

Chapter 9

Revitalisation of Darb-e-Ghasr Historic Quarter, Isfahan, Iran

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Introduction

Isfahan is one of Iran's ancient cities, famous for its magnificent buildings, especially from the Safavid era. Darb-e-Ghasr is one of the historic neighbourhoods in Isfahan, which consists of many gorgeous houses and precious landmark buildings. Although this historic quarter is rich in valuable cultural heritage, it suffers from a lack of awareness and neglect of significant buildings. This article proposes effective methods for revitalising the Darb-e-Ghasr neighbourhood in Isfahan, Iran. After comprehensive research about the neighbourhood's needs, the proposals for improving and revitalising this momentous context are suggested exhaustively. This historic research is based on qualitative and quantitative methods and the personal observations of the author. The results of this article can be useful for preservationists and conservationists in the field of cultural heritage, as well as architects and urban planners for designing in the historical context of ancient cities.

Isfahan is one of Iran's ancient cities, with many remarkable historical sites and masterpieces unique to the history of architecture worldwide. Isfahan is called "Nesf-e Jahan" in the Persian language which means "half of the world" due to the abundance of the famous historic buildings in this historical city and most world travellers, adventurous tourists, and European ambassadors visited and wrote about their personal experiences during staying and visiting them in so many books (Abouei, 2023, pp. 5, 12-13). Isfahan is one of the three main historic cities in the world, according to the books and publications of worldwide researchers and specialists about Iran and the Middle East (Honarfar, 2008, p. 51).

The first part of this article is about Isfahan City in general, and the second part introduces the neighbourhood and historic quarters of Isfahan and the Darb-e-Ghasr neighbourhood. The third part comprises road lighting, walking routes, floor coverings, and infrastructure. The fourth part is about the research results, project and questionnaires with design ideas and proposals for revitalisation, followed by the fifth part of conclusions and suggestions.

Isfahan, the Beautiful City of World Travellers

Among the cities of Iran, Isfahan has a special position in the eyes of foreign tourists. Consequently, they found it more beautiful than other cities, even after the Afghan invasion, which had left only a trace of the past. Fred Richards, a tourist who came to Iran during the period when Tehran was the capital, described Isfahan as a city that "unlike other cities in Iran, has still preserved traces of its past glory that can be offered to travellers." According to his belief, in most of the cities of Iran, holy buildings are found with ruined and slippery walls that have been kept up by the crumbling soil and the decay of centuries like a barrier, but none of these buildings has the attraction of Isfahan's historical monuments. Eugene Flandin, who visited Isfahan during the period of Mohammad Shah-e Qajar, agrees with Richards that "without exaggeration, Isfahan is one of the greatest cities" (Flandin & Coste, 1851, p. 159). Pietro Della Valle, an Italian tourist who visited Isfahan in the period that was the beginning of the prosperity of Isfahan during the era of Shah Abbas Safavid, considered this city incomparable in the Middle East and considered only Constantinople to be equal to it. In this case, "compared to Constantinople... Isfahan is not only equal in many ways but it can be boldly said that it is superior" (Delawaleh, 2012, p. 35).

Chardin, who visited Isfahan during its greatness, considered Isfahan and its suburbs to be "one of the greatest cities in the world" (Chardin, 1983, p. 33). Based on this, the capital of the Safavids had previously occupied the minds of foreign tourists, and they had an image of Isfahan that was different from other cities. The picture was distorted by seeing the city during the Qajar period. A tourist who set foot in Isfahan during the period of Naser Al-

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Din Shah Qajar expressed his observations: “I have to admit that we were shocked when we arrived in Isfahan. How did we expect the city to be so populous and beautiful before entering there? They called it half of the world and one of the most famous cities in the Middle East. Let's see them in front of us. But what we saw, unfortunately, was the opposite of these ideas and expectations. In front of us was a dry and empty land, dilapidated houses, palaces, and ruined mosques that were once considered masterpieces of art” (Brugsch, 1988, p. 364). The chaos of Isfahan began with the attack of the Afghans, and during the period of Nader Shah-e Afshar, it became a “desolate city”, so that “people left some neighbourhoods in one place” and abandoned their homes. According to Jean Otter, “This heartbreaking situation is the current Iranian cities” (Otter, 1984, p. 89).

After the Safavid era, Isfahan gave its place to other cities in the political system, and this caused the rulers to not pay attention to it: “Although Nader Shah-e Afshar paid attention to it, Isfahan is as important as Mashhad in his opinion”, Karim Khan-e Zand also moved the capital to Shiraz, Agha Mohammad Khan-e Qajar moved the centre of government to Tehran and destroyed the fortifications of Isfahan, and Fath-Ali Shah-e Qajar sometimes visited that city... or the current Shah, Mohammad Shah-e Qajar, also honoured there with his presence only once in 1851. According to what has happened, Isfahan has fallen from its glory and dignity, and now, with its ragged and dusty society, which is not an unnecessary metaphor for the current state of the city, it mourns its lost glorious days (Curzon, 1971, p. 30).

In the destruction of the historical and artistic works of Isfahan, two factors, “hands of fate” and “insensitive rulers”, have been involved. In the meantime, Edward Browne placed more emphasis on the factor of the rulers, which he believed stems from their way of thinking: “The way of thinking of the sultans and rulers of the East is surprising. Because they destroy the works of the past or neglect them to be destroyed, and instead create buildings that preserve their names and works, they no longer understand the works of sultans and generations of the past. They destroyed them, and the sultans and other generations that will come in the future will also destroy their works” (Browne, 2012, p. 300).

For more information about the Qajarid historic houses in Isfahan, an article titled “Comparative Analysis of Qajar Historic Houses in Tabriz, Isfahan, Yazd, and Kashan, Regarding their Architectural Forms and Elements”, written by the author, can be read (Babazadeh-Asbagh, 2022a, pp. 586-605).

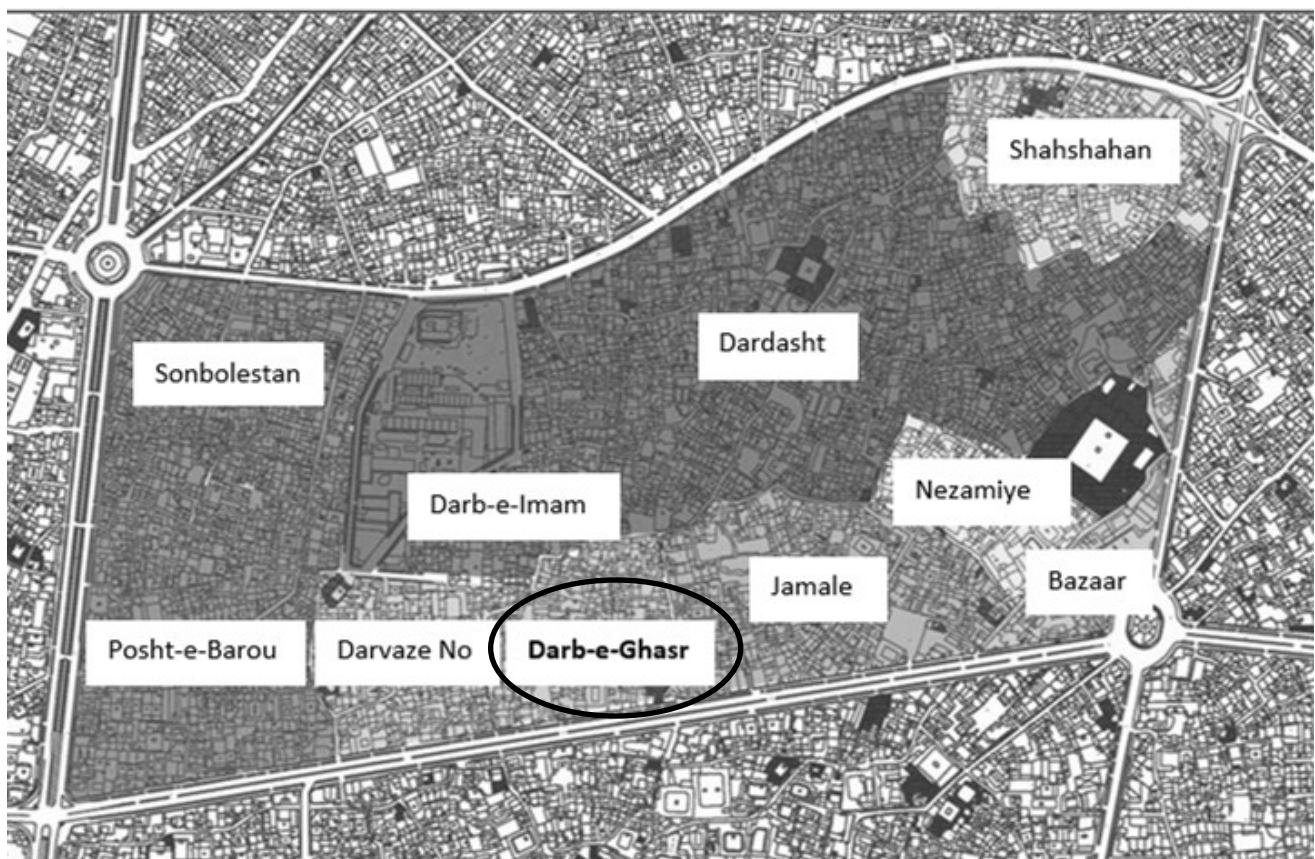


Figure 1. Location of Darb-e-Ghasr in the Map of Old Neighbourhoods of Isfahan (Developed by the Author Based on one of the Maps of the Archive of Maskan and Shahrsazi Organisation of Isfahan, 2010).

