



PILGRIMAGE, POWER AND IDENTITY OF THE PLACE In the case of Mashhad city-Iran



Tahereh Keimanesh
EMU thesis, 2011

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PILGRIMAGE, POWER AND IDENTITY OF THE PLACE

Strategies for future development of Mashhad as a sustainable religious city

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“The metropolis has always been the seat of the money economy. (...) Money economy and the dominance of the intellect are intrinsically connected. They share a matter-of-fact attitude in dealing with men and with things; and, in this attitude, a formal justice is often coupled with an inconsiderate hardness.”

Georg Simmel, The Metropolis and Mental Life.

Acknowledgments

I owe my deepest gratitude to my partner, Coen van den wijngaart, whose support and his comment during these two years EMU enabled me to make this thesis possible .

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Lastly, I offer my regards to my family in the Netherlands and Iran who supported me in any respect during the completion of the project.

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01/ INTRODUCTION

01. INTRODUCTION

Motivation

One of the phenomena, which human society is faced with , nowadays, is globalization ,whose dimensions and scope are so widespread,that has affected all human life aspects in different arenas of science,technology,culture,society, politics and economics to an extent that some experts have considered it as the biggest, and the most important event of men history, .

Now,continual adaptation of urban system, as on open system with new external evolutions and condition, has made it necessary to pay more and more attention to role – playing forces and factors,influencing on city system and space organization in the field of globalization city and city residing(in other word ,urban and urbanization) have been subjected to quality and quantity fundamental changes. As a result, cities and metropolises of developing countries, especially those of Islamic countries, have been exposed to fundamental evolutions by above mentioned events. This trend is still continuing with great intensity.

As the forces of globalization intensify, tourism destinations, much like world cities(sassen 1991) can perhaps be envisaged as a nexus, situated at the interface of a transnational web of flows in which tourists , worker, migrants and residents intersect. Economic global integration is associated with increased dualization and exclusion based on race, class and income. Accordingly, cities’ spatial configuration is reforming due to the new accumulation regime; segregation, ethnic enclaves, deprived neighbourhoods...etc. are materializing in cities’ global network.

The city of Mashhad as the second biggest city in Iran is an example of global city which religion shaped the identity and spatial configuration of the city. Mashhad is as an example of pilgrimage sites in the Middle East that globalization or the religion transform whole structure of local fabric and polarized the city. The wave of globalization has affected the whole aspects of this metropolis, especially its growth and development as well as its dominant ideas of city- planning, so that, many aspects of these effects are observable in the city. The Holy Shrine of the 8th Shiites’ Imam is located in the centre of the old radius nucleus of the city, with 16 million pilgrims per year. The city has witnessed rapid growth in the last two decades, mostly because of its religious attractions. Changing from a traditional walled city in beginning of 16th century to the second biggest city in Iran, (rural-urban migration process) transformation (modernization, technologisation, globalization) has left many spatial and social consequences inside the city.

The aim of this research is, to unveil or to describe the complex and wide process of globalization, in its different dimensions, as well as its space- place effects on Islamic cities, especially the metropolis of Mashhad. The research tries to indicate that this process has had a mutual performance in various technologic, economic and cultural dimensions,the negative effects of globalization include abnormal growth of city- dwelling, increase of slums and segregation, increase of rural migrants to cities, traffic problem and so on in the cities of Islamic world, like Mashhad.

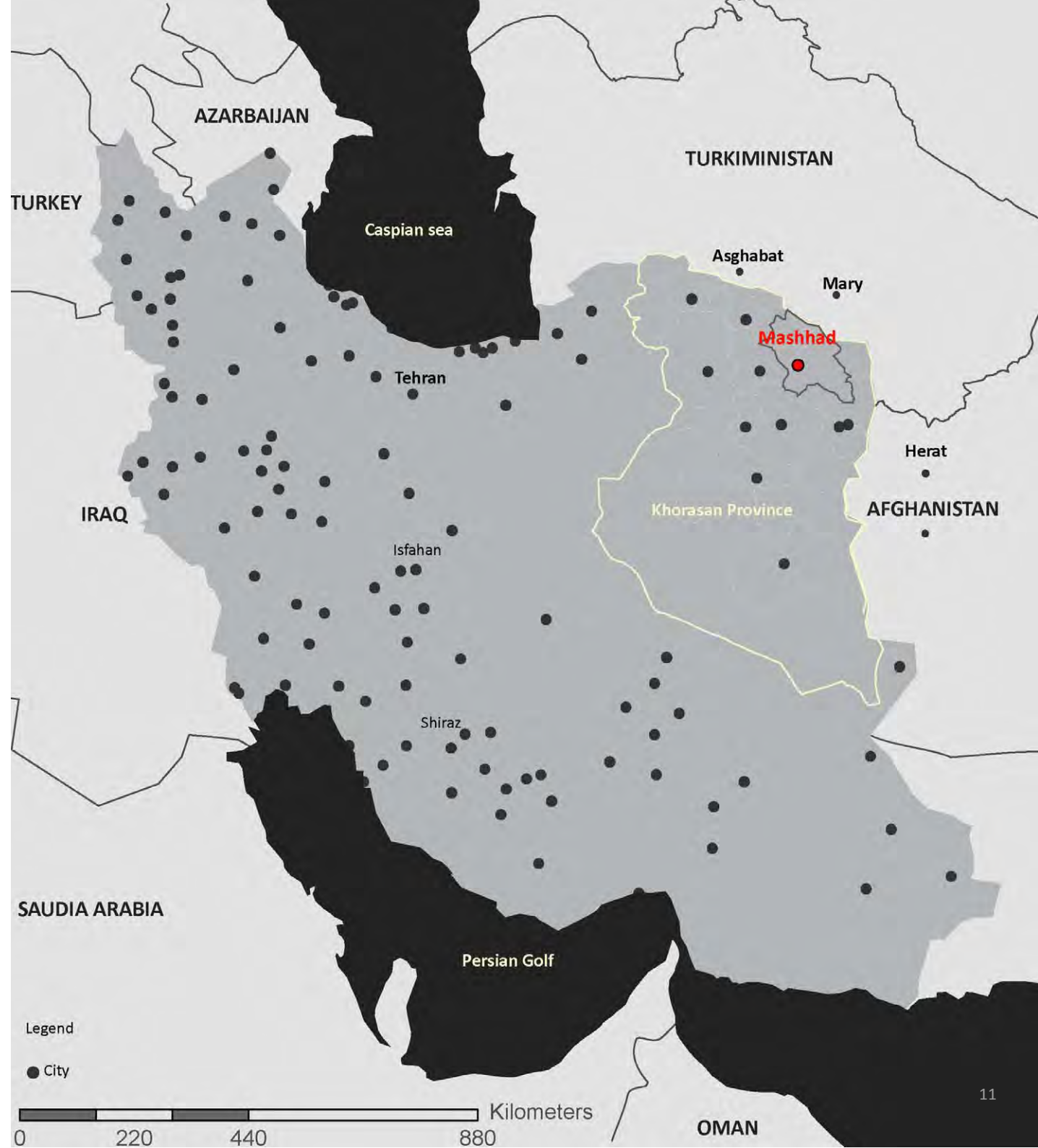
01 . 1. BACKGROUND INFORMATION

Overview

Mashhad, the second largest city of Iran is the administrative centre of the province of Razavi Khorasan with a population of about 2.5 million and approximately 29580 sq. km of area which is located in the north-east of Iran close to Turkmenistan and Afghanistan borders, with 892 km distance from Tehran.

This city has had the highest urban growth in Iran during the last decades with average urban growth of about 2.5%.

The average altitude of Mashhad township from sea level is 985 meters, it is placed at the farthest end of the Kashafrud plain(river). The chain of mountains in north and south limit this plain. Mashhad's climate is changeable with warm and dry summers and cold and humid winters. ¹

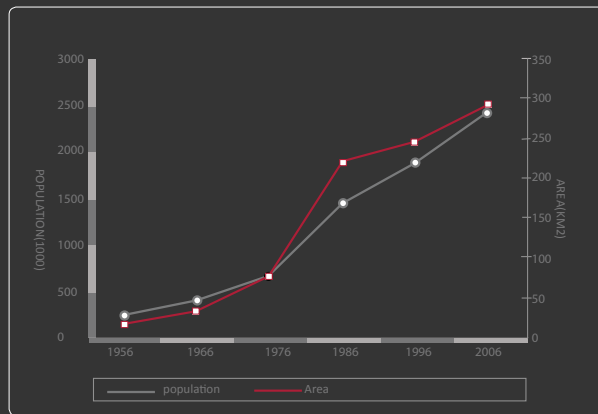


¹.Rezvani,A, In search of urban identity Mashhad, August 2004

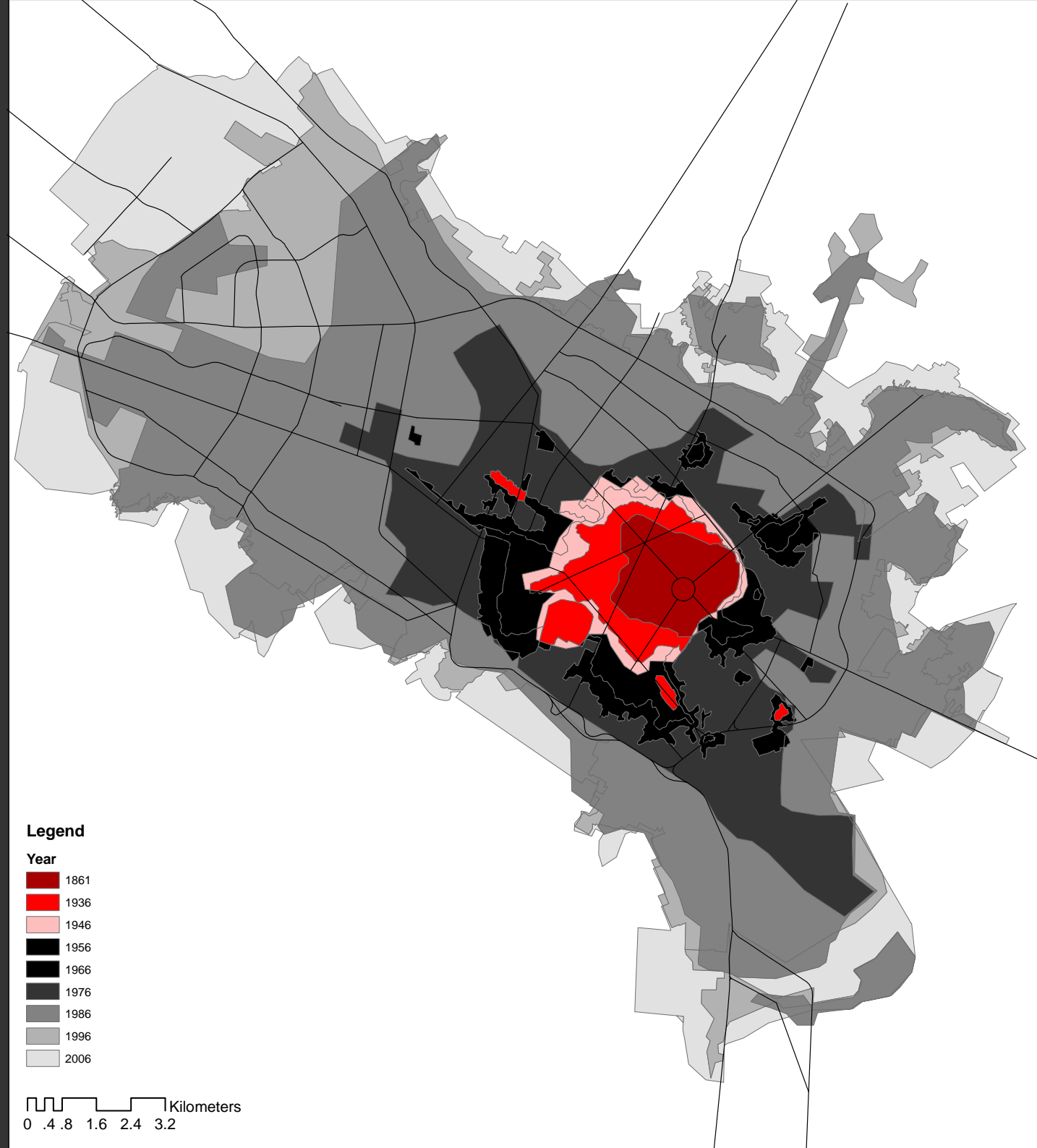
01 . 1. BACKGROUND INFORMATION

Historical development

Mashhad has highest urban growth in Iran, within 50 years, the city has grown ten -fold.²

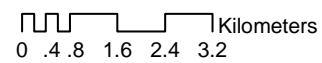


▲ Urban growth in Mashhad city. 1965-2006



Legend

Year
1861
1936
1946
1956
1966
1976
1986
1996
2006

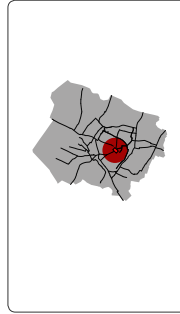


01 . 1. BACKGROUND INFORMATION

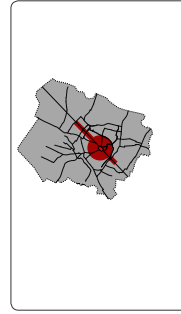
Separation of the civic centre from the religious centre
Evolution of the infrastructure

This page illustrates the evolution of infrastructure in the city of Mashhad and separation of civic centre from religious centre during time.

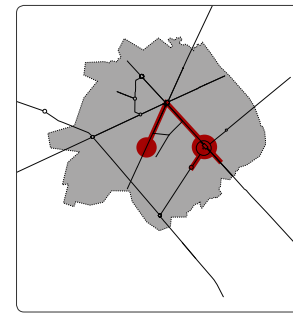
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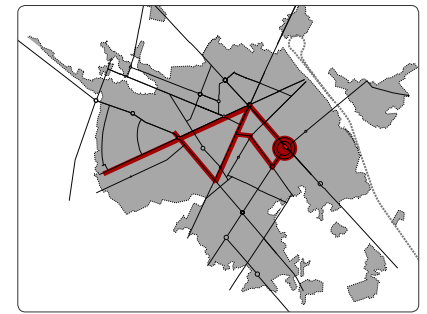
1885



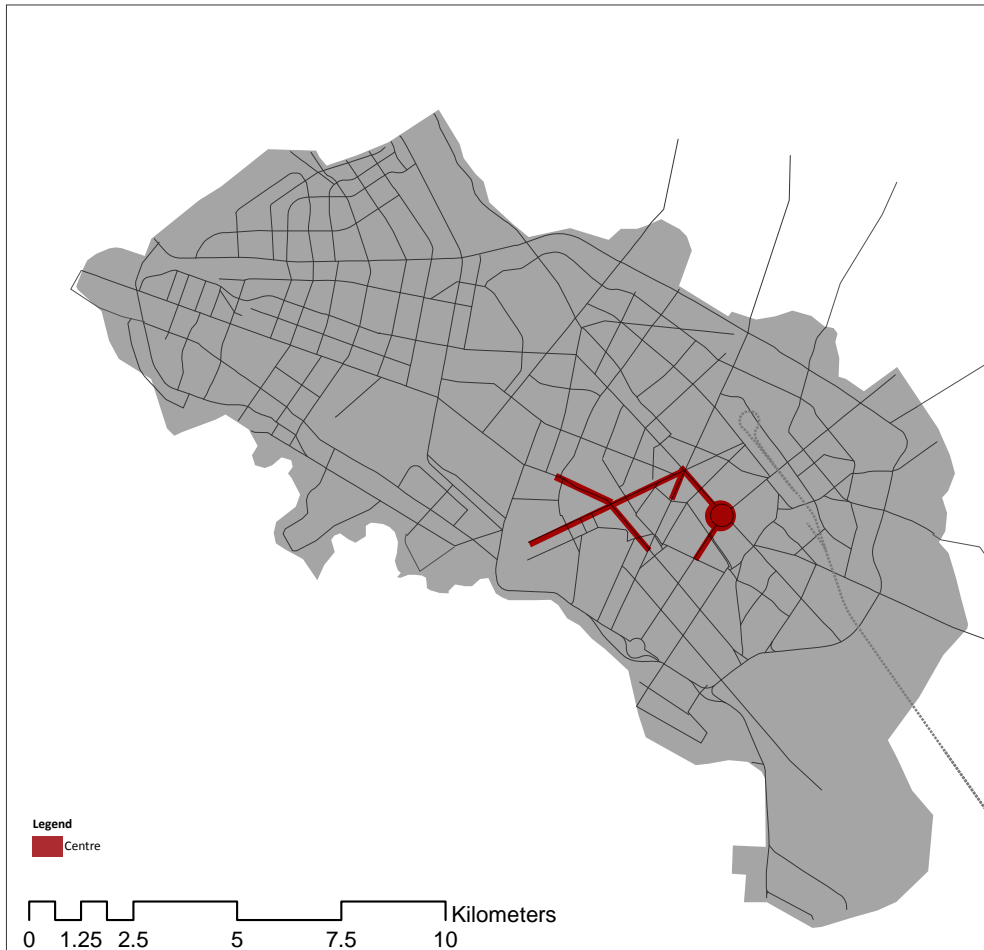
1941



1963



1979



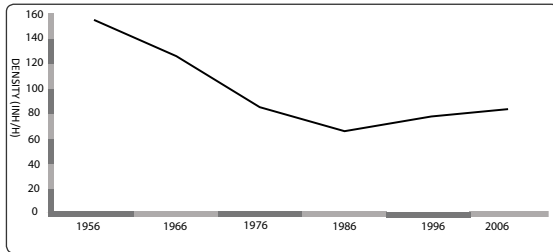
2006



01 . 1. BACKGROUND INFORMATION

Population density

Population density in 1956 from 151 inh/hec is decreased to 66 inh/hec in 1986, and with a bit increasing in 2006 to 83 inh/hec .



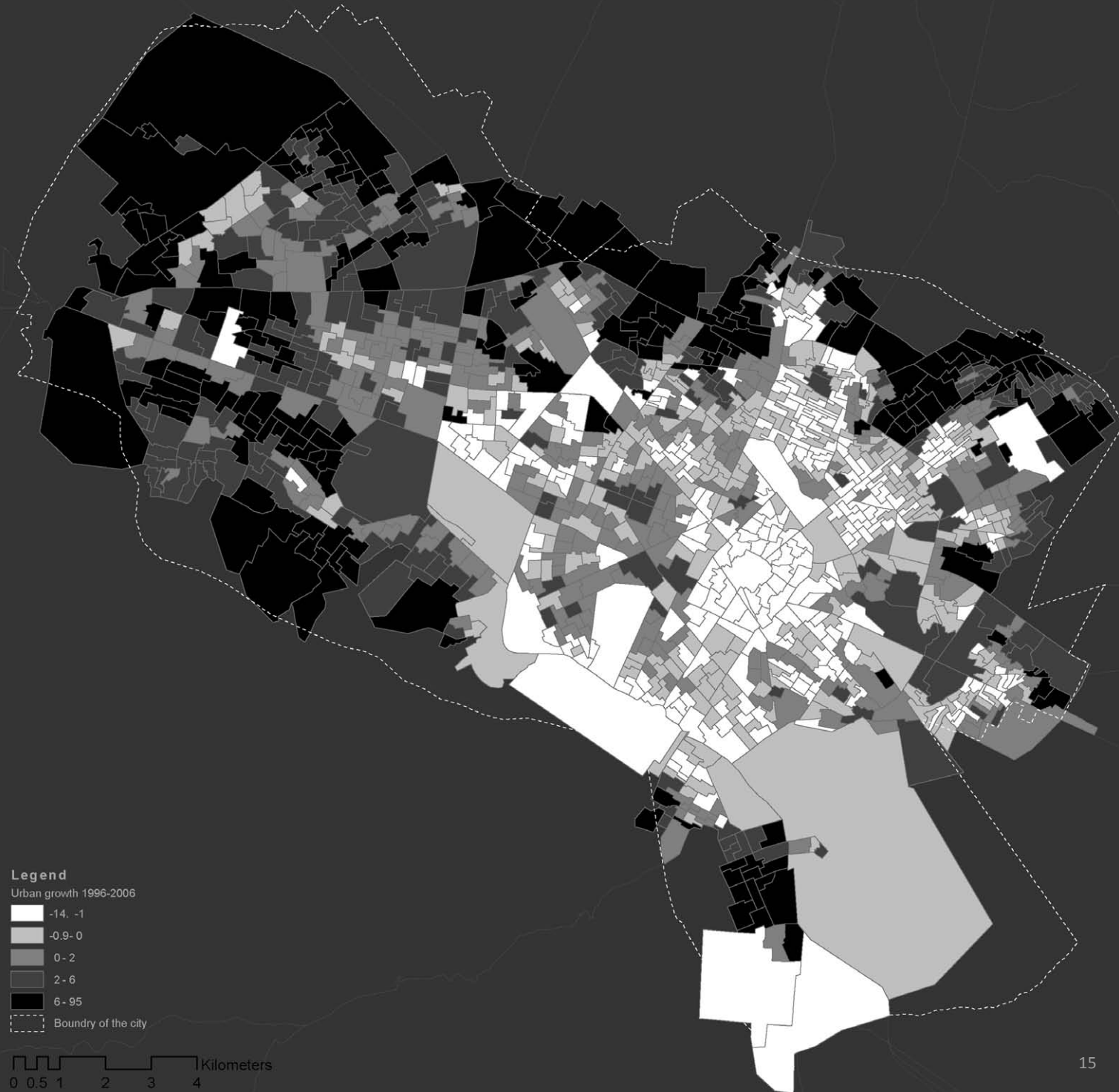
▲ Population density in Mashhad city



01 . 1. BACKGROUND INFORMATION

Urban growth

This map illustrates decreasing population/inhabitant in the old centre and the growth of the city toward the west and south sides of the city.



01.2. THE IMPORTANCE OF THE CITY

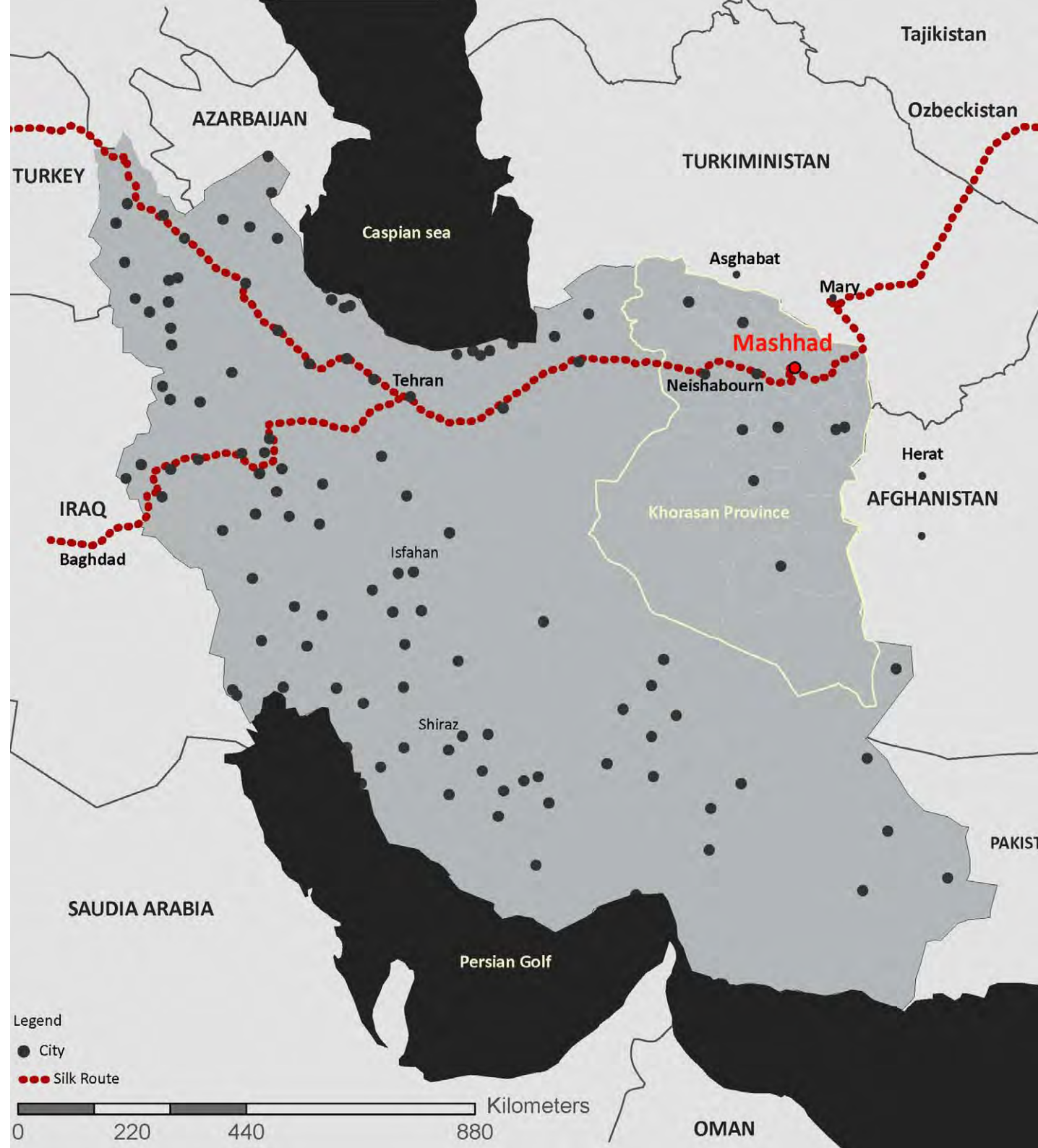
Silk Road

Historical importance of Mashhad because of passing the great silk road through northern Khorasan which connected Peking and India in the east to Baghdad, the Levant and Istanbul, and ultimately the whole of Europe in the west.

Much of Khorasan's character is a reflection of its critical position in a zone of political instability between nomad in the north and settled agriculturalist in the south, through which this important route way had to pass. Consequently Khorasan has been a marshland for many centuries with a continuous history of invasion and conquest.³



3. Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad,Iran, 1965



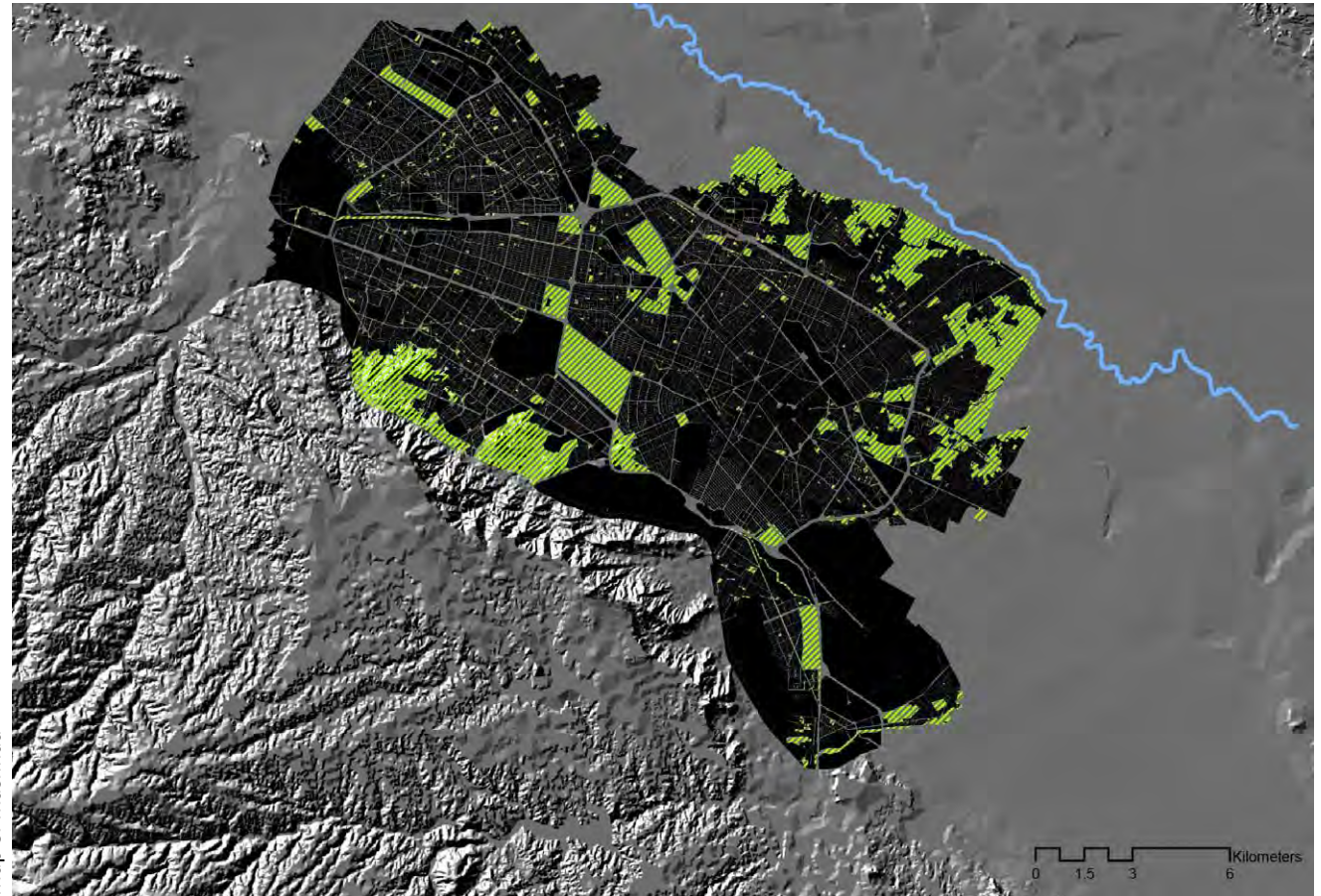
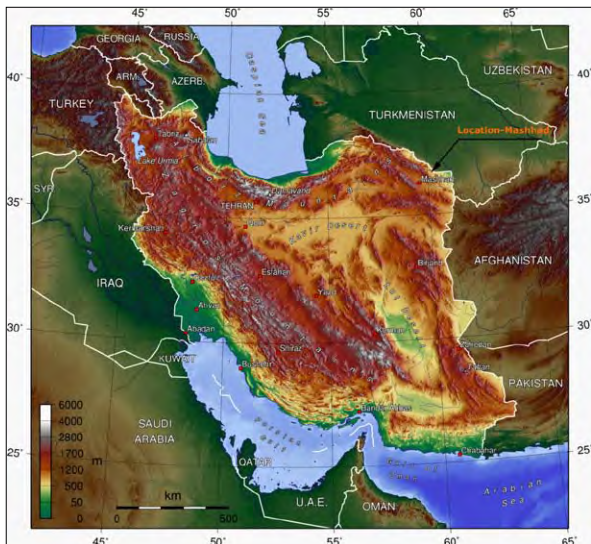
01.3. INDEPENDENCY OF MASHHAD

Geographical position

Mashhad has been separated in the past by the central deserts from the main axis of Persian life in Tehran, Isfahan and Shiraz, with which communication was difficult and dangerous. Consequently in the geographical, cultural and historical senses, this city has more in common with its Central Asian neighbours such as Ashkhabad, Marv, Samarkand and Bokhara in the north, or Herat and Kabul in the east (located only similar distances away) than it has with to main Iranian cities.

Repeated invasion from the north and east has largely dominated its history, whilst difficulties of communication to the west have contributed to Khorasan's physical and cultural isolation from the rest of Iran.

Map of Iran



Nature surrounding Mashhad city



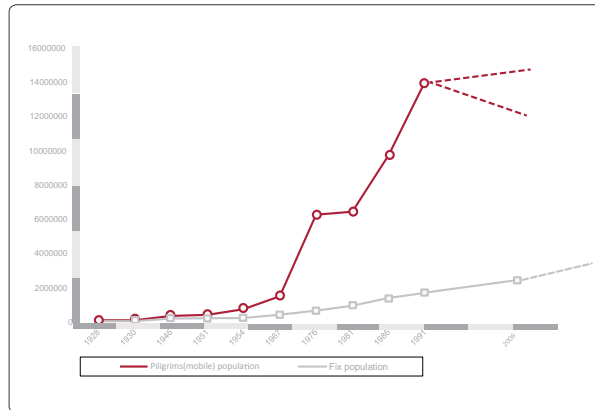
Nature surrounding Mashhad city



01.3. INDEPENDENCY OF MASHHAD

Religious position

Mashhad is the most important and popular holy Muslim city of Iran, and it is ranked by Shiite theologians as the 7th most holy place of Islam with about 16 million Muslims (2006) every year make the pilgrimage to Mashhad.



▲ Growth of Pilgrims and inhabitants in Mashhad city



01.3. INDEPENDENCY OF MASHHAD

Religious authority

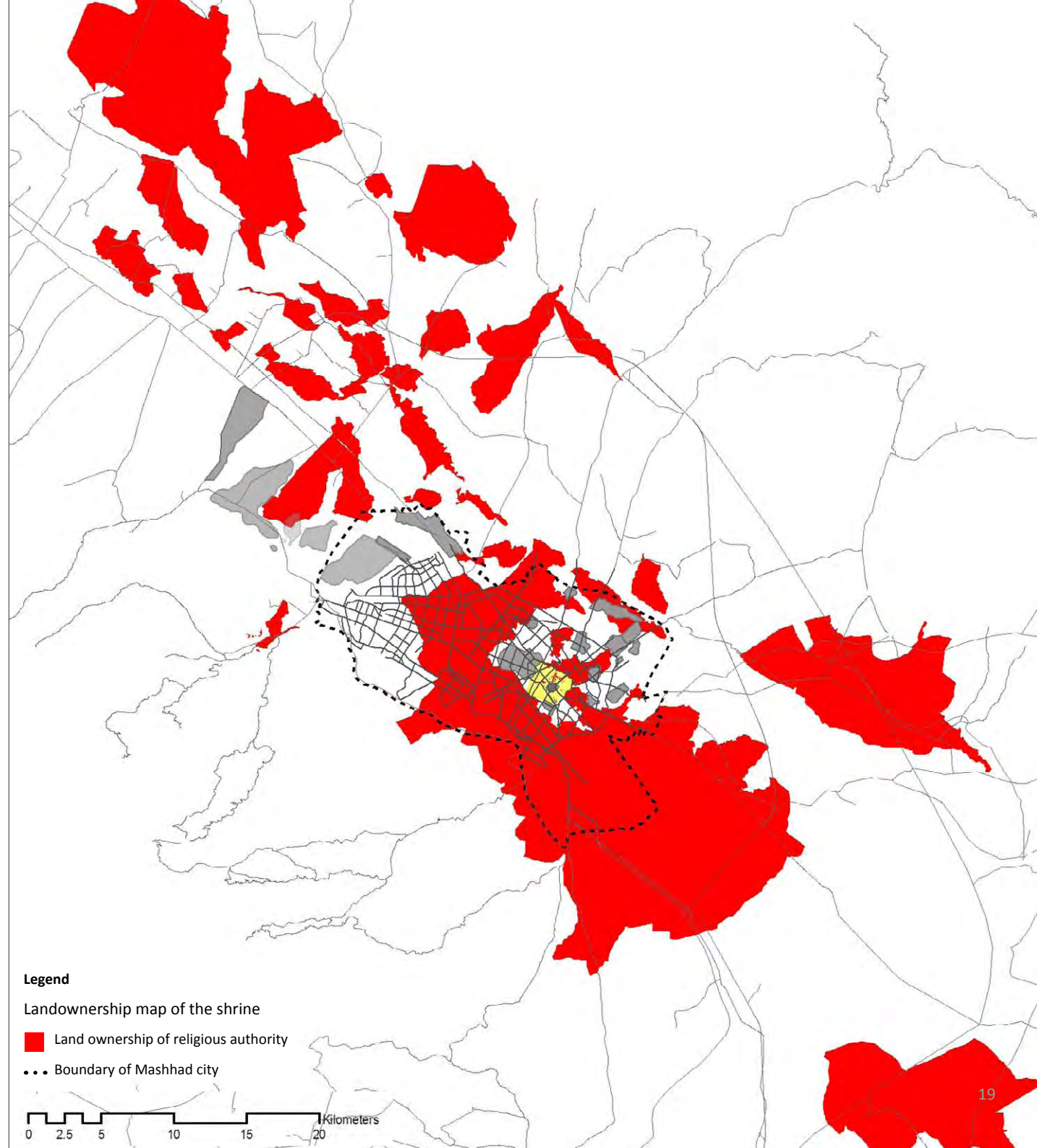
As in Mecca, The shrine in Mashhad 'Holy Quarter' grew up and-increased in wealth through continued endowments of land, and gifts of valuables.

Today the Astane ghods (the shrine administration), is itself a rich and powerful landowner.

This state within a state is in part responsible for the feeling of independence from the rest of Iran, which is common in khorasan.

The existing physical, historical and cultural isolation, which in any case tends to separate Khorasan from Iran is thus emphasised by the power of the religious organisation of the shrine. Holding as Waghf (land endowment) ,the Shrine's power rests on a strong economic base. But despite this, perhaps its greatest influence is in its hold over the people, specially uneducated Iranians are guided largely by what is preached in the mosques each day, whether this is religion or politics. The influence which religion has in society is changing.

"The Shrine of the 8th Imam was until recently the economic raison d'être of the city, built on twin pillars, - investment in land and agriculture and the pilgrim traffic." 4



4. Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad.Iran, 1965

01 . 4. PROBLEM FIELDS

The shrine as an autonomous object

The old nucleus, although very small in size in comparing with the city, still has the most important role in the economy, growth and attraction of the city with no structural integration to the other part of the city.

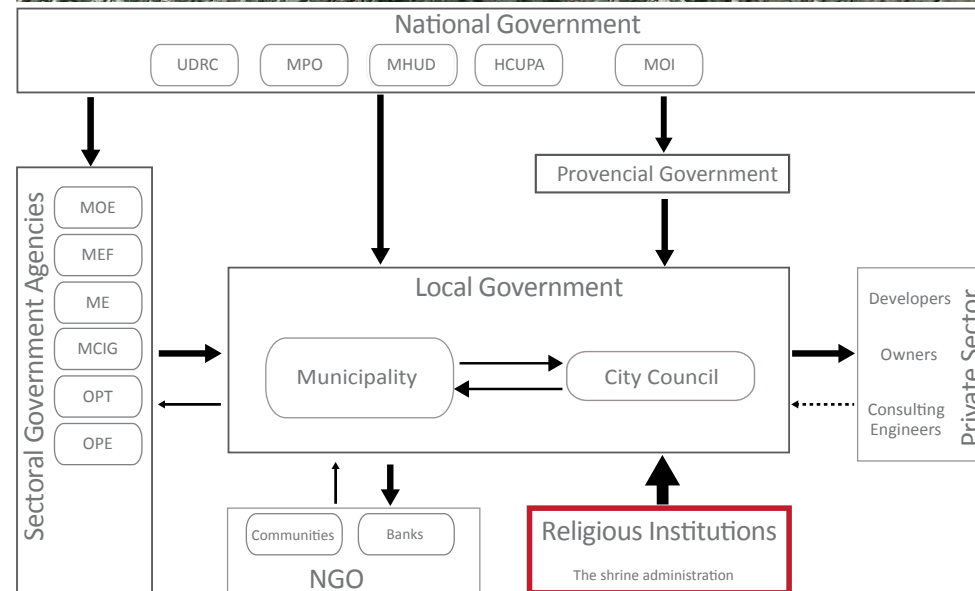
The holy shrine can be considered as the biggest monument for the city, which opens its way within the global system, but it is not well connected to local scale.

The Holy Shrine with 2 billion dollar annual income per year and as the biggest monument of the city has been expanded during time enormously, but it functions and governs separately from the rest of the city, it **acts as an autonomous object** and not as a centre.

The area around of holy shrine is considered as one of the least sustainable area in Mashhad, socially, economically and environmentally.

The contrast between this place and its surrounding neighbourhoods is enormous, such as spatial conflict in scale and physical quality of buildings and public spaces. The area is not safe and suffers from lack of legal economical function, by construction of the heavy infrastructure to connect the city to this place, the historical context is destroyed and the old nucleus is more separated from the rest.

The history shows that the Holy Shrine has been used as a political instrument to express and maintain the political and social hegemony of the state.



▲ Satellite photo of the shrine and its surrounding Spatial conflict of shrine and local fabric.

◀ Analyse of stakeholders in urban planning of Mashhad
The influence of religious authority in urban planning and lack of participation of local community.

01.5. THESIS SUBJECTIVE

THIS DESIGN RESEARCH ATTEMPTS TO INVESTIGATE THE POSSIBLE ROLE OF FUTURE DEVELOPMENT OF THE CITY AS A SUSTAINABLE RELIGIOUS TOURISM CITY IN RELATION TO THE OLD NUCLEUS OF THE CITY.

01 . 6. MAIN RESEARCH QUESTIONS& TOOLS

RESEARCH QUESTIONS

The main question is why the richest place of the city with highest attraction, the old nucleus core (the Holy Shrine), has more importance on a global scale (ten times more pilgrimage as Mecca) while on a local scale its direct surrounding neighbourhoods are the most poor, most segregated, less economical and less sustainable areas of the city?

How can it be possible to create conditions to improve synergy and networks between the old nucleus (Holy Shrine) and the rest of the city in future?

How can the dual nature of the city be reconciled in a way which is Positive for the less powerful part?

What kind of physical interventions are necessary to provide opportunity to create synergy between the Holy Shrine and the rest of the city? What kind of adjacent is necessary in the current situation?

APPROACH

Reviewing literature about transformation of the city of Mashhad and politics, the city and public space from Harvey and Tourism development.

Analysis of the city by mapping during four fundamental transformation stages when the city became a religious city from a small village:

- Safavid Period 1500 - 1736
- Pahlavi I 1920 - 1940
- Pahlavi II 1947 -1979
- Islamic Republic 1979 - Present

DESIGN STRATEGY

Mashhad as a sustainable religious tourist city:
Using and criticizing the new vision – strategy and Master plan of area around of Holy shrine which is proposed by planner authority to evaluate it on the basis of our understanding built in the research of the way the city has been divided and if the urban structure is conceived as a transformation through time and on collective interest of actors.

