

ABSTRACT

Among the great migrations to the land of Iran, the Armenia's Julfa Armenians have had an economic, social and cultural dimensions that has played a role in the flourishing of Isfahan during the period of Shah Abbas(I). An important part of the architectural and urban structure of the New Julfa, as the center of the capital, has been prominent and credible to the European point of view. Despite the differences in socio-cultural characteristics, the unity and similarity between structures, elements' forms and urban spaces represent an interactive illustration of how this subject is addressed, which is the theme of this research. On the other hand, as the separation and the continuity of these two parts of the capital were indebted to the unprecedented design in the history of Isfahan, the city also, gained new attractions from the organized physical-spatial patterns and the historic urban elements transformed over eight hundred years. The continuity of these patterns and the roots of their interconnection is another part of this research. The questions that this research attempts to answer include: 1. What are the architectural and urban elements derived from migration to the land of Iran based on textual sources? 2. According to the textual sources, how the physical elements of the first known structure of Isfahan are related to the achievements of migration? 3. How did the Prominent physical elements affect the first known spatial structure of Isfahan in the city's first urban regeneration? 4. How the "Historic Regeneration of the City of Isfahan" during the early Safavid period, formed the development of the structure of the city and the buildings? 5. What are the mutual principles of development and the physical-spatial structure of the capital of Shah Abbas(I) and New Julfa? 6. What are the common physical-space elements derived from interaction between the Safavid architecture and the architecture of New Julfa? (Including sub-questions: How the morphological evolution, changed the physical-spatial structure of the churches in New Julfa? Which type generated the evolution of the church structures? In the course of the evolution process of churches structure from the generating type, how the architecture of the main building of the churches converged Isfahan's architecture?) The results of this research, which has been carried out mainly through the historic-interpretive method and with regard to the context, show the link between the physical-spatial structures of architectural buildings and urban architecture of Isfahan from the first urban pattern of Jey and its structural regeneration during different periods until the primary Safavid era and then regeneration of urban pattern of city during Shah Abbas(I) period and the continuation of newer structures until the end of the Safavid period. A link between the structure and the development pattern of the city of Isfahan and New Julfa established, and both parts have benefited the mutual principals of the form and development of structure. The structure of the churches of Isfahan, which are the physical signs of Armenian's cultural identity, has evolved and converged to the Iranian pattern. The first Iranian pattern of the physical-spatial structure is recognized in Surp Gevorg church. In the course of the evolution of physical-spatial structure of churches, converged and inspired by the architecture of royal buildings during the first twenty years of Shah Abbas(I).

Keywords: immigration, historic regeneration, form of physical-spatial structure, Shah Abbas(I) period, Isfahan, New Julfa, Armenian migrants.