Old Neighbourhoods of Isfahan

The old neighbourhoods of Isfahan are: 1- Lanban, located in the northwest; 2- Bagh Karan, located in the southeast, which is known today as Khajou; 3- Chanbalan, which is known as Sonbolistan; 4- Karran; 5- Jouybareh, and 6- Dardasht. After Isfahan expanded, the number of its neighbourhoods increased to the point where about forty small and large neighbourhoods formed the city of Isfahan. The names of some of the old neighbourhoods of Isfahan were: Mahallat Dolat, Bagh Jannat, Abbas-Aabad, Lanban, Chaharsu Shirazi, Shams-Aabad, Charkhab, Hassan-Aabad, Khajou, Trovaskan (Tal Wazgon), Zillah, Paghla, Qasr-e Monshi (Monshi Palace), Karran, Ahmad-Aabad, Yazd-Aabad, Golbahar, Jouybareh, Toqchi, Dardasht, Shah-Shahan (Shahshahan), Asanjan, Felfalchi, Chambalan, Jamala Kale, Nimaverd, Hakim Mosque, Darvaze Nou, Bidabad, Shish, Darkooshk, Mahalle Nou, Musthalak, Mornan, Khaojan, Baghat, Sheikh Yousef, Old Square, Letour, Goud Maghsoud Bek, Chenar Sokhte, Heydarkhaneh, Bagh Homayun, Qiblah of Prayer, Sin Paini, Gulbar, Pain Darvazeh, Faqala Froushan, Takht-e Gonbad, Posh Matkash, Jolfa, Sichan, Marnan, Hussein-Aabaad, Qaynan, Khalja, and some other small and large neighbourhoods. Some of these large neighbourhoods themselves include several smaller neighbourhoods. Such as the Jouybareh neighbourhood, which includes Mir Square, Dar-Al-Batikh, Seyyed Ahmadian, Darb-e-Daricheh, Sultan Sanjar, Bashakh, and Yaldzeh Pich. Most of the above neighbourhoods still exist and are known by the same original names (See **Figure 1**).

Old Isfahan consisted of two old and famous neighbourhoods: "Jouybareh", which was called "Nemat-Ol-Lahi" or "Nemati", and the other, "Dardasht" neighbourhood, which was called "Heydari". The residents of the Jouybareh neighbourhood were Shia (Muslims), while the residents of Dardasht were Sunni (Muslims). For this reason, for centuries, the two neighbourhoods of Heydari and Nemati have been long-standing enemies of each other and thirsty for each other's blood, and all histories and documents refer to the differences and hostile encounters between these two groups. The savage Mongols invaded Isfahan, and the Shafi'is helped them by opening the fortified gates of Isfahan to them, hoping to destroy the Hanafi sect. When the savage Mongols took control of the city, they slaughtered both sects with their sharp blades, making no distinction between the Hanafi and Shafi'i sects. After the construction of the Grand Mosque of Isfahan in the Yahudiyeh neighbourhood, the following fourteen neighbourhoods were established in that area: Batarqan, Farsan, Jarvan, Pavan, Kharjan, Felflan, Sonbalan, Fara'an, Kama'an, Lanban-e-Ashkahan, Khashinan, Bruskan, Khabjan, and Jawzdan (Reports of Isfahan Cultural Heritage and Tourism Organisation, 2009). For obtaining more information about the historic neighbourhoods of Isfahan, another article written by the author entitled "Tomb of Sultan Bokht Agha and Two Minarets of Dardasht Neighbourhood in Isfahan, Iran" can be studied (Babazadeh-Asbagh, 2022b, pp. 12-26).

An Introduction to the Knowledge of the Neighbourhood

The traditional and residential parts of the cities of the Islamic world, including Iran, are made up of neighbourhoods that have a special structure. In Islamic lands, the Islamic city can be considered a set of homogeneous regions and localities. The groups living in these areas have maintained their identity, religion, and ethnicity for centuries. The separation between these areas or the set of neighbourhoods in the Islamic city is very strong. These areas are usually made up of several neighbourhoods where people with the same language, religion, profession, family, and origin have lived next to each other. The people in their neighbourhoods had close relationships, constant connection and solidarity, and faith and belief (Mashhadizadeh Dehaqani, 1994, p. 22). The most interesting feature of neighbourhoods in traditional Iranian cities was the lack of separation of social classes in them. The rich were not grouped separately from the poor in exclusive groups. In many cases, the rich and the poor lived in the same neighbourhood, and sometimes, they were wall to wall. There were many reasons for this, the most important of which was the religion of Islam, which encouraged the coexistence of the rich and the poor (Khodaabadi, 1997, p. 107).

Definition of the Neighbourhood

The simplest definition of the neighbourhood can be stated as follows: the neighbourhoods were the residences of ethnic, racial, and religious groups and owners of different professions. The neighbourhood is derived from the Tazi language, which means "Kuy" and "Barzan", and it is one part of several parts of a city, village, town, and residence, and the place of landing and the place of people (Nafisi, 1938-1939, p. 1381). A neighbourhood is an area of the settlement that is separated from other areas (Da'e'ul-Islam, 1926, p. 78). Farhang-e Ghaffari defines the neighbourhood as follows: neighbourhood, barzan, kuy, and road, a quarter of any number or any part of something that is divided into four parts (Ghaffari, 1956, p. 98). Locality: the landing place of a part of the city, Kuy, Barzan, the total of (Amid, 1964, p. 1773) neighbourhoods in the city of Cairo is ten neighbourhoods (Moein, 1985, p. 3922).

This definition can also be found in European languages, such as "Quarter" in English, "Quartier" in French, and "Viertel" in German, which means a quarter. The origin and application of a quarter to urban areas has a historical origin that originates from the overall shape and structure of cities. Ancient cities were usually divided into four residential parts by a road network or a public road perpendicular to each other. In the past, the boundaries of neighbourhoods were determined by religious, social, and similar criteria, and today, due to changes in the

classification of social and economic status in cities, the criteria of the past have almost disappeared. According to another definition of a neighbourhood, it can be said that a neighbourhood is part of a city. It is so that its residents can meet their daily needs in the same place. Even though the places are the product of human thought and initiative, after their appearance, these are the places of life. They shape them and draw them into personal deposits (Shakoyi, 1979, p. 113). In the end, in general, the neighbourhood can be considered as a small part of the city or settlement, where the residents have some social, economic, political, ethnic, cultural and religious goals, or the owners of professions and even the urban origin, and can be a common village.

Neighbourhood Components

The neighbourhoods of Iranian cities, especially Isfahan, have a special geographical unity in their texture and structure. Alleys, crossings, neighbourhood centres, and public facilities work together and give existence to neighbourhoods. Each of these components has its own characteristics, which are of particular importance in terms of the traditional fabric of the cities. Elements, collections, and spaces such as bazaars, mosques, baths, saqqakhanehs (water deposits), and in the traditional and large neighbourhoods of caravanserais (inns), zourkhanehs (traditional sports saloons), and meidanches (small squares), were created to meet the needs of the residents of each neighbourhood and give them relative independence in their lives. The components of the neighbourhood are residential houses, alleys and dead ends, and public facilities such as places of worship, sports places, and coffee houses. These elements are usually evenly distributed throughout the city (Shafaqi, 2004, p. 147) (See **Figure 2**).