Propose a strategy for Mashhad as a sustainable religious city based on our understanding gained in the research of the mechanics of the segregation of the city this product can lead to concept based on collective interest, this will be achieved by attempting to restructure the city in such a way that we create conditions to improve synergy and networks between the old nucleus (Holy Shrine) and the rest of the city.

EU dimension

This research stand as comparison's and contrasts to the European situation, and that through their differences we can understand ourselves better.

Background

Mashhad city , its position in Iran & Islamic world

photos, Static data about pilgrims

problem field

-Separation of powerful centre from the city
-Segregation of neighbourhoods around shrine
-Spatial conflict with surrounding: physical quality and public space , scale, lack of safety.
-Holy shrine function and acts as an autonomous object not as a centre.

-Photos and mapping of Density, connections, Stakeholders analyse

Aim

Investigation on the possible role of future development of the city as a sustainable religious tourism city in relation to the old nucleus of the city.

HYPOTHESIS

-The Historic core of Mashhad have mainly been a response to the interests of the ruling powers in every stage of its growth.
-How the rulers have established the frame of legitimate action to coordinate and organize society? How each intervention lifted out the power from the local fabric in response to global economy?

Main Research questions

Why the richest place of the city with highest attraction has more importance on a global scale while on a local scale its direct surrounding neighbourhoods are the most segregated, less economical and less sustainable areas of the city?

How can it be possible to create conditions to improve synergy and networks between the old nucleus (Holy Shrine) and the rest of the city in future?

How can the dual nature of the city be reconciled in a way which is positive for the less powerful part?

What kind of physical interventions are necessary to provide opportunity to create synergy between the Holy Shrine and the rest of the city?

What kind of adjacent is necessary in the current situation?

Understanding the city its transformations through history from the time it became a city (religious) when it was still a small village

Sub question in Historical analyses

What are the political and opposite forces behind the physical transformations of the historic core and the separation of that core from the rest of the city?

How The Holy shrine has become Political space?

How powerful part of the city during modernization has enriched itself on large scale networks while the rest of the city which doesn't take part in these networks gets left behind?

Research

Reviewing literature about transformation of the city of Mashhad and politics, the city& public space David Harvey

Analysis of the city by mapping during 4 fundamental transformation stages:

- Safavid Period 1500 - 1736
- Pahlavi I 1920 - 1940
- Pahlavi II 1947 -1979
- Islamic Republic 1979 - Present

-Revisiting city and interview -collecting data and facts about:

Globalization of the city

Regional and continental space of trade and pilgrimage

Main commercial -specialized streets, bazaar(market); its connection with holy shrine

Relation of pilgrims and routes to market

Old nucleus, religious centre and civic centre

Expansion of shrine and its spatial and social consequences on local and regional context (mapping-photos)

Spatial -functional and visual barriers to movement in regard to holy shrine Tracing

spatial movement and political activity of people during history.

Case Study

Religious city: Medina, Mecca, and Karballa they are the cases with the the same problems. Using these examples to show the importance of the research.

- case study of good examples as Jerusalem, Cairo

Strategic plan/Design for city of Mashhad

Reviewing and criticizing the new vision – strategy and Master plan of area around of Holy shrine which is proposed by planner authority to evaluate it on the basis of our understanding built in the research of the way the city has been divided and if the urban structure is conceived as a transformation through time and on collective interest of actors.

Design Strategy

Propose a strategy design for Mashhad as a sustainable religious city based on our understanding gained in the research of the mechanics of the segregation of the city , this product can lead to concept based on collective interest, this will be achieved by attempting to restructure the city in such a way that we create conditions to improve synergy and networks between the old nucleus (Holy Shrine) and the rest of the city.

02/ HISTORICAL ANALYSIS

02. HISTORICAL ANALYSIS

Overview

This chapter presents a historical analysis of Mashhad's urban interventions and its historic core transformation. This analysis is an attempt to illustrate the major period of the city's fundamental change in order to find out the powers behind this transformation and the structural forces enabling or constraining their program. This study shows how decisions, actions and interventions by a person or particular groups with near ultimate power have transformed the Mashhad's morphology and by each intervention how the city is polarized and also the shrine is separated from the rest of the city. It clarifies how the special groups in power structures have used the physical environment to express and maintain their political and social hegemony. In fact, the physical transformations of Mashhad and especially its historic core have mainly been a response to the interests of the ruling powers in every stage of its growth.

Thus the analysis of selected stages of the city transformation provides good example of the influence of the ruling powers and their way to establish a basis of legitimate normatively on which the everyday of social life can operate at larger (even national) scales.

Four key stages of the city's fundamental change when the city became a religious city from a small village:

- Safavid Period 1500 - 1736
- Pahlavi I 1920 - 1940
- Pahlavi II 1947 -1979
- Islamic Republic 1979 - Present

The main questions in this chapter are as they follow:

What are the political and opposite forces behind the physical transformations of the historic core and the separation of that core from the rest of the city?

How The Holy shrine has become Political space?

How powerful part of the city during modernization has enriched itself on large scale networks while the rest of the city which doesn't take part in these networks gets left behind?

SAFAVID PERIOD 1500 -1736



INTERVENTION POLARIZATION

PAHLAVI I 1920- 1940



PAHLAVI II 1947-1979



ISLAMIC REPUBLIC 1979- PRESENT



02 . 1. -THE ORIGIN OF MASHHAD

Toos: Noghan- Sanabad villages

At 705-715 AD, old Khorasan was divided into four quarters, Herat , Marv, Balkh and Nishabour. Nishabour was the capital of the whole province. Other cities in the quarter at this time included Jajarm, Sabzevar, Ghouchan and Tus, the latter being the mediaeval forerunner of Mashhad, Tus contains a group of villages and small town, chief of which were Noghan and Toos (Tabaran).⁵

Mashhad grew from a central point which was the grave of the eighth of the Shiite Imam at the second half of century in the periphery of villages Noghan and Sanabad.

The importance of Sanabad- Noqhan (Mashhad) continually increased with the growing fame of its sanctuary and the decline of the ancient nearby city of Toos (because of the attack of Mongol to Toos).

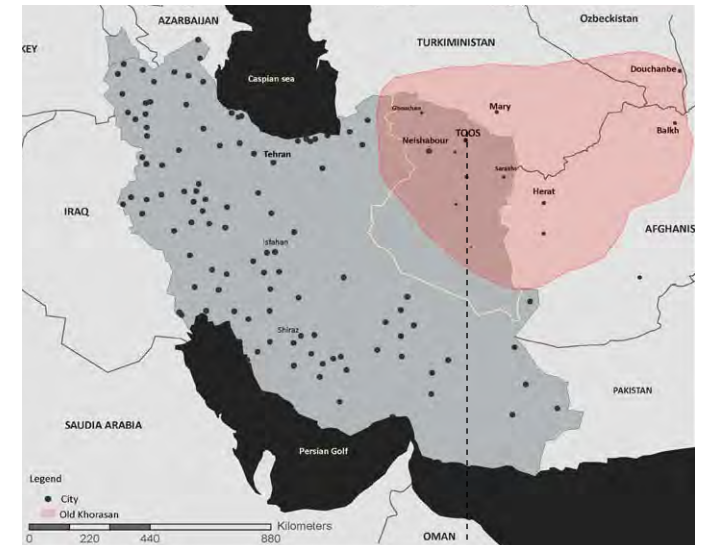
In the course of the next two centuries Mashhad steadily grew in size and importance.

The governor of Khorasan built a governmental palace- garden named Chaharbagh in Sanabad village which remained the main governor's seat of Mashhad until 19th century. By gathering the Shiites around Imam Reza's Shrine in the 9th and 10th century, construction were built near shrine and a fortress was built ,therefore this complex became as the central citadel of town, this wall was the first physical urban element for the last defence point (religious arg). The construction of a magnificent mosque, alongside the shrine by wife of king(shahrokh at 1446 A.D) and other buildings , it increased the attraction of the city .

A bazaar was shaped between two villages of Noghan and Sanabad , ,the row of bazaar was counted to be the major structural elements in Mashhad and has been the central and historical Bazaar of this city until recent century, the bazaar was integrated with Shrine complex and it was also extend to governmental citadel.

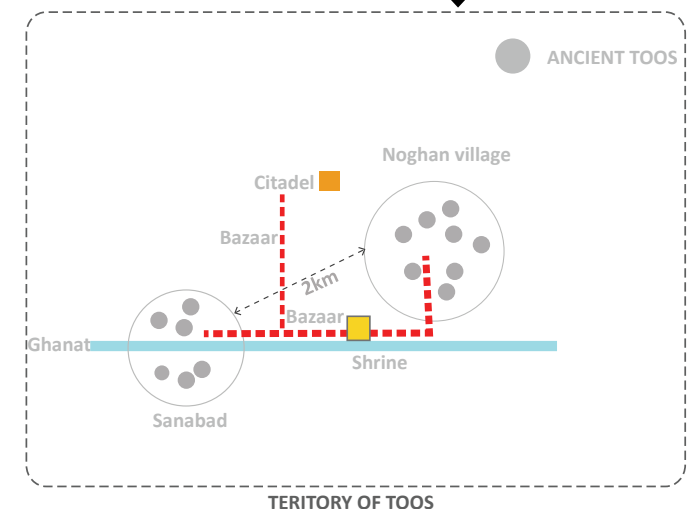
“The bazaar and the mosque as inseparable twins have served for many centuries, as the primary arena of public life ,they were two principal arenas of sociability outside of kinship relations. In combination they formed the context in which city dwellers organized their communal life and often as a direct consequence, their political alliance.” ⁶

Another main element in Sanabad (Mashhad) is Ghanat (water supply) , the place of Ghanat called Sarab, later by expansion of shrine and buildings around of that, the gate of Sarab is shaped. ⁷



▲ Map of Old Khorasan Province

▼ Diagram of Territory of Toos which contains two villages of Noghan and Sanabad, Ghanat(water supply), Bazaar , The shrine and governmental citadel



⁵ Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad,Iran, 1965

⁶ Ashraf.A, Bazaar-Mosque alliance, the social basis of revolts and revolution

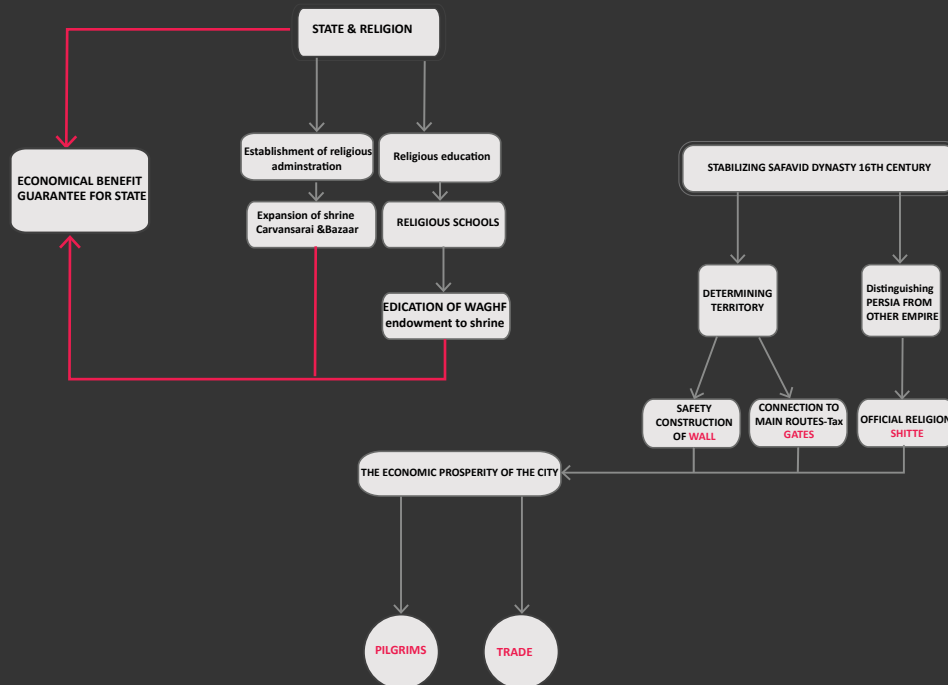
⁷.Rezvani.A, In search of urban identity Mashhad, August 2004

02.2. SAFAVID DYNASTY- 16th century

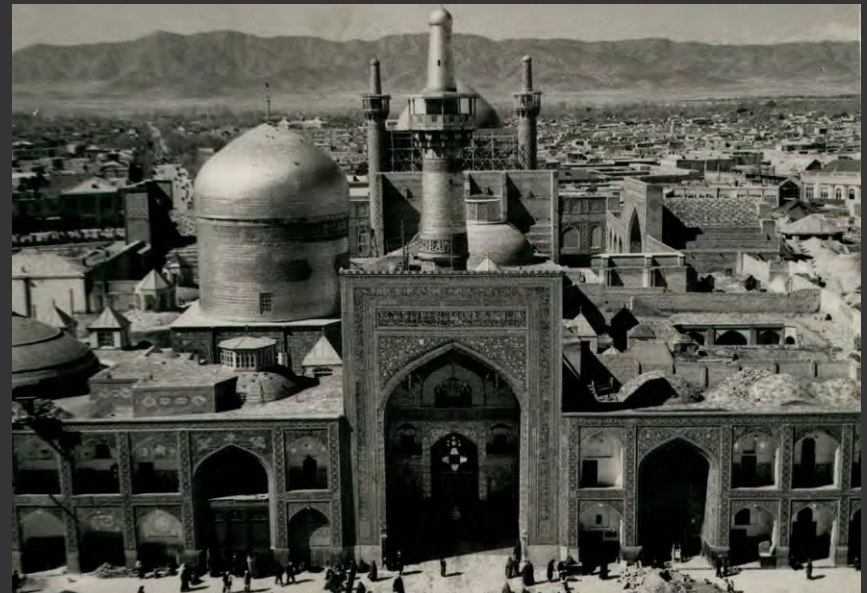
Establishment of shiite religion
Interplay of religion and politics

The Safavid dynasty ruled Iran from 1500 to 1722, the longest-lasting Persian dynasty in the past thousand years which often considered the beginning of modern Persian history. They established Shiite Islam as the official state religion;⁸ Using religion was firstly an ideological defence against the ottomans empire(sunniest) with whom the Persian had often war, to distinguish Persia from the other empire; and secondly as a supportive way for its legitimacy as the base of its power which led that their power was even greater than the boundary of their territory.

“The Safavids set in train a struggle for power between the urban and the crown, they laid the foundation of alliance between the *religious classes* and the *bazaar* which played an important role both in the Persian Constitutional Revolution of 1905–1906, and again in the Islamic Revolution of 1979; the policies introduced by the king of Safavid conduced to a more centralized administrative system which has overlapping political and religious boundaries”.⁹



Bazaar Of Mashhad



The Shrine

8. Ghasemi.Sh, The Safavid dynasty, Camb. Hist. Iran

9. Savory,R, The Safavid State and Polity, Iranian Studies, Vol. 7, No. 1/2

02.2.1. TRANSFORMATION TO A CITY

Beginning of 16th century

With the emergence and development of the powerful centralized Safavid state and the declaration of the Shiite school as the state religion, Mashhad reached the peak of its development and soon became one of the greatest sites of pilgrimage.

The economic prosperity of Mashhad was based on pilgrims and trade.

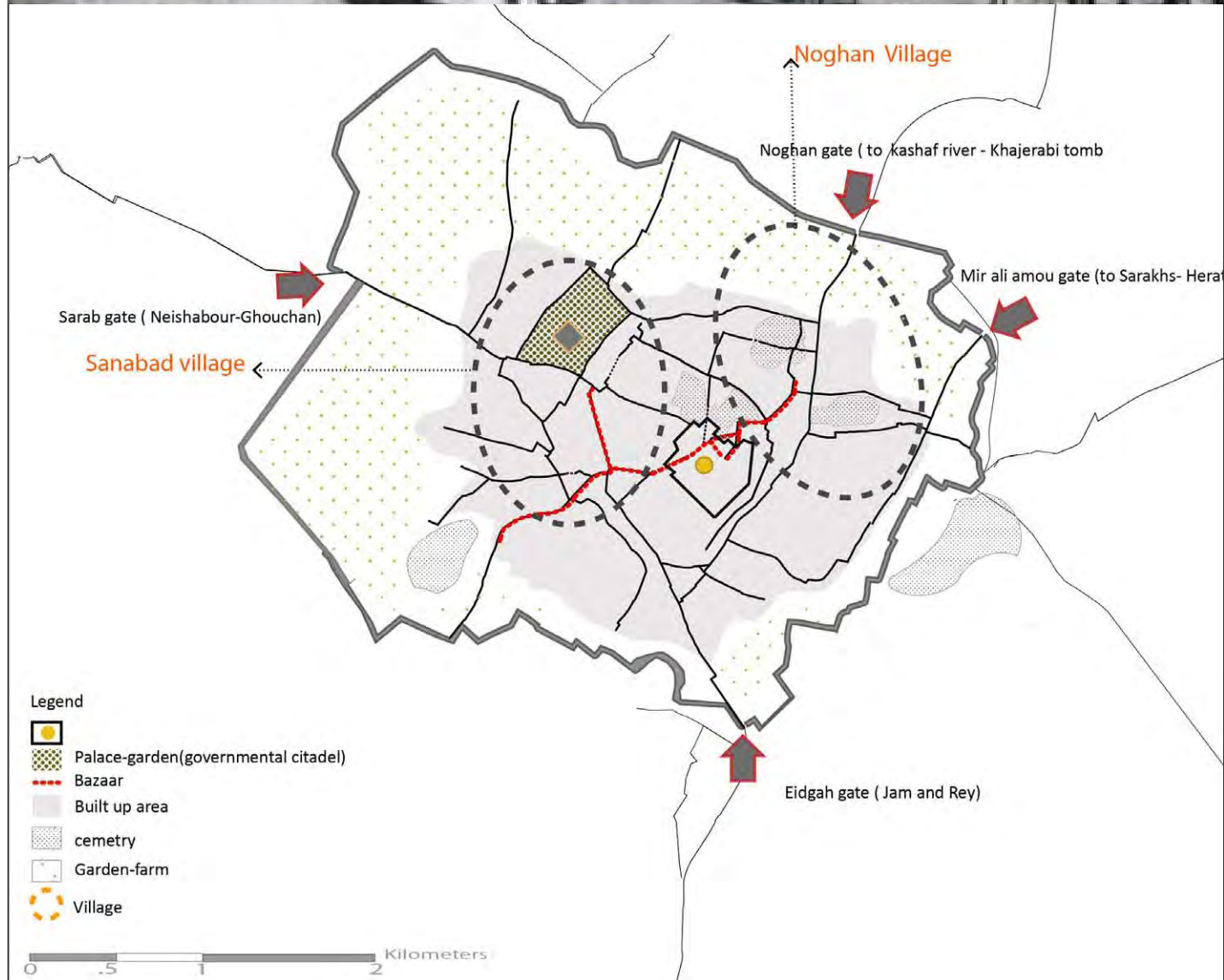
In Safavid period, because of continuous attack of Uzbeks and also determining its territory, king Tahmasb built an approximately 9 Km rampart around the city which increase the area of town to 800-900 hectares, therefore the city wall contains also gardens and agricultural lands. With four main gates, their position defined their character in relation to the city and the adjacent villages; therefore government could have control on the territory for entrance of people and cargos and it became as a financial source by gathering taxes.

Noghan gate opened to Khajeribi (ancient tomb) and Kashfroud (river, water supply); Sarab Gate opened to Neishabour and Ghouchan (to the ancient silk route); Eidgah gate opened to Rey and Jam (ancient city with religious background); Mir Ali amoyeh gate opened to Tabadkan and Sarakhs (route to Herat, Afghanistan).

Before Safavid although Mashhad had Bazaar and some kind of city wall (just around shrine and governmental citadel) but it was not still a city. Therefore Mashhad coalesce into an urban agglomeration which was eventually formalized by a wall with interior and exterior.¹⁰

10..Rezvani,A, In search of urban identity Mashhad, August 2004

City wall of Mashhad

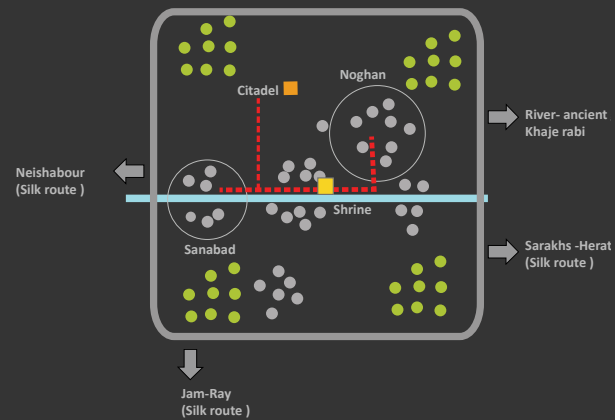


02.2.1. TRANSFORMATION TO A CITY

Beginning of 16th century

This map illustrates the interwoven of commercial streets-, the Shrine and the governmental citadel. It also shows that how Two fold nature of shrine has effect on the streets pattern.

Because merchants with animals were not allow to come inside the shrine , some roads are radial to shrine and some are tangential to shrine to connect different sides of the town.



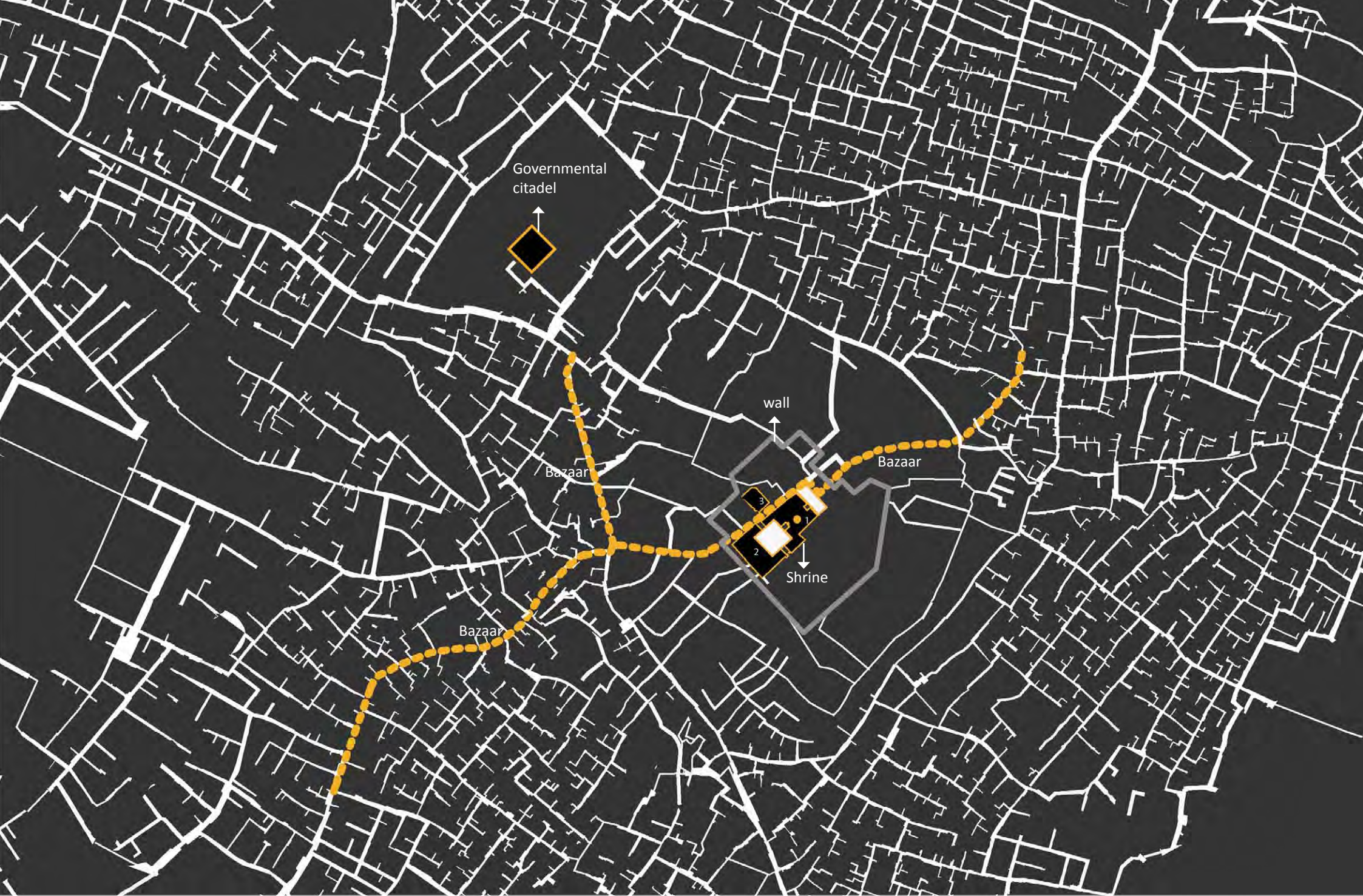
▲ Diagram of the city wall with Ghanat (water supply) ,two villages, bazaar, The shrine and governmental citadel



Legend

- Religious citadel-shrine with wall
- Bazaar
- street shops
- Palace-garden

0 .5 1 2 Kilometers



02.2.2. GLOBALISATION OF THE RELIGION

Boulevard

Shah Abbas Safavid made Mashhad his capital for two years 1557-9 ,In order to realize their objectives, the kings of the Safavid dynasty exerted all their efforts to popularize the pilgrimage to Mashhad to compete with other religious cities in other countries; He constructed in 1601 a wide **Houseman** type boulevard which connected governmental palace with shrine directly;at the beginning and the end of this straight boulevard, two new gateways (upper street gate and lower street gate) were built to connect the boulevard from upper street gate to countryside which is related to higher class and from lower street gate to the silk route (the main economical route).

The boulevards became **spaces of political expression**, which carried a broad stream city water supply flowing through the middle, on both sides of which trees were planted.

The new boulevard were constructed as public spaces to facilitate the state's objectives to exercise his power, it was an early form of town planning which has to a large extent controlled the morphology of the city .

Caravanserai multiplied along it, uniform sizes of shops, mosques and cultural buildings were constructed along that.¹¹

General speaking, the best areas were closest to the water supply inlets; By bringing water supply on middle of the boulevard, then this street was the main elements in the city to transform the social organization of the city to different quarters.

Boulevard Infrastructure

Garden
Country sides



GOVERNMENTAL
CITADEL



RELIGIOUS
CITADEL



SILK
ROUTE

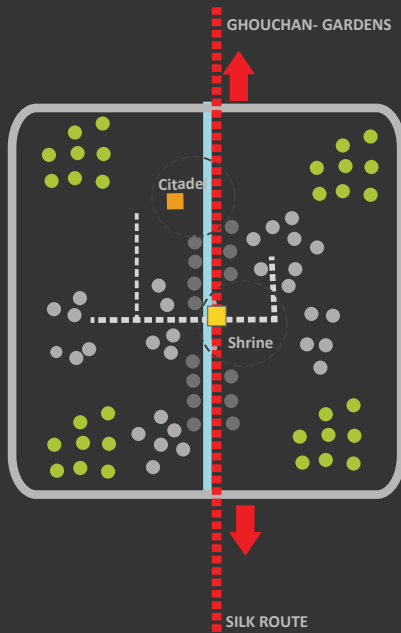
11.11 Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad.Iran, 1965

02.2.2. GLOBALIZATION OF THE RELIGION

Boulevard- Mashhad 16th century

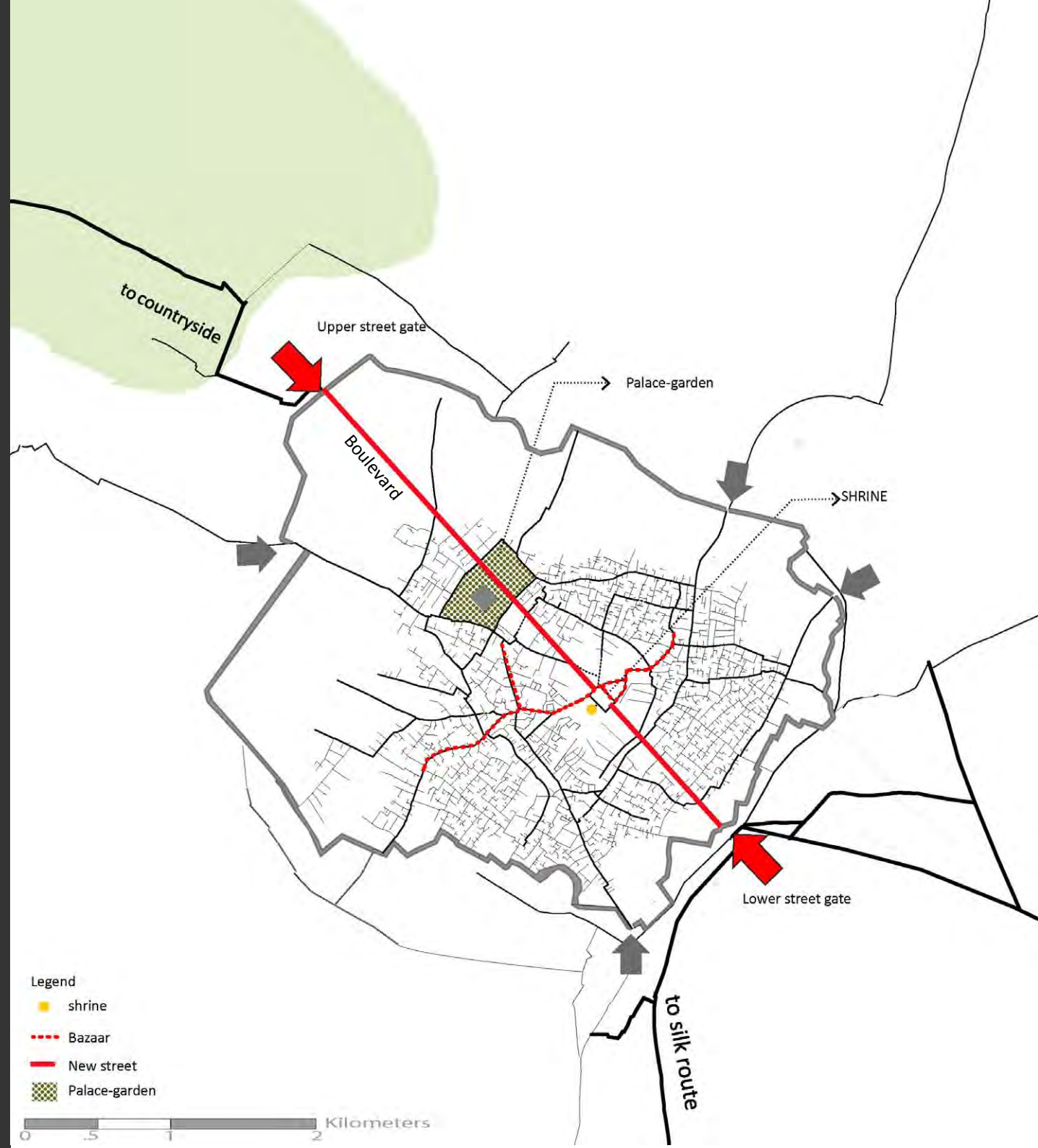
Close and Open system

“The Boulevard is not simply a typology of circulation space; it implies an entire way of looking at space and human movement. The avenue treats both the city and its landscape as one productive body; it is a device that manages that productive body and of its growth, which is seen as potentially limitless.”¹²



▲ Diagram of the city which illustrates the Boulevard with its connection and the water supply in the middle of that

12. Maria St. Spectacle versus pedagogy: from Haussmann's boulevards to Cerdà's urbe.





The Boulevard of Mashhad : 16th century- 1858

Boulevard with water supply in the middle and new uniform shops and caravansaries along that

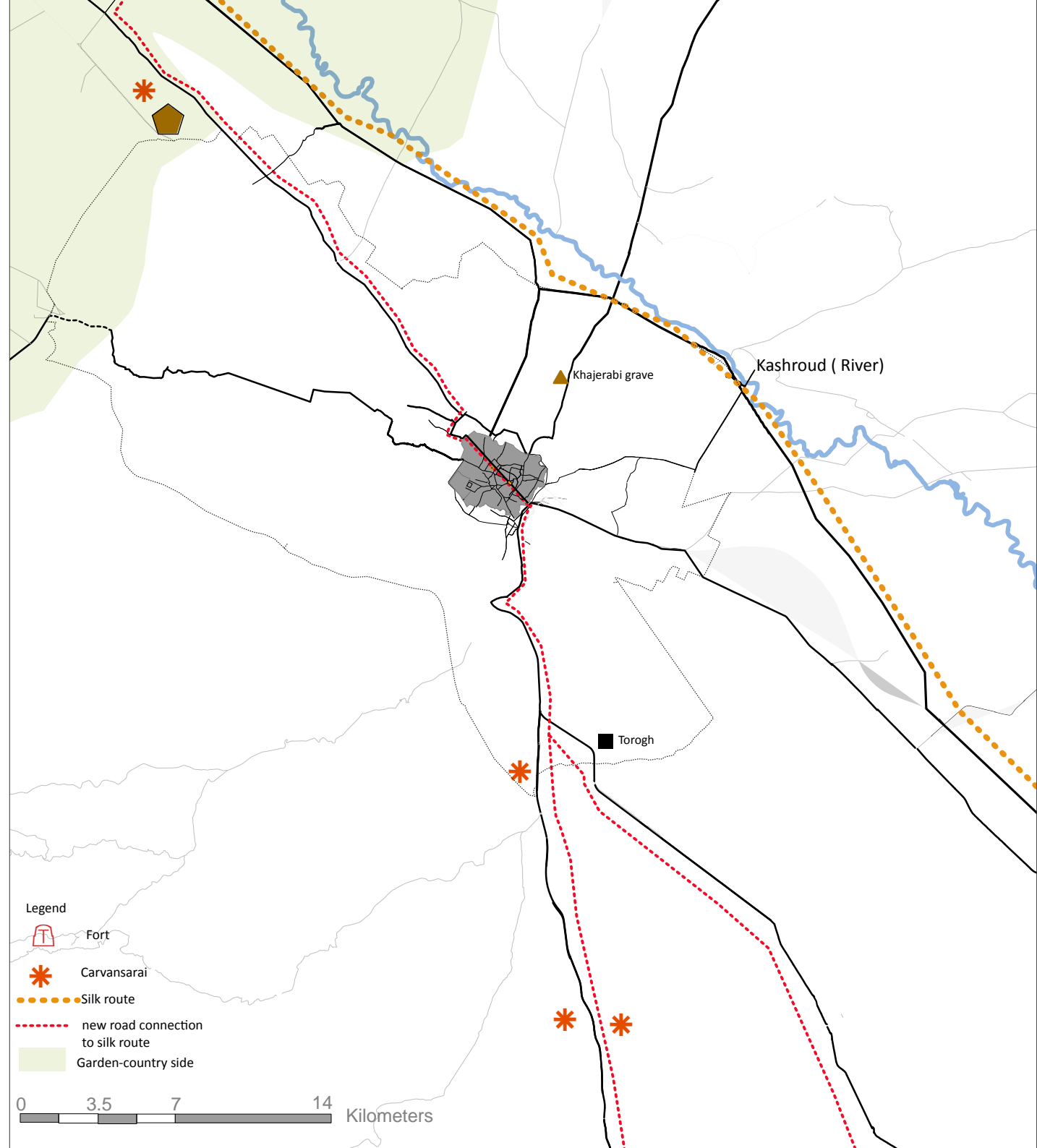
02.2.2. GLOBALIZATION OF THE RELIGION

Silk Road- Mashhad 16th century

Shah Abbas encouraged domestic and international trade through the construction of extensive infrastructure such as road and caravanserais along pilgrimage route to Khorasan and Mashhad. He constructed new infrastructures (which shows by red colour in map) to connect the boulevard directly to the silk road.

The Safavid period, finally, witnessed the beginning of frequent and sustained diplomatic and commercial interactions between Persia and Europe.

By construction of this boulevard and infrastructure, the king would gather and connect the main components of power in Persia in his own backyard; **the power of the clergy**, represented by enormous expansion of holy shrine, **the power of the merchants**, represented by the Imperial Bazaar and connection to silk route, and of course, the **power of the king himself**, residing in the Palace. 13



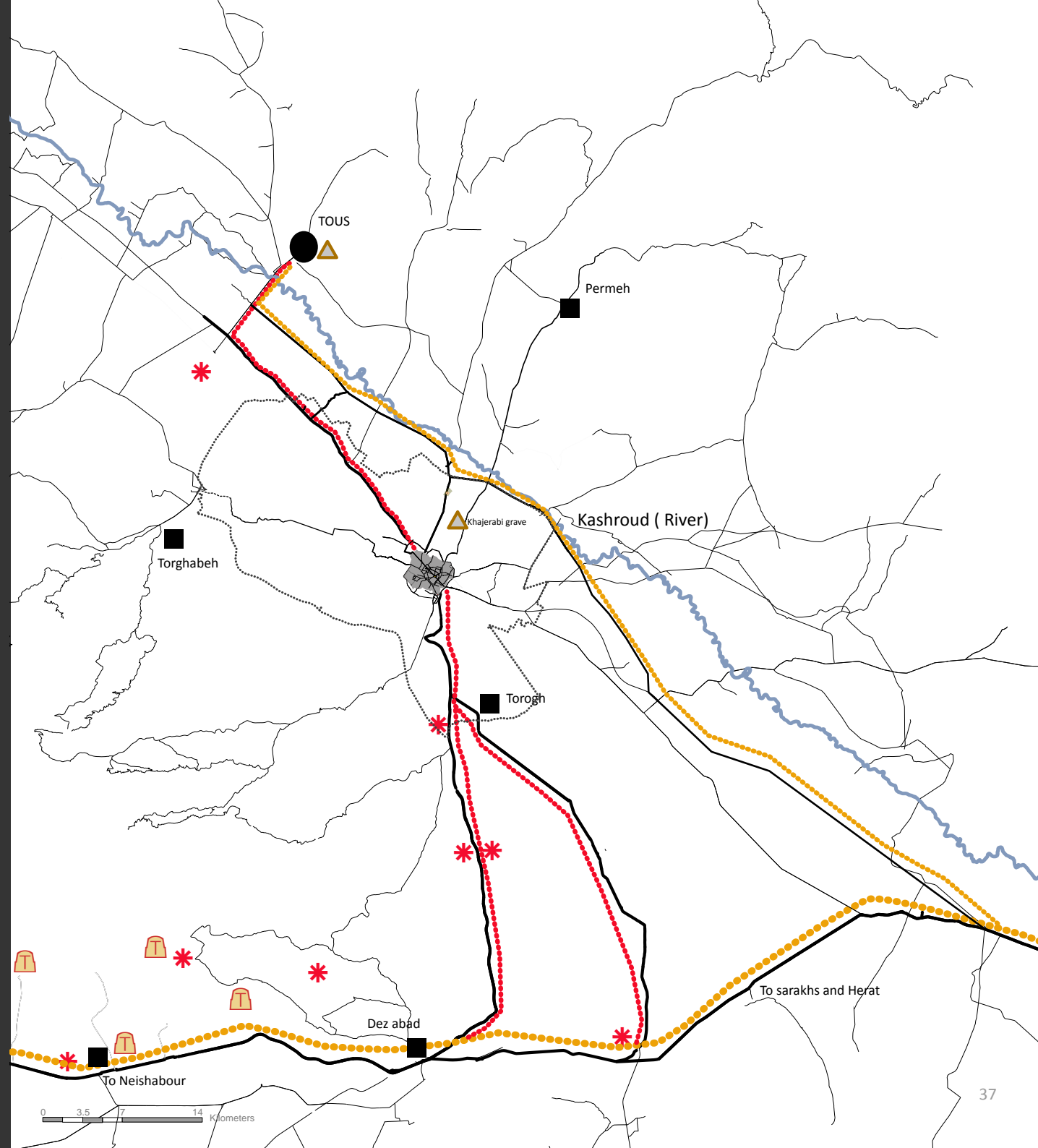
13. Darwent, F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad, Iran, 1965

02.2.2. GLOBALIZATION OF THE RELIGION

Silk road - caravanserai

Regional plan Mashhad- 16 century till 1858

Caravanserai Asharaf

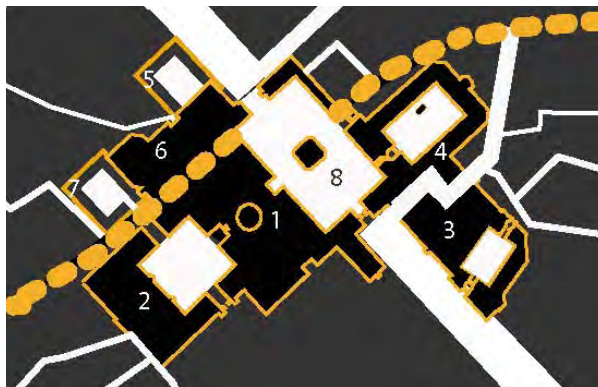


02.2.3. RELIGIOUS EDUCATION- INSTITUTION

Waghf (land endowment)

The King of Safavid expanded the shrine by constructing Atigh court and many religious schools which gave religious and cultural identity to the city, like Kheirat khan, Mirza jafar school (the most of them are now demolished because of further expansion of the shrine).

The Safavid encouraged the action of wagf (Religious law to grant land for religious purpose), which it was also a supportive way to achieve their goals, in this way a lot lands (as waghf) were meant for religious school and mosques to support the religious institution, Astan-e ghods, the biggest religious foundation of holy shrine of Mashhad got shaped in this period, Therefore, the king by encouraging morality(waghf) could be owner of a lot properties in support of his ideology.



