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Original Research Article

Spatial Structure Analysis and Urban Developments of Balakaft Neighborhood in the Historical District of Shiraz*

Sedighe Owji[1,2**]
Seyyed Rasool Mousavi Haji[3]
Morteza Ataei[4]
Mohammad Reza Gholizadeh[5]

1. PhD student in Islamic Archaeology, University of Mazandaran, Iran

2. Pars Treasures of Shiraz, Zandiyeh Historical and Cultural Complex of Shiraz, Iran

3. Department of Archaeology, Faculty of Art and Architecture, University of Mazandaran, Iran

4. Department of Archaeology, Faculty of Cultural Heritage, Handicrafts and Tourism, University of Mazandaran, Iran

5. Department of History, Faculty of Humanities, Persian Gulf University, Bushehr, Iran

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ABSTRACT

The Balakaft neighborhood is considered one of the historical neighborhoods of Shiraz city, whose physical-spatial context reflects its social, cultural, and economic developments over time. This neighborhood, situated within one of the country's most sensitive historical districts, has undergone fundamental changes in recent years due to external factors. Therefore, this research aims to understand the spatial structure, physical characteristics, and social transformations of this neighborhood and seeks to answer the questions: From an archaeological neighborhood-based perspective, through which components was the Balakaft neighborhood in Shiraz defined? What impact have the structural changes that occurred in this neighborhood had on it? The research method is descriptive-analytical, based on the review of historical documents, maps, field observations, and library resources. The findings indicate that Balakaft, as one of Shiraz's authentic and old neighborhoods, has an organic structure shaped by natural features, the previous livelihood system, and traditional social relations. Over time, this structure has undergone transformations due to various factors such as urban expansion, economic and cultural changes, yet it has retained some of the main elements of its historical district. Field studies show that despite changes in demographic composition and spatial uses, some traditional relations among residents have remained, while others have completely transformed. The research results emphasize the importance of preserving the neighborhood's identity, recognizing valuable historical elements, and strengthening participatory approaches in urban planning. This study can serve as a basis for policymaking in the regeneration of urban historical districts, especially in cities with a similar structure.

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** Corresponding author: **Phone:** +989173020889, **E-mail:** roya.Owji95@gmail.com

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Introduction

Neighborhoods in the composition of the traditional Iranian city were semi-independent units that covered the entire city. These units, which have existed as independent physical and social entities since the post-Islamic era in Iranian cities, are considered the main elements of the Iranian city system, functioning as a set of interconnected components while maintaining independence in their entirety and existence (Hemmati et al., 2020). Balakaft neighborhood is also one of the traditional neighborhoods of Shiraz and one of the Heydari neighborhoods located in the southeast of this city. This neighborhood, with its narrow and winding alleys, traditional houses, and religious buildings, reflects the social and cultural structure of Shiraz society in the past. Moreover, Balakaft, due to its continued livability in the contemporary period -despite the damages it suffered during the modern era- is an example that can be useful in understanding the neighborhood's function within the city's current mechanisms. Additionally, what makes this neighborhood particularly noteworthy is the prominent aspect of social life within its historical district, making it a unique example. However, a review of the literature shows that very limited research has been conducted on this urban area so far, and despite its historical and contemporary importance, no comprehensive study has addressed its multiple aspects. One of the approaches that can be useful in studying and understanding such a context is the neighborhood-centered archaeology approach1. Neighborhood-centered archaeology is a novel approach to studying historical urban districts that emphasizes the active participation of neighborhood residents and a deep understanding of its social and cultural context (Smith, 2010; Waterton & Watson, 2013). This approach, using various research methods including interviews with residents, study of historical documents, and examination of architectural works, aims to reconstruct the history of the neighborhood and gain a better understanding of its developments (Hammersley & Atkinson, 2019; Rapoport, 1990). In this approach, indigenous knowledge and the experiences of neighborhood residents are used as valuable sources for better understanding the past and planning for the future (Sandercock, 2003). The aim of this research[2] is to answer the question: from the perspective of neighborhood-centered archaeology, through which components was the Balakaft neighborhood of Shiraz defined? What impact have the structural changes that occurred in this neighborhood had on it? To answer this question, this research attempts to provide a deeper understanding of its role in the history of Shiraz city by introducing the architectural, social, and cultural details of the Balakaft neighborhood. Additionally, studying this neighborhood as one of the historical and cultural areas helps to better understand the relationship between traditional districts and modern urban developments, and beyond that, can provide a basis for recognition for the revival and qualitative development of this neighborhood.