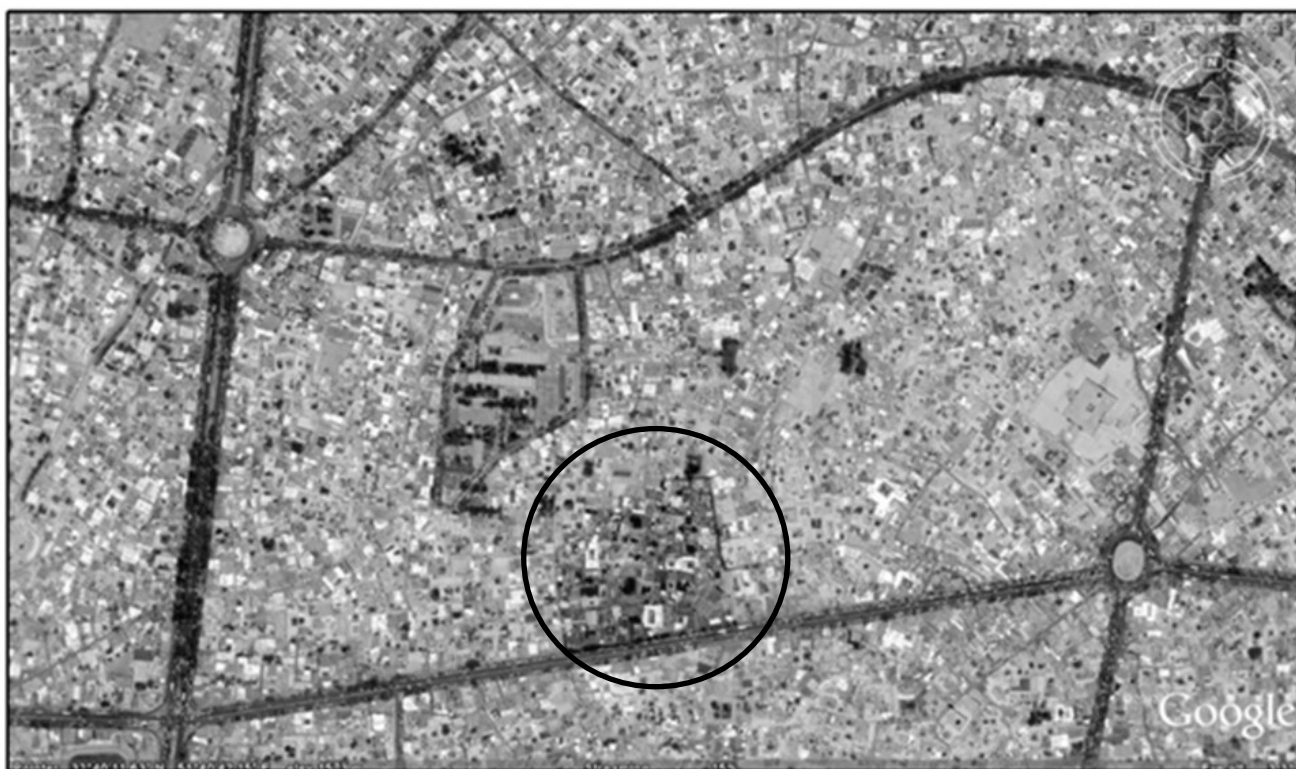


Figure 2. Location of Darb-e-Ghasr Neighbourhood in the Google Maps of Isfahan (Developed by the Author based on Google Maps).

Urban Landscape

Every environment is like an information reservoir containing information that is related to the realities in it, and every person faces a lot of potential information when facing their environment, although, for various reasons, it is not possible to receive all the information in the environment. As a receiver, man is only able to receive a part of the information sent from the transmitters around him. Man can only feel and then perceive a part of what exists in reality, which is called the urban landscape. Therefore, the urban landscape is that part of the urban environment or the city form that is effective on personal action and reaction and the results of their actions. It is in the urban landscape that a part of the information of the potential environment is transformed into a directly perceptible quality or actual information. In this way, the discussion of the city landscape does not only have a visual aspect, but it is a part of the environment that can be perceived by one or more of the five senses. It is obvious that in a normal state, a person is not able to perceive the whole city and only perceives a part of the city in which he is located; this part is usually an urban space. Man in the urban space with human and non-human factors: physical and non-physical.

In connection with the concept of “mental image”, we can say that as a receiver, humans receive and perceive information through their senses, view, and then analyse it in their brains and compare it with their mental meanings. It is in this analysis that social-psychological factors, such as individual personality and individual and collective experiences, play an essential role, leading to the creation of a mental picture of reality. This mental image, in turn, affects a person's behaviour. Information processed in the mind, the mental image of the perceived environment or space, is called an “image”. This term, which is borrowed from Lynch's book, “The image of the city”, should not be confused with the term “scape”. Unfortunately, since urban appearance and urban landscape are often used synonymously in colloquial conversations, therefore, both terms are used in the explanations of each of the related laws and regulations. These rules are, as it was mentioned that they are specifically aimed at the urban landscape (Lynch, 2023, November).

View

The façade is the external and visible part of the building. Each building is seen from at least one side and at most from four sides, depending on the way it is connected to other buildings and the position of the establishment in the road network. For example, a single building can be seen from all four sides. A building located on a street corner has at least two façades. Row buildings have two main and secondary views. Normally, views that can be seen from public spaces are called main views. In this collection, the façade refers to the vertical surfaces of buildings visible from the passages, either their main façades or their side façades, which are visible from public spaces. The number of views that can be seen at far and near distances naturally changes with the observer's viewing angle, and it also depends on the characteristics of the observation location, such as the location of the observer on the floor or a height, and even the height of the closest building to the observer, etc. The effective factors in the façade, especially in the main façade of the building, the material and colour, the shape and dimensions of the openings, the size or smallness of the façade, which takes its dimensions from the height and volume of the building, the ratio of transparent to opaque surfaces on the surface of the façade, entrance dimensions; they are indentations and protrusions and the architectural style of the building and so on.

Body

Bodies are three-dimensional vertical volumes that define space. Just as each volume is made up of multiple external surfaces, the body is also formed from the continuity of vertical surfaces on both sides of the space. These volumes may not be connected and may be separated due to the presence of undeveloped lands. Naturally, the body is not formed as a continuous and straight surface, and it is also obvious that the height of a body is not the same if the height of the buildings is different in its different positions. Also, the façades that participate in the formation of the body must not be off the main façade type, but parts of the length of the bodies of the passages may be formed from the side façade of some buildings or even from the wall. In the residential streets between city blocks, each block consists of two rows of north and south buildings connected; the northern boundary is the wall of the courtyards and entrances of the northern buildings.

In terms of the participation of façades overlooking the thoroughfare in the formation of the body of streets and passages, all the factors affecting the façade that were mentioned earlier, type, colour, materials, and the shape and dimensions of the openings in the façades overlooking the thoroughfare, the size (height and width) of the façade, dimensions entrance, architectural style, etc. affect the appearance of the body, and in addition to these, the facilities on the roofs, such as ventilation facilities, shelters (bumps), the shape of the roofs (flat, sloping, convex), chamfers, shop name boards, building names and street names, and even advertisements mounted on the walls, etc. also affect the view of the body. It should be added that symmetry and balance in the bodies on the sides of the streets are very effective factors in their landscape quality.

Floors

The meaning of floor is the limiting element of the lower space, which is usually a horizontal or inclined surface. The surface of streets and squares and green spaces and water features in the middle of them, sidewalks, walkways, large open areas, such as the space between residential complexes and large apartment complexes, wide green surfaces, sanctuaries, as floors free of construction or with limited construction, green surfaces on the sides. Streets and gardens (parkways) and in the middle of streets and boulevards, tables, canals and rivers, bridges connecting pedestrians and pedestrians, urban open parking lots, fences in the middle of streets or barriers between pedestrians and walkers, vehicle entry barriers to sidewalks, valves, and covers of infrastructure such as sewers and the like are placed in the floor area. In terms of flooring and paving of passages, slope, type of materials (asphalt, stone, mosaic, etc.), dimensions of material pieces, the colour of materials, motifs and geometric designs, use of green spaces and tree plantations, use of surface differences, are effective and popular.

Urban Furniture

Street furniture or equipment or urban furniture, refers to the elements that are installed to facilitate the passage, safety, and comfort of passers-by, provide some public services to all citizens, and help improve the quality

of the environment in urban spaces. The most prominent elements of furniture, include canopies of bus stations, benches, bus ticket counters, public telephones, mailboxes, bank ATMs, donation boxes, boxes related to electricity, waste bins, tanks, taps, drinking springs, fountains, newspaper kiosks, street pots, metal guards around newly planted tree trunks, metal plates around tree trunks in connection to the ground, sculptures, all kinds of lights with different lights, heights, and shapes, guidance and driving signs, boards with various information about the city, notice boards and advertisements, etc.