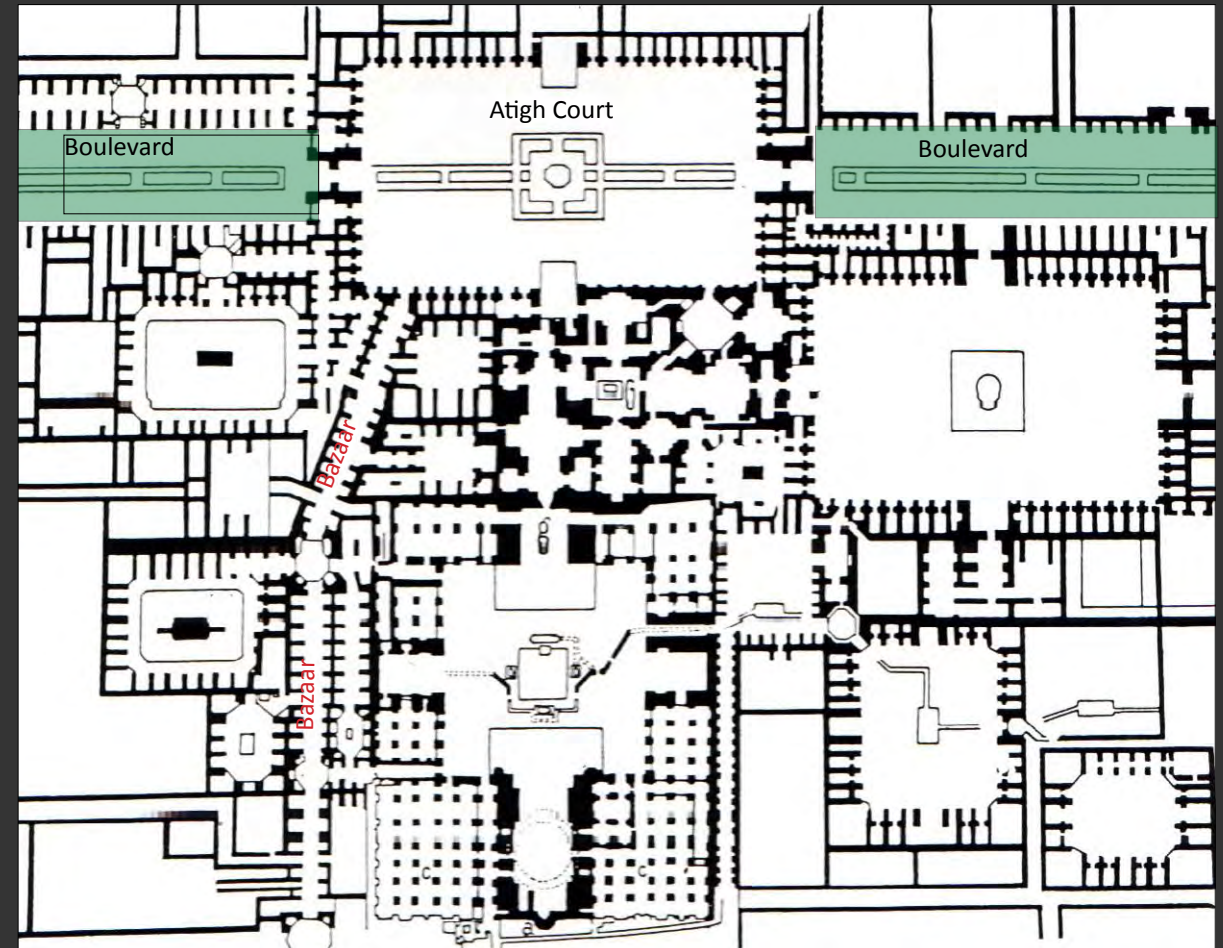
- 1- Grave of Imam Reza
- 2- Mosque- Goharshad
- 3- School- Kheirat khan
- 4- School - Mirza Jafar
- 5- Carvansaria- Vazir nezam
- 6- School-dodar
- 7- CarvansaraI- Naseri

● bazaar

HOLY SHRINE- 1858

The physical proximity and interdependence of the mosque and the bazaar in the structure of the Islamic town reinforced them as a closely-knit community, in part due to the bazaar's enclosed physical space, they increased the awareness of each other's public activities.

▼The Map of the shrine and its surrounding



02.2.4. POLARIZATION

The boulevard was the first intervention to depress the local fabric and existing structure.

The historic bazaar of Mashhad which was as a physical entity represented by narrow domed-roofed alleyways of shops, is the best example of this influence. The construction of boulevard had diminished the main role of the historic structure of the city: The bazaar had never been as important in Mashhad as in other Iranian cities, since the boulevard, which attracted both customers and shops, were laid down.¹⁴ By construction of this boulevard and Atigh court, the old bazaar was divided into two parts on two sides of shrine, the most important buildings of Safavid got constructed later on south side of the bazaar.¹⁵

Apart from one fine, long straight street, of which Mashhad was understandably proud, the town has little of historical significance outside the sacred precincts.

“Travellers were impressed by the contrast between the golden domes and minarets of the shrine and the rest of the squalid mud-built single floor houses all surrounded by eight foot walls, and narrow allies” .¹⁶

One can easily distinguish the portions added by kings or other leaders by their unique geometric designs and harmonious spatial arrangements. This juxtaposition provided a focal point for the new urban development and also acted as a transition between the old and new areas. The creation of new structures for city was accompanied by transferring the old socioeconomic centre (Old



▲The rest of the city

▶The boulevard

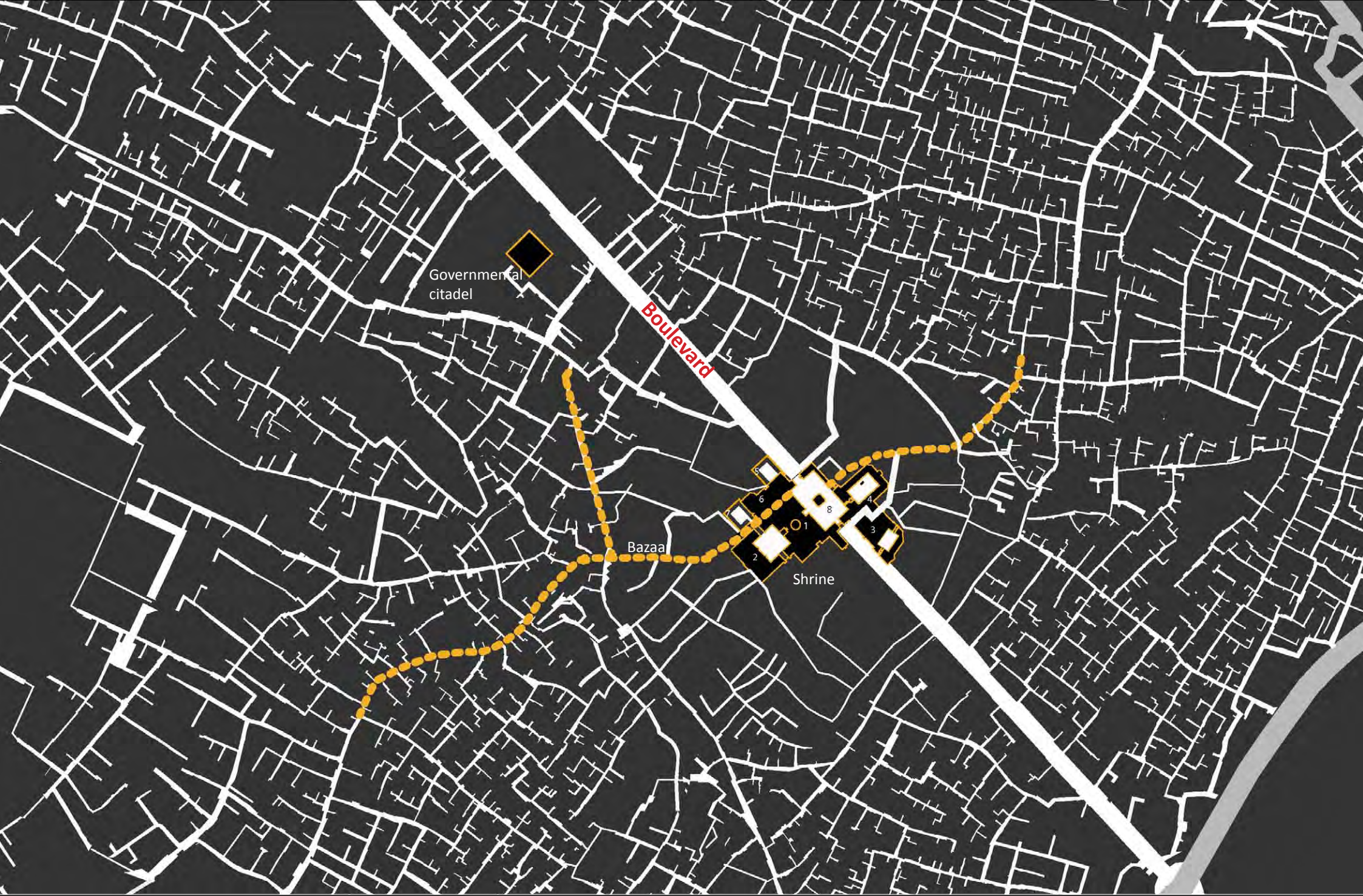
bazaar) to the new political and economic centre religious buildings and caravanserai and new uniform shops along new street in order to present the hegemony of the founder on the city through this rearrangement.



14.. Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad.Iran, 1965

15.Izadi.M

16. Darwent.F



02.2.5. RELIGION- MILITARY- TRADE

Mashhad after Safavid till 1858

Mashhad shared the general perversity of Abbas' Persia, and this continued for almost 100 years after his death up to 1700 whilst. The east was once again becoming isolated, and invasions took Place again. Afghan invasion in 1709 brought Safavid Persia to the end.

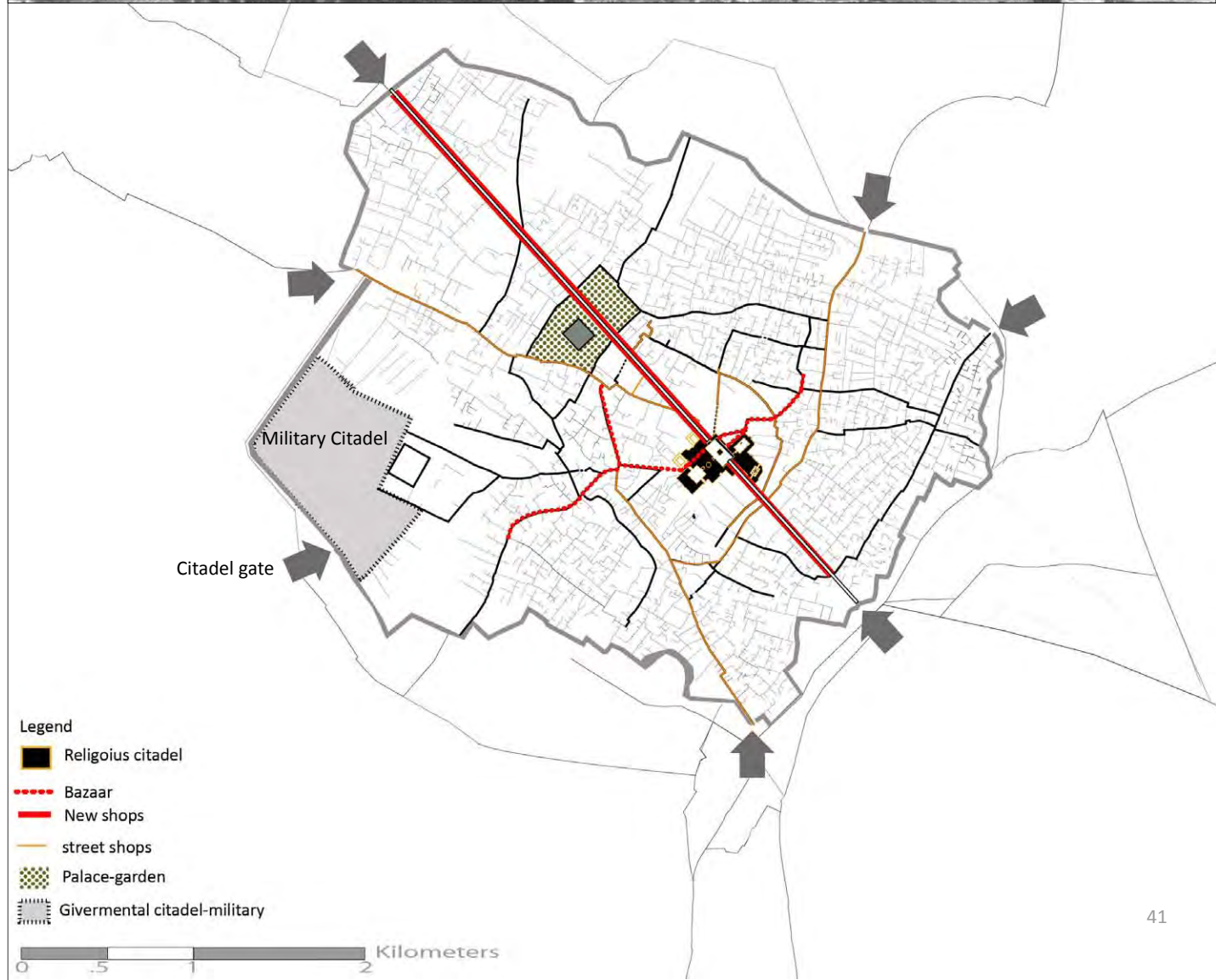
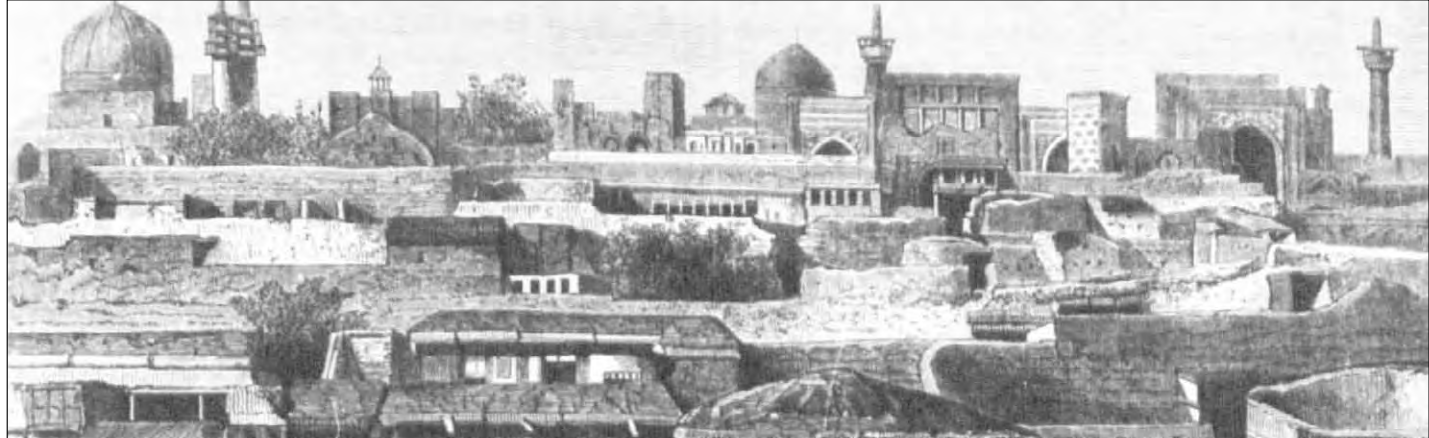
After capturing Isfahan by afghans and Khorasan by Malek Mahmood Sistani, a new citadel was built in Mashhad at 1658 AD , it was in south west and a new gate is added(citadel gate), it was directly connected with the system of defence (it renovated and reconstructed by Gajards and to Pahlavi period), this citadel became another special physical elements , this caused increasing in land value of agriculture and villages in south west, it became military quarter during Nader shah which made Mashhad as capital city of Iran for 18 years , continuous attack of Uzbek and Turkmens made Mashhad remained inside its rampart, increased the accumulation of buildings. And it didn't expand till 1920,aFter Nader shah, under weak government of Ghajard, the city got more military identity and economic prosperity ceased. 17

During Ghajar dynasty the relation of Iran with western which started during Safavid increased. It created the condition for westernization, modernity and secularism in Iran.

“The concept of nationhood and nationalism had begun to emerge among very small elite; This new ideology of modern Iranian nationalism was too deeply influence the official attitude and policy in the Pahlavi era.” 18

17. Rezvani.A, In search of urban identity Mashad, August 2004

18. Katouziyan.H, The Persians: Ancient, Mediaeval and Modern Iran



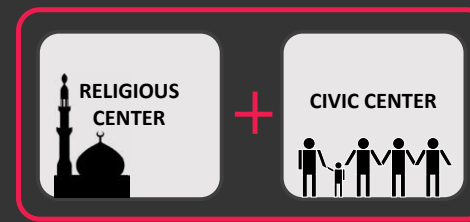
02.2.6. CONSTITUTIONAL REVOLUTION

Toward modernization- 20th century

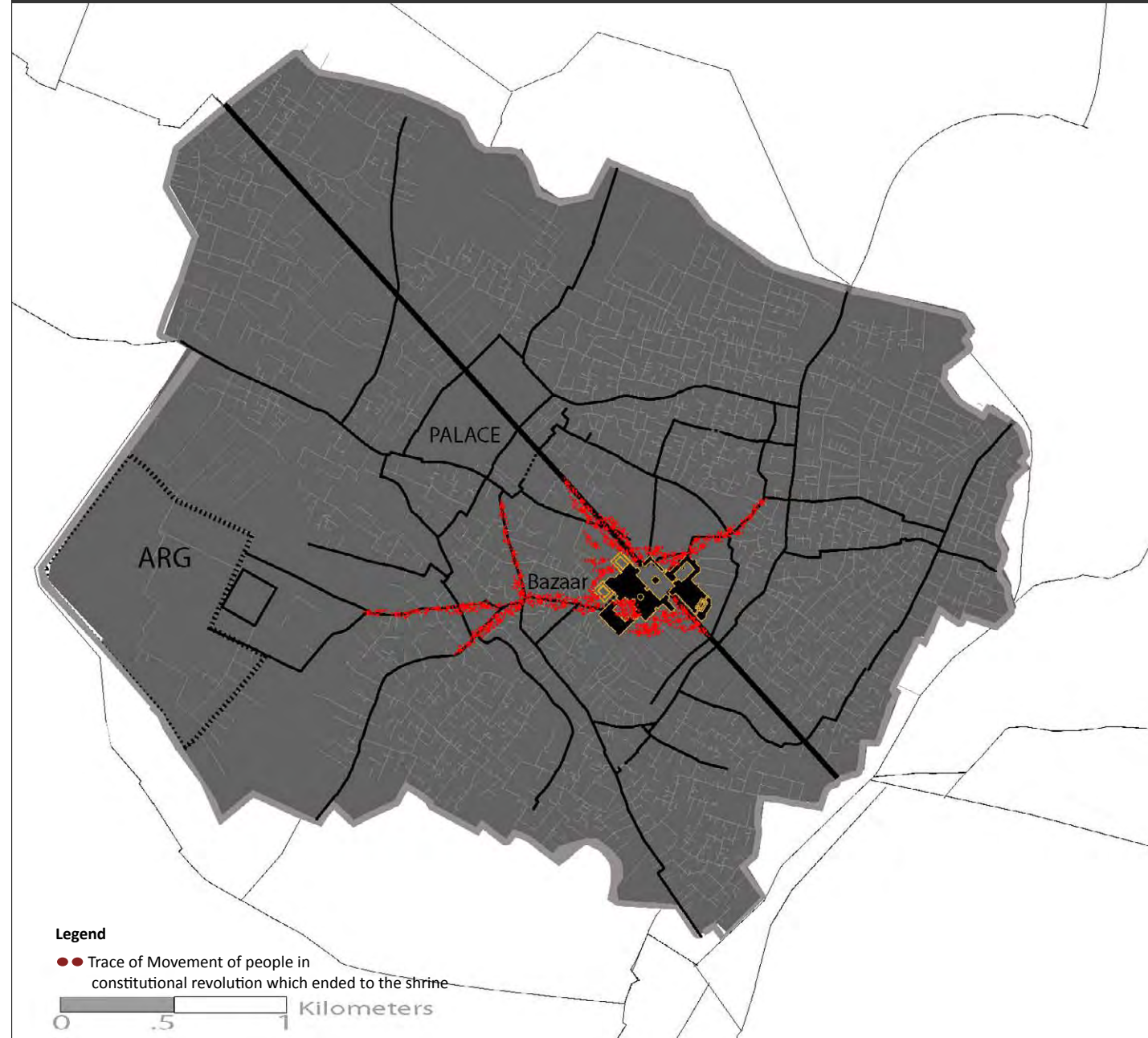
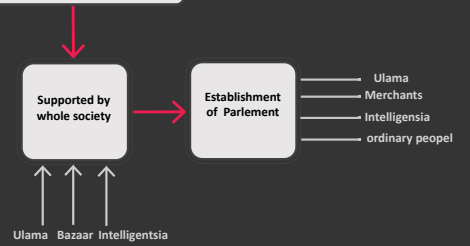
The constitutional revolution in Iran at 1906 was a revolt of society against the state, it was not against an unjust ruler in the hope of replacing him with a just one. It was a revolution for law and against arbitrary rule itself.¹⁹ The trace of revolution in this map in Mashhad shows the religious centre and civic centre are combined in one place.

The first parliament had presented from the Ulama, men of royal descent, notables, merchants, ordinary traders and artisans but not peasant and woman. Parliament was as the house of the people to define and regulate the relation between the state and the people but both couldn't sufficiently absorbed the fundamental novelty of the situation, therefore both society and state were still trying to eliminate each other, therefore Parliaments came soon to increasingly destructive conflict between the new shah and society (specially Ulama) who what they saw a Europeanizing policies and legislation.²⁰

Constitutional revolution created condition for further modernization in Pahlavi period, but "during the constitutional crisis 1905-8 whilst all attention was being paid to Tehran, Russian forces quietly entered Mashhad and other city close to Caspian sea. A situation which the weak central authority could do nothing but appeal to other foreign nation to help"²¹ Persia descends into the depths of insecurity again, in this time shrine was bombarded by Russian. in February 1917 revolution in Russia looked like miracle for Iran, the great weight seat against Iran's indecency, was taken off. And the only foreign power in Iran was Britain.



Constitutional revolution



19. Katouziyan, H., *The Persians: Ancient, Mediaeval and Modern Iran*

20. Idem

21. Darwent, F., *Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad .Iran, 1965*

CONSTITUTIONAL CRISIS 1906-8

Bombardments of shrine by Russian forces in Feb 1917



02.3. PAHLAVI I 1920-1940

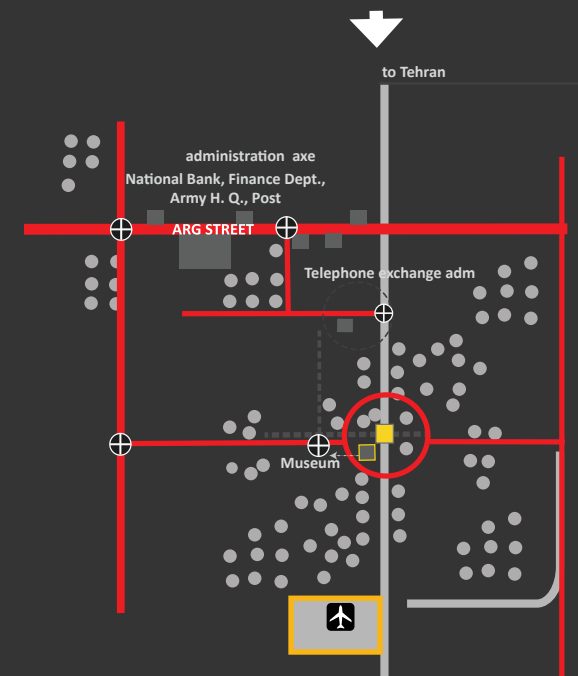
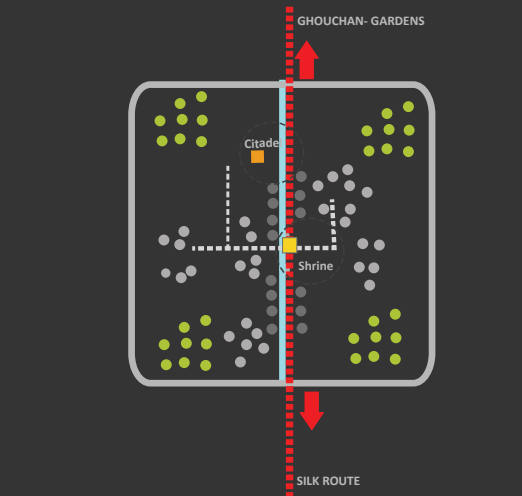
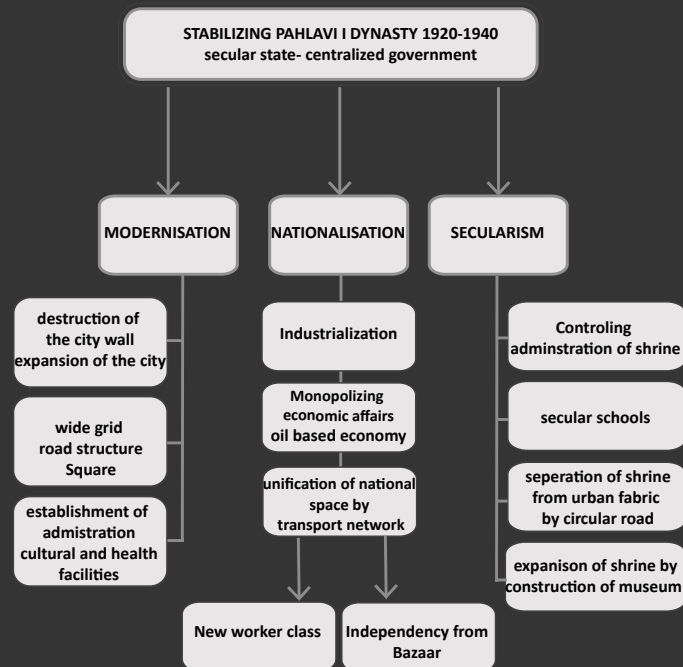
Modern arbitrary rule

“It was characteristic of the whole Iranian history that in the midst of prolonged chaos, unified and determined authority could suddenly establish order within an incredibly short period of time, Reza Khan did in two years what had seems to be impossible to achieve for years, it is typical of Iran’s history that whoever has the centre and also the periphery.”²²

The program of government was modernization, nationalism and secularism

The main components of his effort:

- 1- Centralization of government
- 2- Developing the industrial manufacturing
- 3- Unification of the national space by improving communication through the development of transport network
- 4- Transition into capitalist development by destruction of feudal dispersion, monopolizing economic affairs, the control of foreign trade, and increasing the involvement of state into this process and changing social pattern from production to consumption.²³



▲ Diagram of the city transformation during Pahlavi I period- New boulevards ,squares , airport and destruction of the city wall

22. Katouziyan.H, The Persians: Ancient, Mediaeval and Modern Iran

23. Izadi.M, A Study on City Centre Regeneration, PhD Thesis, Newcastle University, 2008

02.3.1. MODERNIZATION

Deconstruction of the city wall

Grid system

Reza shah's policy of authoritarian modernization forced change upon Mashhad's traditional social and spatial setting.²⁴ The first symbol of modernization was the destruction of the historic fabric which seemed to be undesirable place. Three specific urban elements : boulevard, square and governmental buildings led the city's development.²⁵

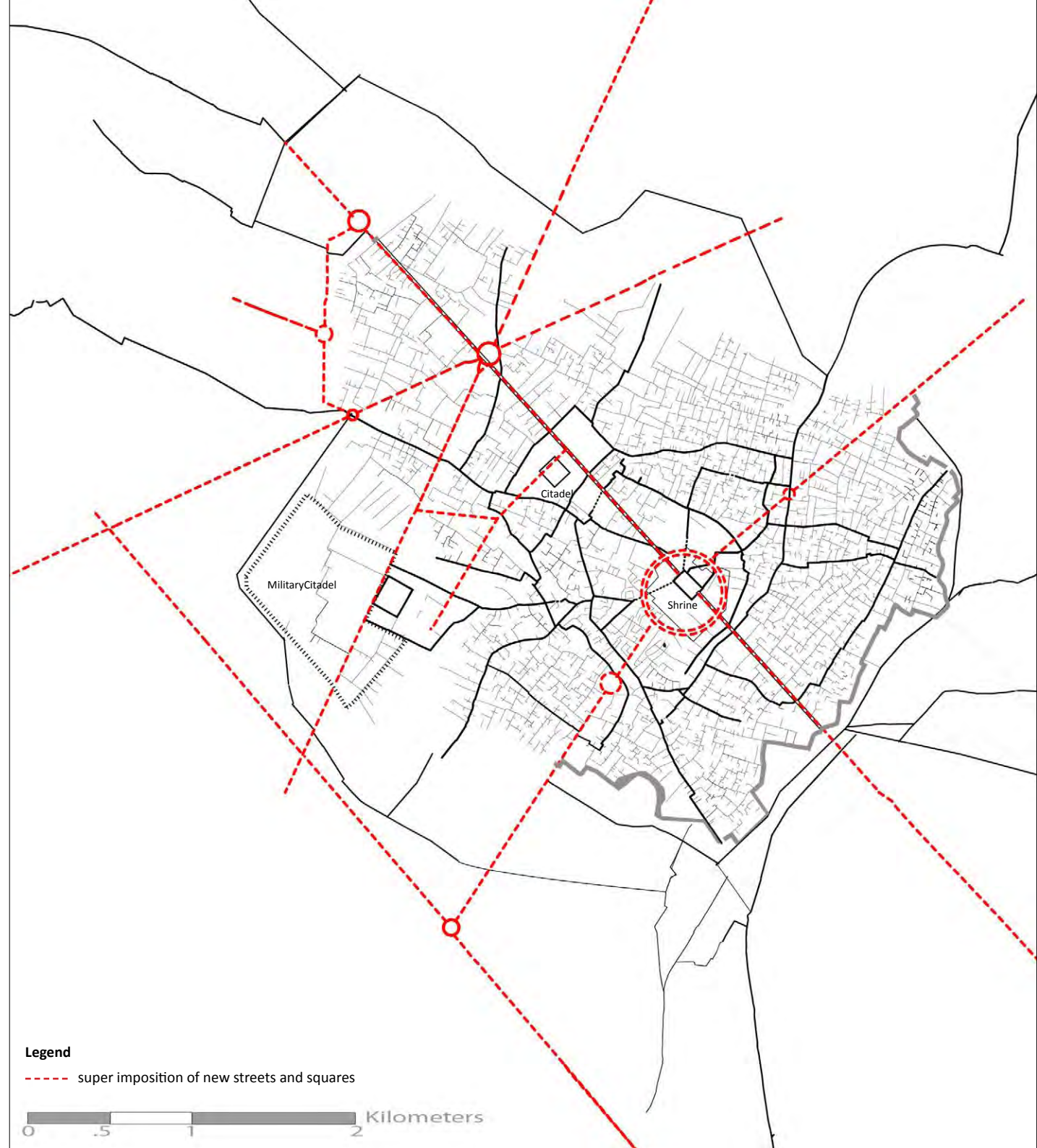
Urban renewal and modernization took two form:

1- The expansion of the city toward south and west by demolishing the city wall and gates and replacing them with new squares , just north and north east side of wall was remained, because of existing grave yards and it was a starting point for isolation of this part of the city ; the reason for growth of Mashhad to west side was better climate and fresh water,

2- Demolishing the old structures to give way for wider streets in old quarters of the city by superimposition of new grid structure which make it accessible by car.

These streets had to be like European style which were straight street, therefore he destroyed all historical buildings instead of by passing them which contribute to the decline of bazaar and local fabric in old centre.

The new quarters were modern in appearance, the street were lit by electric lamps and trees were planted on either side.



Legend

----- super imposition of new streets and squares

0 .5 1 2 Kilometers

24. Atabaki.B

25. Rezvani.A, In the search of urban identity,Mashhad ,August 2004

CAR ACCESSIBILITY

MASHHAD 1921- Tehran boulevard



MASHHAD 1921- lower street



MASHHAD 1921- Upper street



MASHHAD 1921- Upper street

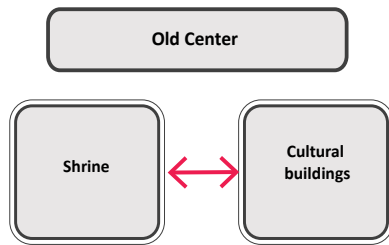


02.3.1. MODERNIZATION

Transformation of radius structure to linear
Mashhad 1920-1940



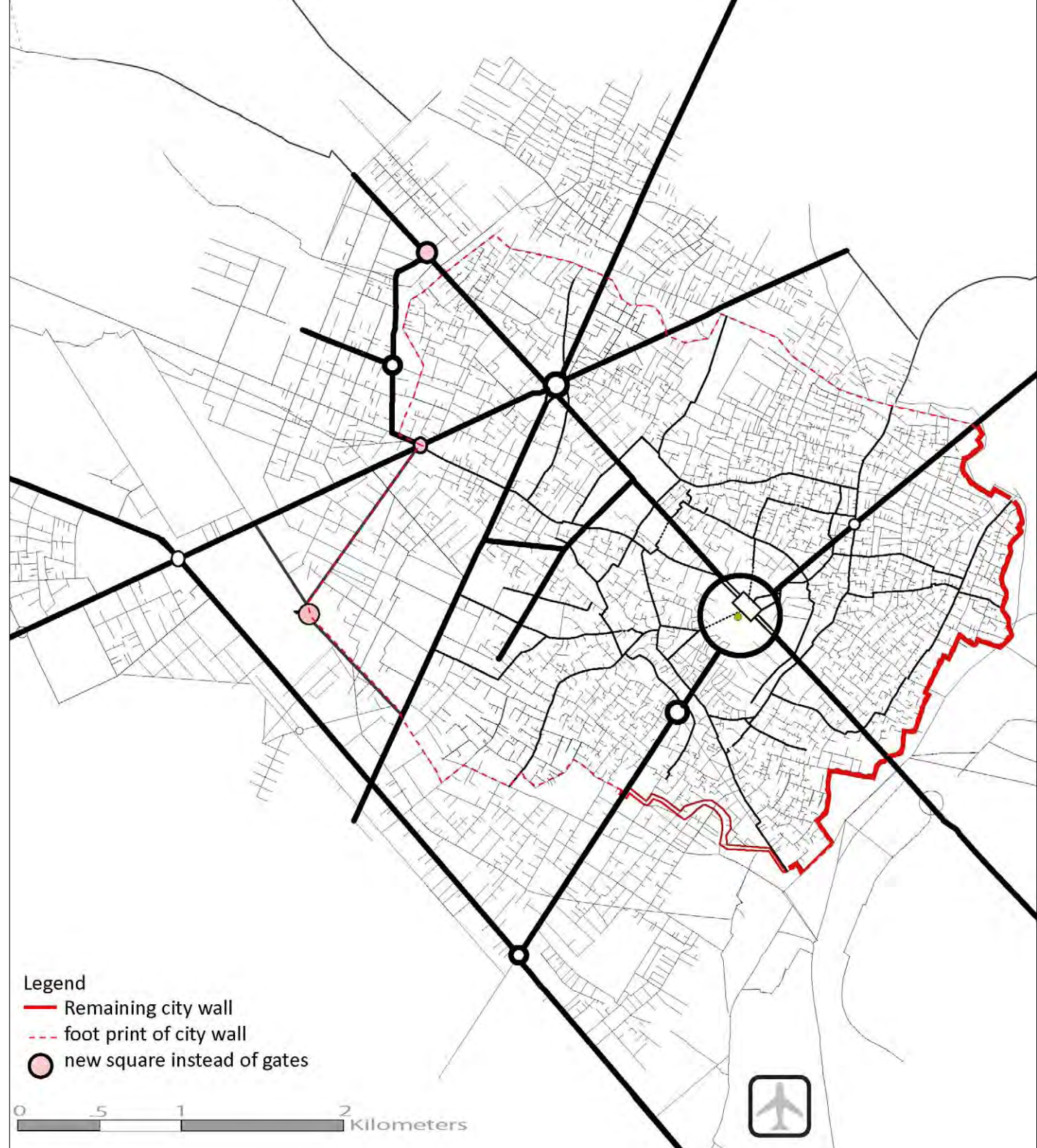
Converting gates to square: Mashhad- Reza shah Square



Like other kings, Reza shah expanded shrine by constructing Museum to change the religious atmosphere with cultural buildings as following modernization.



Museum court in the shrine- 1921



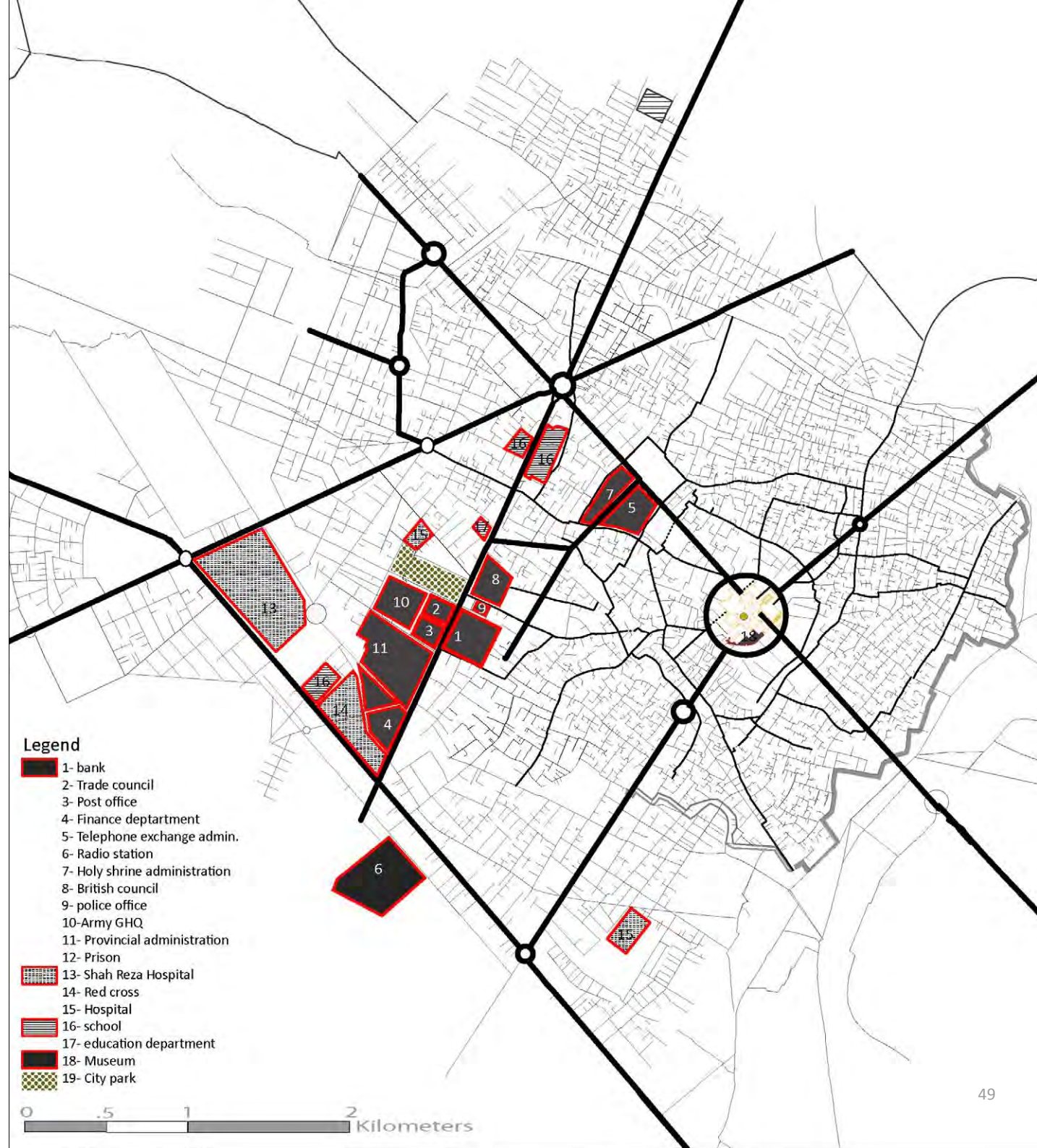
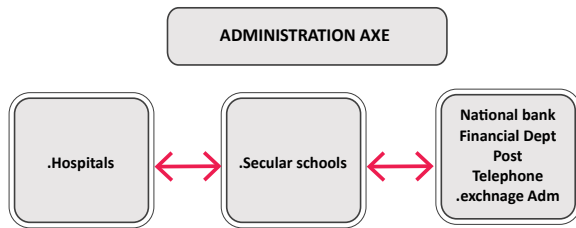
02.3.1. MODERNIZATION

Administration
Mashhad- 1940

The boulevard that connected the former governmental military citadel to palace became as an administrative axis .

The king Demolished governmental citadel and replaced it with administrative buildings like National Bank, Finance Department, Army head quarter, Post office and telephone exchange office with different style, scale, form and materials ,along this axis .

All secular schools as medical school at 1939 and health facilities as Shah Reza hospital in 1934 were constructed along this axis.²⁶



26.Rezvani,A, In the search of urban identity,Mashhad ,August 2004

02.3.1. MODERNIZATION

Arbitrary Architecture

Mashhad- 1940

The reconstruction policy of Reza shah was an attempt to change the metropolis of Mashhad into a modern city. The state not only changed the structure of the city from radial to linear structure to house new institutions, but became directly involved in influencing architectural form.

The continuous and harmonic traditional architecture changed to western, open and fragmented buildings with arbitrary architecture, modern materials got place of brick and ceramic, the dome form of roof changed to flat and slatted form, Therefore the traditional buildings structure which was orientated to interior changed to open buildings like European buildings.