Research Background

Many studies, especially in recent years, have addressed the topic of neighborhoods. It seems that the conducted studies can be generally categorized into two main groups. The first category includes some studies that mostly have a historical approach and focus on the concept of the neighborhood in urban tradition, or try to explain its characteristics based on historical examples. For instance, Eghtesadi (2014) focused on the component of participation in the case study of the Baghshah neighborhood of Shiraz. Bahrimoghadam & Yousefifar (2014) also researched the social and cultural dimensions influencing the formation of neighborhoods in Iranian cities. Similarly, Molaei and Ayashm (2019), in their essay, addressed the social factors influencing the creation of the spatial organization of Iranian cities and highlighted the neighborhood as one of the main components of this matter. These studies generally focus on the nature and manner of the neighborhood as it existed in the past and, in general, take a historical view of this concept.

The second category includes some studies that have been conducted to revive what has existed in the past and have sought to provide proposed models for the revival of traditional period neighborhoods. For example, Eslami & Aminzadeh (2013), by comparing the traditional neighborhood and the neighborhood unit, evaluate these two models and introduce the traditional neighborhood as a more successful model in achieving functional and semantic goals. Habibi (2003), in an article titled "How to Model and Reorganize the Neighborhood Framework," compares the traditional neighborhood model with urban design and introduces eight strategies to achieve it. Zamani and Shams (2014) propose a model called the "Neighborhood-Based" model for the revival of the historical districts of cities. Daneshpour & Salaripour (2017) also, in a study comparing children's experiences in encountering old and new neighborhoods of Rasht city, make a comparison that results in the superiority of various aspects of the traditional neighborhood over the new neighborhood in their evaluation. Similarly, Fadaee nejad & Karampour (2006) evaluated the physical changes in the Odlajan neighborhood and created a comparison between the previous model and the new trend. Additionally, Gharavi Khansari (2018), by comparing neighborhoods of the traditional period and new constructions, proposes thirteen strategies for the revival of neighborhoods in contemporary cities. Similarly, Ghalenoei et al. (2016) also present a model for the revitalization of historic neighborhoods that emphasizes cultural components. As mentioned, these studies have been created to restore and recover the neighborhood structure.

A smaller number of studies, with approaches close to neighborhood-centered archaeology, have addressed the understanding of traditional districts in Iran. Among

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these, Papoli Yazdi (2021), through an archaeological study of the peripheral neighborhoods of Tehran, introduced a novel approach in contemporary urban archaeology. Additionally, Pakseresht and Basolz (2017), in an essay on the historic district of Kermanshah, examined the morphological developments of the city from the Islamic era to the contemporary period. Peymanfar and Zamani (2022) also explained a paradigmatic model of the traditional Iranian neighborhood using the grounded theory method. Karimian (2010), in his comprehensive study on the urban space of Bam, offered a new methodological framework for analyzing and interpreting urban spaces in southeastern Iran. Mahmoudi Farahani and Lozanovska (2015), in a study on the social life of historic neighborhoods in Shiraz, highlighted the importance of neighborhood centers in the socio-spatial structure of historic Iranian cities. Some of the studies are essentially essays focusing on case studies outside of Iran. For example, Morgan et al. (2022), in the Doha and Qatar Origins Project, presented a model of participatory archaeology in the Middle East. Mikel and Nedel (2015), in their study of Petra (Jordan), emphasized the importance of public participation in regional surveys. Furthermore, Nasr, regarding the historic district of Shiraz, compared methods of renovating historic districts in Iran and other countries (Nasr, 2016, 168). By reviewing the presented studies, it can be concluded that the majority of domestic research has focused on the physical and social dimensions of traditional neighborhoods, while international examples have emphasized more modern approaches in urban archaeology. Additionally, no research has been conducted specifically on the Balakaft neighborhood. This paper seeks to develop a comprehensive model for integrating these two approaches in neighborhood-centered archaeological studies for research on the Balakaft neighborhood.

Research Method

This research was conducted using a descriptive-analytical method with a qualitative approach. The data used include library resources, historical documents, maps, aerial photographs, as well as direct field observations from the Balakaft neighborhood of Shiraz. Through a comparative review of historical documents and empirical observations, the physical-spatial evolution and social structure of this neighborhood were analyzed. The selection of this neighborhood was due to its historical antiquity, special location within the old district of Shiraz, and its distinctive cultural-social characteristics. Data analysis focused on physical indicators (such as the structure of pathways, the manner of building placement, and the use of spaces) and social indicators (such as local interactions, demographic composition, and neighborhood activities). Informal interviews with long-time residents of the neighborhood were also used to supplement historical and cultural information. This method aimed to achieve a deeper and more comprehensive understanding of the processes of change and continuity in the historical and social context of Balakaft, Shiraz.