Views for the Design of Residential Centres

- Access.
- The use of children, young people, adults, the elderly, and cyclists.
- Use for leisure time (play, fun, meetings, rest, walking).

The demand for car parking places and its related facilities in densely populated places where the need for space and accuracy in its use is mandatory if the usable area for each car is considered to be 30 square meters in residential areas. At different times of the day, the number of parking spaces to be created can be less. So that every car that comes to the centre has a parking space for it, which is designed for a multi-house complex with separate pedestrian and car roads. The facilities for creating a place to stop the car are designed in such a way that there is a very short distance to the place of residence. Due to the lack of sufficient space around the residential units, this space inevitably becomes one of the spaces used by people, that is, private and public spaces are somehow integrated into each other, and as a result, the possibility of using vehicles is minimised and pedestrians are also exposed to various dangers, and the noise of vehicles and environmental pollution, etc., apart from the fact that it affects the people on the roads, but also those who are at home are safe, does not leave and as a result reduces the value of residential spaces be made.

Road Lighting

The light should be even, and there should be no dark spots. The idea of creating green space with suitable weather is one of the most important factors on Earth and in nature. Humans should always try to preserve the scenery of nature, keep the environment clean from pollution, and clean the air they breathe. Paving the surface of the Earth causes the temperature to rise. Constructing in the middle of the green space is the best situation for the evaporation of suitable weather in changing the polluted air.

The main factors of air pollution:

- Car smoke.
- Smoke from household appliances.
- Smoke from industrial factories.

The places where people live permanently must have environmental conditions.

Walking Routes

Residential areas, playgrounds, meeting neighbours, borders, kindergartens, primary schools, social and medical institutions, and cultural institutions. The historical effects and attractions of a city can be pondered in terms of cultural, economic, and social status, and paying attention to these factors in interventions is one of the important points that show the city's identity.

Floor Coverings

Covering the walkways in the green space with a floor covering of sand bonded together with painted asphalt. Sidewalks can be paved with red or grey concrete slabs, with natural stones and bricks. Sewer valves should be avoided in bicycle lanes. Infrastructure issues of society:

- Elderly and youth home.
- Health and treatment centres.
- Education and support centres.
- Psychotherapy Centre.
- Cultural and entertainment centres.

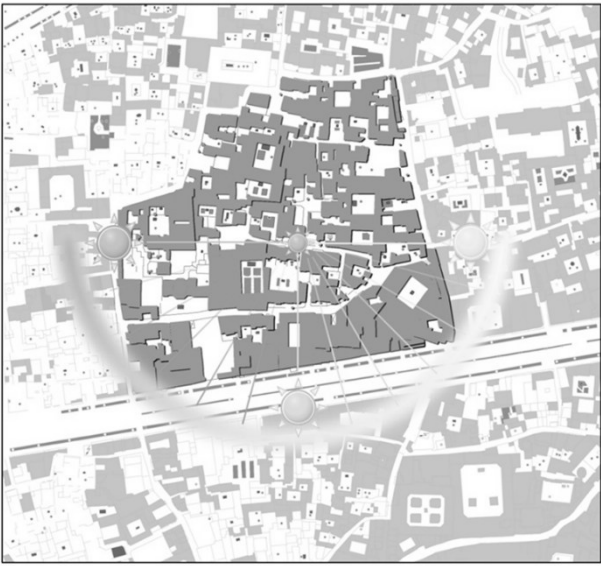
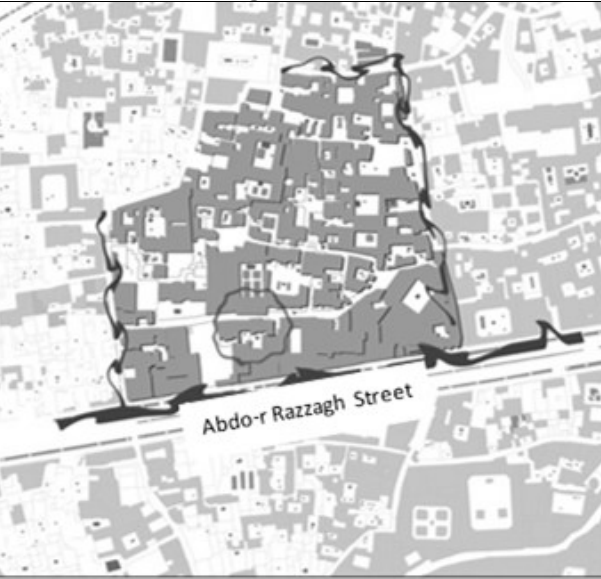
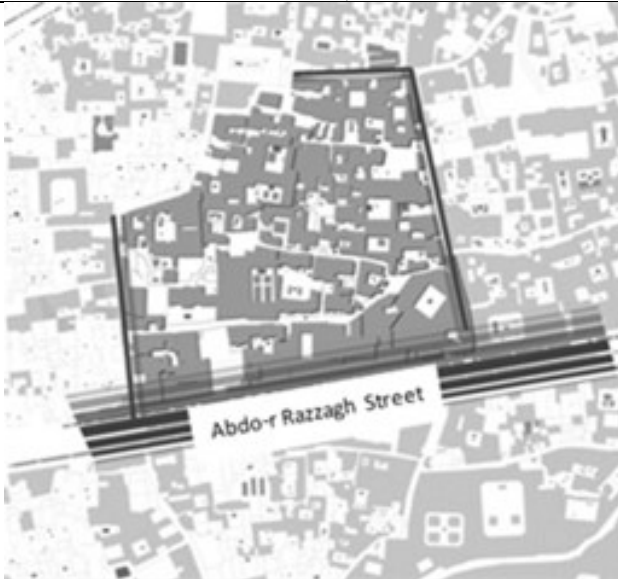
Infrastructure

Facilities to meet the needs of the place: Water piping, simple and mixed channelling, channelling for sewage disposal, channelling for water and rain disposal, electrical wiring, gas piping, telephone communications, creating water sources on site, water pumping stations, distribution boxes for telephone lines. Facilities to meet public needs in a larger area of the site: conducting surface water in narrow cables, conducting gas from long distances, and conducting high-pressure electricity from a distance. The interrelationship between traffic and construction: The construction of some buildings will affect traffic. Based on this, their type, size, and usage should be determined, and traffic divisions, traffic patterns, etc., should also be discussed.

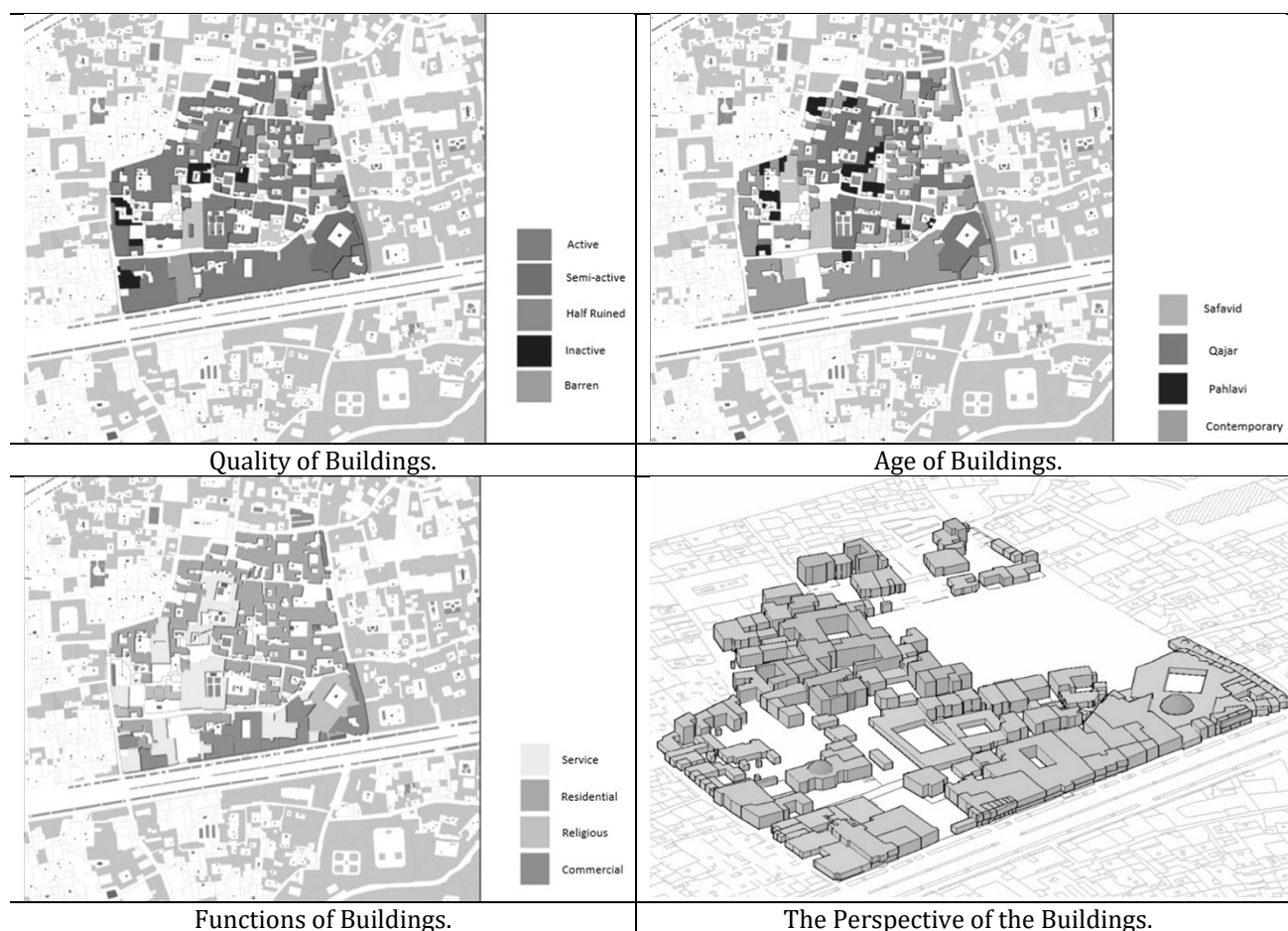
Results from the Research about Darb-e-Ghasr Neighbourhood