▲ Traditional persian architecture, interior orientated

▼ Mashhad- Imam Reza Hospital

▼ Administrative building in Mashhad-1940



02.3.2. SECULARISM & THE SHRINE

Mashhad- 1940

priorities list and it was an important government policy from 1920. This program realized by sending students to abroad and construction of secular schools.

The main physical transformation of Reza shah in this period was construction of **circular road** around of the shrine to control the well-integrated power of the bazaar merchants with religious authority who in 1906 had had enough economic control of Iran to threaten paralysis.

It was one of the negative aspects of Reza shah's policy which attempted to control the forces which in past has led to disunity.

By Construction of this circular road , direct relation between two part of the street as opposition to two fold nature of shrine was possible and also it created two floor beautiful shopping buildings around square which created new petit bourgeois.

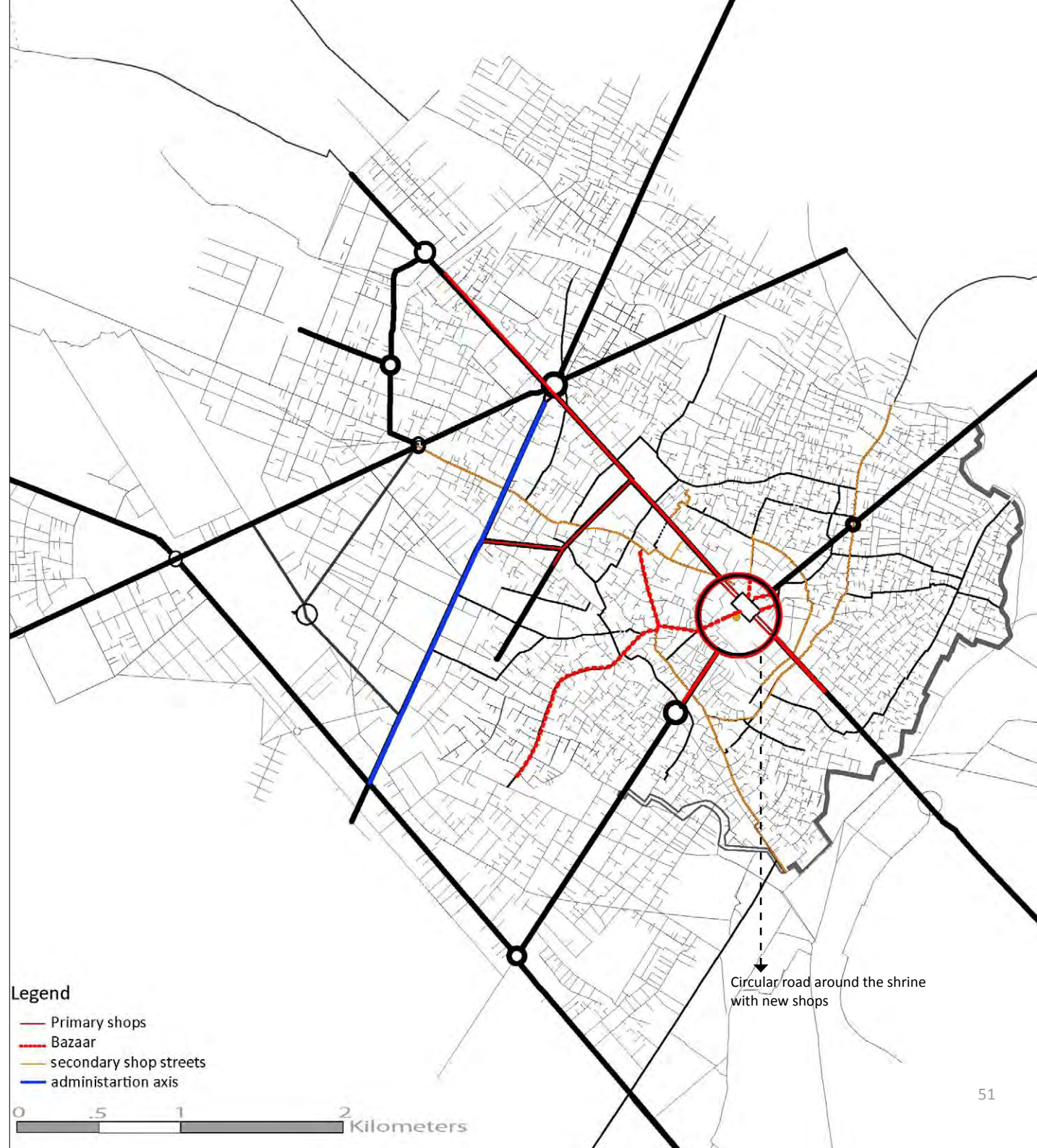
This road fragmented bazaar in more pieces and it changed the integrity of the bazaar with the shrine. Another step which caused resentment at the time was the shah's secularization , changing administration of the shrine which was managed by religious leaders under control of shah, therefore he directed the revenue from this source for the construction of public facilities. ²⁷

"All these efforts were attempts of the state to reduce the power of religious authority.

The access of the clergies to as steady and independent source of the holy shrine was an important factor in their ability to resist state control and ultimately helped direct the opposition to shah." ²⁸

²⁷ Izadi.M, A Study on City Centre Regeneration, PhD Thesis, Newcastle University, 2008

²⁸ Lockhart,1960





02.3.3. WESTERNIZATION

Compulsory following appearance of western
Resistance of the shrine

The compulsory dress code and removal hijab in December 1928 created resistance by the Ulama and ordinary people, while it was welcomed by modernist nationalist elite.

Resistance of The shrine to westernisation

The Shrine organisation “reaction is crystallising against modern influences and particularly those associated with the West”.³⁰

The physical expression of this reaction can be seen in the erection of a new (outer) set of gates to the shrine in this period till Islamic revolution, these two new places became as an active public space with shops, which were forbidden for the entrance of western, non-Muslims, and also governmental military with official cloths and guns.

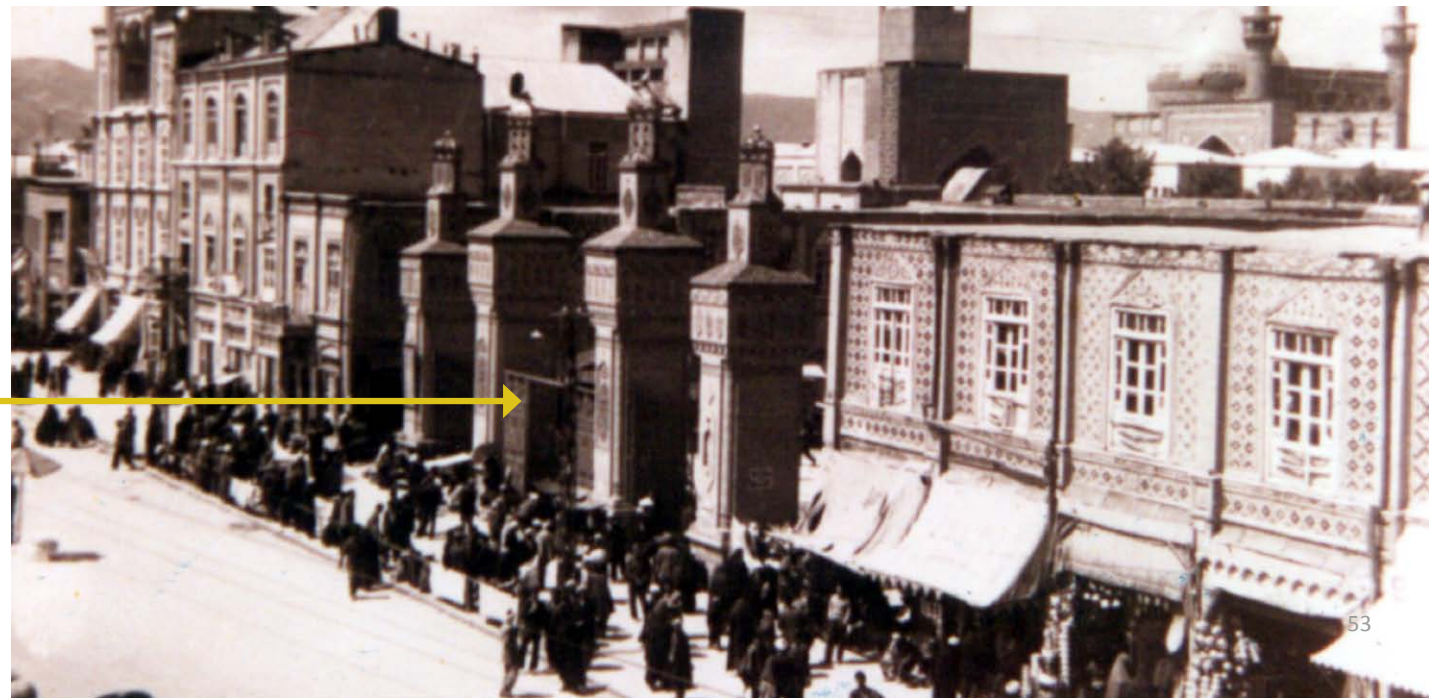
In this secular state The shrine took action to compensate losing its power in cooperation with local people.



Controlling women for wearing hat like european in rural area



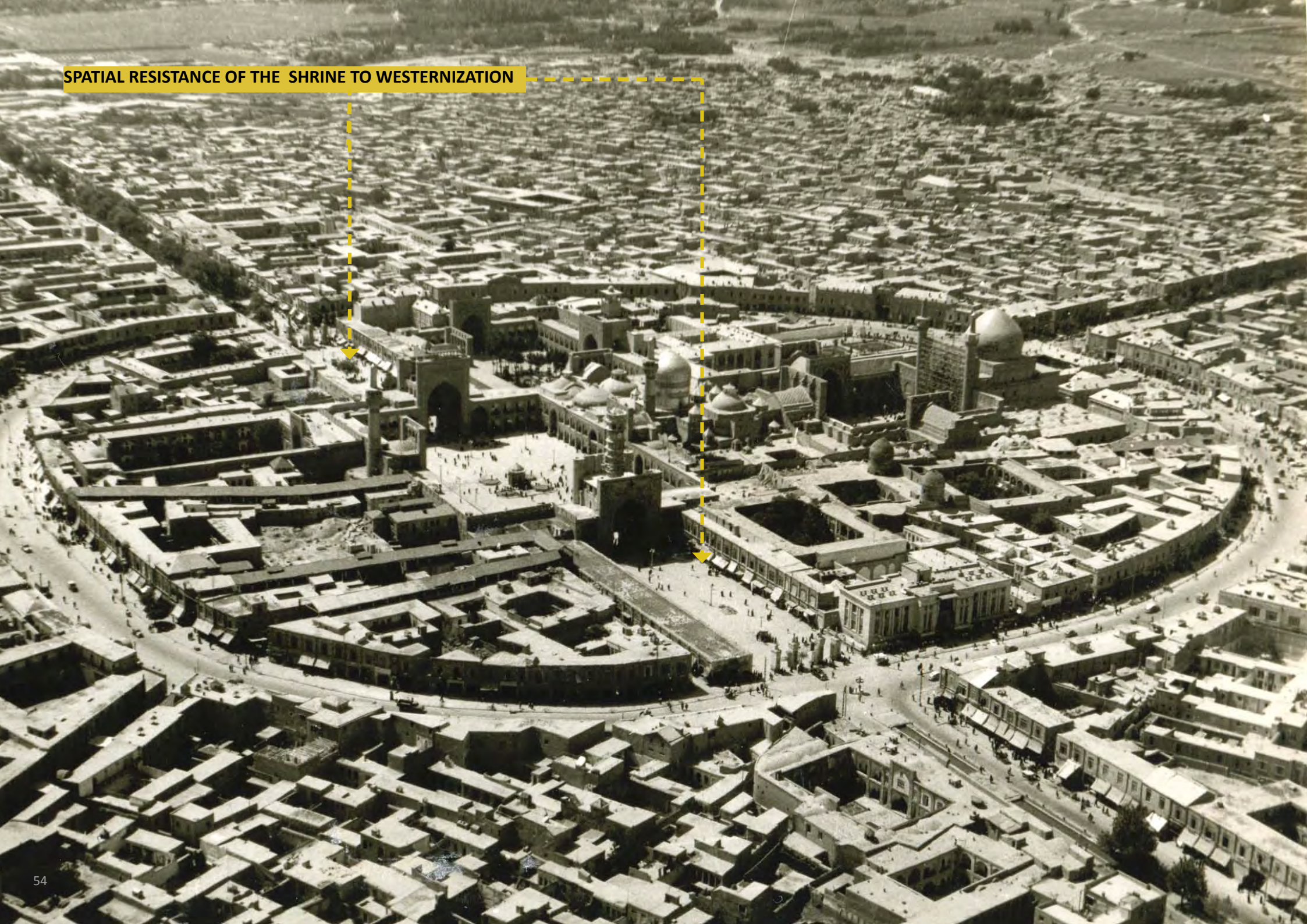
New public space for the local



Shrine Gate

30. Darwent,F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad .Iran, 1965

SPATIAL RESISTANCE OF THE SHRINE TO WESTERNIZATION



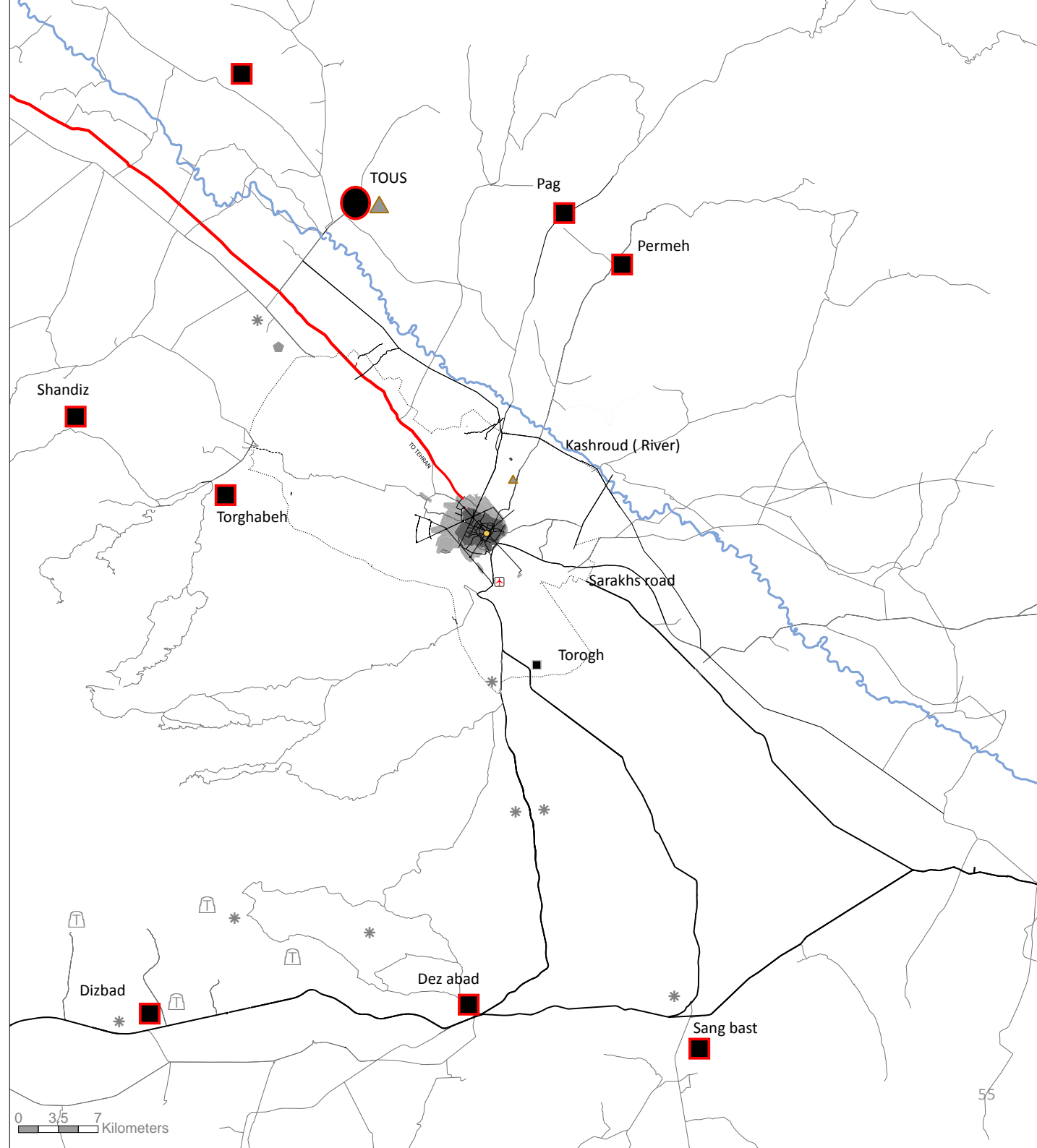
02.3.4. NATIONALISM

Economic development
Regional plan, Mashhad- 1940

“Until 20 the century, the society and the economy of urban Iran, and to some extent rural Iran, were characterized by a vertical type of structure, with society based on the kin or clan system, and the economy based on small units, hand methods, and specialization by product, not function. Functional diffuseness was a characteristic of both society and the economy. But by modernization under Pahlavi , economic development and in particular urban growth and industrialization as well as the adoption of new techniques and cultures (mainly from the western world), all contribute to a situation in which the traditional structures are being replaced by more modern ones, based on horizontal organization. Society is gradually becoming horizontally divided into a class system, and the economy is being forced to adopt larger units of operation, specialized functionally, with production, for instance, separated from sales and other tertiary functions.” 29

Desire for modernity and nationalism was followed by construction of industrial centres, the establishment of Abkouh sugar factory in 1935 is one of its example. The Pahlavi period tried to be independent from bazaar by industrialization and oil based economy.

Reza shah hoped to increase oil revenue substantially for financing his military and industrial projects. Construction of the road of Mashhad – Tehran, airport and rail road were his attempt for faster communication between the cities and capital of Tehran.



29. Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad .Iran, 1965

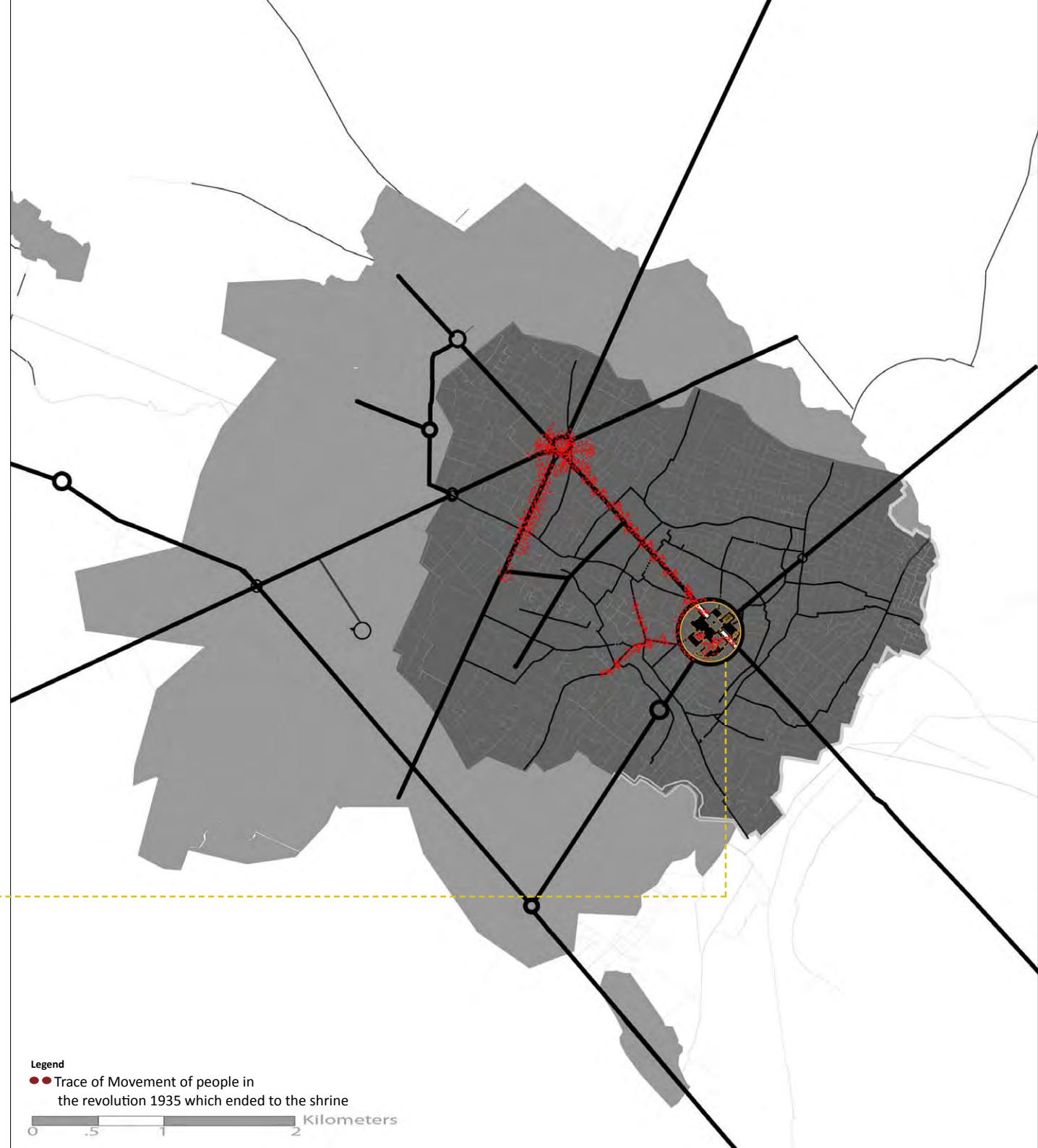
02.3.5. REVOLUTION 1935

against compulsory removal Hijab(scarf)

Shah shout down the peaceful demonstration of Mashhad against the compulsory remove of hijab which happened in Goharshad mosque(inside the shrine) in 1935.³¹

This map illustrates the political movement(demonstration) of people is moving towards west side ,which is not just concentrated in the shrine but also on the new administrative boulevard, but Holy shrine still played an important role as public space.

Gohar shad mosque- shrine



31. Katouziyan.H, The Persians: Ancient, Mediaeval and Modern Iran

02.4. PAHLAVI II 1940-1978

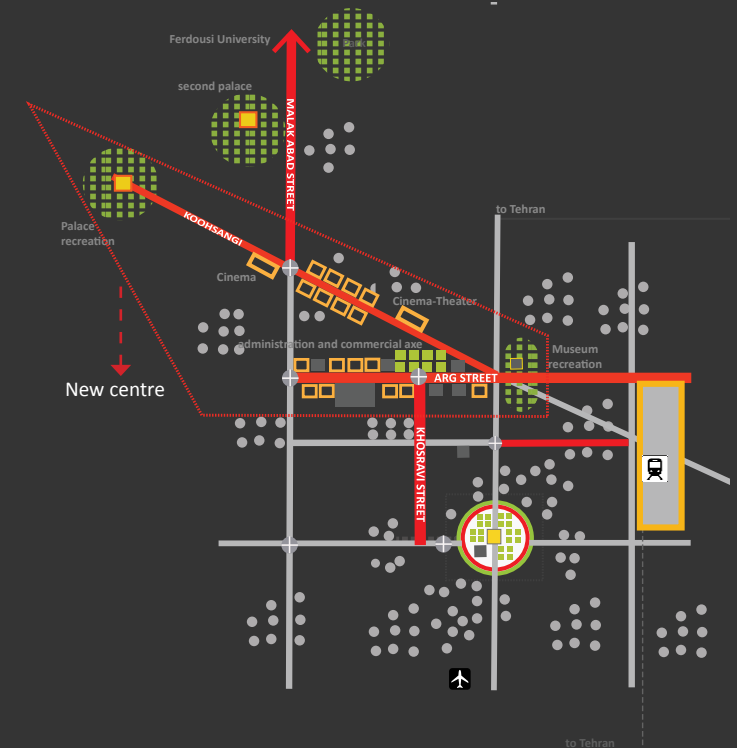
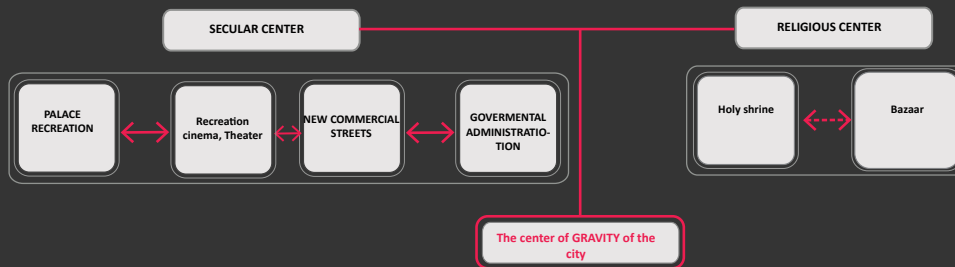
“The twenty-two-year-old son, Mohammed Reza Shah, replaced Reza Shah in 1941, Since 1941 Mashhad encountered a series of socio- economic and political conditions which influenced social and spatial dimensions of the city. The system of constitutional monarchy was revived, as it had been temporarily suspended under Reza Shah’s authoritarian rule.”³²

Under Mohamad Reza shah, the influence of foreign forces specially united states’ it created new wave of modernization and westernization.

One policy, under Mohammed Reza Shah, drawn to promote rapid modernization, was economic restructuring. This new objective for Iran was largely focused on the Land Reform policies he enacted during what was entitled the “White Revolution” of 1962.



▲ Mashhad 1963-Naderi Museum



▲ Diagram of the city transformation during Pahlavi II period- construction of train station and new centre with recreational areas, cultural buildings and shops

32. <http://home.sandiego.edu/~lshifteh/PahlaviNOBabaii.htm>

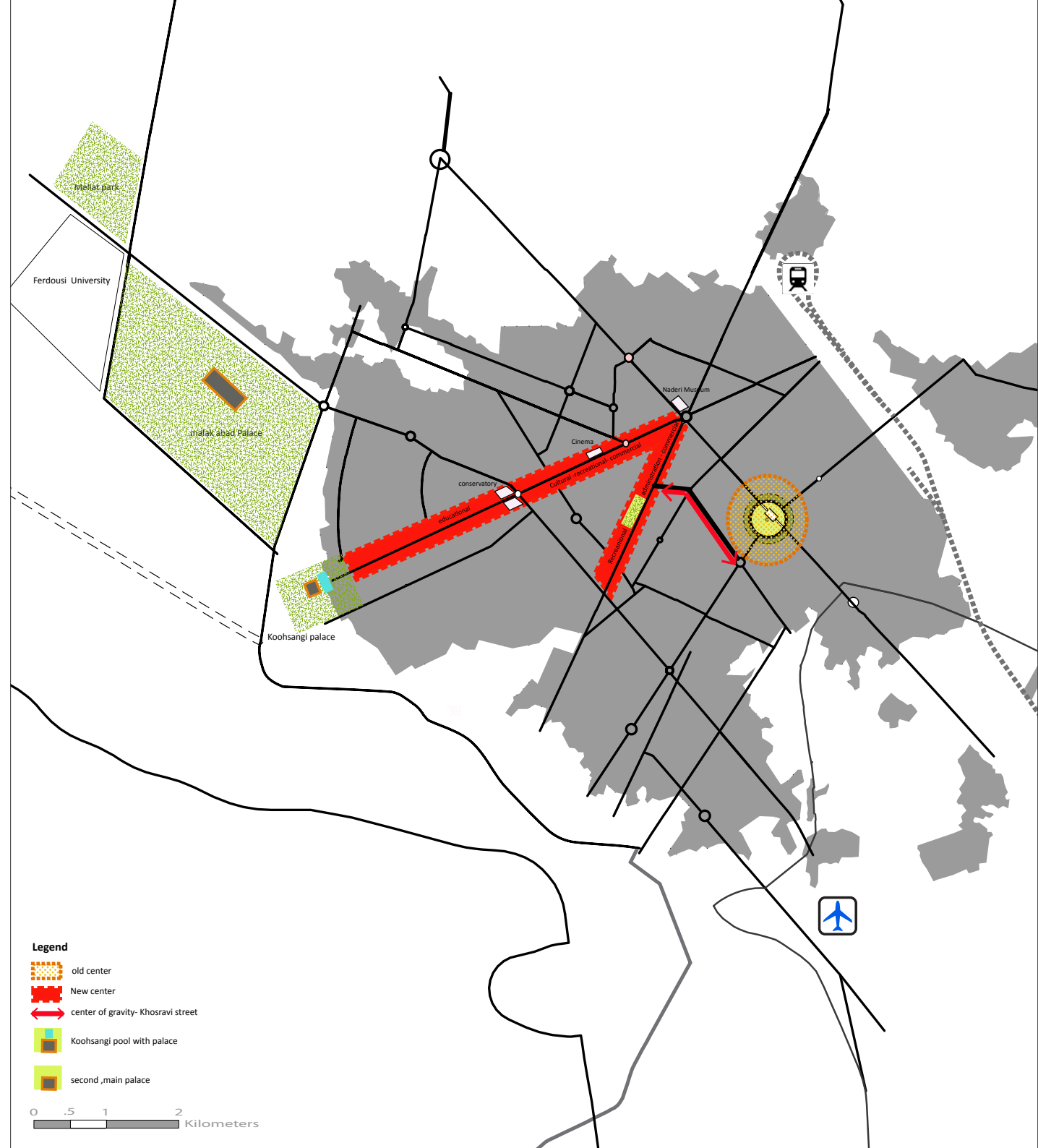
02.4.1. DUALISM

Mashhad ,two cities with two centres

During Pahlavi II, the administrative axis of Mashhad (Arg street) developed further by commercial, leisure and cultural activities. This street ended to the Koohasangi pool, which king built a palace with beautiful garden around of that. This axis became very vital and functional boulevard of Mashhad with two functions of administration and recreation(during day administration and night recreation and entertainment), because of construction of main administrative buildings, , the shops of this street became more representation of foreign company, machinery, electricity equipment, cosmetic, sewing, modern shoes, pharmacy, café , restaurant, theatre, hotel, cinema, doctor's and hospital.

Construction of park and leisure activity expanded on new streets as Meli park, Malak abad park which second palace of king was constructed there, this axis becomes later the determined axis of growth of the city. 33

Mashhad 1971- Koohsangi palace



OLD CENTRE

NEW CENTRE



Circular road around the shrine- traffic

Khosravi street- new shopping boulevard



Old Jews Bazaar, lack of maintenance and traffic

Koohsangi pool- Palace- recreational area

02.4.1. DUALISM

Old Centre Mashhad 1963-71

It is clear from the air photos of the city, (this page and the next one) that morphologically, Mashhad has two more or less distinct parts - an old town, easily recognized by the narrow allies, developed before the use of wheeled vehicles became common, and surrounded by the wall; and the new town, laid out in a gridiron pattern with much more open space and bigger houses.³⁶

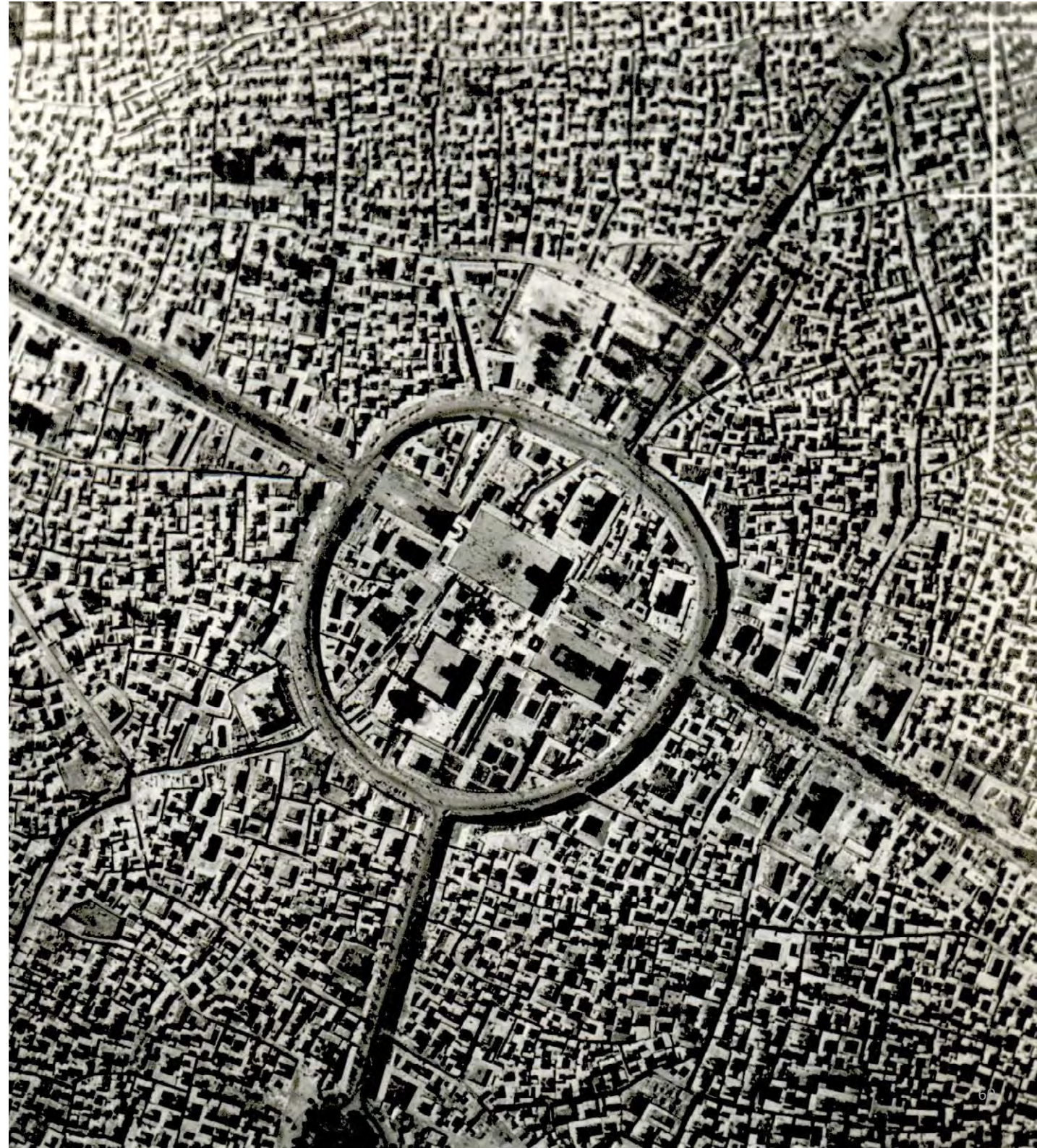
The city thus has twin nuclei - two areas of high land values and tertiary functions – one still based on the shrine in the old town, and the other in the new town, which began its growth in the twentieth century.

Further construction of straight streets (boulevard) the Old centre lost its commercial importance, became as response to demand of pilgrims and small retails instead of whole sellers, lack of maintenance and also traffics decline the quality of the old centre.

Duality has developed in the system as a whole and more especially in regulatory mechanism like privacy by changing buildings typology.



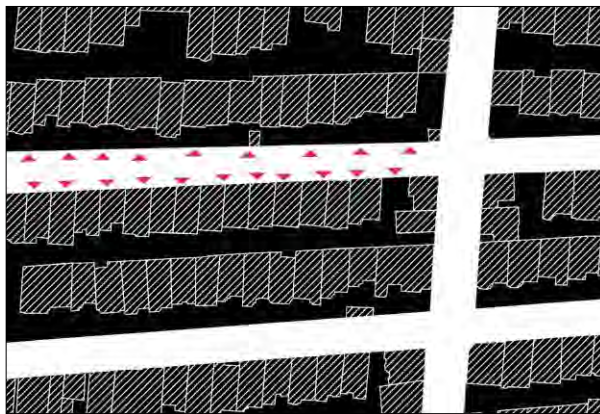
▲ Layout of neighbourhood in the old town, with cul de sac
-The building typology based on use(privacy)



02.4.1. DUALISM

New Centre Mashhad 1963-71

In contrast, the new town Centre and main avenues which have grown up largely in a cultural and technical environment and modern influences are dominant, has had the opportunity and the pressure for specialization and location by function. The growth of the second nucleus in Mashhad has meant that the 'Centre of gravity' of the city is no longer simply the Shrine and the bazaars surrounding it, but is at a point mid-way between the two nuclei, and has therefore moved west. This in turn has left its mark on those areas of the north and east of the shrine which have become the 'twilight' zone of Mashhad. A severe decline has taken place in land values and property prices in this northeastern zone, Noghhan, as the poorer in-migrants have moved in, and as it finds itself further removed from the 'Centre of gravity' of the city. Difficulties of access for motor transport have accelerated this decline, and much of the Property in this area is either totally non-functional, or occupied by pilgrims and poor families, at high densities.³⁷



▲Layout of neighbourhood in the new town
-The buildings typology based on form

³⁷.Darwent.F

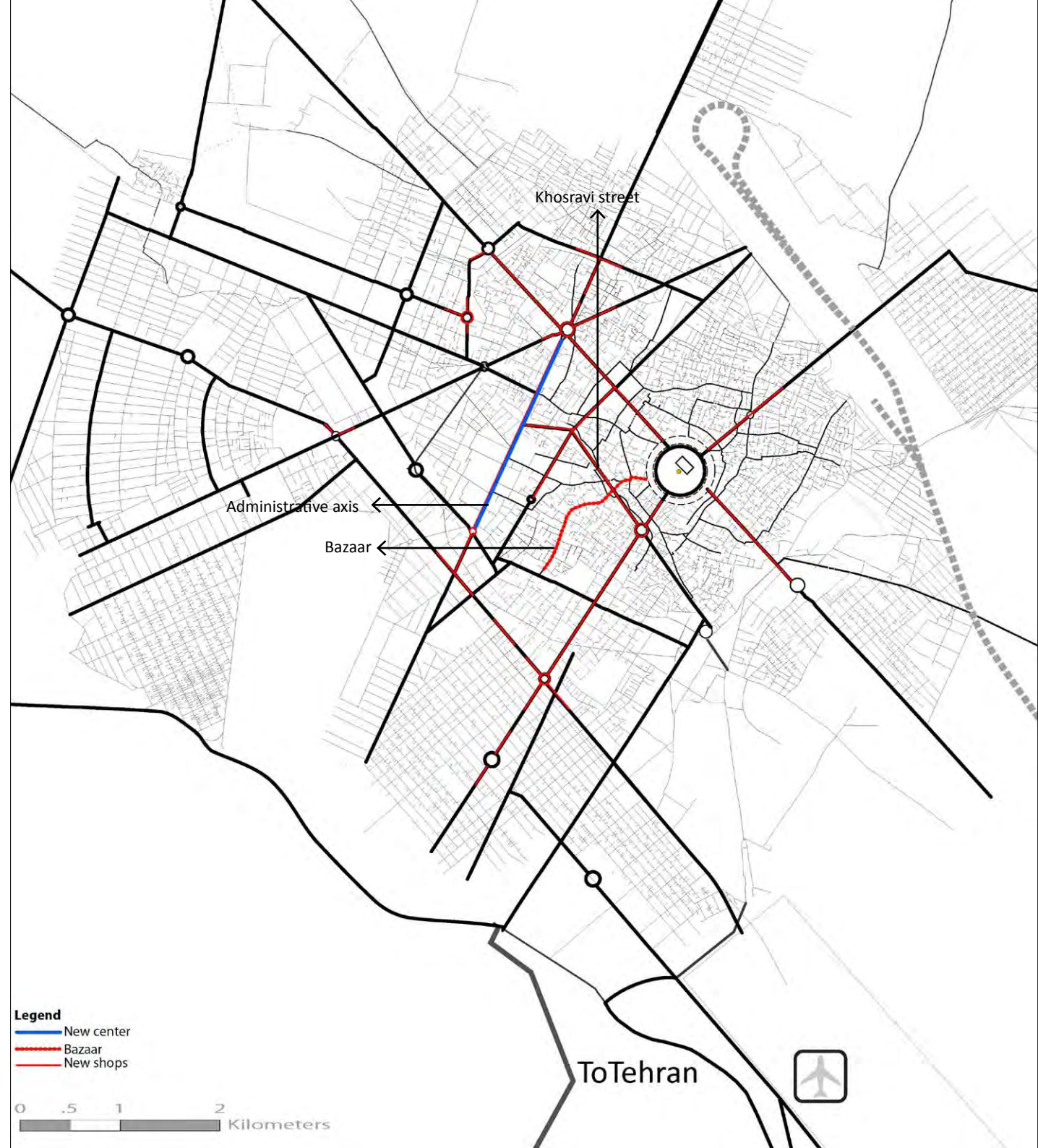


02.4.2. SPECIALIZED STREETS

Mashhad 1963-71

“The type of urban design that was implemented in the 1920’s – 1960 was premised on the construction of a number of wide and long avenue serving as the east-west and north-south axis of the towns, enabling ease of movement for motor transportation, splitting bazaar into two or more enclaves, compromising their physical integrity and leading to the segmentation of the old city as a whole”.³⁴

Construction of new streets created new shops and retail areas with modern style which attracted more customers. But then, decline has set in, except the bazaar carpet between the shrine and Khosravi street was still there and had power, many of the derelict Premises are being converted into dwelling units, usually by merchants and others of higher income groups - causing slightly lower densities despite the change from commercial to more wholly residential function, this was a colony of in-migrants from the south of Khorasan who, displaced by agricultural difficulties and the encroachment of the desert, have migrated to Mashhad.³⁵



34. Ashraf, A. Bazaar-Mosque alliance, the social basis of revolts & revolution

35. Darwent, F. Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad. Iran, 1965

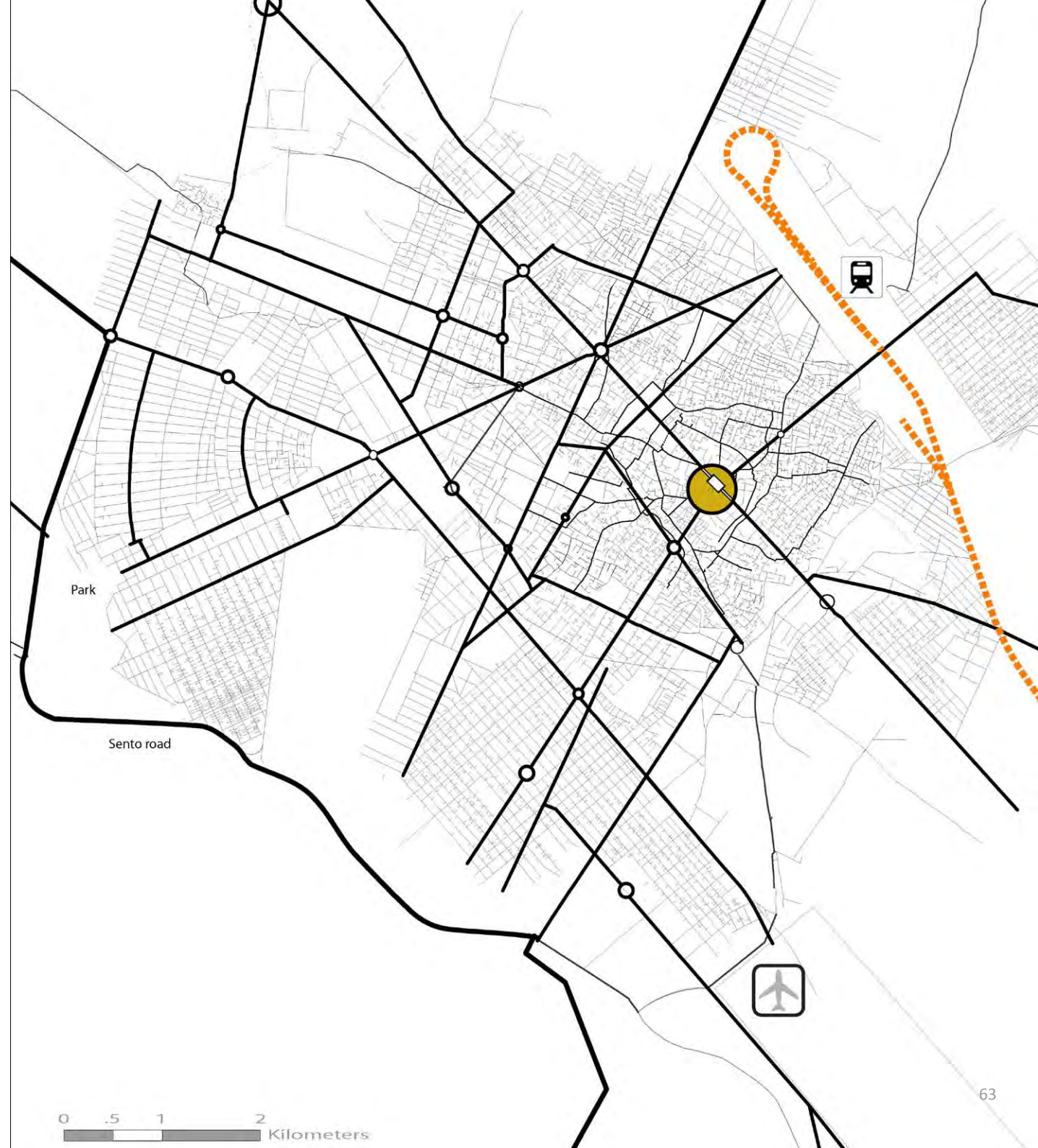
02.4.3. URBAN SPRAWL

Mashhad 1963-71

The most important factors resulting from the new conditions was the growth manifested through the struggling expansion of the urban area and the urban renewal schemes for the historic core which caused irreparable damages to the traditional structure.