Concept of Neighborhood

Neighborhoods are a complex, coherent social, political, cultural, and economic system with multiple existential dimensions of the Iranian city (Abdollahi et al., 2010). Being endowed with a specific disease and boundary, a sense of solidarity and reciprocal relations among residents, collective identity and shared goals, spatial and functional coherence, relative self-sufficiency, and a population proportionate to common amenities have been considered as the definition of a neighborhood (Bahraini & Majdzadeh, 2013). In the districts of Iranian cities3, the allocation of each neighborhood to a particular ethnicity, race, religion, or profession created a deep bond among its members due to their similarities. Solidarity among individuals within a neighborhood and the protection of their social group against others resulted in relative self-sufficiency of neighborhoods in terms of services and necessary facilities. Socio-cultural solidarity caused psychological factors related to attachment to the neighborhood and adherence of individuals to common customs and traditions, as well as a sense of distinction toward residents of other neighborhoods. Residents had specific duties and rights toward each other and the neighborhood and considered themselves part of a collective, viewing their survival and tranquility in the efficiency and power of the group. This intense sense of solidarity led to distinction from other city and neighborhood residents. Social relations governing the formation and cohesion of the neighborhood were very delicate and influential, and the network of relationships and the neighborhood center, and other physical elements such as warehouses, mosques, Hosseinieh (religious congregation halls), water reservoirs, and baths defined the neighborhood. Under the influence of such conditions, economic and social compulsion for relative self-sufficiency led to the establishment of special economic institutions in each neighborhood, which had a center that provided all daily and short-term needs of the neighborhood. The physical district of the neighborhood, as a manifestation of the socio-economic conditions of society, had a particular coherence and homogeneity. In other words, the mentioned factors caused the emergence of physical elements of the neighborhood. A collection of these elements in residential centers created an environment that represented reciprocal relations among residents in their daily interactions (Hosseini and Soltani, 2018).

Balakaft Neighborhood

One of the oldest and largest neighborhoods of Shiraz city is the Balakaft neighborhood, located in its eastern and southern parts. This neighborhood is bordered to the north by the Darb Shahzadeh neighborhood, to

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the west by the neighborhoods of Es'haq Beyg and Lab-Ab, to the south by the Khatun Gate (Khatun Square), and to the east by the Ghassabkhaneh Gate and the Sheikh Abu Zar'ah Alley. Archaeologically, the Balakaft neighborhood hosts numerous historical buildings, each representing a period of Shiraz's history and culture. The shrine of Hazrat Seyyed Alaeddin Hossein (A), the tomb of Sheikh Rouzbehan, Narenjestan Ghavam, the house of Zinatolmolk, the Ghor Khaneh Mosque, Goudi Bathhouse, the mosque and shrine of Seyyed Abutaleb, Hashemieh School, and the tomb of Sheikh Abu Zar'ah are among these buildings. Additionally, Narenjestan Ghavam, one of the mansions from the Qajar era, is located in this neighborhood. This garden is situated at the eastern end of Lotfalikhan Zand Street and is recognized as an outstanding example of Iranian architecture and garden design (Figs 1 to 4). It is worth mentioning that this neighborhood itself is a merger of two neighborhoods, Balakaft and Baghe-No, in the southeastern part of Shiraz, which during the era of Karimkhan Zand became a single unified entity. In the oldest existing sources, dating back to the 8th century AH, this name has been recorded in the forms "Bal Kat" and "Bal Kood" (Zarkoub Shirazi, 2011, 94; Abru, 1970/2001, 269). The first part of the name, "Bal," apparently has not attracted much attention from historians and researchers and may have been interpreted as meaning "upper," which remains in its current form. Among the forgotten neighborhood names of Shiraz, "Bal Rud neighborhood" is also mentioned, which was located near the Bahliyeh tomb and within the boundaries of today's Sardzak neighborhood (Afsar, 1995, 79). However, the main disagreement concerns the second part of this name. According to Fasa'i, "Kaft" in Persian means "shoulder" or "top of the shoulder," and its Arabic equivalent is "katif." He also referred to other forms of this name, such as "Bala Kat" and "Bal Kad" (Fasa'i, 1999, 959). The author of "Aasar Ajam" wrote this name as "Bal Kafd" and noted that "Bal Kaft" is also pronounced, emphasizing: "Replacing the letter 'd' with 't' is correct"[4] (Forsat Shirazi, 1998, 717) (Fig. 1).

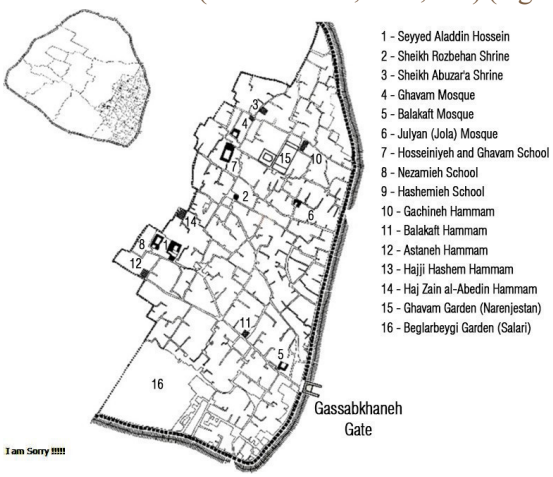


Fig. 1. Balakaft neighborhood and its important locations. Source: Archives of the Documentation Center of the General Directorate of Cultural Heritage of Fars, with drawings by the authors.