The dominant material in the façades of most buildings in this neighbourhood is brick. The water circulation system in this neighbourhood was a qanat in the past, and today, it is a piped water system. The majority of the walkways are paved with asphalt, with paving stones used only in certain areas. The rainwater drainage system is implemented through gutters embedded in the façade. The dominant body in the outer part of this part, which overlooks Abdo-r Razzagh Street, is commercial, and in the inner parts, residential. The majority of buildings in the neighbourhood are residential, with only a few religious buildings and several buildings with commercial use. Most of the buildings in this context are in an undesirable and inconsistent contemporary manner, with their originality lacking any special value, and there are only a few landmark buildings in the neighbourhood. Most of the residents in this neighbourhood are long-time residents who have lived here for over 20 years. Security in this area is very good, according to its residents. Most residents are dissatisfied with the renovations made to some of the neighbourhood's walkways. Most residents have a low cultural level. There is a parking problem in the neighbourhood. The city's historic landmarks have been abandoned and are uninhabited. The minimum height in this part of the neighbourhood is about 3.4 meters. The maximum height in this part of the neighbourhood is about 10 meters (See **Table 1**).

Table 1. Maps of the Analysis of the Site of Darb-e-Ghasr Neighbourhood in Isfahan (Developed by the Author).

	
Sunlight Direction.	Access from the Adjacent Roads.
	
Air Pollution.	Noise Pollution.





Social Problems

Table 2. Social Problems of Darb-e-Ghasr Neighbourhood in Isfahan (Developed by the Author).



Problem 1: Lack of public parking and parking of cars in an unorganised and arbitrary manner. Solution: Designing parking in the neighbourhood.



Problem 2: Lack of public trash cans, cats tearing trash bags, and unpleasant odours from sewage in the neighbourhood. Solution: Designing trash cans.



Problem 3: The presence of electric poles and hanging electrical wiring on the façades. Solution: Remove electric poles and design wall lights.



Problem 4: Presence of gas piping and gas valves on the façades. Solution: Creating a gap in the façade and inserting the pipes into it is a definitive solution, and if this is not possible, painting the gas pipes in a colour that matches the façades is a temporary solution.



Problem 5: A Wide variety of door and window types on façades. Solution: Design of type and modular doors and windows.



Problem 6: Sticking advertising Stickers on doors and façade walls. Solution: Design advertising boards.



Problem 7: The dilapidated space is being turned into a parking lot and a garbage dump. Solution: Design a parking lot and empty the garbage.



Problem 8: Too much variety of materials in façades and too much variety of colours. Solution: Design façades that are coordinated in terms of materials and colours.



Problem 9: Buildings without façades. Solution: Design and implement a façade.



Problem 10: Lack of proper carpet floor design (inappropriate asphalt and carpet floor). Solution: Proper carpet floor design.

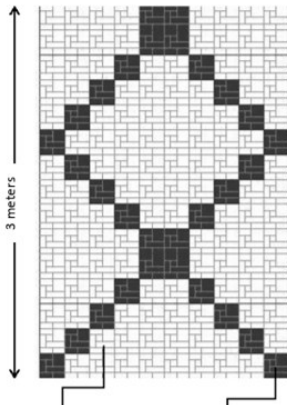
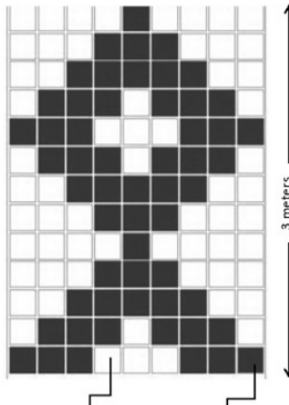
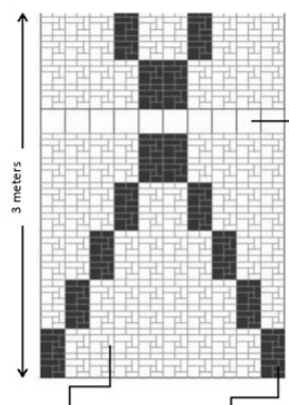
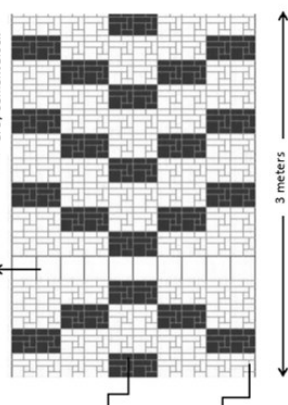
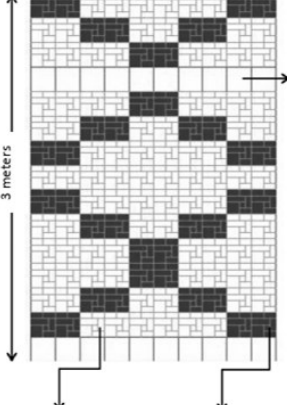
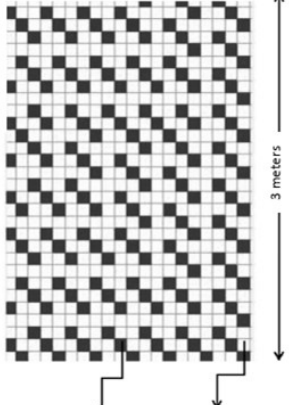
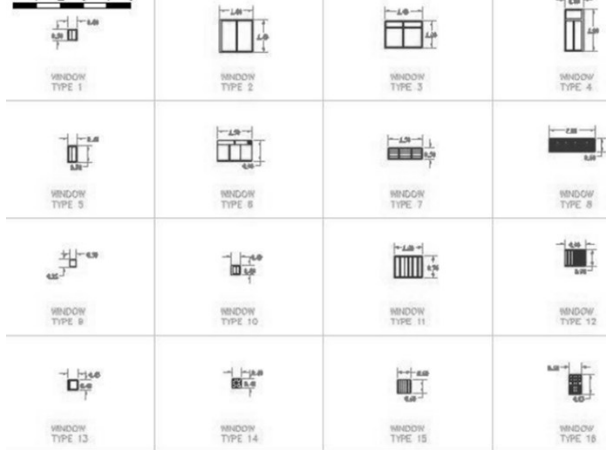