In the first decade of 1920, people because of their belong to family and shrine lived in new residential in centre of Mashhad and later by new transport system (second decade) on outskirts, this was the first fragmented expansion of the city, the main direction of expansion was west and south west, The main reason for rapid growth of population in Mashhad during the pre-revolutionary period (1941-79) were great natural disasters in the sought of Khorasan province and also the centralization of the restructured authoritative state was accompanied by the rapid industrialization from the mid-1950s, the land reform and the blight of agriculture which all accelerated the migration from small towns and rural areas to the large cities, the oil based economy, modern public transport rail road in 1957 and construction of university at 1947, modern hospitals created inequality between cities and villages which attracted a lot people to migrate to cities for finding job and education.

Urban sprawl intensified the problem and decline of historic core, the old core became a minor part of the sprawling city and lost its physical and economical significance. 38

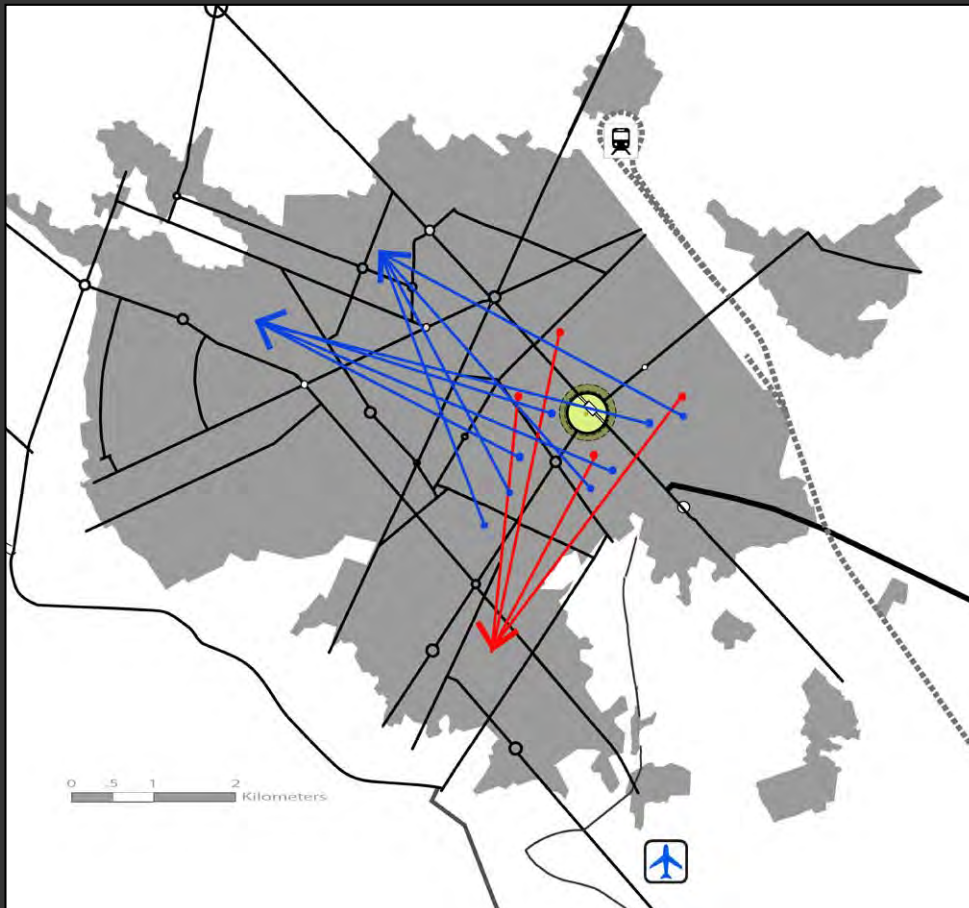


02.4.4. VACUUMING CITY CENTRE DISPLACEMENT OF PEOPLE

Mashhad 1963-71

The poor and immigrant from villages and Afghanistan settled in historic centre and north east part of the city and rich moved to modern quarters in west and south sides of the city.

Suburbanisation: moving of the rich from centre to the west and south



Urban-rural migration and refugee from Afghanistan to the centre and east



02.4.5. FIRST MASTER PLAN

By British and Iranian company at 1971

In response to rapid and unpredictable growth and increasing of population from 241989 at 1956 to 409616 in 1966 and growth area of Mashhad twice more, this master plan proposed a linear form and poly centric with 3 output

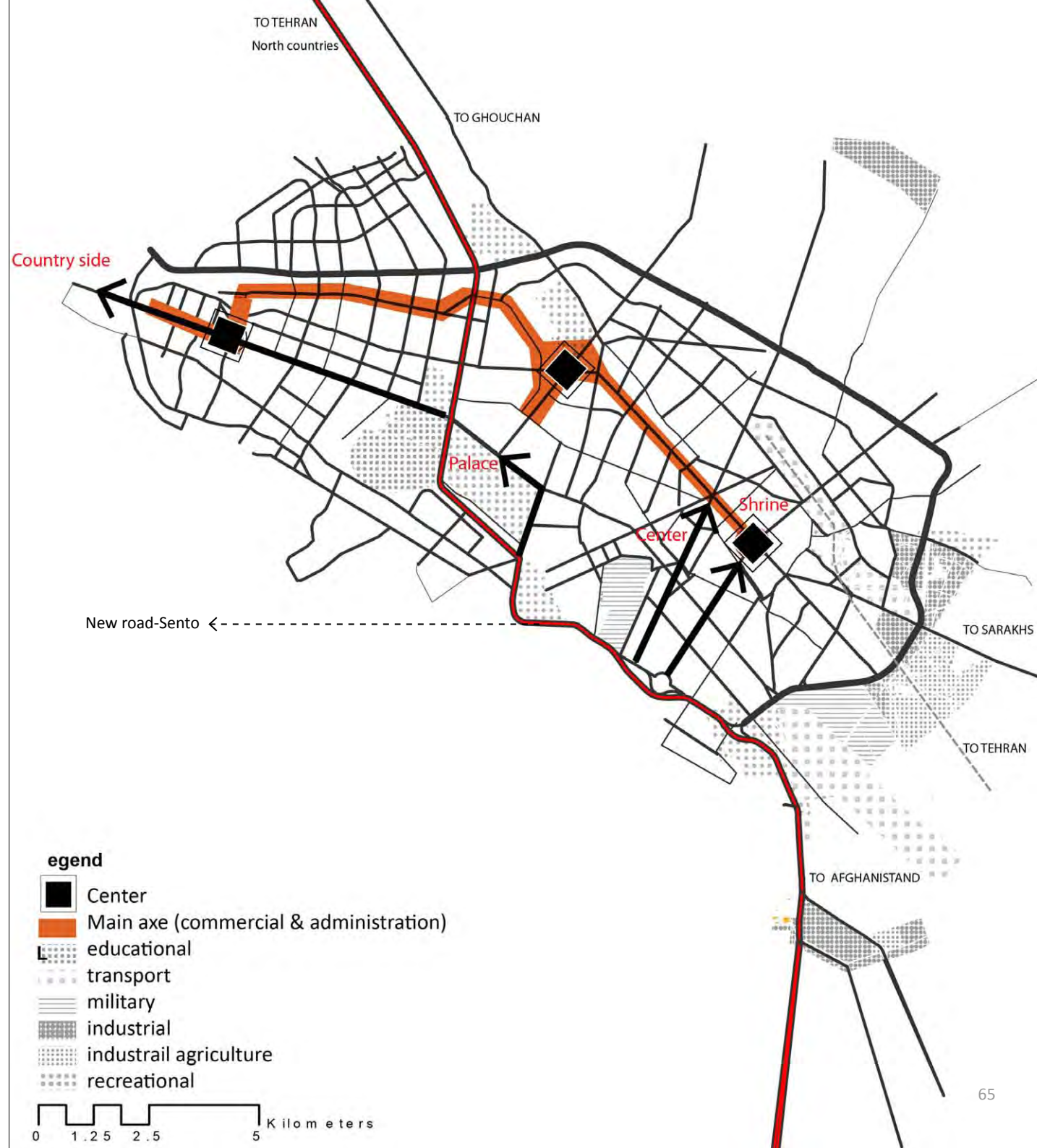
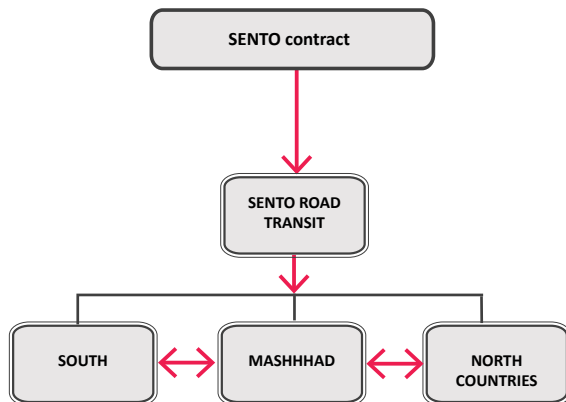
- Road network (grid) superimpose on old quarter
- Land use
- Building density and height

Expansion of city horizontally and decentralization was a response to reduce concentration of activities in the historic core.

Wrong prediction for population it created a fragmentation in growth of the city.

Sento Road:

For preventing the influence of communist idea in Iran and Middle East a new contract which called Sento was made between Iran, Iraq, Turkey and Pakistan under supervision of great Britain and united states. A new road (sento road) was constructed to connect Mashhad to north and south countries for transport of cargo and military.

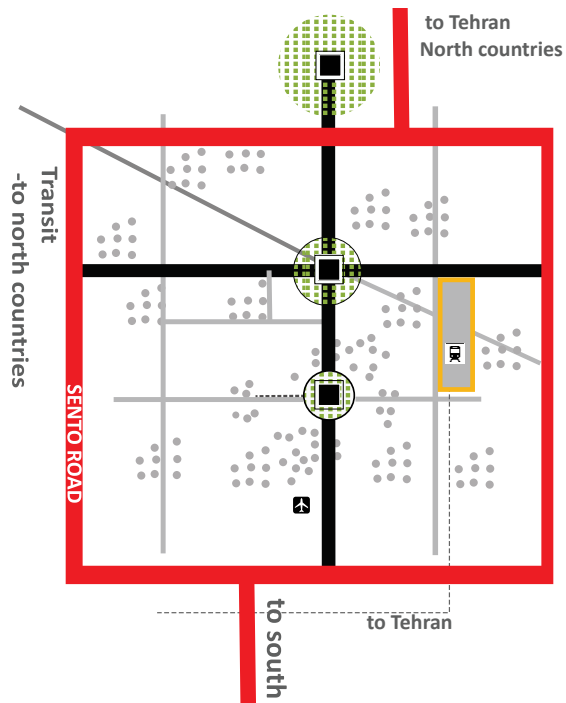


02.4.6. EXPANSION OF TRANSPORT & PILGRIMS

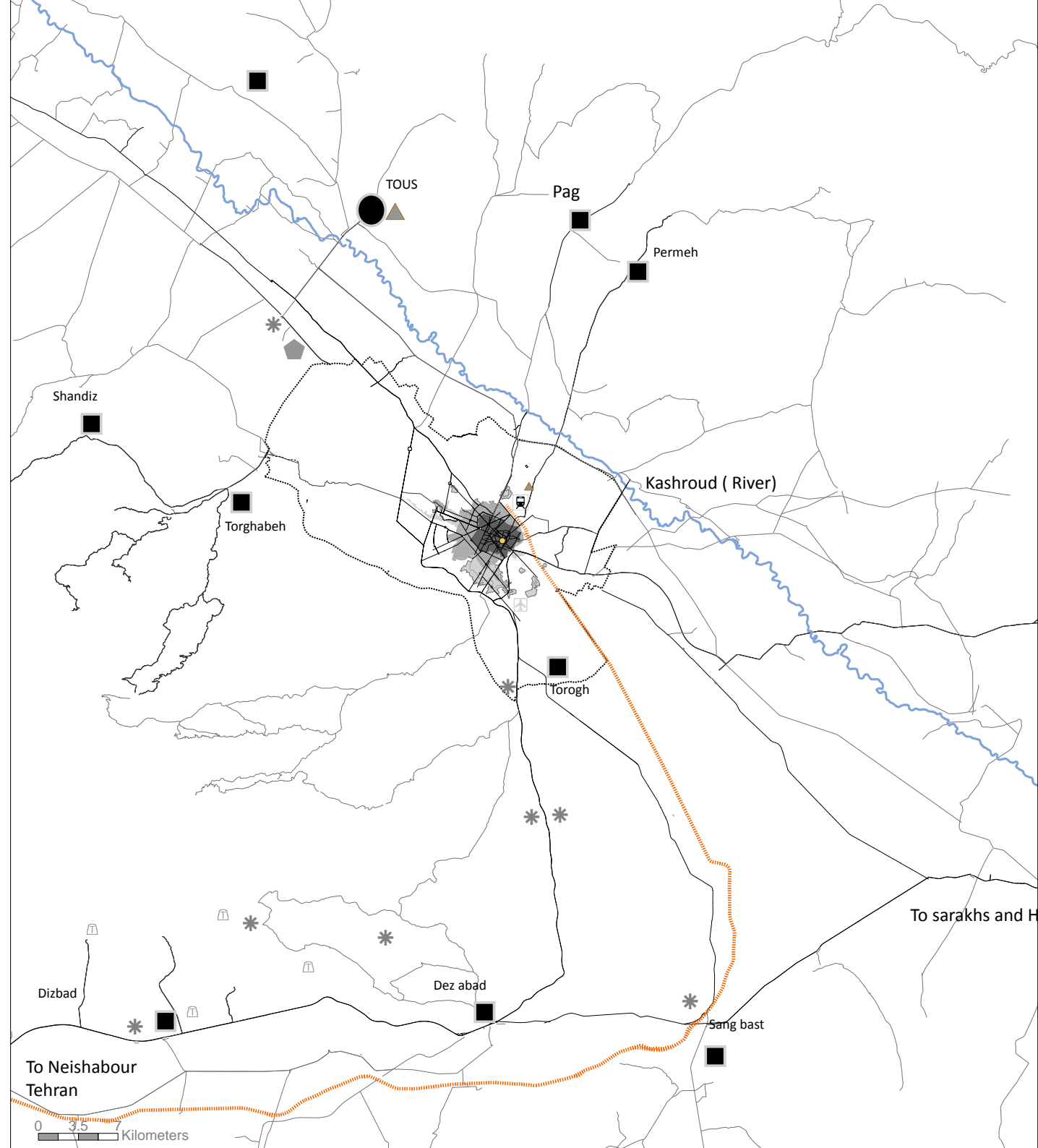
Mashhad Regional plan 1971

In this period, The expansion of infrastructure continued and the first rail road from Mashhad to Tehran opened.

Despite many fluctuation in the old centre, the amount of pilgrims increased because of new transport system which was as a new force of demolishing historic centre.



▲ Diagram of the master plan which shows the poly centric plan with expansion of infrastructure(sento road)



02.4.7. MONUMENTALITY

Urban renewal- city centre 1971

The government initiated some laws that had enormous effect on the urban regeneration:

- The land appropriation act of 1960.
- The urban development act of 1968.
- Plan and Budget act of 1972.

These laws granted the power of compulsory purchase of land in reasonable price for urban renewal to government. Because of these laws a lot of land in Mashhad came under ownership of the public sectors. For slum clearance the government offered exemption from tax for any proprietor who replaced his old house with a new building, this law was big threat for urban heritage. ³⁹

After the oil boom of 1970s, shah decided to change Mashhad to a modern pilgrimage centre of the Muslim world. As following modernity and also because of influence and economic power of religious authority on people, the urban renewal for historic core changed the whole structure of old nucleus, they demolished all buildings around holy shrine with radius of 320 m and they constructed a wall around of that, to control the shrine and the bazaar, this space was changed to a green public space, therefore the shrine became as single monument inside the square, the bazaar lost its power completely by demolishing the main part beside the shrine. ⁴⁰

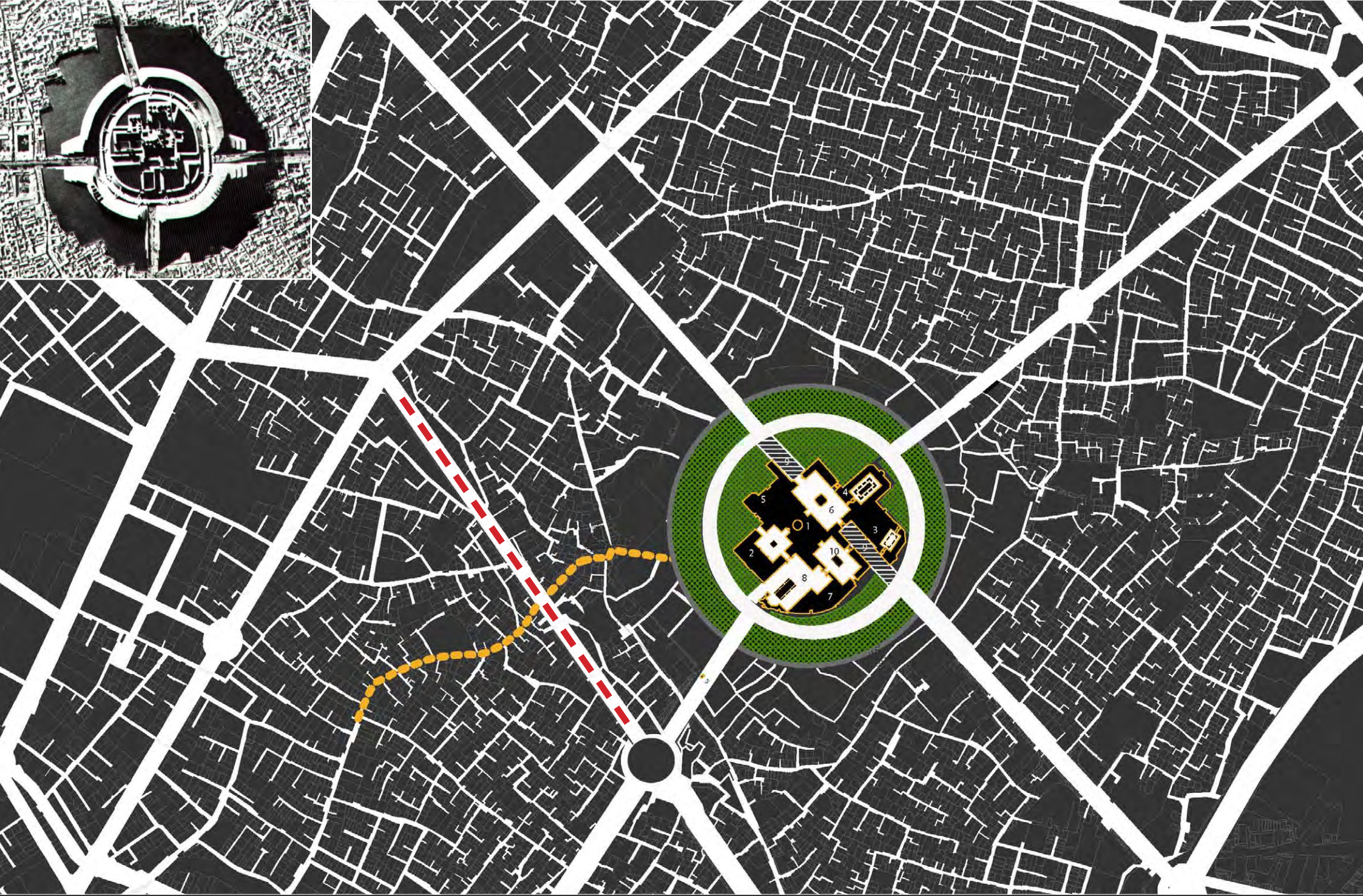
This program was implemented because the high density of centre and powerful religious authority, beside, bazaar was a sensitive point for the regime. They introduced a new bazaar (Bazaar Reza) with European style for those who lost their shops in this program but it confronted with resistance of the people.



Construction of new bazaar(bazaar Reza) instead of demolished bazaar beside the shrine



39. Izadi.M, A Study on City Centre Regeneration, PhD Thesis, Newcastle University, 2008
40.idem



02.4.8. ISLAMIC REVOLUTION 1979

New Policy & opposition of religious authority and bazaar

Land Reform Policy:

One group in particular that was directly affected by the Land Reform policies was the religious authority, especially land reform law for land endowment. The power of the clergy was dependent on the size and values of religious. The lack of funding normally derived from their land, would place more pressure on pre-existing sources of income, principally the Bazaar and merchants. The religious authority in Iran had a financial relationship with the Bazaar, but in Mashhad because of high economic resource of religious authority, this dependency was so low. 41

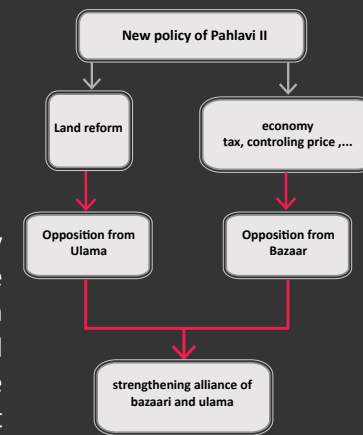
Economic policy:

Western products caused decline in handcrafts, "the bazaar, while welcoming the establishment of law and order and economic growth but, they resisted the Pahlavi policy of excessive state intervention in commercial activities, His suppression of the bazaar, his urban design that undermined the physical integrity of the bazaar." 42. In view of the fact that the Bazaar, were proving to be somewhat economically self-sufficient and displaying political independence, therefore they were a source of strong potential opposition to the regime. The Shah's regime had interest in breaking down the economic power of the Bazaar, in order to reduce their "sociocultural conservative influence throughout society" .43 Therefore, the state established a price-controlling campaign in 1976. New shopping areas, petty bourgeois against bazaar and tax laws and discrimination were major source of hostility of the bazaar against state .

41 Darwent.F, Urban growth in relation to socio-economic development and westernization: a case study of the city of Mashhad .Iran, 1965

42 Ashraf.A, Bazaar-Mosque alliance, the social basis of revolts and revolution

43.Idem



As a result, the alliance between the clergy and the Bazaar was strengthened by the "identification of the Shah as a common enemy determined to disgrace Islam and the Iranian tradition" which ended the Pahlavi dynasty with Islamic revolution at 1979.



02.5. ISLAMIC REPUBLIC 1979- PRESENT

“The 1979 revolution was an attempt to transform the country’s political, social, economy and legal structure. It was a reaction against the imposed and rapid modernization, secularism, the external economic and political dependency of previous regime upon the west” .44

According to the political social and economic circumstance this period can be divided into two phases:

1- Austerity period 1979-1988 end of war with Iraq

The main policy of this period:

- Centralization Power.
- Administrative hierarchy.
- Establishment of Religious institution

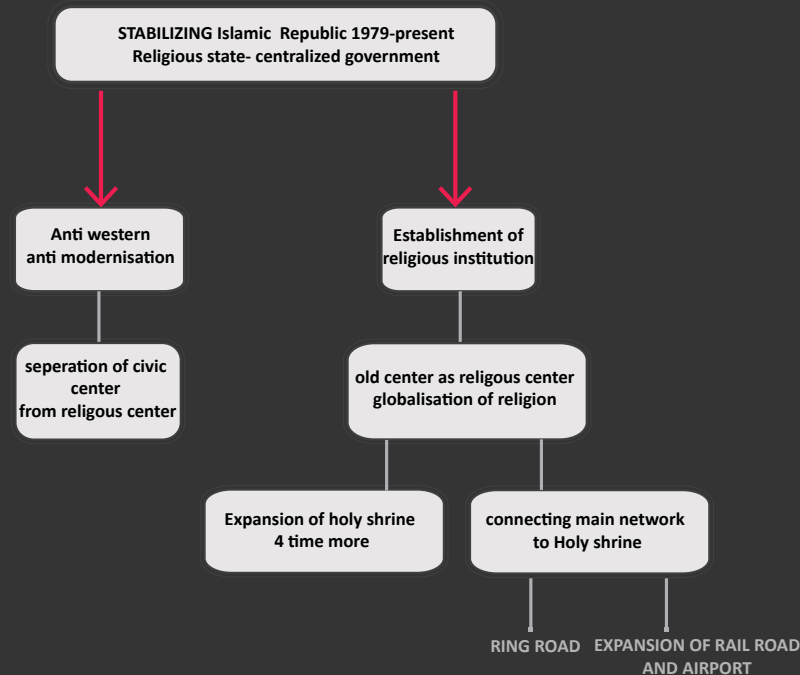
2- Post war reconstruction period 1988- present

- Growth management
- Linear spatial strategy using the scales of urban(region, sub region, district and neighbourhood).
- Decentralization development (satellite cities).
- Increasing residential densities in the city (brown field policy).45

RELIGION



NEW NORM



44. Izadi.M, A Study on City Centre Regeneration, PhD Thesis, Newcastle University, 2008

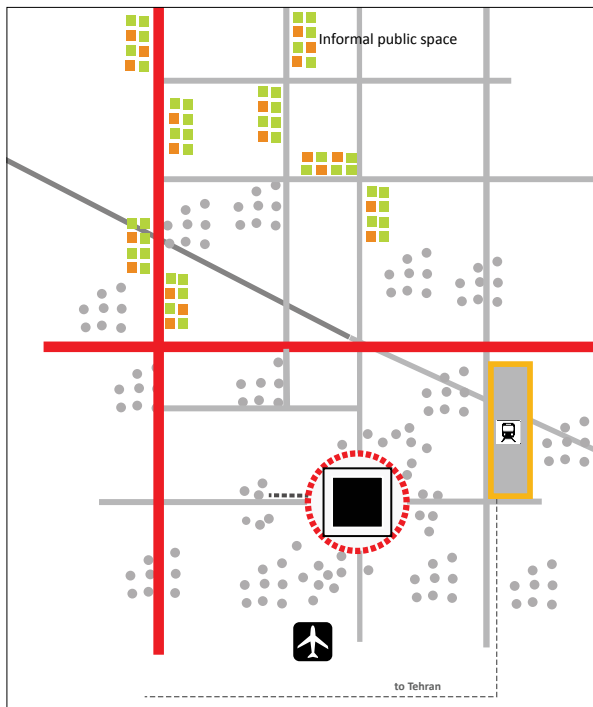
45. Idem

02.5.1. SECOND MASTER PLAN 1991

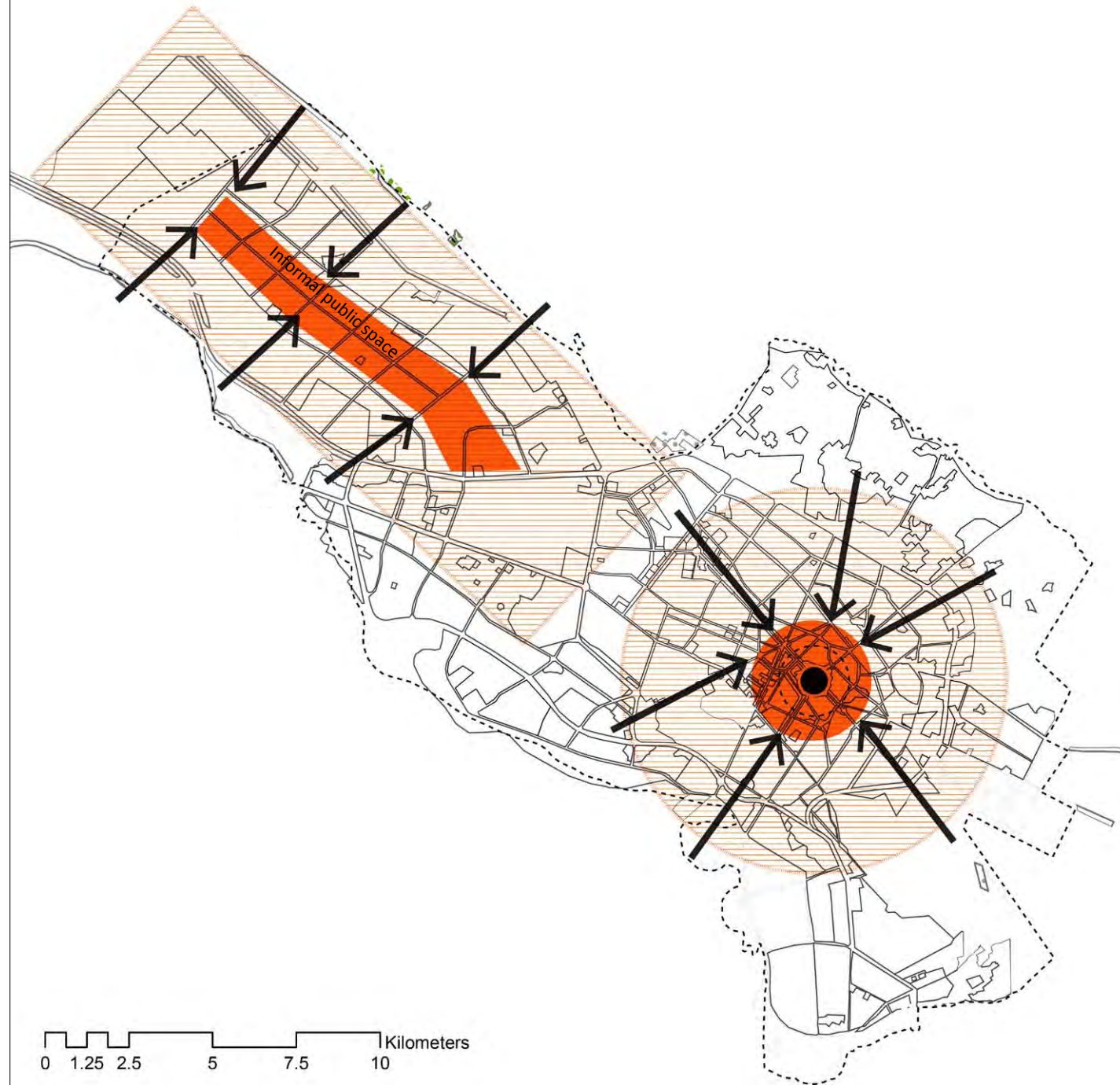
By Mahrazan company (Iranian)for 25 years

This plan also promoted the linear expansion of the city toward west and north west but emphasising on mono centric which the old centre(holy shrine) became as the main centre; in the west side , they proposed small informal public space with a mix of commercial and housing .

This plan was a response to popularize Mashhad as the most important religious centre in Iran , the master plan in practice legitimized the imposed idea of the state.



▲ Diagram of the master plan which shows the mono centric plan with informal public spaces in new areas

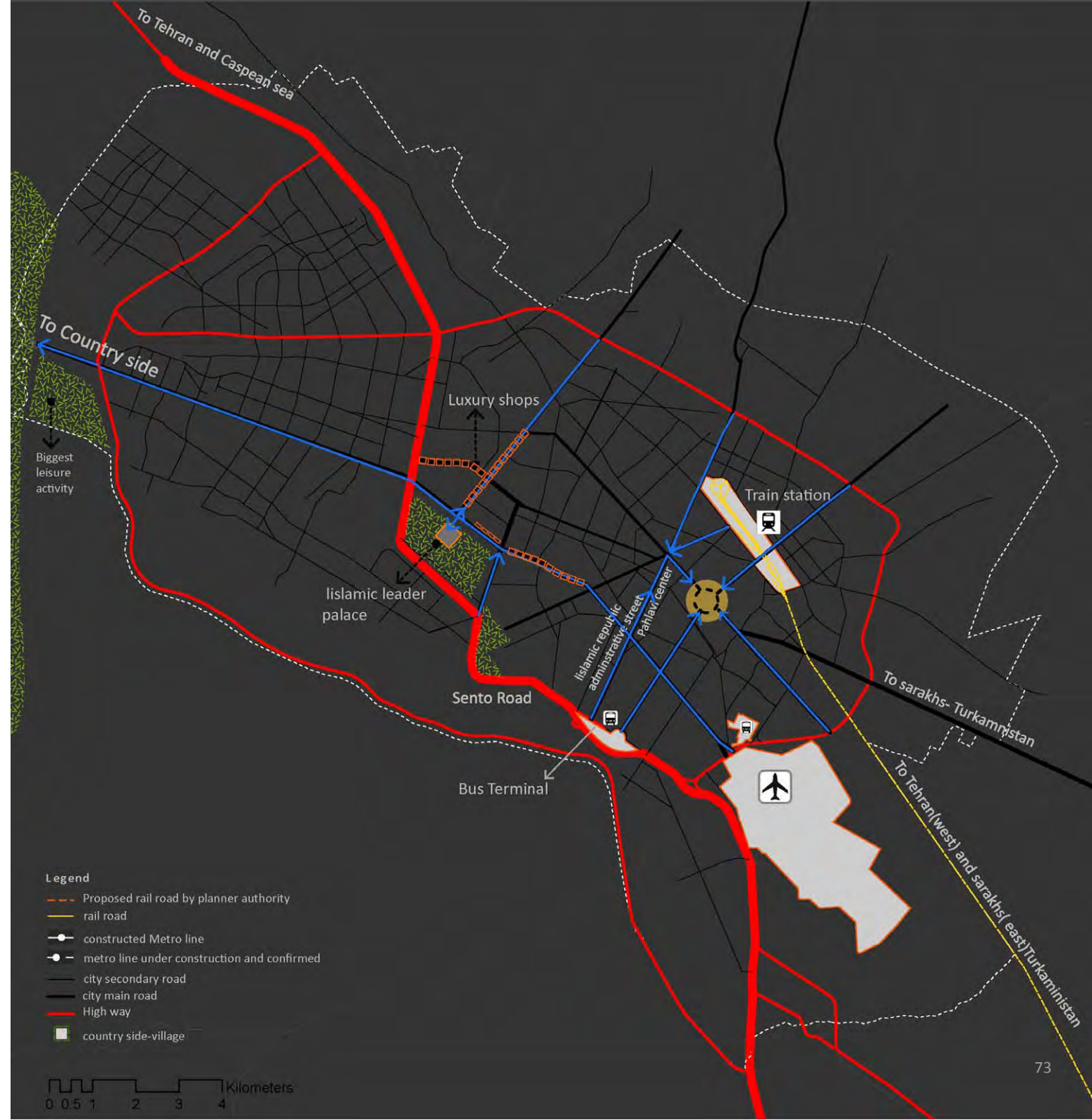
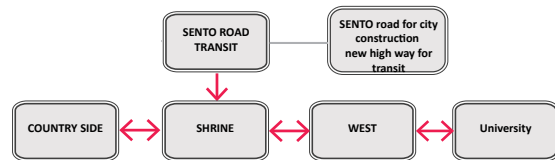


02.5.2. GLOBALIZATION OF RELIGION

Main Networks- Mashhad 1998

By emergence of Islamic republic the Sento contract with British and American was cancelled and this Sento road became as an interior road for the city, the Bus terminal developed beside that, which was the most popular transport mode for pilgrims to come to Mashhad.

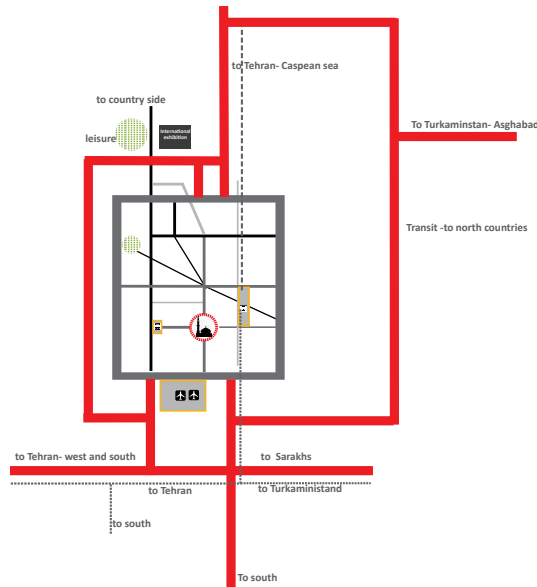
This road connected the religious centre, the former Pahlavi centre and new luxury shops on the west side with the main hubs which are bus terminal, train station and airport.



02.5.2. GLOBALIZATION OF RELIGION

Mashhad regional plan 1998-2006

The destruction of the historic core was accelerated when the number of pilgrims began to increase. The reopening of the frontier with Turkmenistan in 1991 and also the opening of the new railway linking Mashhad via Sarakhs on 15 May 1996 with the rail network, reinforced Mashhad's relations with the north east countries.



▲Diagram of Mashad plan which shows the Sento road as an interior road with expansion of highways-rail road to east (Turkmenistan) and to north and expansion of airport.