Another aspect in understanding the characteristics of this neighborhood is the population residing there. Fasa'i recorded the population of this neighborhood in the year 1301 AH as 8,367 people and registered the number of houses as 1,036 units (Fasa'i, 1999, 959). Although this statistic differs significantly from the report of an anonymous source who visited Shiraz about fifty years before Fasa'i. This engineer, noting that half of the neighborhood's houses were in ruins, stated the number of residential units as only 460. One of the wealthy and influential families in the Balakaft neighborhood is the "Jalileh Hashemieh" lineage, who trace their ancestry to Haji Ghavam al-Din Hasan (one of Hafez Shirazi's admirers). This family was attributed to "Haji Hashem" during the Safavid period, and his son, Haji Mohammad Ali, in 1030 AH (1715 AD), built the Hashemieh Mosque and school with an extensive endowment deed. The first member of this family to attain governmental positions was Haji Hashem II, who, during Nader Shah's era, reached the rank of "Kadkhoda-bashi of the five neighborhoods of Heydari Shiraz" (equivalent to a semi-police chief). This position remained in the family until the Qajar period (Fasa'i, 1999, 960). In addition, some smaller buildings constructed by this family – among which the Qavam reservoir can be mentioned – were demolished during the Pahlavi era with the construction of Lotfealikhan Zand Street (Afsar, 1995, 278). Since a significant portion of the constructions in this neighborhood belonged to the Qavam family, part of the Balakaft neighborhood became known as the "Qavam neighborhood"[5] (Fig. 2).

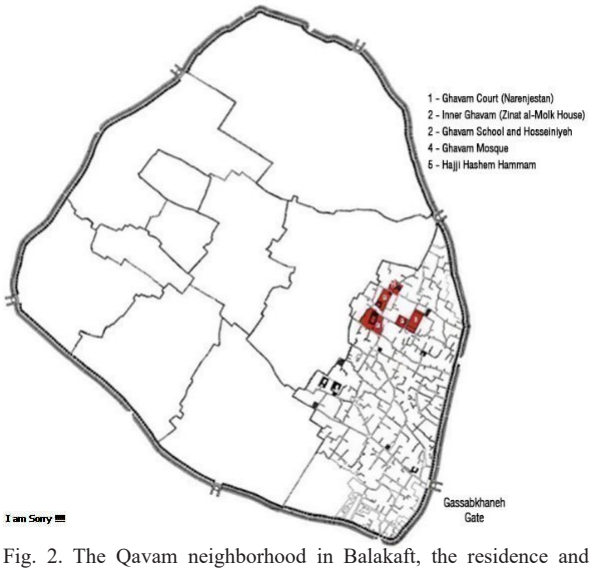


Fig. 2. The Qavam neighborhood in Balakaft, the residence and main buildings of the Qavam family. Source: Archives of the Documentation Center of the General Directorate of Cultural Heritage of Fars, with drawings by the authors.

Social Centers of Balakaft Neighborhood

Neighborhoods are social domains that create a local (partial) scale in contrast to the urban (whole) scale, establishing a hierarchical relationship between the city and the citizen. This means that citizens spend a

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significant part of their urban life in the neighborhood, as an intermediary that itself is a subset of the city, and meet their needs through it. One of the main aspects of understanding a neighborhood as a collective ownership is recognizing its social centers. For this reason, in this section, the most important social centers of the Balakaft neighborhood are examined. It should be noted that, given the cultural structure of the traditional world, the social centers of the neighborhood are all intertwined with religion. In other words, in this structure, all spheres of daily and worldly life are intertwined with the religious worldview of the residents, resulting in the formation of social centers that each respond to the collective life needs of the residents at a certain level. First, it should be mentioned that the center of the neighborhood was defined by its historical mosques. Forsat Shirazi refers to the "Gharbaliha Mosque6" in the Balakaft neighborhood. He also refers to the "Julyan Mosque," which was also known as the "Mosque of the Poor" (Forsat Shirazi, 1998, 734). Today, the name "Jula" remains associated with this mosque. Among other old buildings in this neighborhood, of which no trace remains today, was the "Salehieh School" (known as the Girls' School) near the Ghassabkhaneh Gate. This school was converted into a gunpowder factory during the Zand period, and in the late Qajar era, after the gunpowder factory was relocated elsewhere, it became a ruin that was even used as a place to keep cows and sheep (Fasa'i, 1999, 1224). However, perhaps the most important religious center in Balakft can be considered the shrine of Seyyed Alā' al-Din Hossein[7] (brother of Shah Cheragh and son of Imam Musa al-Kadhim), which is known in Shiraz as the "Astaneh" (Fig. 3). Among these, tombs were also considered some of the most important social centers of the neighborhood, including the tomb of Sheikh Rozbehan Baqli[8], the tomb of Sheikh Abu Zar'ah[9], and the tomb of Khatun Qiyamat (attributed to Abesh Khatun)[10].

