavid and Qajar dynasty</p>	 <ul style="list-style-type: none"> <li>• New construction streets</li> <li>• Government palace from Zand dynasty</li> <li>• Shah cheragh and Jame mosque</li> <li>• Emamzadeh Aladdin Hossain</li> <li>• Historical city limit of Shiraz</li> </ul>	 <p>Design of Haram to Haram (between Shah-cheragh and Emamzadeh Aladdin Hossain)</p>
Tehran	 <p>Tehran in Qajar dynasty</p>	 <ul style="list-style-type: none"> <li>• New construction streets</li> <li>• Tehran limitation city in 1941</li> <li>• Tehran limitation city in 1895</li> <li>• Government palace in Qajar dynasty (Golestan palace)</li> <li>• Tehran limitation city in 1789</li> </ul>	 <p>Maskan Bank design for Odlayan</p>  <p>Navvab street design</p>

distortion. The recognition of values influences the process of the conservation so that their recognition has changed the general attitude toward urban conservation at some points of the process of urban renovation. "The attempt to replace the preservation and restoration point of view with maintenance and conservation point of view was a step toward explaining the new values in the process of rehabilitation of monuments and historical places and paying attention to architectural concepts instead of following their form and style characteristics"(Izadi, 2010, 87). The existing methods and approaches in the field of the urban interventions for the conservation and the development in the last century have been changed proportional to the growth of their experiences and their feedback and evolved and many values in historical cities have been distorted or removed due to attitudes which were not selected proportional to values. The removal of the historical elements around the IsafanNaghsh-e-Jahan square because of the consultant's lack of awareness of historical values, presenting a stylish reconstruction plan for the neighborhood of Udlajan by Maskan bank in 1961, the destruction of tissue around the shrine of Imam Reza (AS) in Mashhad in 1956 and the construction of the street of Karim Khan in Shiraz in 1941 are examples that Implementation of these projects at some points of the history have eliminated or changed some values in these cities. Material and physical values are as a platform that through them other values obtain concepts and meaning; their removal cause other values to be removed. "The conservation of these methods in first place depends on maintaining the material remains of the work and preventing the destruction and loss of the material manifestations that have the human message of the work in them" (Rahimzadeh & Najafi, 2010, 267). The studied cities regarding the conservation approach and urban values indicates that at some points in the past few decades values have not been paid much attention by officials of cities and this has led to remove some values. (Table 5 and Table 6)

## CONCLUSION

The existing values in Iran's historical cities were classified and determined in the form of the seven values of identity, economic, spiritual and religious, historical, artistic, national, and political. Each of these values has had effects in the formation of the studied cities in Iran either directly or indirectly and each of them has been effective in the local, regional, national and transnational scale. The identification of these values could affect the selection of intervention approach ranging from absolute conservation to relative development, and the more accurate and complete the assessment of values, the more appropriate the selection of the intervention approach for the conservation of values. Because of special value features they have had since their formation to their development each of the studied cities has values different from each other which some of these values

have been analyzed.

Tehran, as the contemporary capital of Iran has had a lot of cultural, historical and social-political values in the contemporary architecture and urbanism history of Iran and has influenced other cities in recent two centuries. The recent intervention of this city have affected not only this city itself but also other cities. Destruction of barbican and historical gates, beside the construction of large scale buildings and direct streets, are cases that demolished the values of Tehran. In Isfahan, due to the use of consulting engineers who were aware of historical-cultural values for producing the comprehensive plan, has caused to reduce the available urban values. Also in Shiraz, the construction of Karimkhan and Lotefali-khan-e Zand direct and parallel streets has encountered the framework complexes of Safavid and Zand dynasties with new challenge and eliminated some of its urban values. Communication expansion, tourism development and the presence of so many tourists for making pilgrimage of Imam Reza holy shrine, along with the political and religious approaches faced Mashhad with the risk of removing its values. With the selection of non-value approach intervention around holy shrine, policy makers have caused the urban value palimpsest to be removed.

The interventions carried out in the cities include large scale plans in the past hundred years which in most cases have been done without the identification and the assessment of values. And it is concluded that in most cases in intervention plans developmental values have been focused on and these interventions have not been in order to identify, preserve and introduce the urban values, and the non-material values are strongly related to physical values, with the removal of physical values other values would gradually lose their relevance as well.

## ENDNOTE

1- The Moein dictionary defines the assessment as to determine the value of something and Dehkhoda defines it as to find out the value of something

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