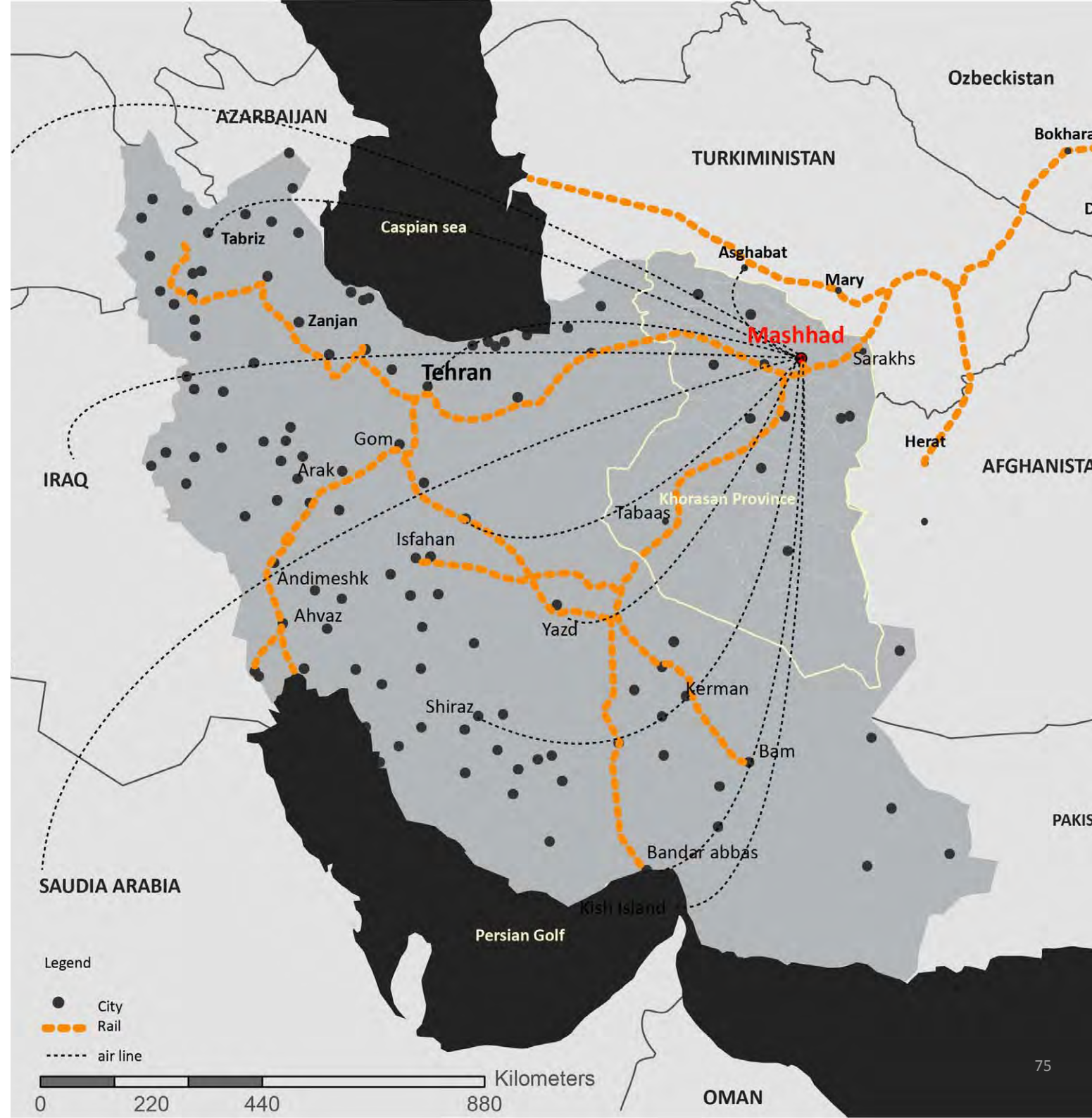
02.5.2. GLOBALISATION OF RELIGION

Expansion of transport- Mashhad 1998-2006

The improvement of road- rail transportation and also expansion of airport and connecting to Arabic countries such as Kuwait , Bahrain , Qatar have increased the number of domestic and international pilgrims to Mashhad.

The number of pilgrims in 1996 rose to 13 million, 3.26 million higher compared with 1986.

This intensified the erosion process by further interventions into historic fabric to meet needs of the pilgrims of the holy shrine.



02.5.2. GLOBALIZATION OF RELIGION

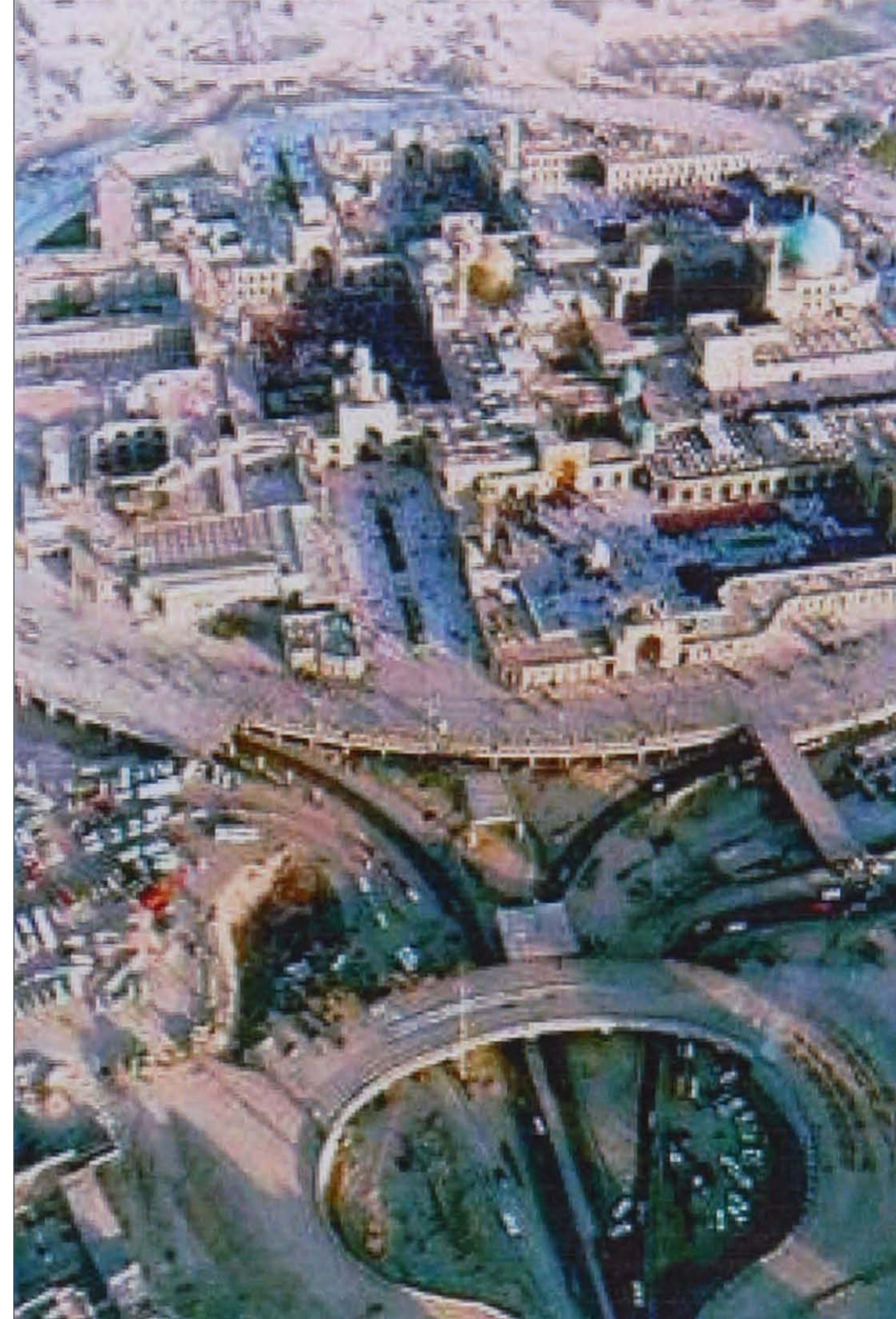
Pilgrims as pushing factor for local fabric
Postwar reconstruction 1988-1997

The large-scale renewal schemes for the enlargement of religious centre imposed by the religious foundations created abandon properties and unsafe areas. It destroyed the remained part of the bazaar completely.



The aim of this renewal scheme was much more economically motivated to globalize religion and neglected social needs. During the post-revolutionary period increasing the pilgrims have generated new income for the city but it increased the demands for the development of multipurpose commercial centres and other tourist facilities which was the demolishing force for the historic core; the potential value of the land for redevelopment stimulate the landowners, investors and individual developer for the destruction and reconstruction of the existing. One of the large scale interventions was the construction of the underground ring road around the shrine in order to ease vehicular movement, this improvement of accessibility again increased the pressures around the shrine complex, resulting in additional congestion and calling for further road enlargement ,car parks and underground structures.

“The size and scale of additions and the extent of the enlargements demonstrate the ambition of the forces behind these changes. It demonstrates how architecture can be used to proclaim power”⁴⁶



46. Izadi.M , A Study on City Centre Regeneration, PhD Thesis, Newcastle

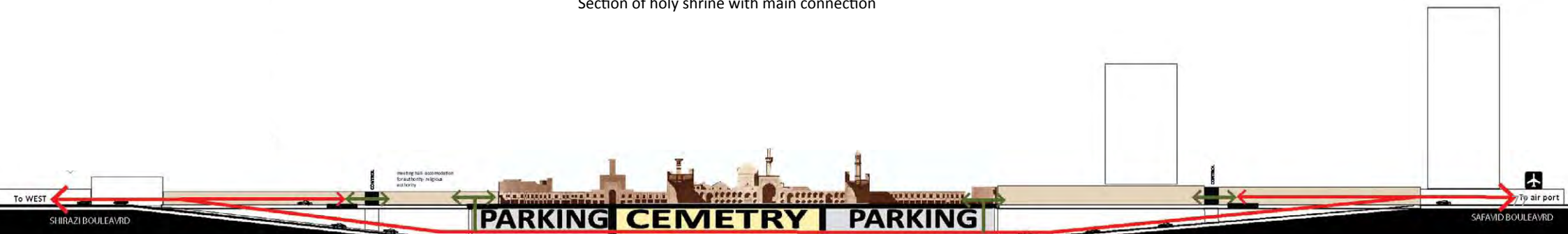
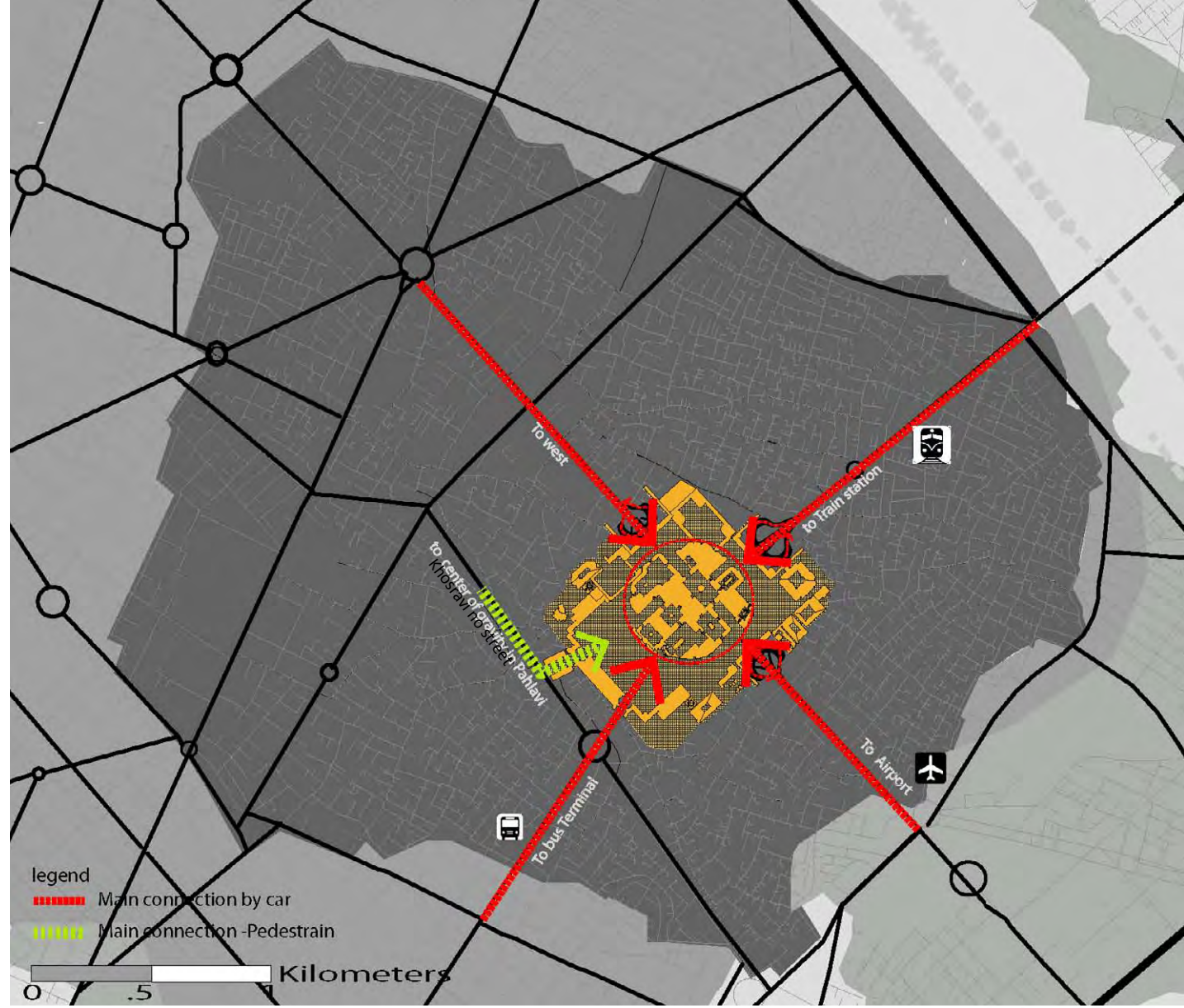
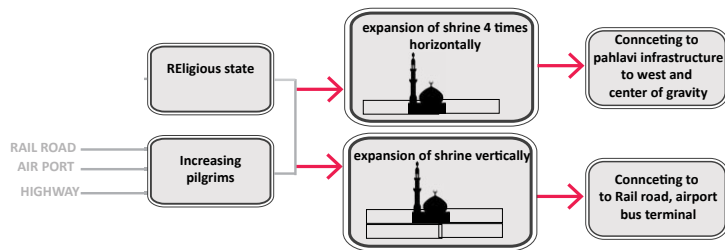
02.5.2. GLOBALIZATION OF RELIGION

Vertical segregation

The major transformation and enlargement of holy shrine complex took place during the post-revolutionary period; the capacity of holy shrine expanded four times more. Most of the historic urban fabric around the shrine has disappeared for a temporary shrine extension, large car parks, the new functions. This underground ring road around the shrine was in order to connect the new centre of Pahlavi, country side, airport, bus terminal, train station to the Holy shrine.

This underground ring road with connecting passengers to four existing streets around the shrine, but just only by car and the connection of pedestrian to the shrine was neglected, the only designed pedestrian route to the shrine, is the connection from the luxury street of pahlavi (Khosravi) to the shrine. (it is shown by green)

The local fabrics had nothing to say in this global network, the edges of the shrine with local fabric is undefined and there is no direct connection with the local context.





02.5.3. DUALISM-POLARIZATION

Classification of shops

“The new authority found an objective crystallization and showed itself in the new appearance and norms of the society.

A large and crowded square of the city would suddenly transform into a place in which any appearance, behaviour had to follow a pattern consisting of bans and permissions. Such conflicting simultaneities in urban spaces were able to intensively change the function and even the identity of the place and space for a certain time.⁴⁷The administrative axis of Pahlavi and other boulevard close to shrine become also one of these spaces, the boulevards close to shrine converted further to sell cheap products and basic demands of pilgrims, the diversity of functions were lost, the luxury shops left from old centre towards west because of the special code of behaviour specially for women which was dominated in the old centre.



47. Ebrahimi.M.A, public space in enclosure, page article

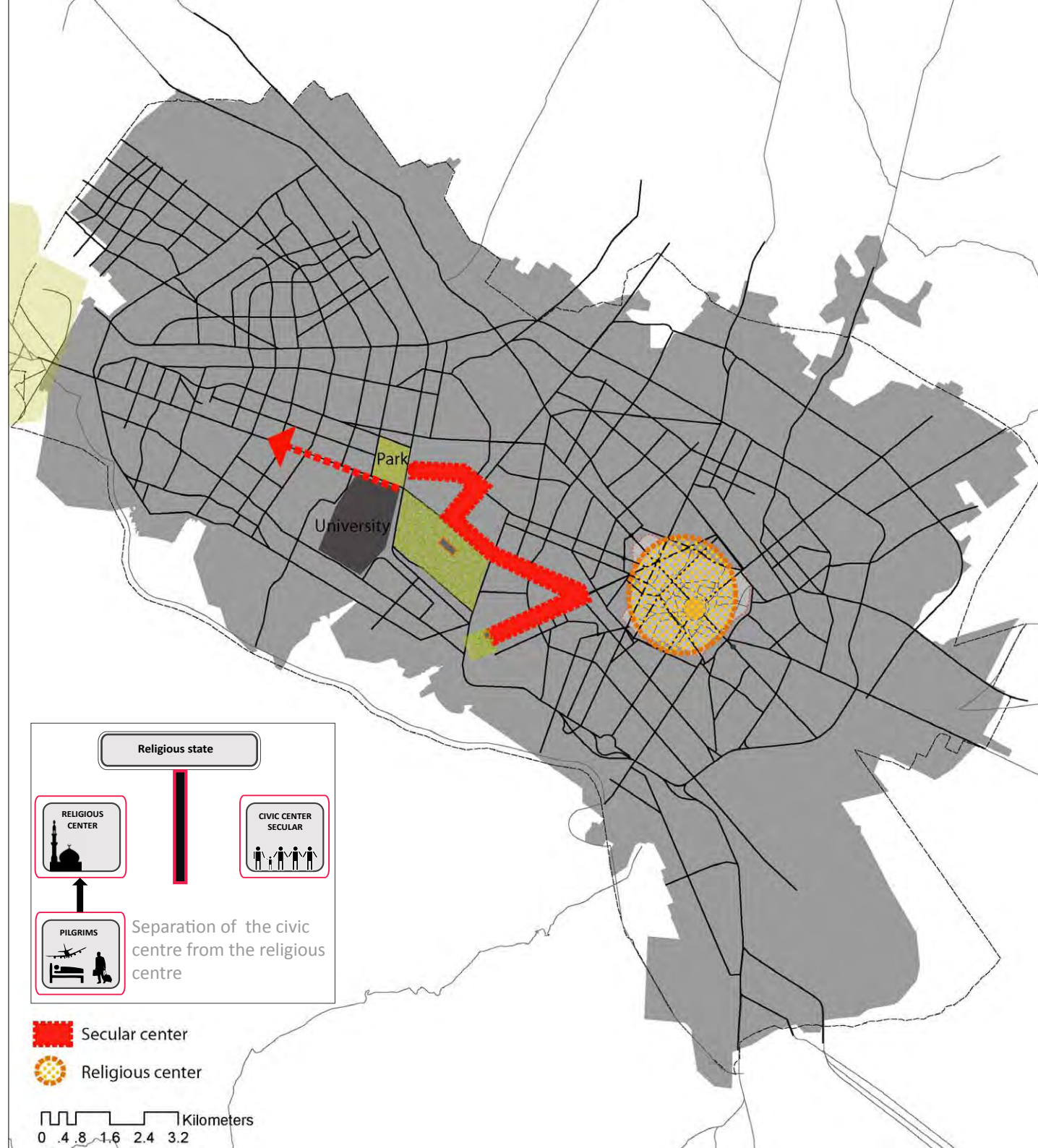
02.5.4. CONVERTING PUBLIC SPACE TO A SPACE FOR THE PUBLIC

Separation of the civic(secular) centre from the religious centre

The traditional authority in a society that had an intense tendency toward globalization and adaptation to the patterns of the developed and modern world, and thus they appeared mainly in the large and modern spaces of the cities, the shrine which was as the most active public space in the past transformed into large enclosed space under the traditional rules and regulations of enclosed interior/exterior space, despite being spatially open and extensive and belonging to today's world.

The active public space got more distance from the old one to the west side and along new modern street shops. The informal public spaces like small parks and coffee shops became more popular.

▼ Warning of the police for appearance of the woman in the street

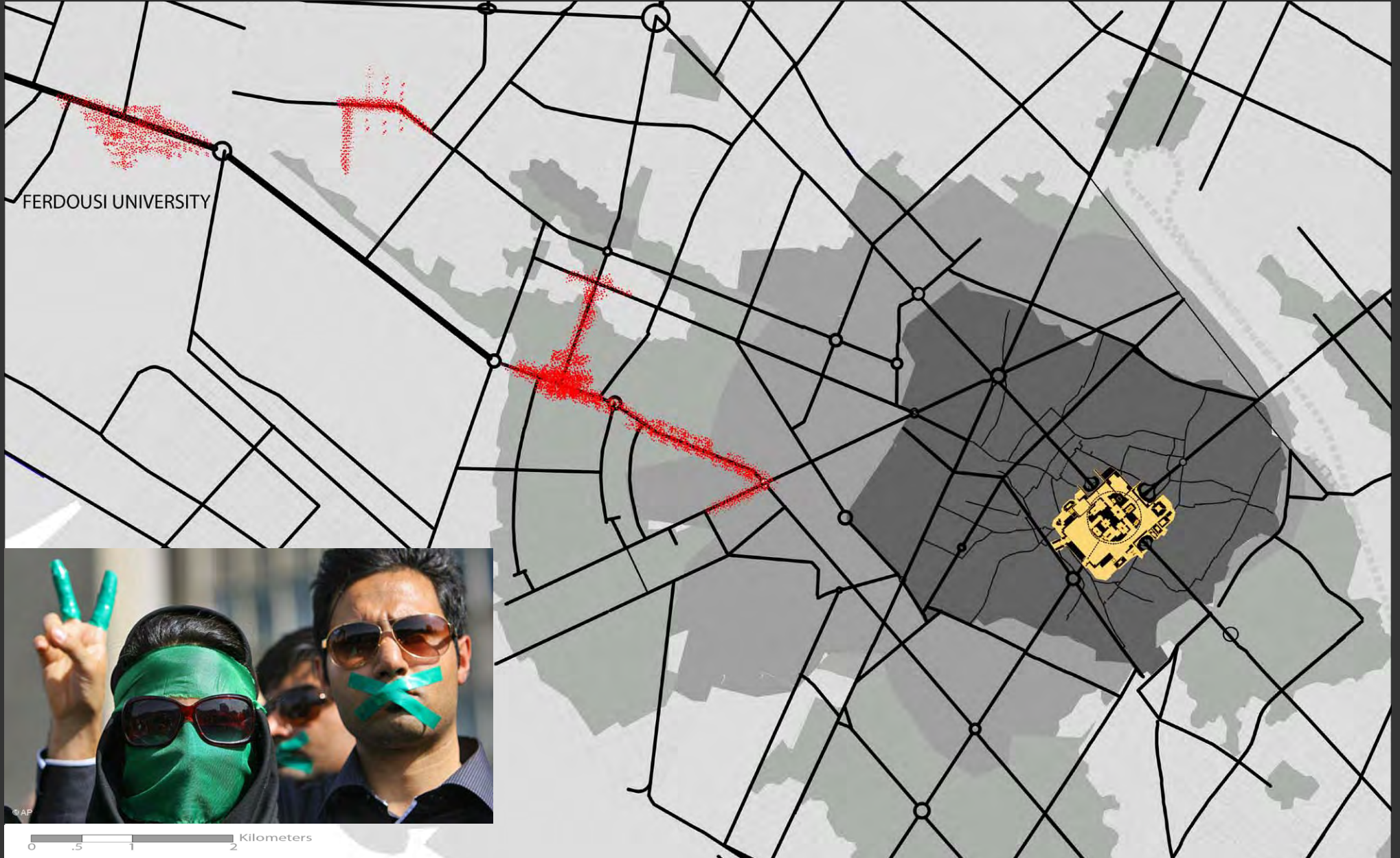


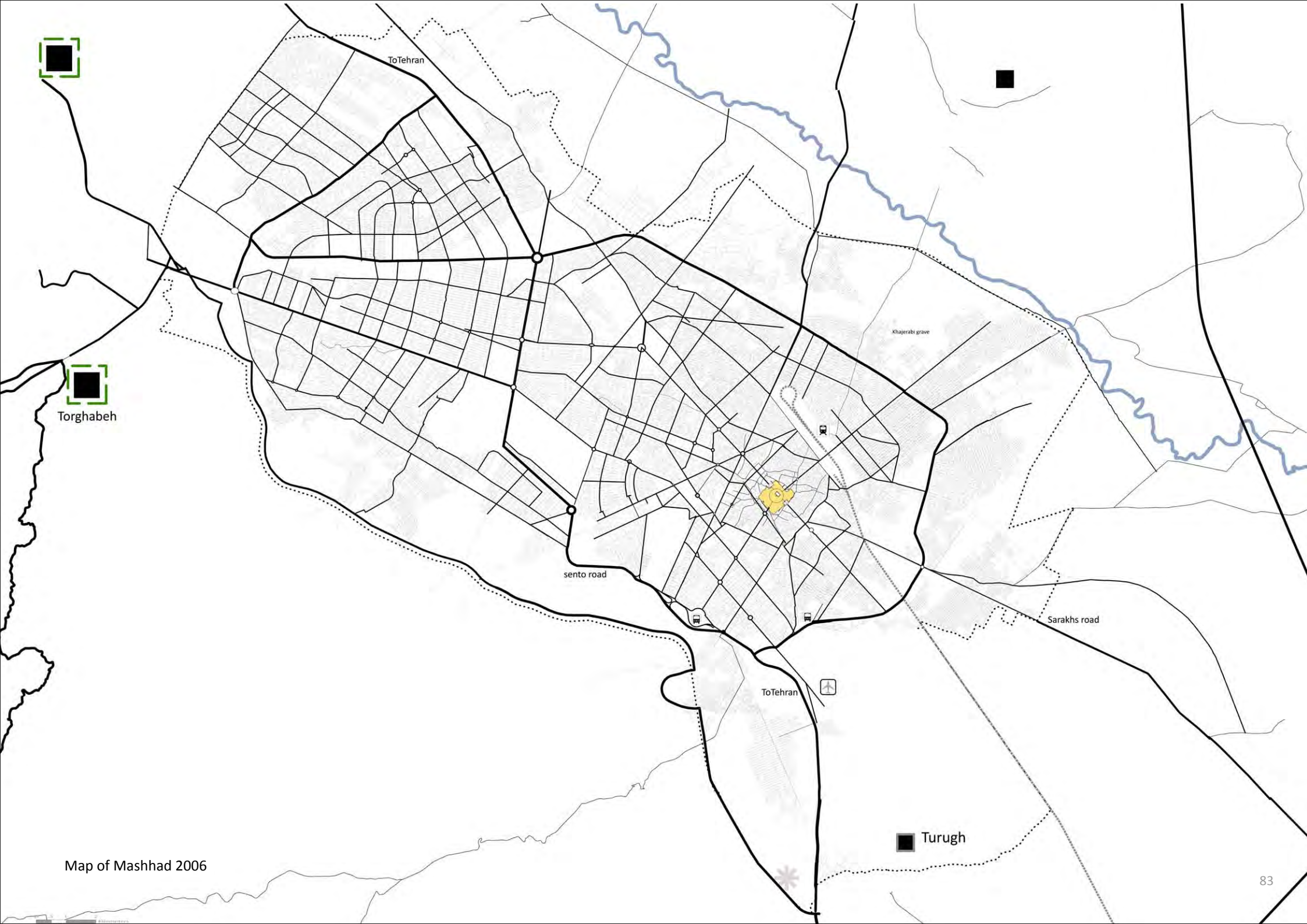
ENCLOSURE PUBLIC SPACE



02.5.5. GREEN MOVEMENT 2009

Fragmentation of political movement- in the west side(secular centre) along modern shops and lack of connection of this movement with the shrine and old centre(in contrast with the past)





ToTehran

Khajerabi grave

sento road

Sarakhs road

ToTehran

Turugh

Torghabeh

Map of Mashhad 2006

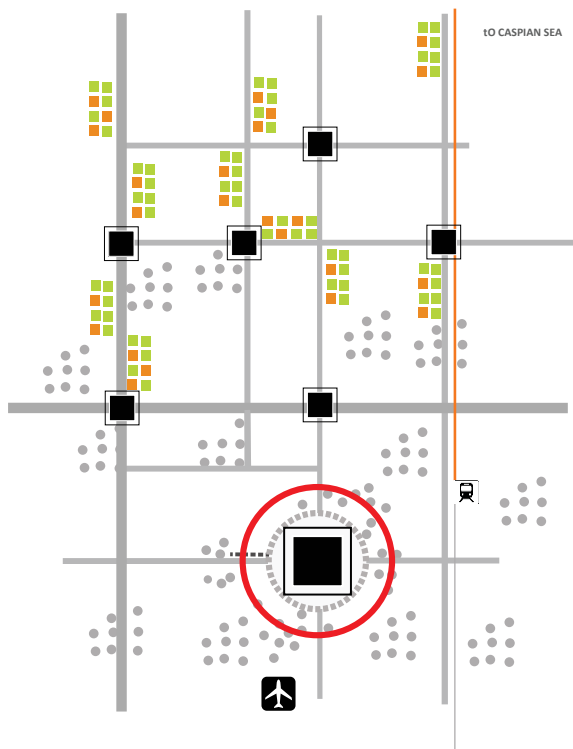
03/ REVIEW PROPOSED PLANS- MASHHAD 2020

03.1. STRATEGIC PLAN MASHHAD 2020

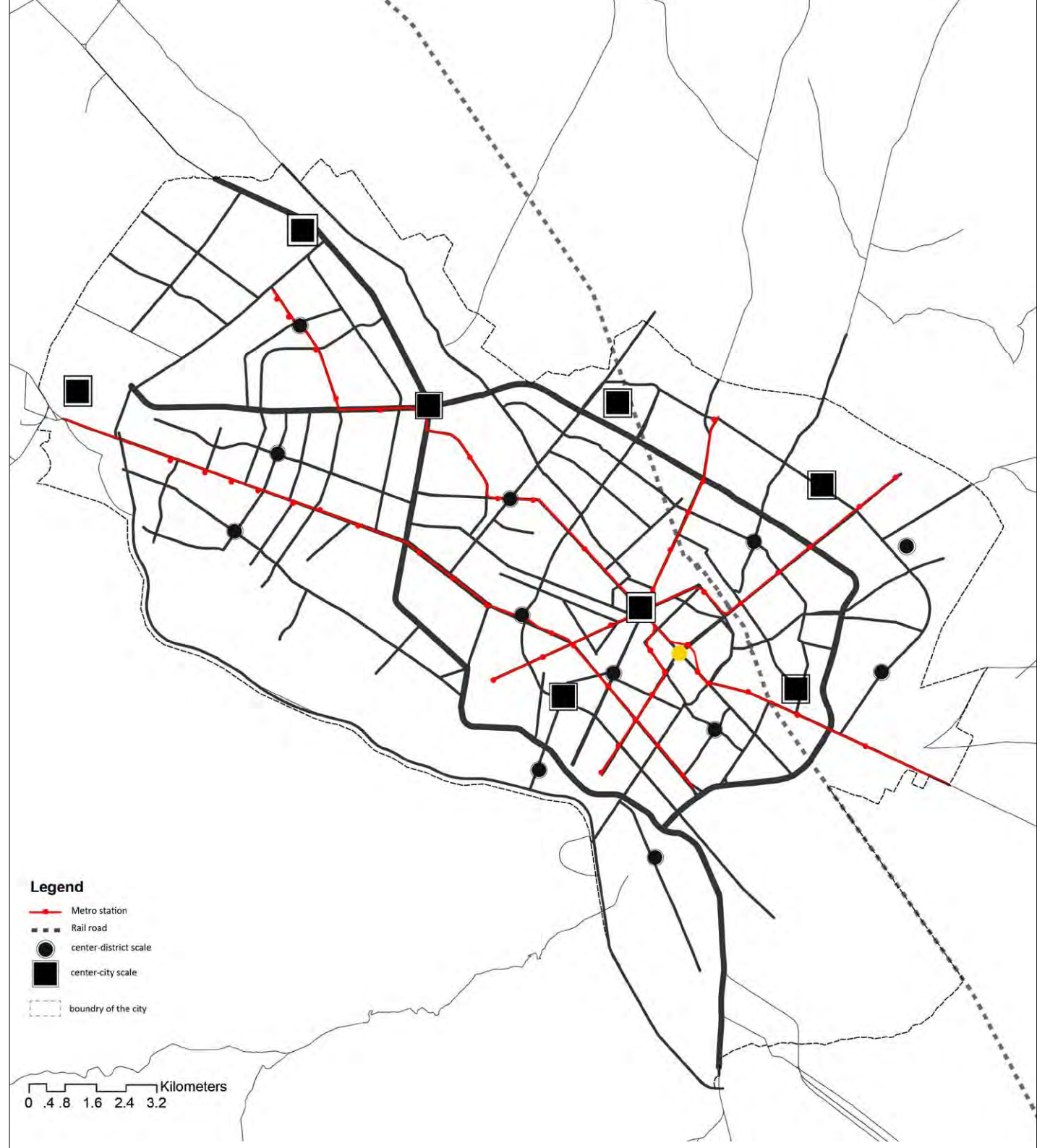
By Farnahad company at 2009

This strategic plan promoted poly centric development which defined the boundary for Mashhad in response to preventing urban sprawl with predication of population about 3856000.

The main goal of this plan is to increase the religious identity of the city by expansion of rail network and highways and creating spaces for tourism and conservation approach for historic core.



▲Diagram of the strategic plan which shows the polycentric city and emphasizing on religious identity of the city , expansion of rail network



03.1. STRATEGIC PLAN MASHHAD 2020

Public Transport

This plan promotes 4 light rail road, which line 1 is now constructed, this line connects the west side of the city, where the rich are settled, and the country side to the old centre.

This map shows the city is horizontally well integrated but vertically is segregated.

After construction of the other lines especially line 3 and 4 it will be enormous improvement for the less powerful part of the city.



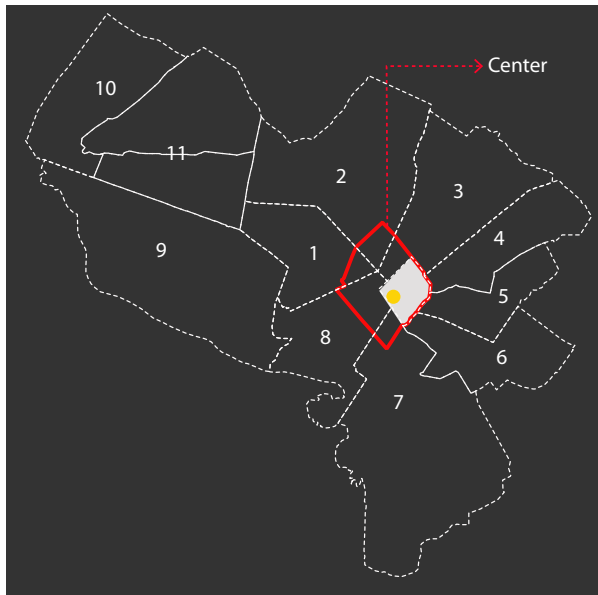
03.2. MASTER PLAN- HISTORIC CORE 2020

By Tash company at 2006

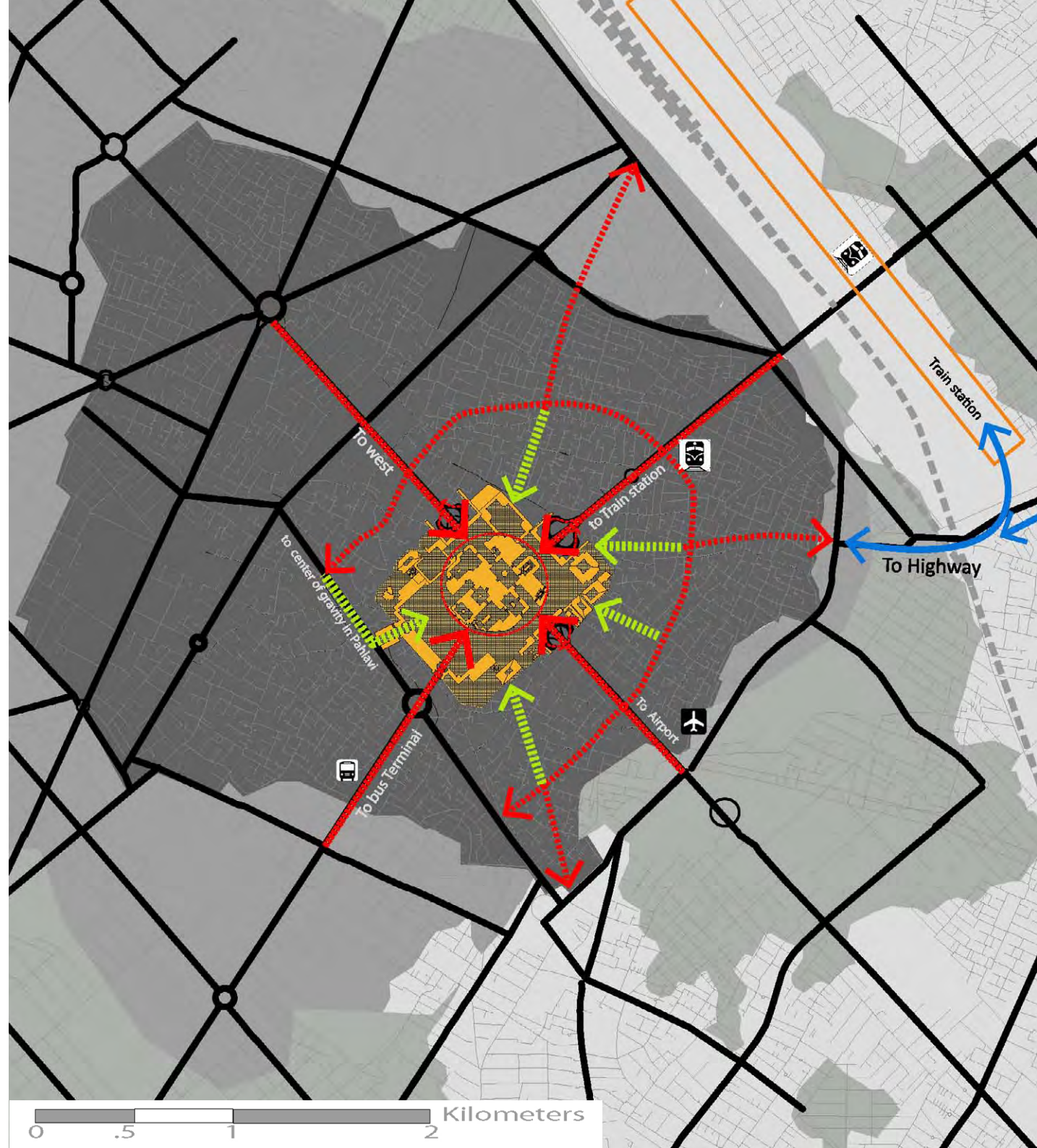
This plan proposed an another new ring road close to the shrine and several radius roads running through shrine, which means all local fabric has to be demolished to response the pilgrims accommodations and parking facilities.

The circular propose road is in close distance to shrine which meant to protect shrine from pressure of traffic. The plan also proposed four pedestrian routes designated as pleasant and attractive walkways. Now this plan has problem for implementation because of lack of participation of local who likes to stay in this area.

The land owners had to sell and leave their properties where this plan was supposed to be implemented, which neglect the inhabitants rather than actively participating in this process.



▲ Redrawing zone and districts in Mashhad
Historic core designed separately from the rest of the city under control of the shrine administration



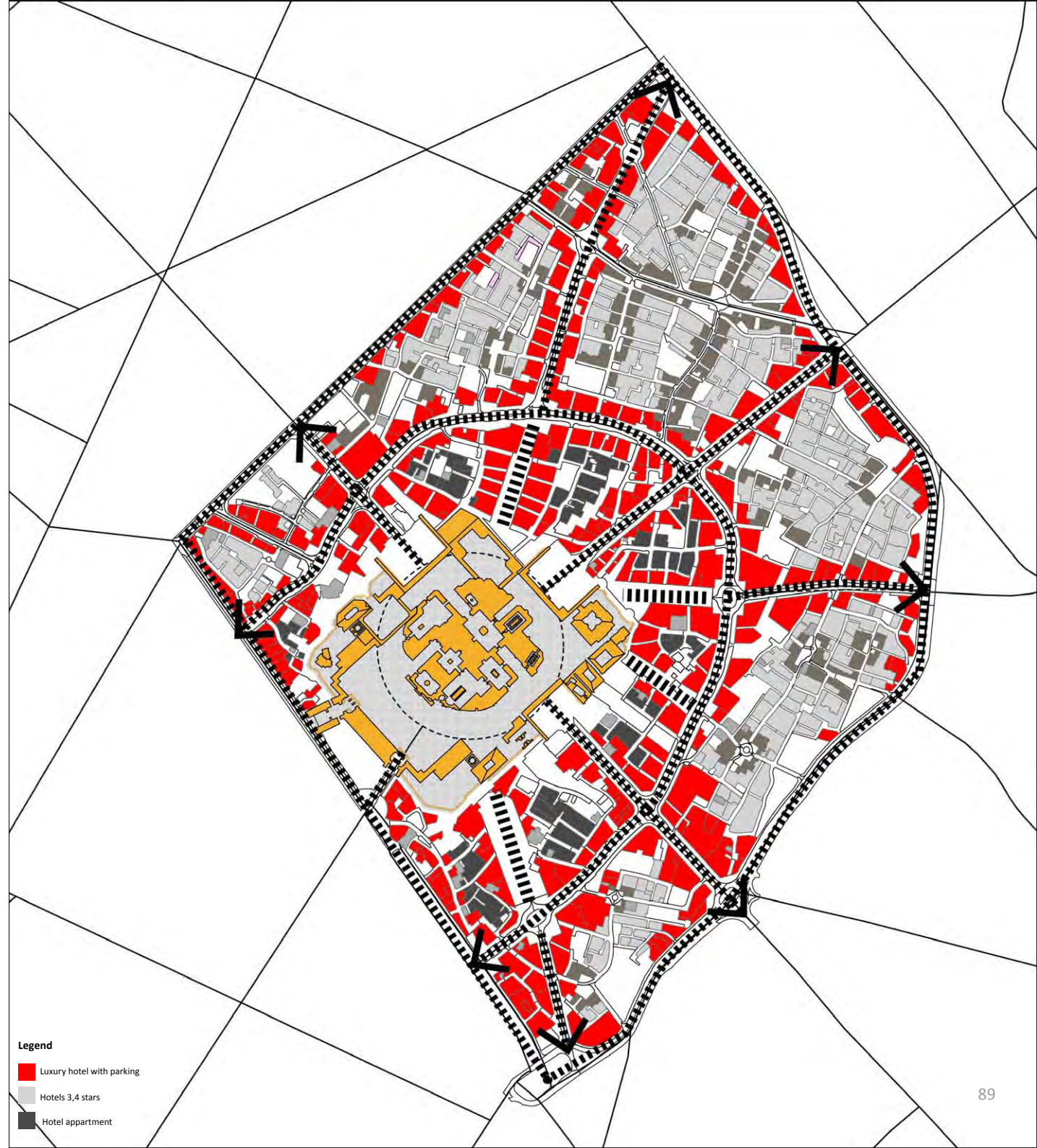
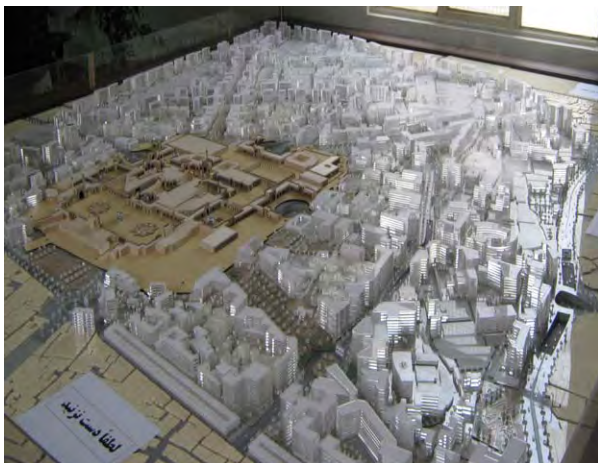
03.2. MASTER PLAN- HISTORIC CORE 2020

By Tash company at 2006

Along the new roads, hierarchical spaces of accommodation and parking are proposed in which rich pilgrims(which are just 30% of total pilgrims is Mashhahd) will arrive to the shrine directly from new designed streets and luxury hotels without facing the other part of the city .