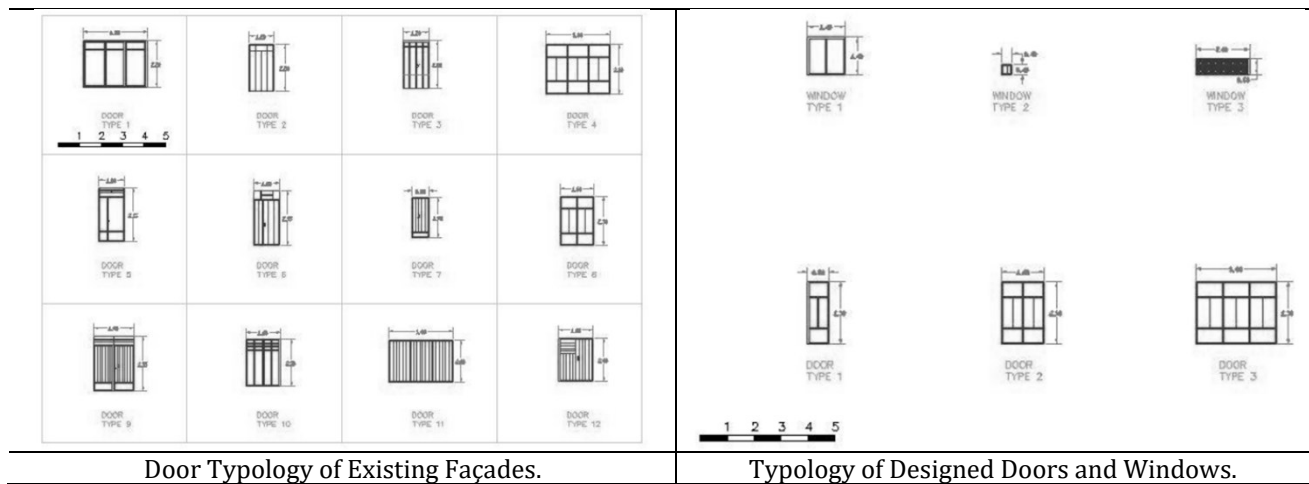
Problem 11: Inconsistency in the brickwork of the façades. Solution: Proper design and implementation of the bricks in the façades.

Neighbourhood Problems

- Lack of green space.
- Lack of space for neighbours to interact.
- Improper flooring.
- Lack of trash cans and some neighbourhood spaces becoming trash areas.
- Lack of appropriate urban furniture.
- Lack of fire prevention measures.
- Lack of proper façades of buildings.
- Cracks in the façades of buildings.
- Rising humidity in buildings due to problems with the gutters of buildings.
- Low cultural level of residents of the neighbourhood.
- Failure of officials to use the potential of the neighbourhood to promote and improve the neighbourhood.
- Lack of proper parking.
- Lack of proper space for children to play in the neighbourhood.
- Lack of a clinic or polyclinic within and near the neighbourhood.
- Existence of dilapidated buildings.
- Failure of the authorities to restore the historical buildings of the neighbourhood.
- The presence of numerous chimneys on the façades of buildings.
- Completely inappropriate façades of buildings and vandalism by the residents themselves.
- Construction of buildings of inappropriate and inconsistent height in the neighbourhood.
- Diversity in façade materials and colours.
- Diversity in the doors and windows of buildings.
- Inappropriate skyline (See Table 2).

Table 3. Design Ideas for Darb-e-Ghasr Neighbourhood in Isfahan (Developed by the Author).

 2 meters 3 meters Yellow Carpet Brick Red Ochre Carpet Brick		 2 meters 3 meters Grey Cement Block Red Ochre Cement Block		 2 meters 3 meters Grey Carpet Brick Red Ochre Carpet Brick		 2 meters 3 meters Red Ochre Carpet Brick Grey Carpet Brick	
Different Types of Designed Carpet Floors.				Different Types of Designed Carpet Floors.			
 2 meters 3 meters Grey Carpet Brick Red Ochre Carpet Brick		 2 meters 3 meters Red Ochre Carpet Brick Grey Carpet Brick		 1 2 3 4 5 WINDOW TYPE 1 WINDOW TYPE 2 WINDOW TYPE 3 WINDOW TYPE 4 WINDOW TYPE 5 WINDOW TYPE 6 WINDOW TYPE 7 WINDOW TYPE 8 WINDOW TYPE 9 WINDOW TYPE 10 WINDOW TYPE 11 WINDOW TYPE 12 WINDOW TYPE 13 WINDOW TYPE 14 WINDOW TYPE 15 WINDOW TYPE 16			
Different Types of Designed Carpet Floors.				Typology of Existing Windows of Façades.			



Parking Design

There are a total of 22 residential units adjacent to the under-construction passage, 10 of which have private parking inside the building in the form of a yard or garage, and the other 12 units do not have parking or are unable to drive their cars to their yards due to the narrow width of the passage. A parking lot with a capacity of 27 vehicles has been designed on the vacant plot of land and the square adjacent to this passage, with the dimensions of each car parking space being 2.5 meters by 5 meters (See **Figure 3**).



Figure 3. Parking Design (Developed by the Author).

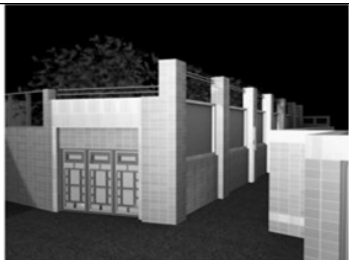
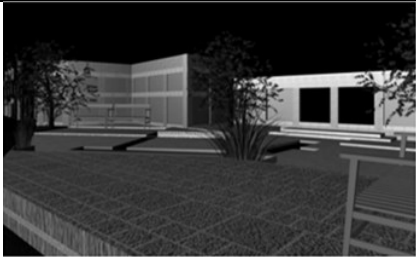
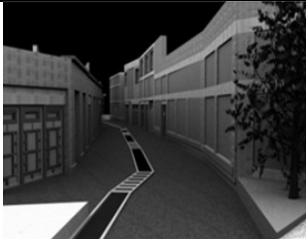
Design Ideas

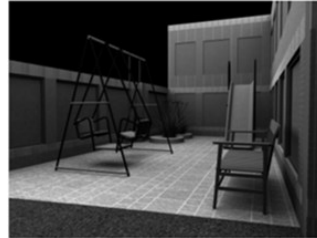
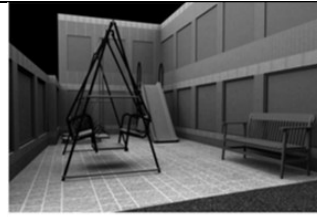
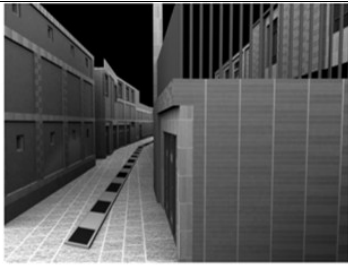
- Take inspiration from existing templates for framing and modules in façade construction.
- Design the façade in such a way that a suitable skyline is achieved.
- Use appropriate and proportionate materials in façade construction.
- Design and implement an appropriate lighting system.

- The colour of doors and windows should be considered appropriate for the historical context, and an appropriate and modular design should be used for them.
- Design appropriate intermediate elements to create a hierarchy in the passage.
- The design has tried to consider a separate pedestrian path so that no problems or dangers threaten pedestrians and residents, and they can easily engage in their social interactions.
- Design a clean and tidy public space for greater communication between neighbours and the community of residents of the neighbourhood.
- Design a play area for the children of the neighbourhood.
- Design a suitable lighting system for the passage, for example, using wall lights.
- The height difference of the green space designed with the passage creates a sense of a separate space from this space and also increases the security of the residents in this space (See **Table 3**, **Table 4**, & **Table 5**).

Proposed Design in the Passage

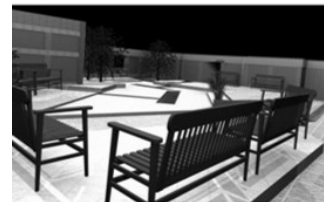
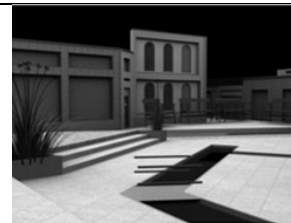
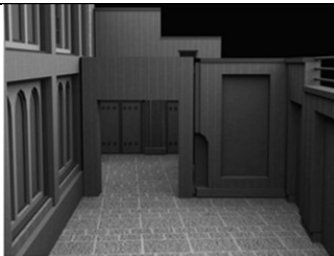
Table 4. Current Pictures and Design Ideas for the Darb-e-Ghasr Neighbourhood (Developed by the Author).

  	  
In this design, modularity was used in the body, the materials were selected following the historical value of the traditional passage, and the problem of the gas valve was solved by hiding it deep in the façade.	Water was used in this design, and the materials were also appropriate for designing a recreational pedestrian passage that leads to a green space. The materials were also selected to be appropriate to the historical value of the traditional passage, and the problem of electrical wires was solved by hiding them in a box that matches the building's façade.
  	  
This design attempts to design a recreational space for residents and green space in the neighbourhood, and the materials have also been selected following the historical value of the traditional passage.	Water was used in the design to design a recreational pedestrian passage that leads to a green space, the materials were selected to suit the historical value of the traditional passage and modularity and framing were used in the façade.