Structural Transformation of the Balakaft Neighborhood

Although before the formation of railway lines, the entry of automobiles, and generally machines in their broad sense, the spatial organization of the Iranian city11, through its neighborhoods and via physical, symbolic, functional, livelihood, identity, and semantic systems, met the needs of its inhabitants. Approximately from the late Qajar and early Pahlavi periods, extensive changes occurred in the physical form and meaning of the Iranian city. In the early Pahlavi era, the first fundamental transformation in the structure of neighborhoods, which until then had not undergone significant change, took place and seriously damaged the old neighborhood organization. Gradually, with the development of industrial manifestations such as railways and the widespread use of automobiles in Iranian cities, the neighborhood-based and organic system of traditional cities, which catered to traditional Iranian citizens, came under tension and attack. On the other hand, with the emergence of imported urban planning models imposed on the traditional Iranian city systems in the form of comprehensive urban plans, the result was nothing but the disappearance of urban neighborhoods amid regular, grid-like, uniform street layouts, highways, and uniform, car-oriented urban blocks. Therefore, in many cities, historic neighborhoods were either attacked due to their incompatibility with the needs of the car-oriented world or gradually lost their residents. Now, after about a hundred years, it is difficult to find a city in Iran that has remained untouched by these transformations, and many Iranian cities have undergone fundamental changes -both physically and meaningfully- in their neighborhood structures.

Among these, the Balakaft neighborhood has not been spared from damage, and the current landscape of this neighborhood reflects the disappearance of a large part of its structural elements and components. Many

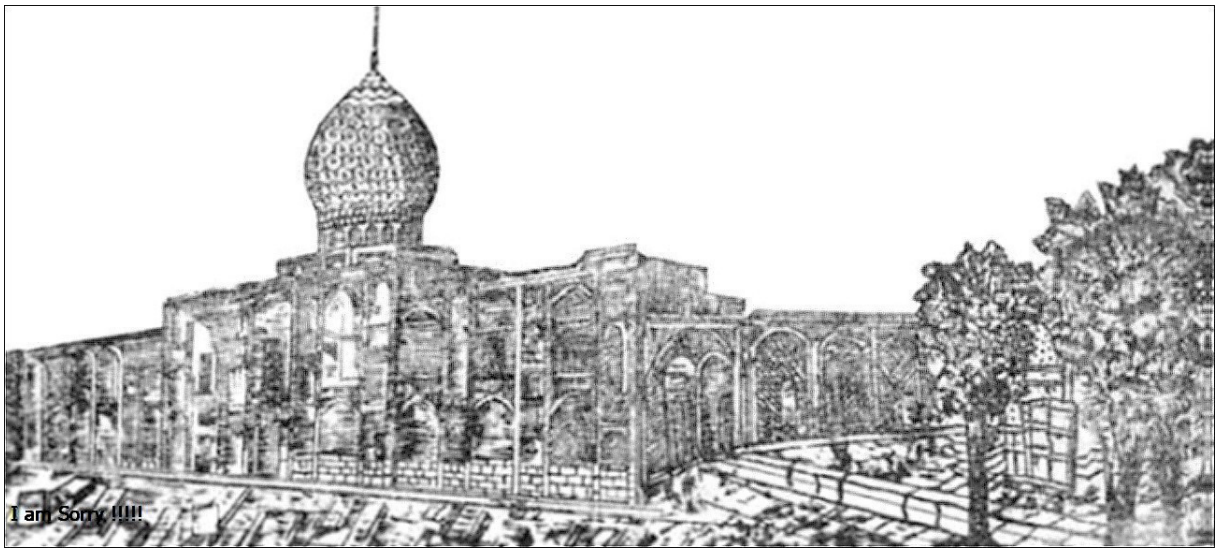


Fig. 3. Painting of the tomb of Seyyed Alā' al-Din Hossein in the late Qajar period around 1314 AH. Source: Forsat Shirazi, 1998.

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of the social centers mentioned earlier have either disappeared or declined. On the one hand, as noted above, parts of the historic district were destroyed and fragmented to create routes for vehicular traffic. On the other hand, modern life has caused major changes in the social relationships of Balakaft residents (Fig. 4). With the advent of new technologies and social media, communication methods among individuals have transformed, and traditional interaction patterns have gradually given way to new methods. Also, the value system and social norms are changing, and the new generation is leaning towards individualism and greater independence. The economy of the Balakaft neighborhood has also undergone significant changes due to modernization. With the expansion of online markets and increased access to new technologies, traditional businesses have faced serious challenges. Many local vendors who operated in old ways are forced to adapt to new conditions and utilize modern technologies to survive in the market. This transformation can contribute to the economic growth of the neighborhood, but at the same time, it may lead to the disappearance of traditional jobs and the cultural identity of the area. Beyond that, the influx of foreign cultures and global influences has caused some traditional customs to fade. Young people are more inclined towards modern entertainment and activities, which can lead to reduced participation in traditional religious and cultural ceremonies. However, at the same time, these changes provide an opportunity to reconstruct the cultural identity of the neighborhood, as residents can create a new culture by combining traditional and modern elements. Despite the challenges modernization has posed for the Balakaft neighborhood, there are also opportunities for development and progress. For example, increased educational and healthcare facilities, access to information and modern services, and the improvement of residents' living standards are among the benefits of this trend.