This plan also promoted new building style to revitalize this area while it polarized the city further and it pushes more the low income people, who could get benefit from pilgrims ,to fringes of the city.

This master plan is another attempt to lift out the power from urban local in respoNse to the global economy.



- Legend**
- Luxury hotel with parking
 - Hotels 3,4 stars
 - Hotel apartment

04/ CONCLUSION

04. CONCLUSION

INTERVENTION



MASHHAD 16th CENTURY



MASHHAD 1920-1940



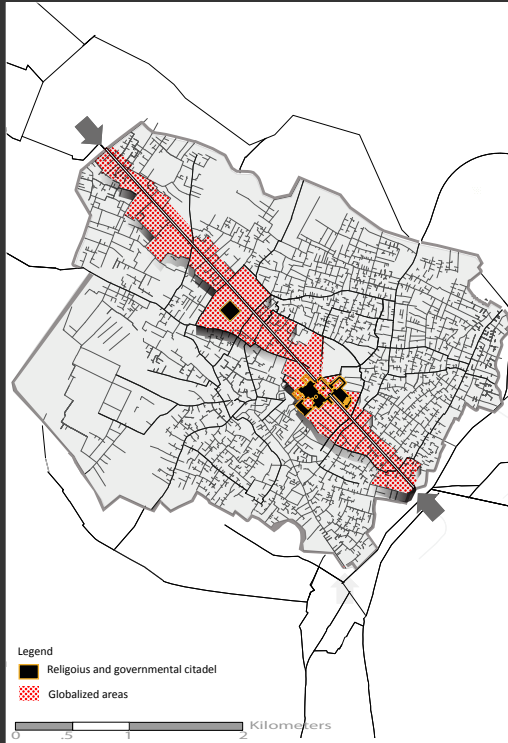
MASHHAD 1940-1978



DEGENERATION OF LOCAL FABRIC



GLOBALIZED AREAS



MASHHAD 1979-PRESENT

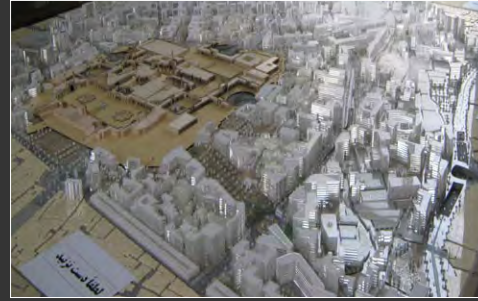


The physical transformations of Mashhad and especially its historic core have mainly been a response to the **INTERESTS** of the ruling powers in every stage of its growth.

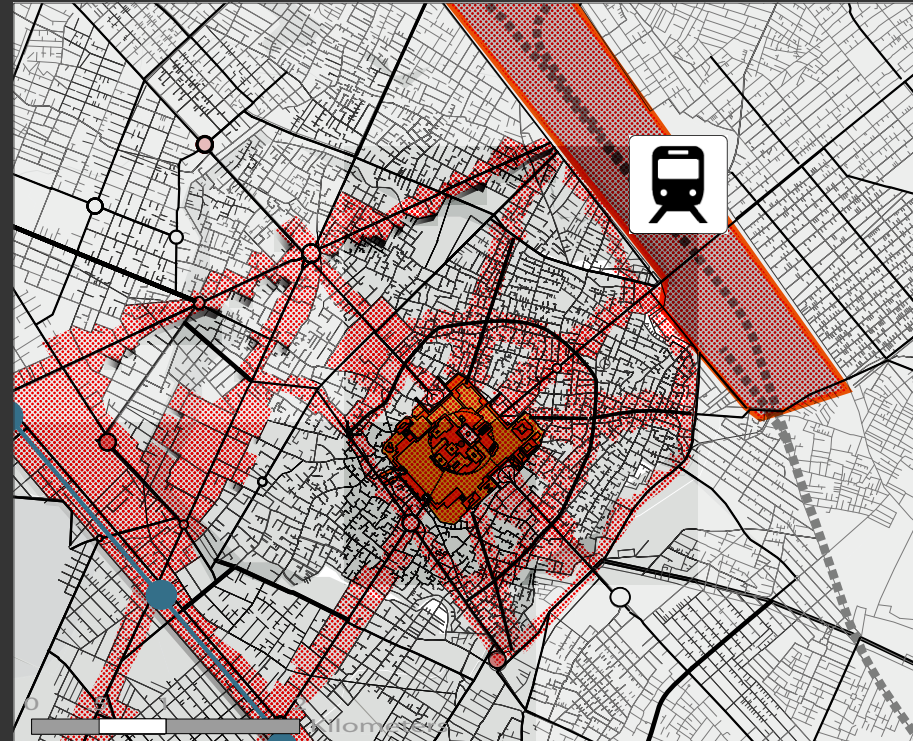


The plan of city gives a false image. The city is horizontally well integrated but it created a **VERTICAL SEGREGATION** between centre and rest of the city.

MASHHAD 2020



Each intervention lifted out the power from the **LOCAL FABRIC** in response to a new form of **GLOBAL ECONOMY**.



VERTICAL SEGREGATION

05/ CASE STUDY

05. CASE STUDY

OVERVIEW

Mashhad is as an example of pilgrimage site in the middle east that globalization or the religion transform whole structure of local fabric and polarized the city ,in Mecca and Medina as the first and second holy places of the same process happened and is happening , money economy becomes the lens through which society – and the city – is understood and projected, the city, or, rather, urbanization, is conceived as a means to produce wealth, not as an object that has got inherent values. Mecca has already become, thanks to Wahhabi “purification,” a holy city with few holy monuments. But Saudi developers are bent on a “*Manhattanization*” of Mecca and Medina that would surround the religious monuments in both cities with elaborate and intrusive construction.

Mecca in the image of Manhattan would, it appears, change the city’s Grand Mosque into something more like a religious mall than an ancient temple.

Poor residents and less powerful part of Mecca and Medina have both been repeatedly disturbed, over the past 200 years by globalization and they are pushed away from the centre to the fringes of the cities. Religion,nationalism, and modernity are three powerful concepts that fully dictate Saudi Arabia’s idea of tradition, and any site that falls outside of the realm of promoting these concepts finds itself in danger of being demolished or, at the very least, not preserved. The exhibition of Mecca, specifically, shows the millions of Muslim pilgrims from around the world the power of the Saudi state to both control their religious practices and transform even the most sacred of cities. In total, the three aforementioned concepts of religion, modernity,and nationalism are all utilized for the single goal of strengthening Saudi power and therefore it is these three concepts that are exhibited, through their unique city plans and treatment of tradition, in their most populous urban centre,and nationalism are all utilized for the single goal of strengthening Saudi power and therefore it is these three concepts that are exhibited, through their unique city plans and treatment of tradition, in their most populous urban centres.⁴¹

41. Valerie Bondura, Custodians of the Two Holy Mosques and more: Saudi Arabia’s Treatment of the Past in Relation to Urban Heritage

05.1. MECCA- SAUDI ARABIA

Manhattanization

Mecca: Luxury Religious shopping mall



Old Mecca- Kaaba

New design for future of the historical area with luxury shopping areas and hotels; pushing poor people to fringes of the city



▲ Current situation of historical core of Mecca



Current situation of Mecca- Kaaba



05.2. MEDINA- SAUDI ARABIA
Manhattanization

Current situation of Medina- Mosque of the Prophet
Mohammad



New design for future of the area around Mosque of the Prophet Mohammad



05.3. KARBALLA- IRAQ

Hausmanization

Dewan company awarded contracts for urban renewal of historic religious cities in Iraq

Current situation of pilgrimage site in Karbala ▶



New design for pilgrimage site in Karbala by Dewan company ▶



06/ PILGRIMS SIGHT IN MASHHAD

06. PILGRIMS SIGHT IN MASHHAD?

Overview

To be able to address the need of pilgrims inside the city , it is important to know who the pilgrims are in Mashhad city. Some factors are relevant to spatial activity of pilgrims(tourist).

According to the research literature these factors are divided in two groups: the first consisting of factors that are related to the character of the specific trip(length of visit, individual tourists or part of a group,etc) while the second group is associated with the specific characteristics of the tourist himself.

Variable related to the tourist himself
(socio-demographic variables):

Level of education

Level of income

Variable related to the character of the trip:

Visiting with a group or individual

Length of stay in destination

In This chapter the characteristic of the pilgrims will be discussed.

The main question will be as they follow:

Who are the pilgrims in Mashhad ?

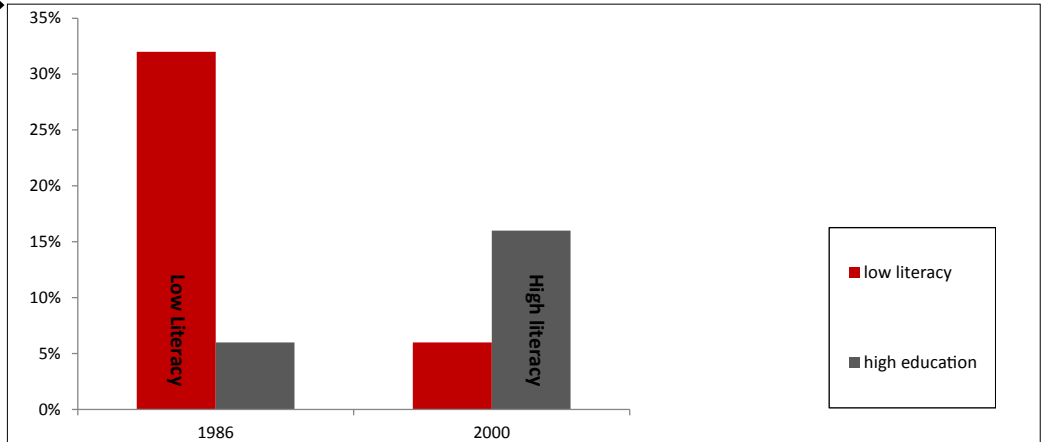
Where They stay and how they arrive to the city and how they move inside the city?

06.1. FACTORS OF SPATIAL ACTIVITY OF PILGRIMS

Who are pilgrims in Mashhad?

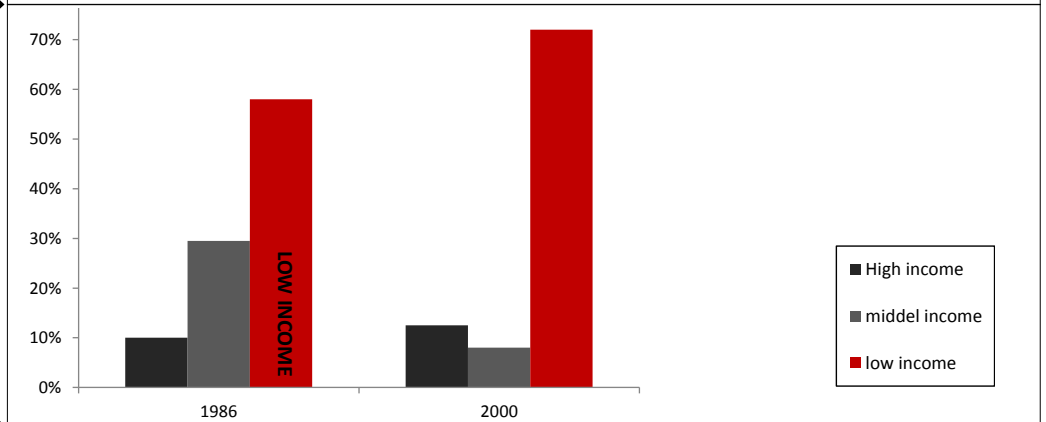
LEVEL OF EDUCATION: ----->

Trend: Most of pilgrims are low education but the level of education of pilgrims is going to increase.



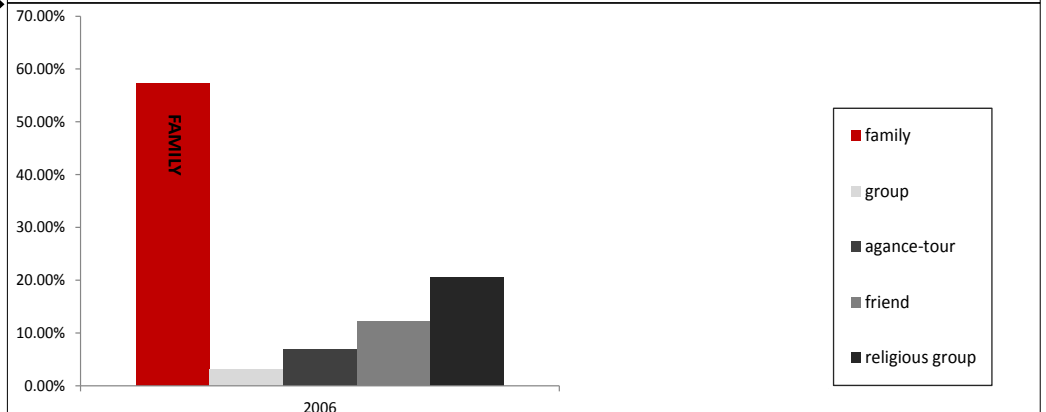
LEVEL OF INCOME: ----->

Trend: it shows 70% of pilgrims of Mashhad are low income, which has strong influence on the type of accomodation they choose.



KIND OF TRIP: ----->

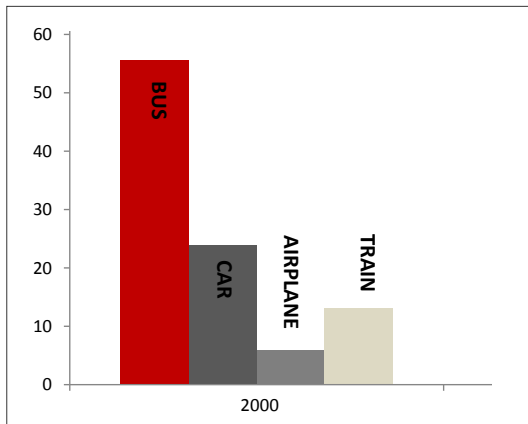
Trend: The most pilgrims are with family which has influence of the type of accommodation they choose.



06.2. TRANSPORT MODE

Use and movement of pilgrims inside the city

Trend: Most of pilgrims travel by bus to Mashhad, therefore there is a high dependency to public transport inside the city.



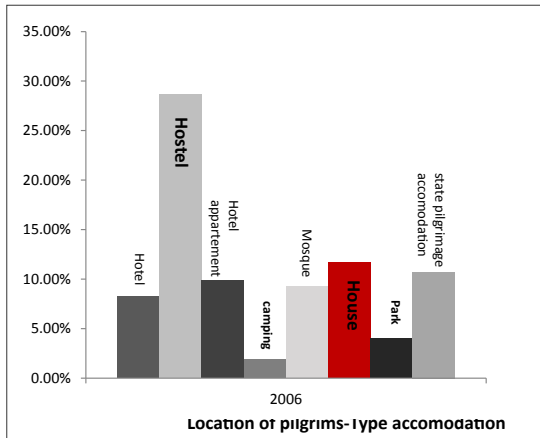
Reference: Farnahad consultant engineering company



06.3. ACCOMMODATION

Location and type of use

Trend: The data shows that most of pilgrims choose Hostel and pilgrim's houses, therefore high investment on hotel has no sense , we need to invest on houses and hostels.



Reference: Farnahad consultant engineering company



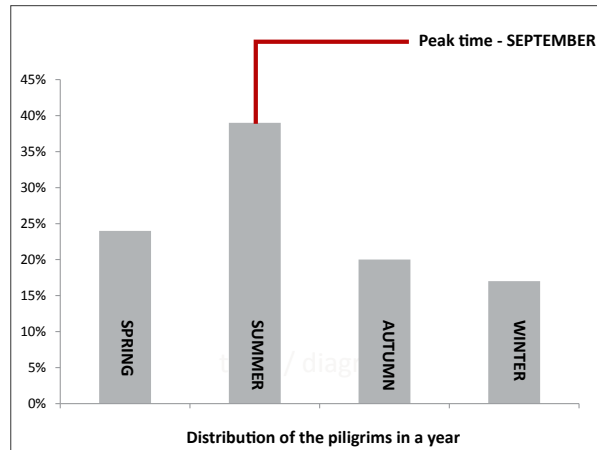
06.3. ACCOMMODATION

Demand accommodation space for Mashhad 2020

Pilgrims population in 2006: 16 million

Distribution of pilgrims during year is not even

Most pilgrims are in summer time specially in September.



According to static data of pilgrims and tourism organization in Mashhad :

Max pilgrims in 2020: 31 million

Minimum Pilgrims in 2020: 23 million

Mashhad population in 2020: 3856000

Therefore the amount of Population who needs accommodation per each night in september are 479943 persons

Demand area= 2275040 m²

This demand space area is equal to 3.6 times floor space area of Wilhelminapier in Rotterdam if we concentrate all demand accommodation in centre as the policy of Mashhad is busy with construction of all accommodation in the old centre.

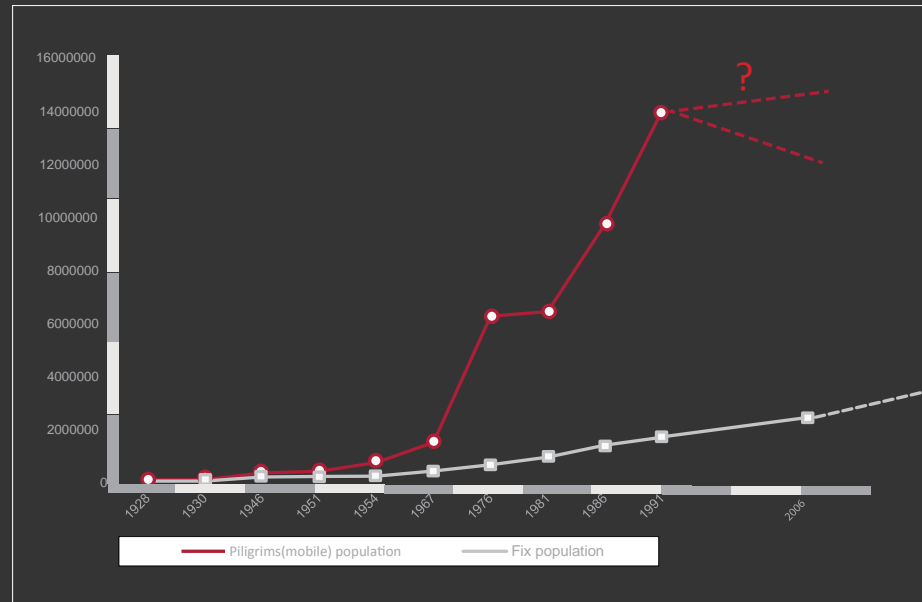
Reference: Farnahad consultant engineering company

Demand accommodation space =3.6 X floor space Wilhelminapier in Rotterdam



	Hotel	Hotel apartment	camping	mosque	statepilgrimage accomodation	Park	Hostel	pilgrimage House	total area
% usage of accomodation	8.24%	11.00%	1.90%	11.30%	10.56%	4%	33.00%	20.00%	100.00%
2020	187463.296	250254.4	43225.76	257079.52	240244.224	91001.6	750763.2	455008	2275040
2006				72203					

exisitng accomodation



06.4.FUTURE OF PILGRIMS IN MASHHAD PILGRIMAGE AND TOURISM RELATION

According to the fact of **decreasing** pilgrims in Mashhad city in the last years.
*Is it sustainable to invest and concentrate most budget of the city on the Holy shrine and pilgrimage in one area
 (old centre) of the city?*⁴³

Difference between tourism and traditional pilgrimage is fading.
 Both require spatial movements and involve an emotional desire on the part of individual to visit sites meaningful to them.

There is no clear cut distinction between pilgrimage sites and tourist attraction.⁴⁴

43. Interview with Tourism organization, There is no published data's about decreasing pilgrims because of political situation of the country at this moment.

44. Collins Kreiner.N, Researching pilgrimage, continuity and transformation

07/ DESIGN STRATEGY

07. DESIGN STRATEGY

Overview

The research in the chapters history and current situation showed how each intervention lifted out the power from the local fabric in benefit of specific group in the society.

This created two cities in Mashhad city: City of pilgrimage and city of inhabitants

Whole historical area is changing just to answer to rich pilgrims who are just 30% of total pilgrims in Mashhad. Pilgrimage in all design strategies for Mashhad to make Mashhad as the most popular pilgrimage site in Iran and the Islamic world, is as pushing factor for inhabitant of the city.

Pilgrims instead of being as beneficial factor for the inhabitant of the city, it is as destructive factor for the city and specially for the historic core of the city.

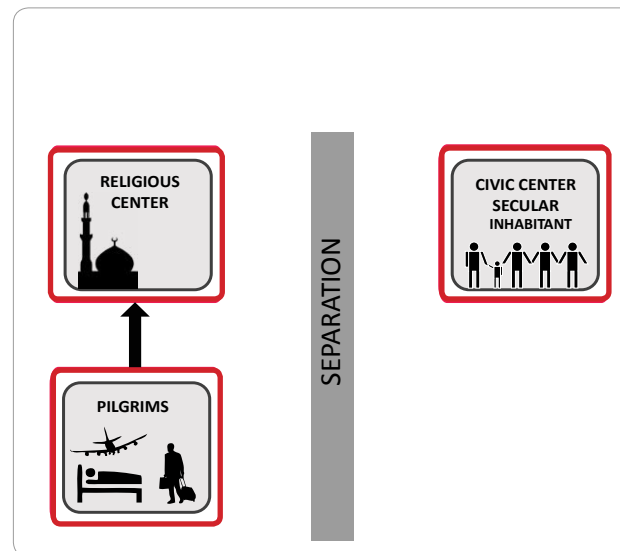
The poor is pushing to the fringes of the city to house the need of pilgrims in the old centre.

The special sphere of the old centre which focus just on one monument, separates further the civic centre from historical core. (as you can see in diagram)

In this chapter a design strategy will be proposed which will be a response to the main research question.

These question are as they follow:

How can the dual nature of the city be reconciled in a way which is positive for the less powerful part?
How can it be possible to create conditions to improve synergy and networks between the old nucleus (Holy Shrine) and the rest of the city in future?



◀ Existing situation of the city; separation of the civic centre from the historic core, city of inhabitants and city of pilgrims and mono functionality of the old centre as a response to the pilgrims.

07.1. CONCEPT DESIGN STRATEGY

SYNERGY

Concept:

INTEGRATION OF CITY OF INHABITANTS WITH CITY OF PILGRIMS

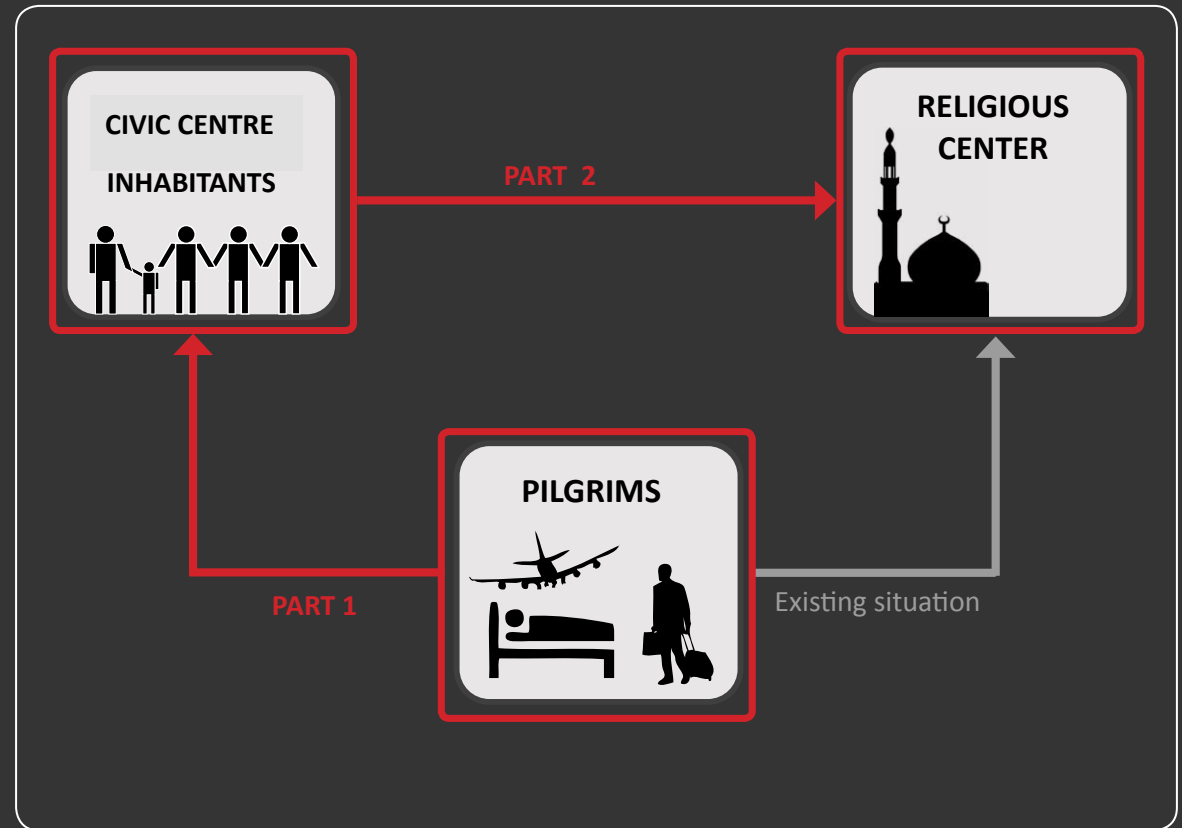
The design strategy consists of two parts:

PART1 :

Creating network between pilgrims and inhabitants ; which means that pilgrims can be as beneficial factor for the inhabitants specially for the low income people; the research showed that till now by increasing pilgrims , the poor were pushed to the fringe of the city, while most of pilgrims are low income people; therefore by creating the network between inhabitants and pilgrims they can get benefit from each other.

PART2 :

Creating network between civic centre and Old centre(religious centre). in this part as the research showed ,that power from the local fabric of historic core was lifted out , and this area becomes a weak part of the city economically, therefore by creating network between civic centre and rich part of the city to historic core , the economical power can come back to the local fabric of the historic core , and people of this area can get benefits from two factors of pilgrims and also rich part of the city. In other words , we bring back people to the old centre which were mix of rich and poor before of all intervention.



Conceptual diagram of design strategy

07.2. CONCEPT DESIGN STRATEGY PART 1

Network between inhabitants and pilgrims

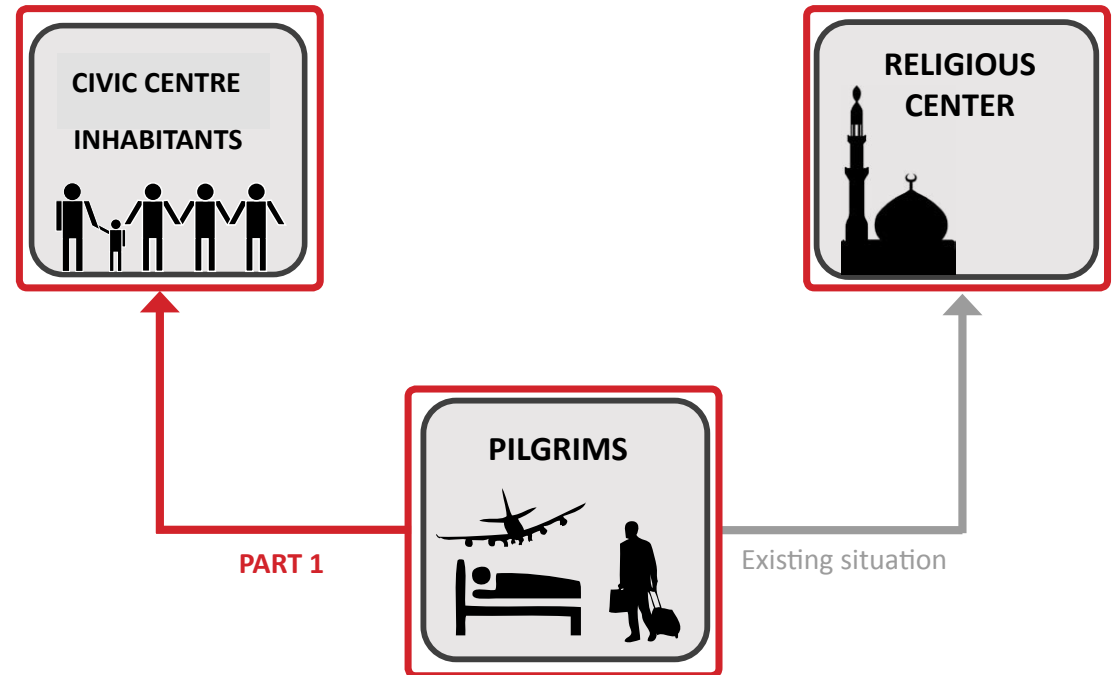
QUESTION:

How the pilgrimage can be as **Pulling factor** not **Pushing** for less powerful part of the city?

How can the inhabitants of the more segregated, less successful parts of the city take benefit from the pilgrims?

CONCEPT:

INTEGRATING SOCIAL SEGREGATED AREAS WITH PILGRIMAGE



07.2.1. SOCIAL SEGREGATED AREAS

Factors of social segregation
Mashhad 2006

SOCIAL DISADVANTAGES AREAS

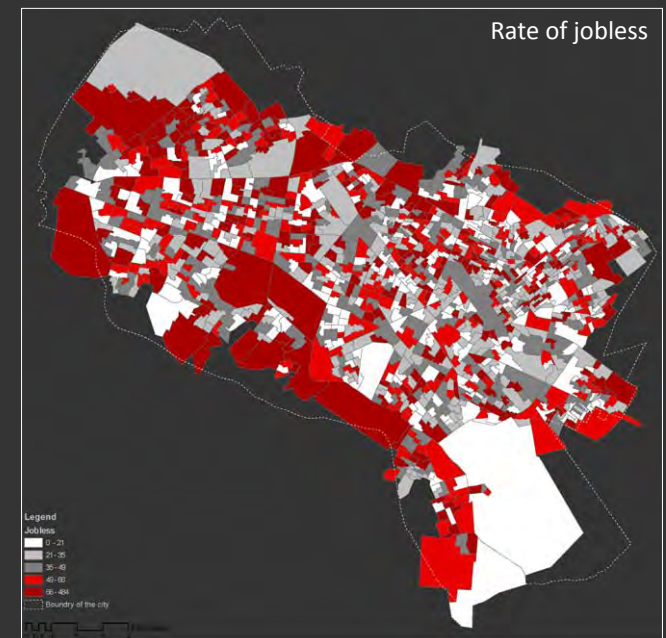
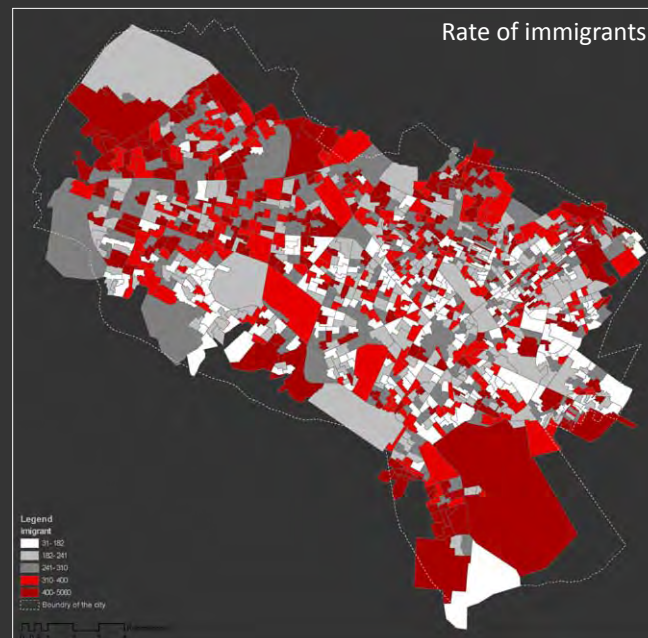
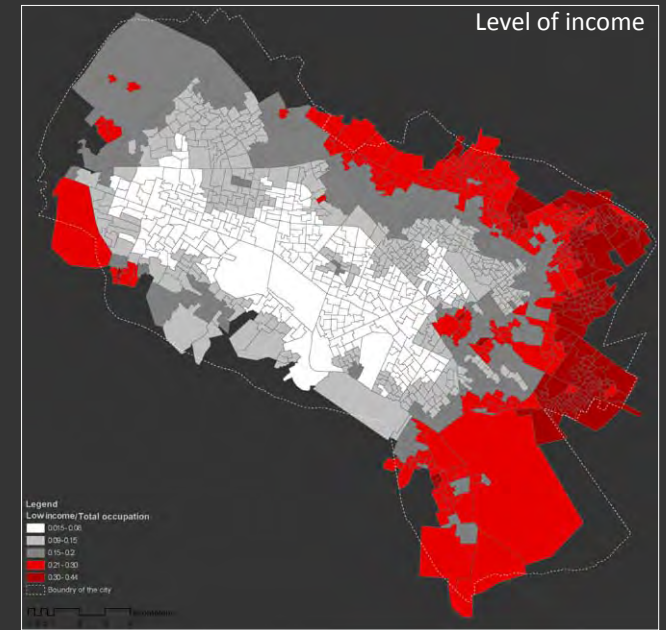
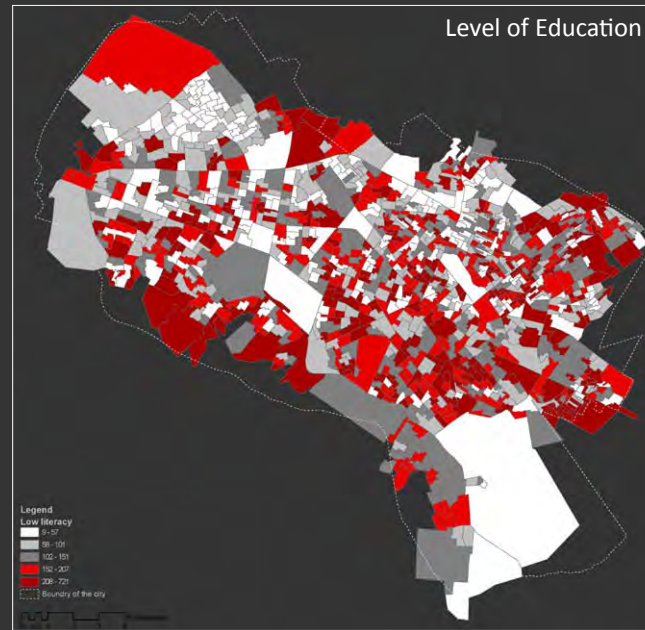
LEVEL OF INCOME

LEVEL OF EDUCATION-LITERACY

RATE OF JOBLESSNESS

RATE OF IMIGRATION

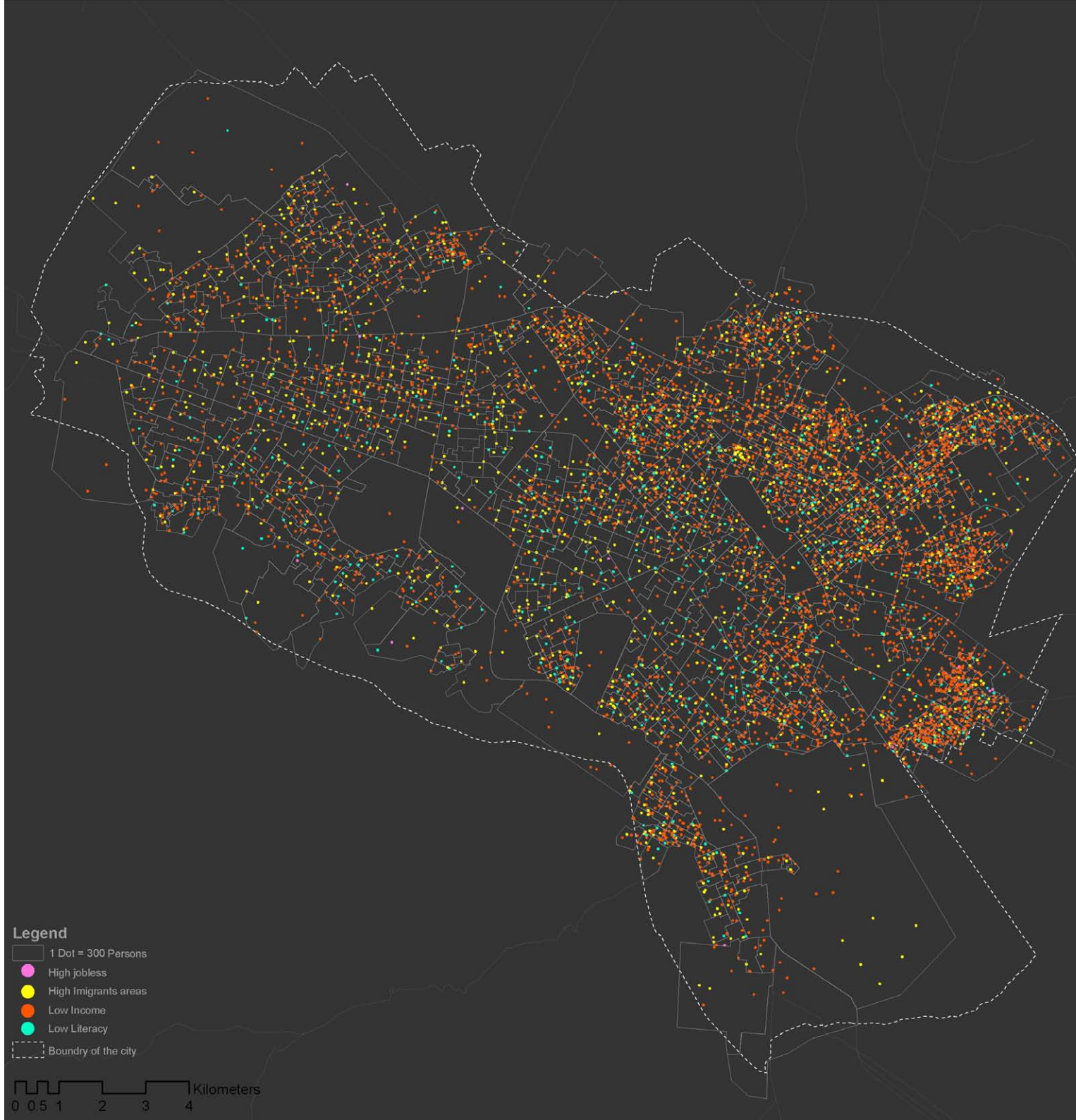
FACTORS



07.2.1. SOCIAL SEGREGATED AREAS

Social sight of Mashhad 2006

This map illustrates the distribution of all social segregation factors in Mashhad.