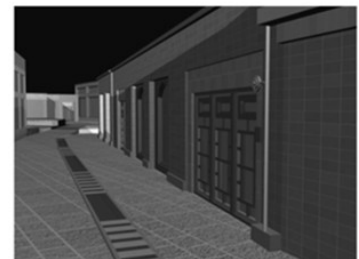
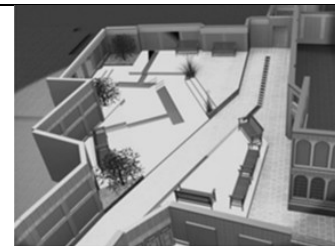
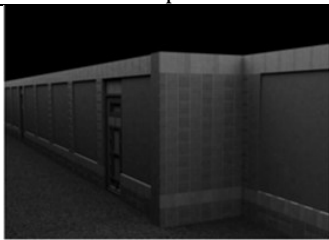
Water was used in this design, materials were selected that were appropriate to the historical value of the traditional passage, modularity and framing were used in the façade, and the skyline of the passage was also modified.

An attempt has been made to use a dilapidated space in the design of a play area for local children.



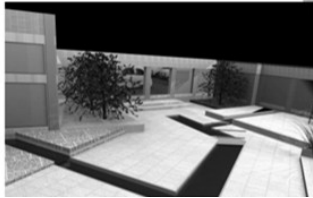
An attempt has been made to design a suitable intermediate space to create a hierarchy in transition.

An attempt has been made to design a green space for interaction and communication between neighbours.

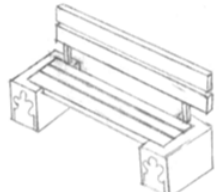
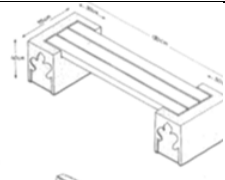


An attempt has been made to design a façade with appropriate framing, and a modular door designed for this façade has been used.

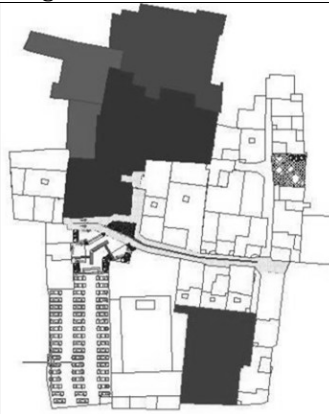
Pedestrian crossing and green space are designed at the crossing.



Lack of green space design and square design in a parking lot. Design the field as a green space, and design the space behind the field as a parking lot; in which case, access from the parking lot to the passage must be designed.

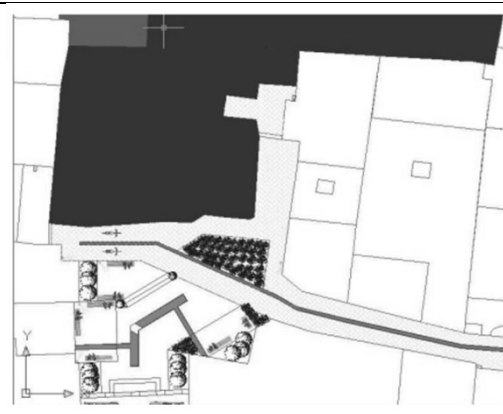


Suggested designs for the vase, benches, and lights. The column decorations of the Toghralian house, from which the idea for the furniture design was taken.

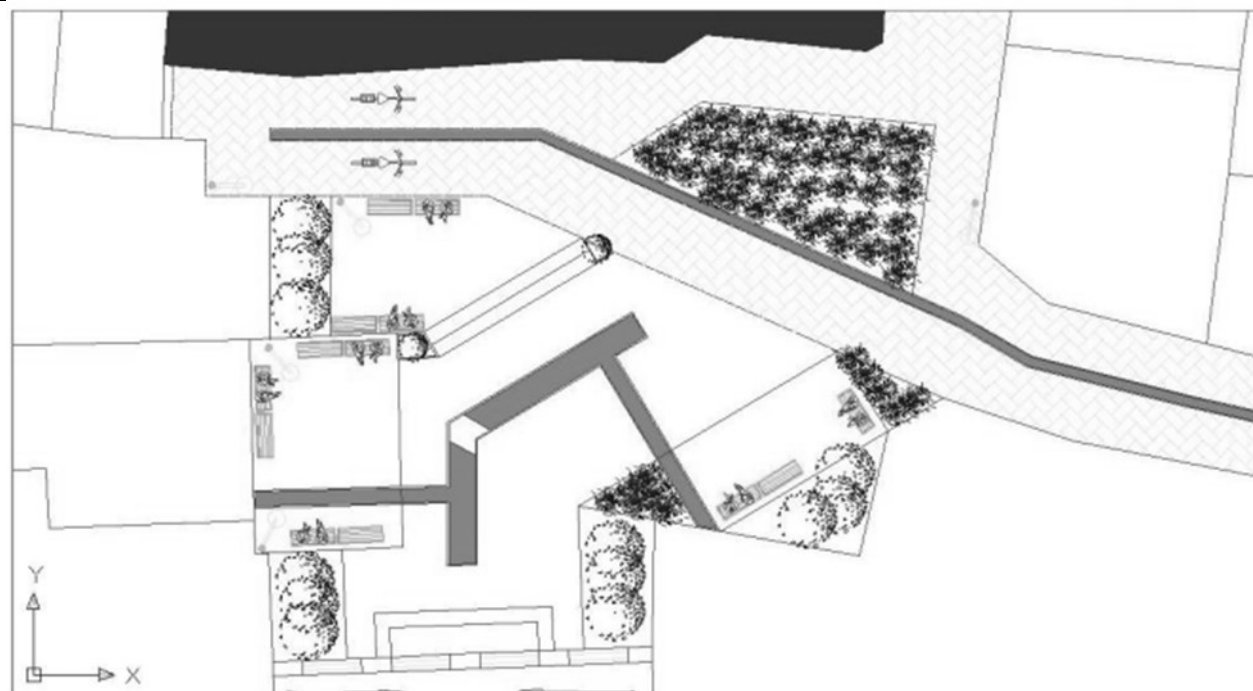


Heritage Organisation Office in the Neighbourhood
Crafts School and Exhibition
Provincial Inn
Library
Clinic
Green Space
Designed Flooring
Fountain

Suggested Uses for the Neighbourhood.



Designed Green Space for the Neighbourhood.

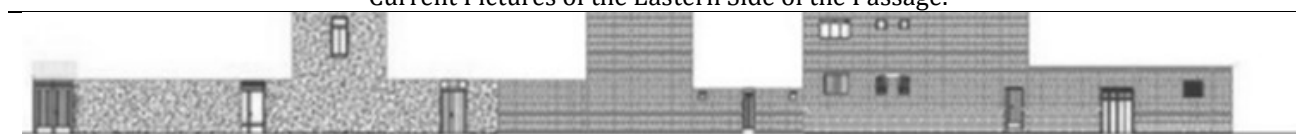


Plan of the Square as a Proposed Designed Green Space in the Neighbourhood.

Table 5. Current Pictures, Existing and Designed Views of the Passages of Darb-e-Ghasr Neighbourhood in Isfahan (Developed by the Author).



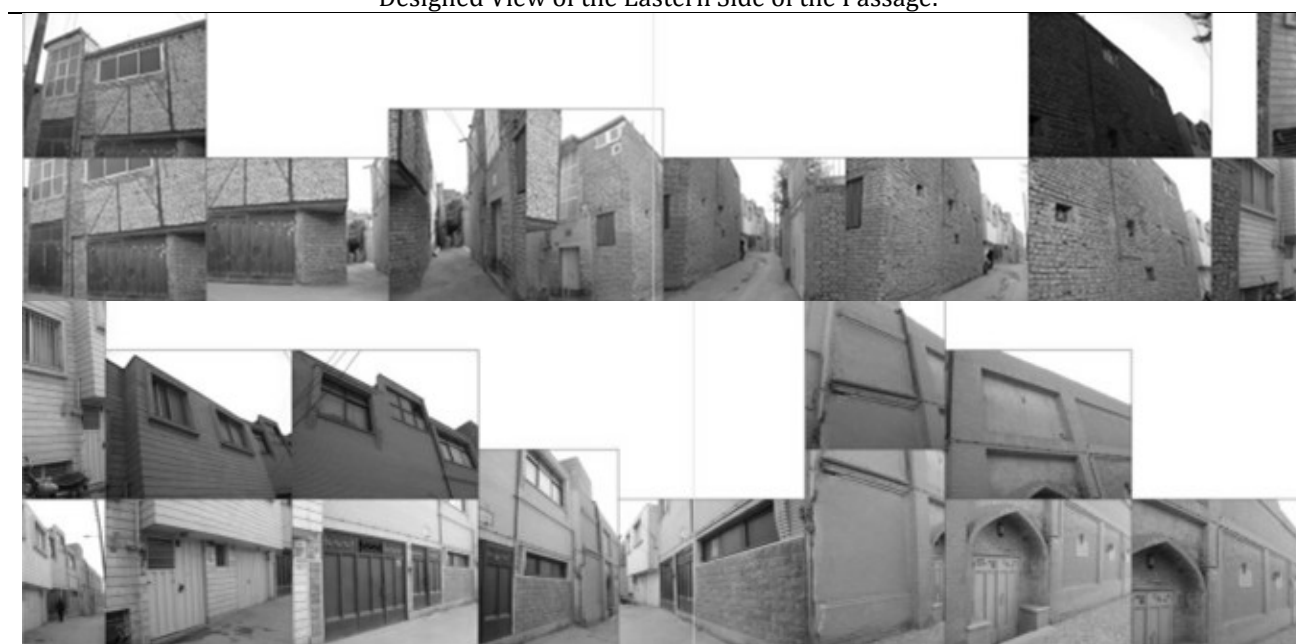
Current Pictures of the Eastern Side of the Passage.