Discussion

The Balakaft neighborhood of Shiraz, with its rich history and deep culture, has been influenced by the modernization process in recent decades. These impacts are particularly evident in social, economic, and cultural fields and have brought about significant changes in the structure of the residents' lives in this neighborhood. Modernization has led to fundamental changes in the social patterns of Balakaft residents. With the advent of new technologies and social media, communication among individuals has transformed, and traditional methods of social interaction have gradually given way to new patterns. Additionally, the economy of the Balakaft neighborhood has undergone significant changes. Many local vendors who operated traditionally have been forced to adapt to new conditions and use modern technologies to survive in the market. These transformations have also deeply affected the culture of the Balakaft neighborhood. The influx of foreign cultures has caused some traditional customs to fade. Young people have increasingly gravitated toward emerging activities, which may lead to reduced participation in traditional religious and cultural ceremonies. Conversely, a significant portion

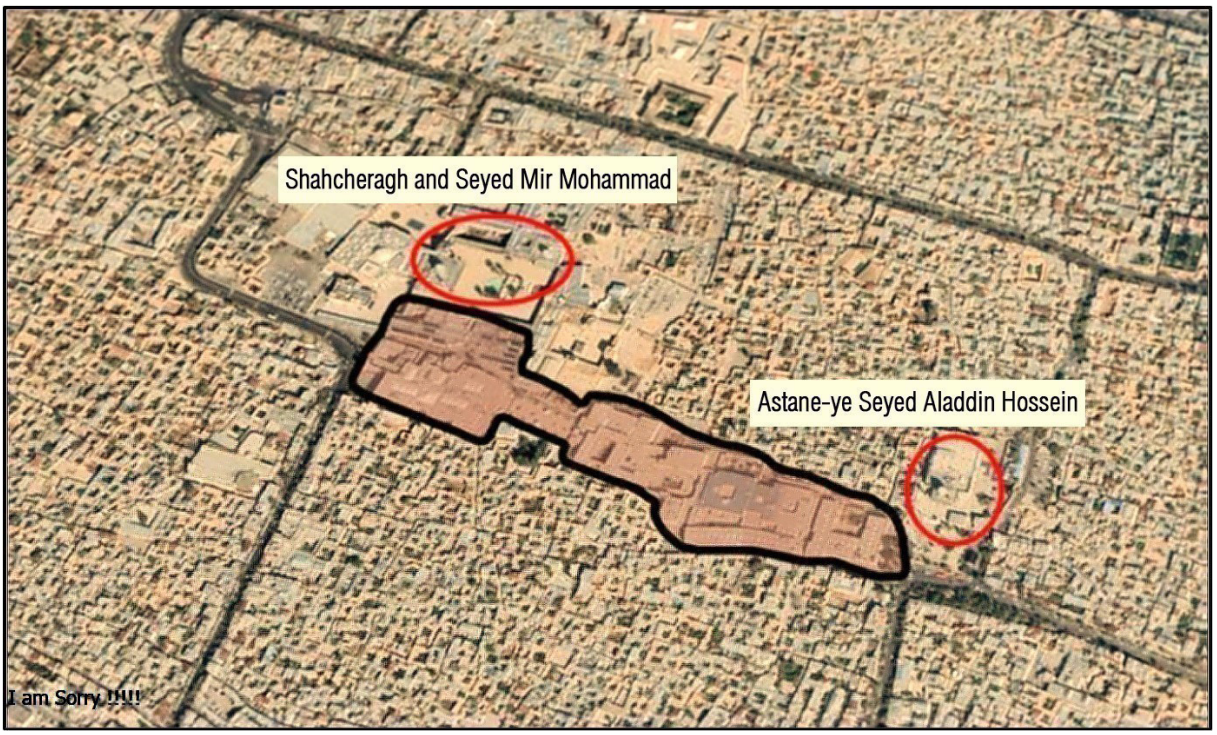


Fig. 4. The destroyed area of the historical district of Shiraz between Shahcheragh and Seyed Mir Mohammad and the Astane-ye Seyed Aladdin Hossein. Source: Google Earth with drawings by the author.

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of social centers that previously played an active role in shaping the collective memories of the residents have now either disappeared or declined and lost their social function. However, despite the challenges these changes bring to the Balakaft neighborhood, opportunities for development and progress have also emerged. For example, increased educational and healthcare facilities, access to information and modern services, and improvements in the living standards of residents in some areas are among the benefits of this trend.

Conclusion

The Balakaft neighborhood of Shiraz, with its long historical background and rich traditional district, is considered one of the most important cultural areas of this city. The urban transformations of this neighborhood during different historical periods reflect extensive changes in its social, cultural, and economic structure. However, uncontrolled urban development and insufficient attention to the preservation of valuable buildings have led to the destruction of many of the neighborhood's cultural heritage. From a social perspective, changes in interpersonal relationships and a decline in traditional interactions are clearly noticeable. The neighborhood's economy has also been affected by these changes, with traditional businesses facing serious challenges, many of which have been forced to adapt to new conditions, posing the risk of losing traditional jobs and cultural identity. On the cultural front, the traditional system has undergone significant transformations that have also impacted the neighborhood's form. Given the existing challenges, the necessity of implementing protective and restorative policies is increasingly felt. Proper planning for the neighborhood's revival, utilizing modern technologies for documentation, and attracting social participation can play a significant role in preserving the historical identity of this neighborhood. Overall, preserving and revitalizing the Balakft neighborhood will not only lead to the maintenance of an important part of Shiraz's history but also strengthen the city's cultural and social identity.

Conflict of Interest

The authors declare that there was no conflict for them in conducting this research.

Endnote

1. The urban history of Iran provides a rich context for neighborhood-focused archaeological research. Traditional neighborhoods in Iran have distinctive social and architectural features that reflect their historical transformations (Kramer, 1982). Additionally, neighborhood-focused archaeology in Iran can play an important role in reviving traditional and old urban districts. Studies conducted on traditional urban patterns in Iranian cities show how, by examining traditional patterns and understanding the cultural and historical characteristics of old districts, it is possible to improve environmental quality and revive urban identity (Eftekhari, 2015).

2. The importance of this research can be examined from several dimensions. First, from an archaeological and historical perspective, studying old buildings and neighborhoods helps better understand the urban and architectural evolution of Shiraz. Second, from an anthropological viewpoint, this research can provide valuable information about the lifestyle, social interactions, and cultural values of the neighborhood's residents. Third, in terms of urban management and heritage preservation, the findings of this study can be used to formulate appropriate policies for preserving and revitalizing historical textures. Ultimately, this research enriches studies related to the history and culture of Shiraz and provides a suitable foundation for future research.

3. The historic texture of the city, including the bazaar, citadel, ancient fortress, congregational mosque, religious schools, and gardens, is considered the primary core of any city, which over the past century has become a small part of the urban structure due to urban expansion. This texture, which usually has a cohesive structure, contains valuable cultural, historical, and religious spaces and buildings, and also holds special aesthetic significance for cities. In other words, the identity of each city is rooted in its historical core (Moosavi et a., 2017).

4. Regarding the etymology of the word "Balakeft," it should be noted that in modern Persian, the element "kadeh" appears as both a suffix and a prefix in many words. Words such as "Kadkhoda" (village head), "Kadbanou" (housewife), and "Atashkadeh" (fire temple) are remnants of this ancient element. Accordingly, various forms of this name in old dialects, such as "Bala kad," "Bala Kat," "Bal Kad," and "Bal Kat," may refer to the upper side of a residential area or settlement. Interestingly, in the downstream part of this ancient region of Shiraz, there is an old neighborhood locally known as "Pāy Kotā." Considering the above documents, this name can be interpreted as "the lower part of Kat," which probably refers to the upper and lower areas of a fortress or castle (Ghalekhani & Doroodi, 2020, 106). Among various opinions regarding the etymology of the name "Bālākaft," the more noteworthy view is that "Kat" means a qanat or underground aqueduct. The author of Nozheh al-Gholoub mentions that the largest qanats of Shiraz were the "Qanat Qalat Bandar," which was known as "Kat Saadi" (Mostofi, 2010, 138). Some sources also emphasize the importance of the qanat in this area by referring to the steeper slope and warmer climate of the Bālākaft neighborhood compared to other neighborhoods of Shiraz (Travelogue of the ports…, 1988, 32). The continuity of this name throughout history can be seen in the existence of a mosque named "Bālākaft" and also in the naming of at least two alleys and a sub-neighborhood as "Bālākat" (Fig. 5).

5. One of the important changes in the architectural style of that era was the use of metal sloped roofs, which was apparently first used in 1299 AH in the house of Mirza Ali Mohammad Ghavam al-Molk. Fasa'i called this roof "iron plank" and wrote: "They have put it on the roof of the house like in Europe," hoping that with "Nasir al-Din Shah's benevolence towards the subjects," all houses in Shiraz would be built in this style (Fasa'i, 1999, 910).