Existing View of the Eastern Side of the Passage.



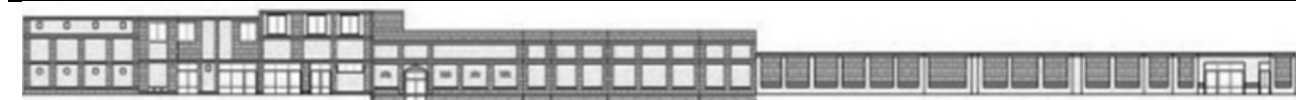
Designed View of the Eastern Side of the Passage.



Current Pictures of the Southern Side of the Passage.



Existing View of the Southern Side of the Passage.



Designed View of the Southern Side of the Passage.



Current Pictures of the Western Side of the Passage.



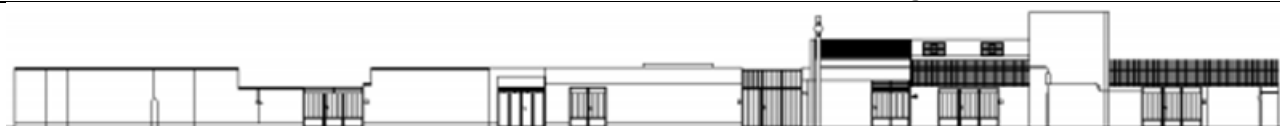
Existing View of the Western Side of the Passage.



Designed View of the Western Side of the Passage.



Current Pictures of the Northern Side of the Passage.



Existing Views of the Northern Side of the Passage.



Designed Views of the Northern Side of the Passage.

Questionnaire Results

The results of the filled questionnaires are summarised in the following table (See **Table 6**).

Table 6. Summary of the Results of the Questionnaires (Developed by the Author).

Authenticity of Habitants	Old Habitants				New Habitants			
	56%				44%			
Gender of Habitants	Female				Male			
	50%				50%			
Gender of Children	Daughters				Sons			
	42%				58%			
Shopping Centre	Bazaar of Neighbourhood		Main Square		Around the Workplace			
	42%		35%		23%			
Building Materials	Brick - Steel		Clay		Steel - Concrete			
	67%		19%		14%			
Occupation of Family Head	Free Job		Government		Retired		Jobless	
	68%		9%		17%		6%	
Green Spaces	Houses Without Yard		With Yard Without Green Spaces		Houses With Trees		Houses With Plants	
	18%		32%		25%		25%	
Family Numbers	1 Family per House		2 Families per House		3 Families per House		No Inhabitants	
	54%		24%		10%		12%	
Consent of Families	Fully Consent		Average Consent		Indifference		Not Consent	
	40%		32%		8%		20%	
Current Situation	Good Condition		Week Condition		Need Restoration		Need Urgent Restoration	
	85%		15%		41%		6%	
Origin of the Building	New		2 nd Pahlavi		1 st Pahlavi		Qajar	
	36%		20%		6%		16%	
Ownership Type	Private		Government		Vaghf		Rental	
	63%		10%		13%		11%	
Architectural Values	Cultural Value		Aesthetic Value		Architectural Value		Historical Value	
	4%		13%		8%		19%	
Spending Free Time	Going to the Park		Religious Ceremonies		Staying at Home		Going out of the Neighbourhood	
	24%		24%		39%		8%	
Education of Family Head	Illiterate		Primary Education		Diploma of High School		Undergraduate	
	24%		25%		38%		10%	
Facilities	Water		Electricity		Telephone		Gass	
	82%		82%		82%		82%	
Length of Habitation	1-5 Years		5-10 Years		10-15 Years		15-25 Years	
	24%		11%		6%		19%	
Floor Numbers	1 Floor		2 Floors		3 Floors		More than 3 Floors	
	26%		24%		12%		3%	
Façade Material	Brick		Façade Brick		Mud		Clay	
	45%		9%		7%		10%	
Education of Inhabitants	Female Illiterate		Male Illiterate		Female No Diploma		Male No Diploma	
	14%		10%		18%		15%	
	Female with a Diploma		Male with a Diploma		Educated Female		Educated Male	
	11%		15%		12%		5%	

Discussion and Conclusion

In the previous renovations carried out in a part of the passage and the square leading to it, nothing other than the economic aspects were considered, nor the demands of the residents, the needs of the place, nor the aesthetic aspects in this restoration of the floor of the passage, made of cheap stone. An unfair price has been used because the residents are dissatisfied with this paving stone, and it is difficult to travel on. There is no difference between the façade of the restored buildings and the state before restoration, and after a few years the façade of the building, which is in the vicinity of the rain and dust is placed in the air, so it has been changed in colour and thatched to the colour of the buildings before restoration. The existing landmark buildings have no specific cultural and social use and are only for residential purposes, and as a result of this use, they have been forgotten again after some time. At the same time, in the former renovations, the landmark buildings have not been made valuable, as a result, a special design has not been done to reveal and highlight these historic buildings. In addition, the problem of facilities has not been thought of, and the parking lot considered did not meet the needs of the neighbourhood.

The designed passage is considered a sidewalk passage with regularly shaped brick paving stones, although the top surface of these blocks was ordered to be slightly uneven in production so that there is no problem of slipping and, as a result, the problem of residents' commuting is solved. At the same time, the passage can be used locally for residents to ride bikes, so that the residents sometimes gather together and have a group activity. As a result, passage number two is considered a bicycle passage and the passage leading to the square as a sidewalk, but the communication way should be designed between crossing two and the pedestrian path, and considering a parking lot in that part is proposed. Due to its proximity to Isfahan Aqiq Bazaar and Haj Mohammad Jafar Bazaar, the designed structure does not need a shopping centre. However, it lacks any space for the collective activities of residents, a clinic, a cultural space, a library, and most importantly, a green space and a pleasant space for recreation, as all the residents go to other parts of the city for recreation. Additionally, the neighbourhood does not have any space to collect the garbage of the neighbourhood, so proper garbage dumps should be designed next to some houses.

The neighbourhood in question also has a problem with lighting, which needs to be installed in several areas with appropriate lighting. If implemented, the proposed plan will revitalise the fabric. The designed green spaces will bring vitality back to the neighbourhood, and the trash cans will help clean the neighbourhood. The intended uses for inactive and abandoned buildings will both save the fabric and several architectural indicators, and raise the level of culture in the neighbourhood, and life will flow in the fabric. The problem of parking for residents will be solved, and even the intended parking lot will have the capacity of the multi-use space created in the plan. The clinic is considered due to the lack of this user in the neighbourhoods that provide services to the adjacent neighbourhoods, and as a result, the problem of accessing a doctor in the neighbourhood is also solved. The considered library will act as a reading centre for the residents, and as a result, the literacy level of the neighbourhood will increase. Similarly, the Isfahan Handicrafts Museum and School will both revive these arts and make people refer to this neighbourhood from other parts of the city to this neighbourhood. The foundation considered for the heritage also supervises the restorations and actions carried out in the intended area and adjacent neighbourhoods, and as a result, the risk of the area's destruction will be eliminated. The proposed guest house will undoubtedly be a place where many tourists will want to spend their time in this neighbourhood due to its proximity to Aqiq Square and the Grand Mosque of Isfahan. Finally, as a result, the area will be revitalised greatly, which will also result in the prosperity of Haj Mohammad Jafar Bazaar and Isfahan's Aqiq Bazaar.

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Conflict of Interests

The author declares no conflict of interest.

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