6. Forsat Shirazi mentions the "Masjid-e Gharbaliha" in the Bālākaft neighborhood, which at that time had been taken over by a yogurt seller and his cows. He provided the exact location of the mosque (near Saadi Gate) and asked the scholars to expel the usurpers and restore the mosque.

7. The discovery of this tomb, like other Imamzadehs, has been accompanied by narratives of light and illumination. Historical

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sources have identified his burial place as the "Bagh Qatlag neighborhood." According to Shaddalazar and Hezar Mazar, Qatlag was a Shirazi emir who owned this garden and ordered a dome to be built over his tomb. Over time, this structure fell into ruin and was rebuilt and expanded during the Safavid era (Junaid Shirazi, 1985, 306). Forsat Shirazi explains that this Imamzadeh was martyred in Bagh Qatlag, and during the Safavid period, a dome and shrine were constructed for him (Forsat Shirazi, 1998, 759). This mausoleum was damaged by earthquakes until, in 1304 AH, Mirza Abolhassan Khan Moshir al-Molk provided funds to build a new dome. In 1329 AH, the dome, which had deteriorated after fifty years, was removed and replaced with a new metal framework featuring the same tile design (Ziani, 2017, 22). Buckingham, an English traveler who visited Shiraz in 1816 AD, called this mausoleum the most beautiful building in Shiraz (Curzon, 1829/1983, 126).

8. The presence of this tomb caused this part of the neighborhood to become known as "Darb Sheikh," although the exact time of this naming is unclear. According to the book Hezar Mazar, Sheikh Ruzbehan had built a caravanserai in the "Khudash neighborhood" to guide his disciples and was probably buried in the same place (Junaid Shirazi, 1985, 292). Other sources, such as Shaddalazar (Junaid Shirazi, 1949, 246) and Shiraznameh (Zarkoub Shirazi, 2011, 159), have referred to this place as "Darb Khodash," apparently named after the tomb of Abu Abdullah Khodash ibn Mansur, one of the sheikhs or companions. Considering that his burial place is mentioned in the Bagh-e Now neighborhood, it can be accepted that Sheikh Ruzbehan's tomb was also located in the cemetery of the same neighborhood. (Nadim, 2019, 272). Forsat Shirazi describes in the works of Ajam that the tomb of Sheikh Ruzbehan in the past included a magnificent structure made of stone and plaster with an iwan, a hall, and a courtyard, which during his time (around 1314 AH) had been seized by usurpers and even turned into a place for keeping cows and sheep (Forsat Shirazi, 1998, 770). This building was fundamentally restored in 1337 SH and in 1346 SH, with the construction of a street from Lotfealikhan Zand to the front of the tomb and the purchase of surrounding houses; the current structure, which is in relatively good condition, was built (Behroozi, 1975, 178).

9. Sheikh Abu Zarra'a Abdolwahab ibn Muhammad Ayub Ardabili (died 415 AH) was a famous ascetic and contemporary of Abu Abdullah Khafif, who, according to Shalazar, was buried in his corner (caravanserai) (Junaid Shirazi, 1949, 223-224). Zarkoub Shirazi in Shiraznameh mentioned his burial place as "at the head of the New Garden cemetery" (Zarkoub Shirazi, 2011, 144). Ali Sami, without specifying an exact source, considered the entire Sheikh Abu Zarra'a area to be the same as the Gachpazan neighborhood (Sami, 1984, 611). It is noteworthy that in some old maps, this name was mistakenly recorded as "Sheikh Abu Zahra."

10. In Carsten Niebuhr's map of Shiraz during the Zand period, this tomb is depicted indistinctly and was probably within the southern walls of the city. If we accept this building as outside the walls on the map, it can be guessed that the reduction of Shiraz's walls occurred before Karim Khan Zand's urban planning. The existing tomb, of which part remains today, was formerly three stories high and had a dome above it. According to historical sources, there was an old caravanserai in this area, later attributed to the daughter of Atabak Saad ibn Zangi and became known as "Robat Abesh" (Junaid Shirazi, 1985, 265). The Atabegs Mankubars and Bozabeh had built a school, a caravanserai, and a mausoleum for their family in this place, of which today only this building remains and is known as Abesh Khatoon (Sami, 1984, 613).

11. The spatial organization of the city itself is a controversial term among researchers, to the extent that Mansouri and Hemmati (2020, 5), in expressing the ambiguity and multiplicity of this in urban planning literature, stated: "The content of the definitions presented indicates the multiplicity of this concept in terms of naming, attributes, and the logic of definition, so that until now multiple names, diverse attributes, and definitions with contradictory internal logic have been presented. Also, the review of definitions shows that sometimes this concept is confused with similar but distinct concepts, such as 'urban structure' in urban literature. Moreover, the structural analysis of the definitions presented indicates that the definitions lack comprehensiveness to include all attributes of the concept and the exclusivity to distinguish it from similar concepts, which collectively indicates semantic confusion of this concept in the minds of Persian-speaking scholars."

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