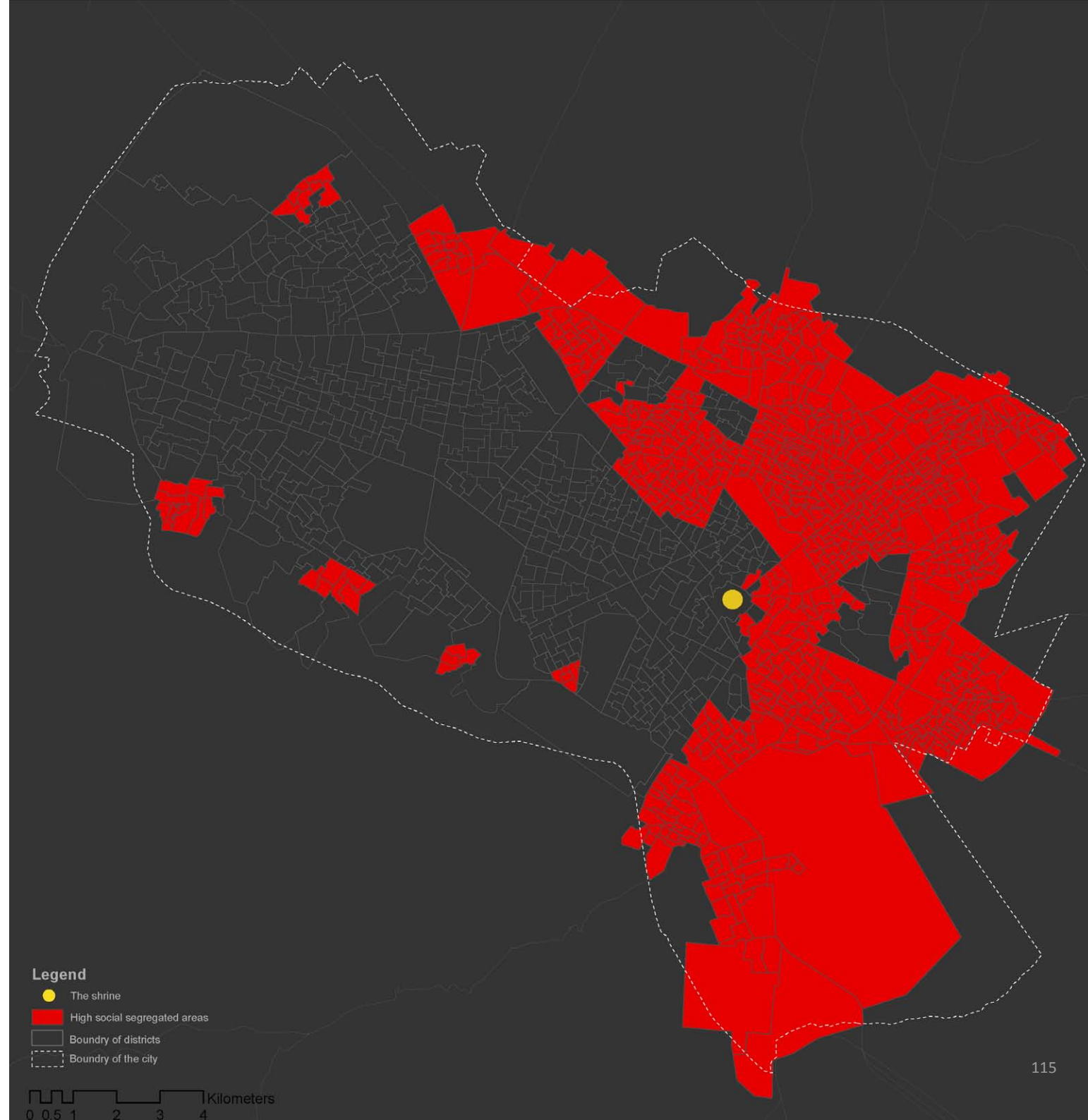


07.2.1. SOCIAL SEGREGATED AREAS

High social segregated areas- Mashhad 2006

This Map illustrates The highest social segregated areas in Mashhad according to data's of Mashhad 2006.

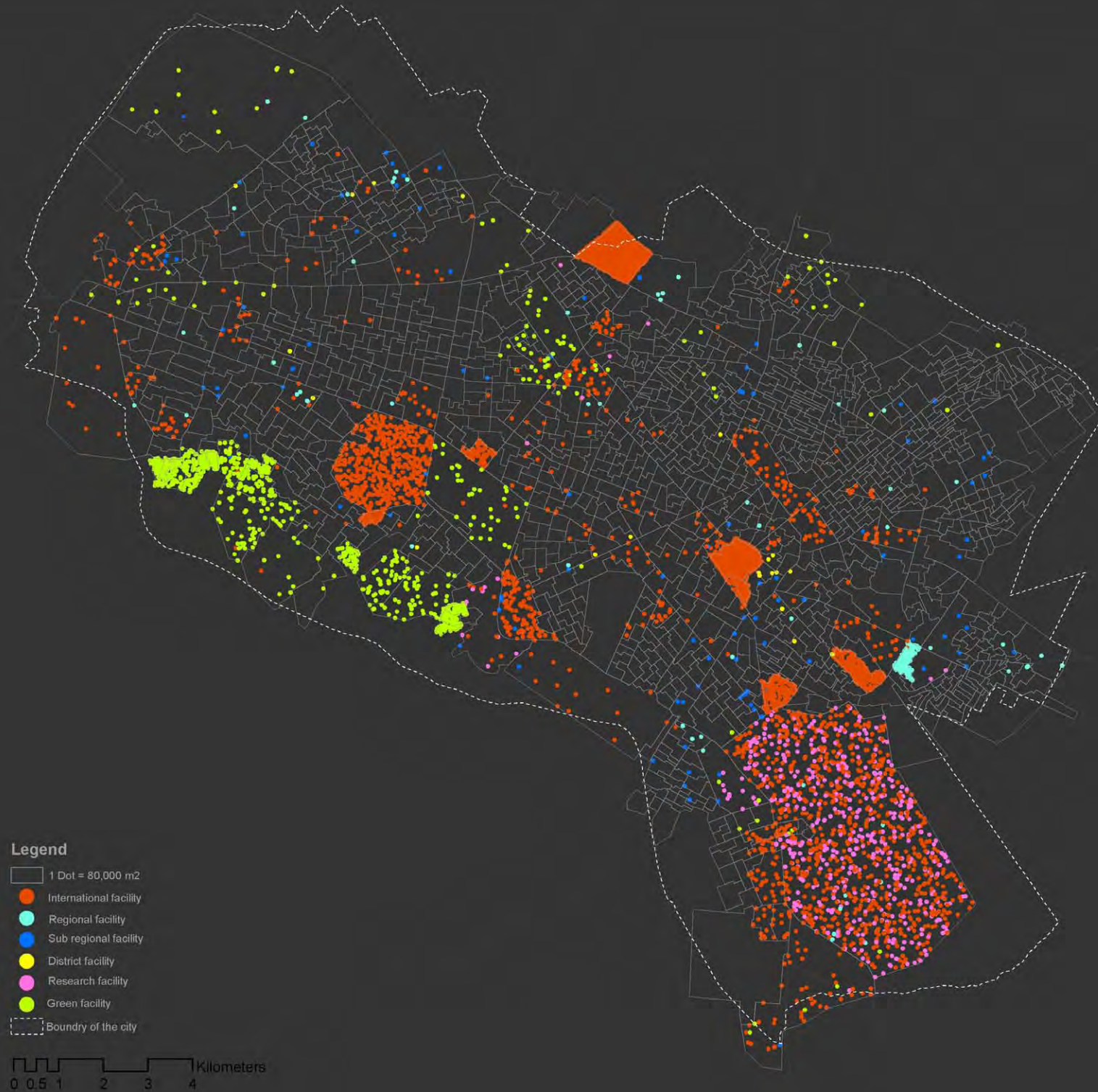
In Design strategy part 1; a Network will be created which connects these high social segregated areas(which are shown with red colour) with pilgrims' accommodation and facilities.



07.2.2. AMENITIES

Mashhad 2006

This Map illustrates the distribution of facilities inside the city. Facilities contains of education, sport, health care, green space, recreation, service, etc.



07.2.4. METHOD

Overview

How a network can be created between segregated areas and pilgrimage(pilgrims' accomodation and facilities)?

Parameters and Scores:

After defining high social segregated areas in Mashhad ,for creating network between these areas and pilgrimage(pilgrims's accomodation, some parameters are defined.

These parameters as the diagram in front shows :

A- Urban morphology which the local integration of street patterns of these areas will be examined.

B- Distance of these areas to public transport

C- Distance of these areas to pilgrimage sites which are sites that pilgrims visit.

Therefore the high social segregated areas will achieve different values by by these parameters.

(Coming next pages will be visualisation of the parameters and scores)

Defining Categories:

The segregated areas will be categorized by different values that they achieved, they will be categories 1,2,3 , and 5

category 1: It has high value of 3 parameters

High local integration

High accessibility to public transport

High accessibility to pilgrimage sites

Category 2: It has high value of 2 parameters

High local integration

Low accessibility to public transport

High accessibility to pilgrimage sites

Category 3: It has high value of 3 parameters

High local integration

High accessibility to public transport

Low accessibility to pilgrimage sites

Category 4: It has high value of 2 parameters

Low local integration

High accessibility to public transport

High accessibility to pilgrimage sites

Category 5: All values of parameters are low

Low local integration

Low accessibility to public transport

Low accessibility to pilgrimage sites

Density:

After categorizing the areas , then according to the density of these areas one or more of these parameters should be increased.

Looking to density(built up area) is important because then we can decide if the area has the capacity to increase these parameters and how.

Intervention:

The interventions are meant to make these social segregated areas better to house accomodation of pilgrims , it will be determined by the parameters that they need , so each category need some interventions to increase one or more of parameters ; some guide lines will be introduced for each intervention. These interventions which are as they follow:

A. Informing people (for category)

C. Increasing accessibility to public transport(category2)

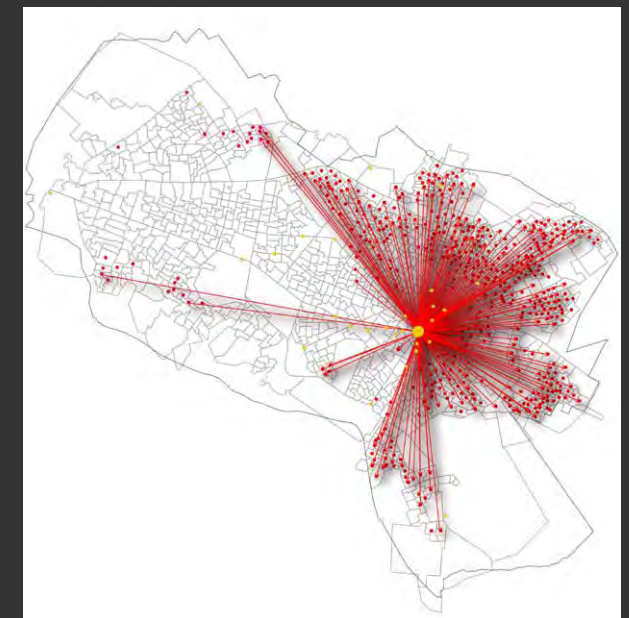
B. Increasing local integration,street network (category 3)

D. Increasing attraction for pilgrims as new pilgrimage(tourist) sites(category 4)

E. Densification (for all low density area)

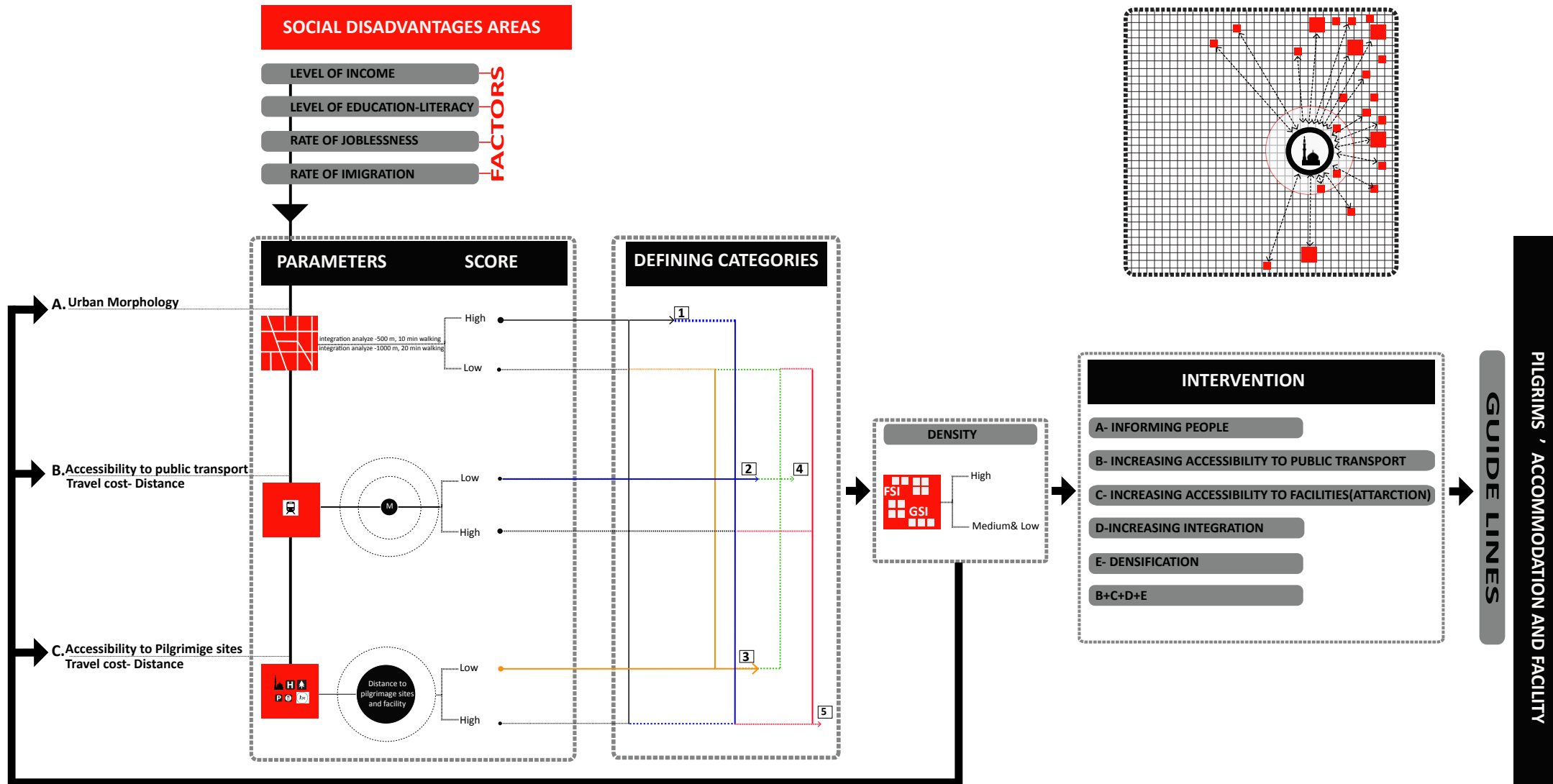
F. All intervention(phase 2 for category)

there will be some case studies for each category in different areas with high and low densities.



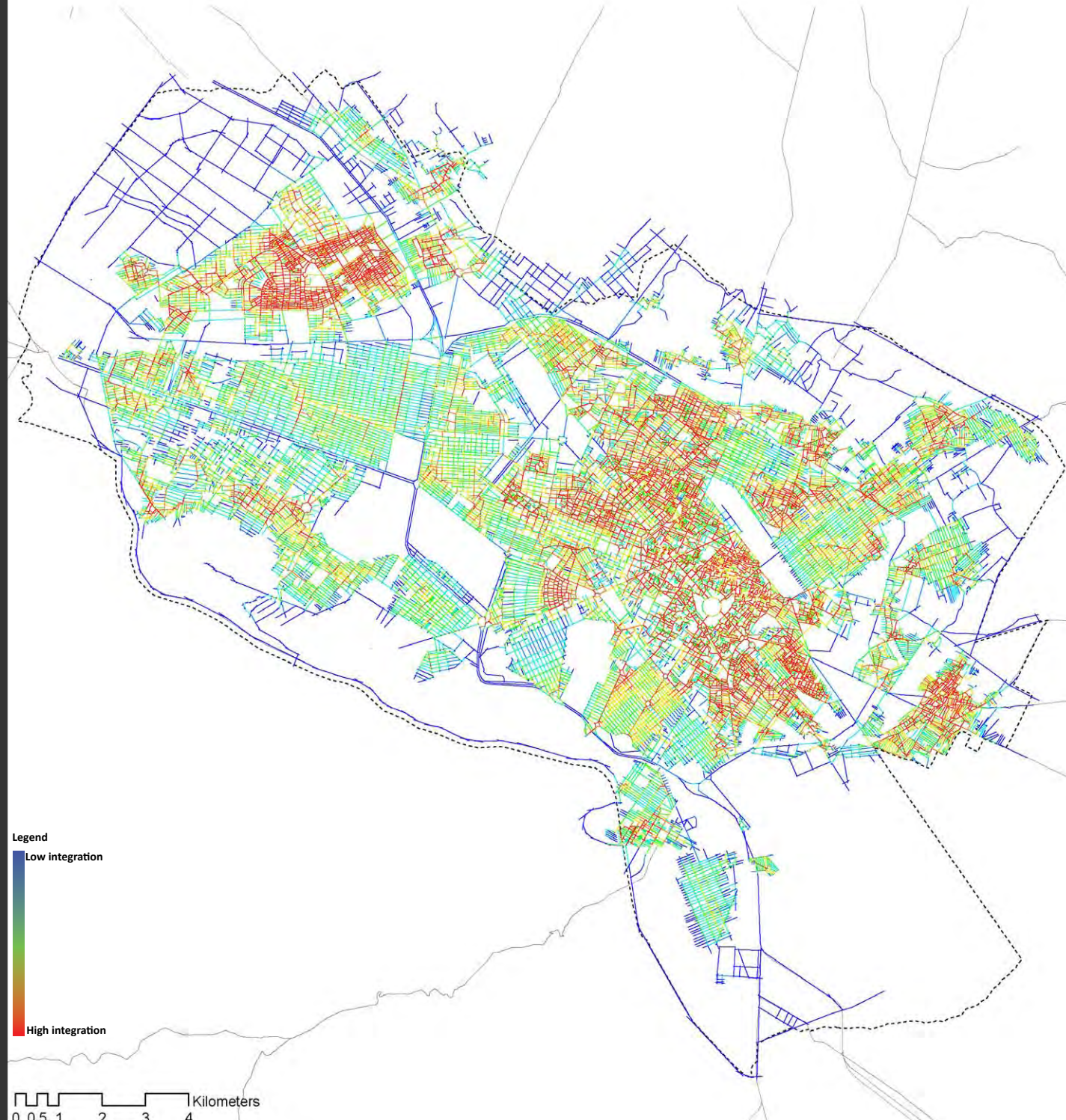
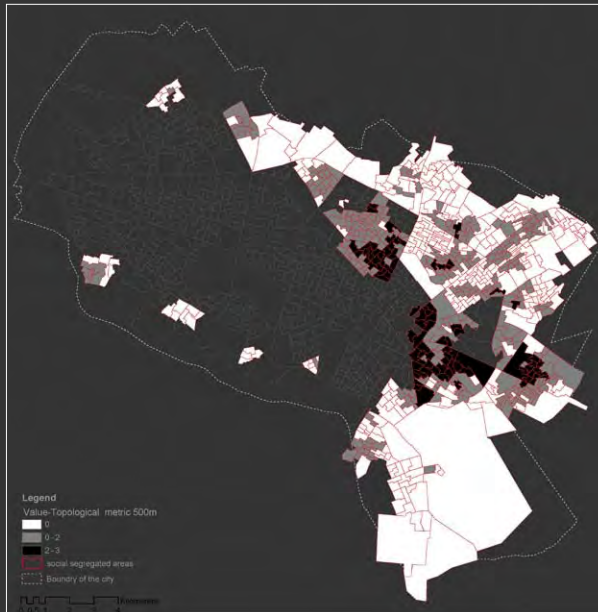
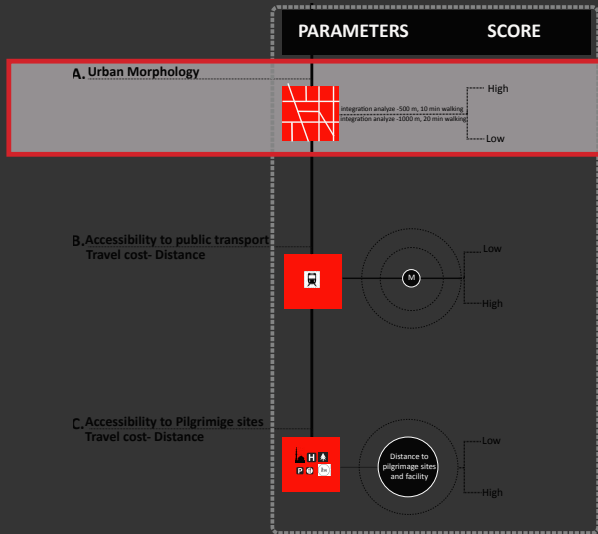
▲ Conceptual map of network between high social segregated areas and pilgrimage

07.2.4. METHOD



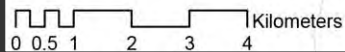
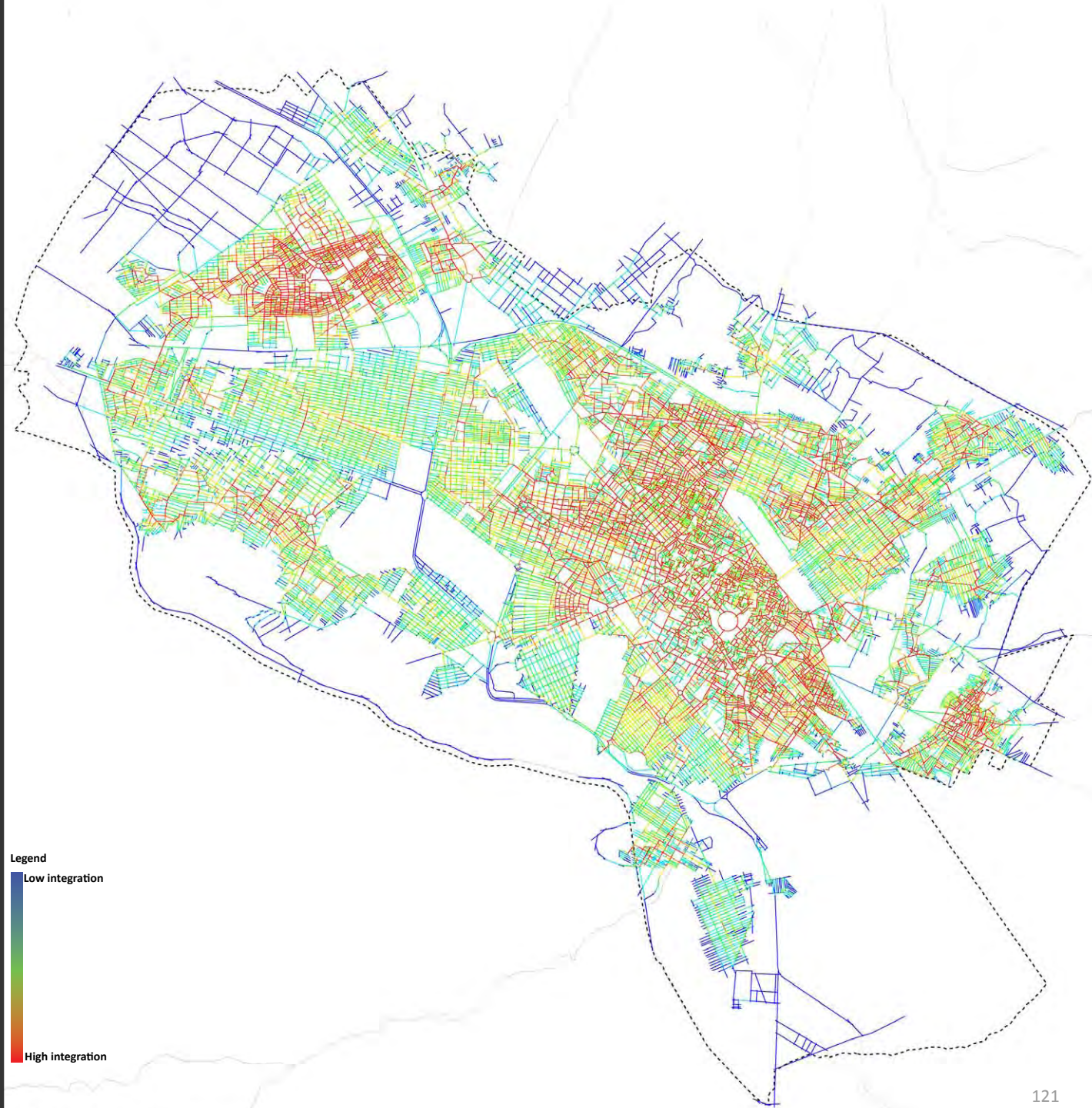
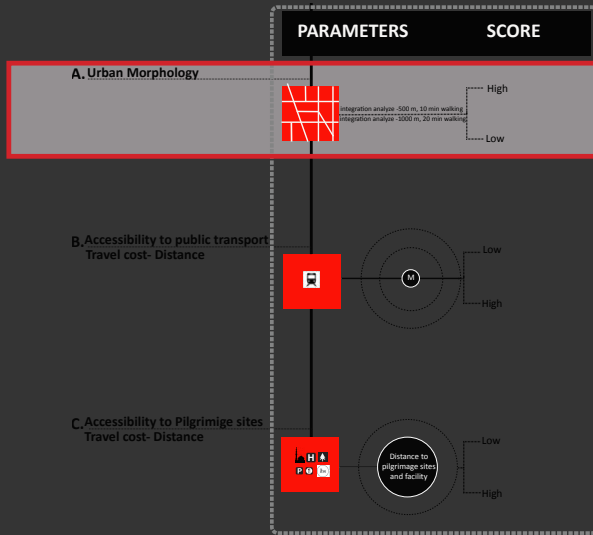
07.2.4. A. URBAN MORPHOLOGY

Local integration: Topological metric analyse
 Radius 500 meter(10 minute walking)



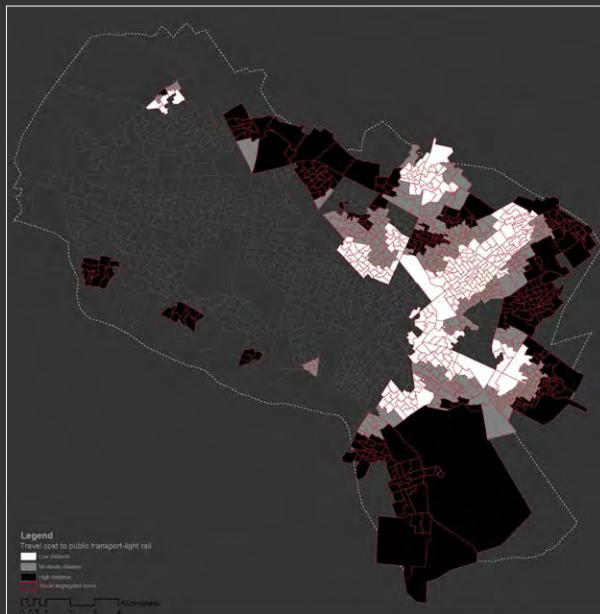
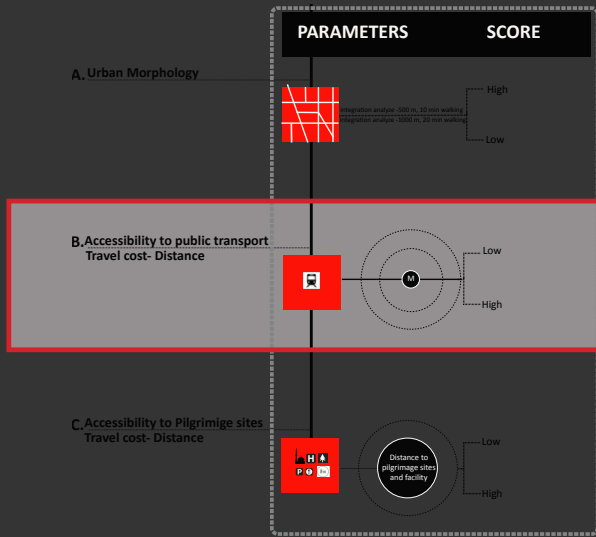
07.2.4. A. URBAN MORPHOLOGY

Local integration: Topological metric analyse
 Radius 1000 meter(20 minute walking)



07.2.4.B. ACCESSIBILITY TO PUBLIC TRANSPORT

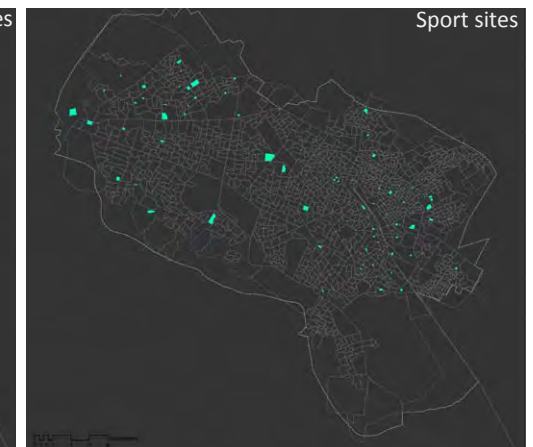
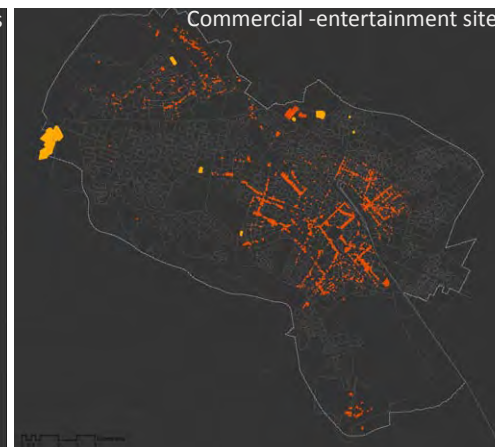
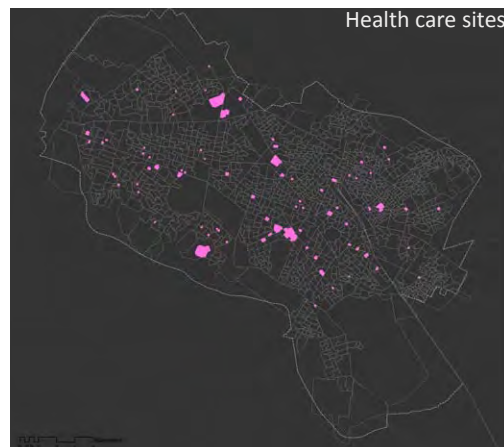
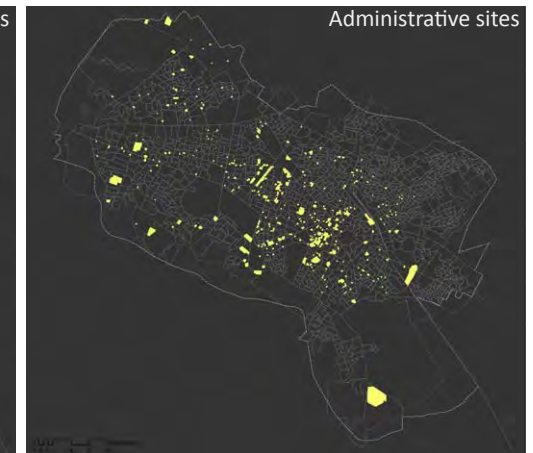
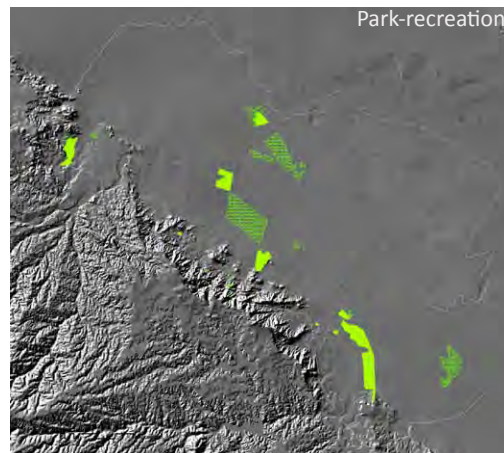
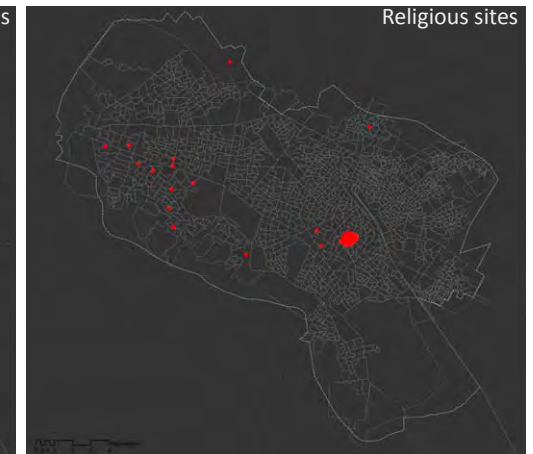
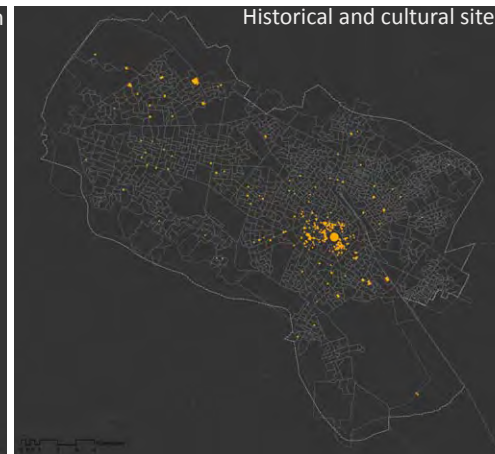
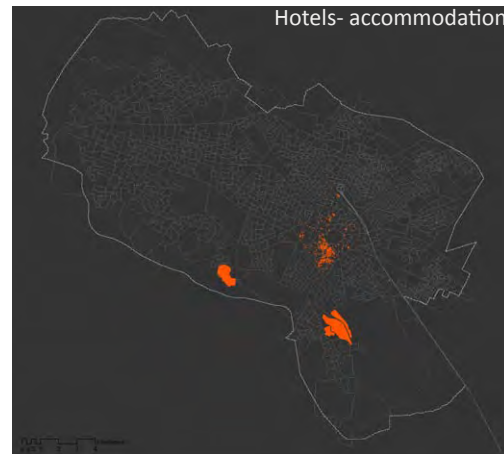
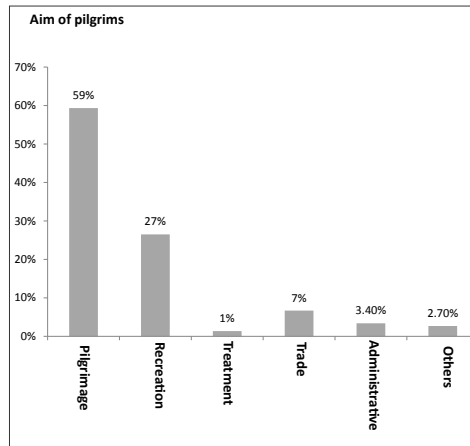
Travel cost- Distance



07.2.4.C. ACCESSIBILITY TO PILGRIMAGE SITES

Where pilgrims go? Where they visit?

This diagram shows the aim of pilgrims who come to Mashhad, the maps illustrate the distribution of these places in the city.



07.2.4.C. ACCESSIBILITY TO PILGRIMAGE SITES

Where pilgrims go? where they visit?

This map illustrates the distribution of all sites that pilgrims will or might go to visit.

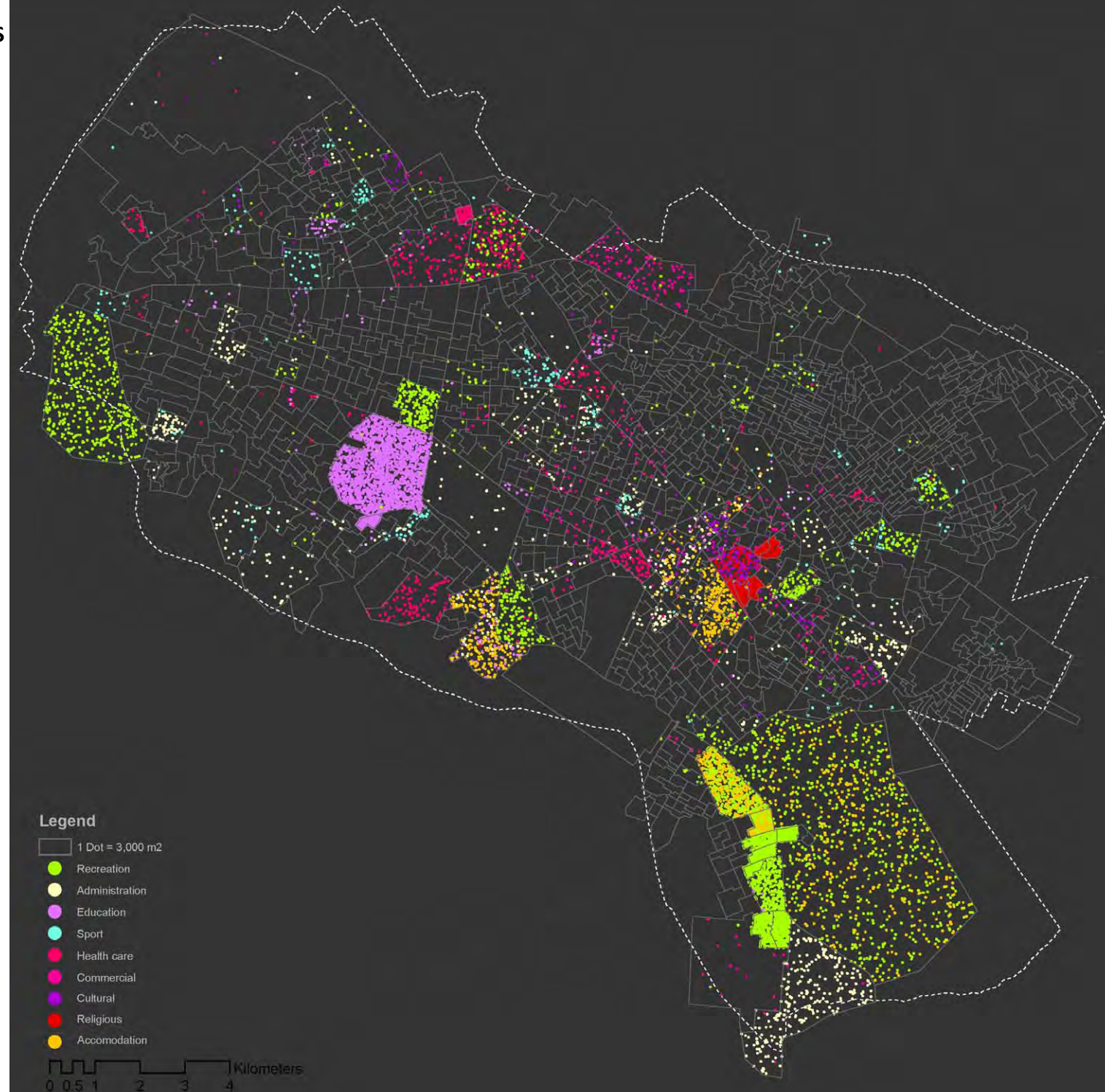
Religious site- The shrine



Cultural and historical site- Naderi museum

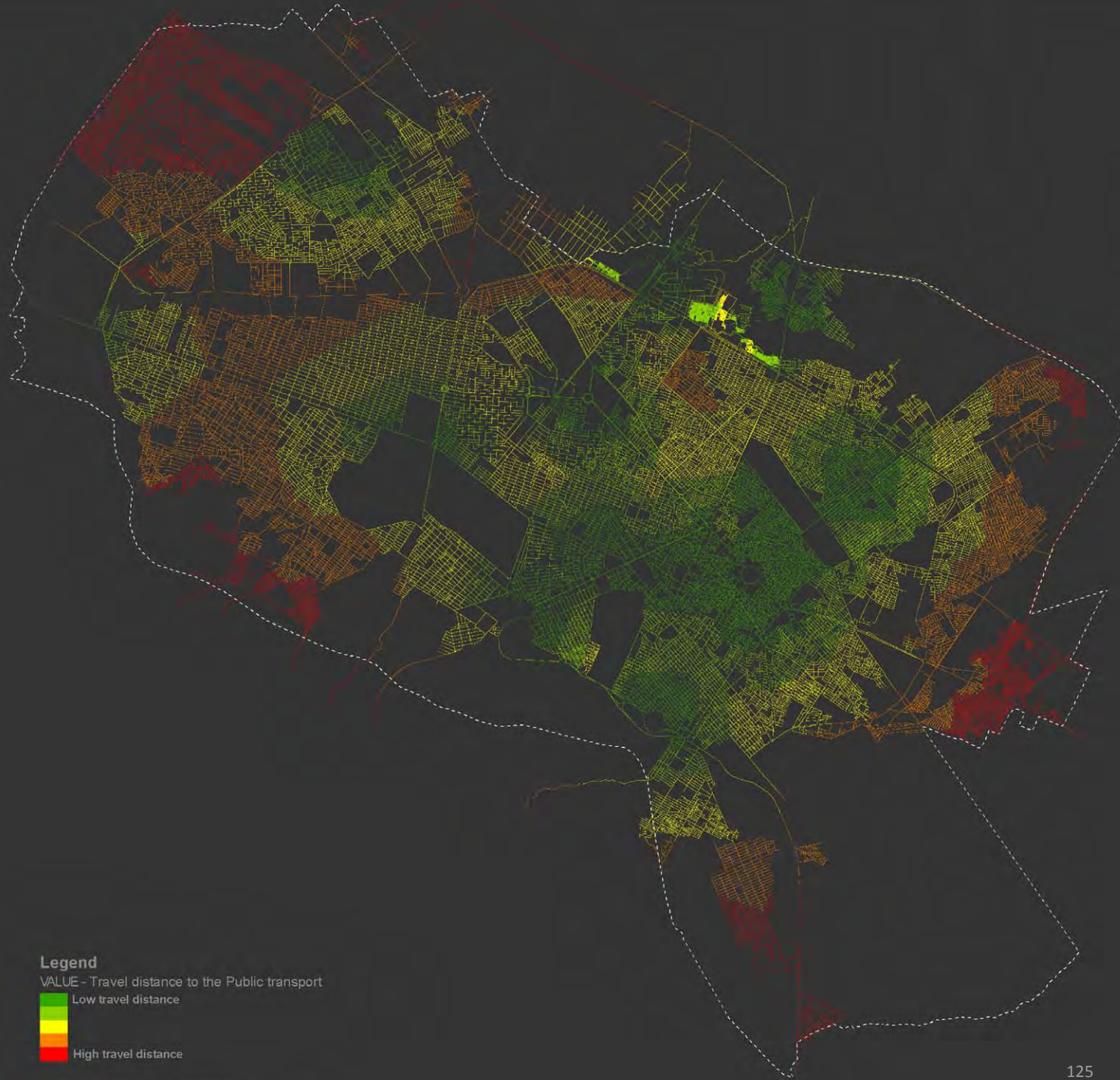
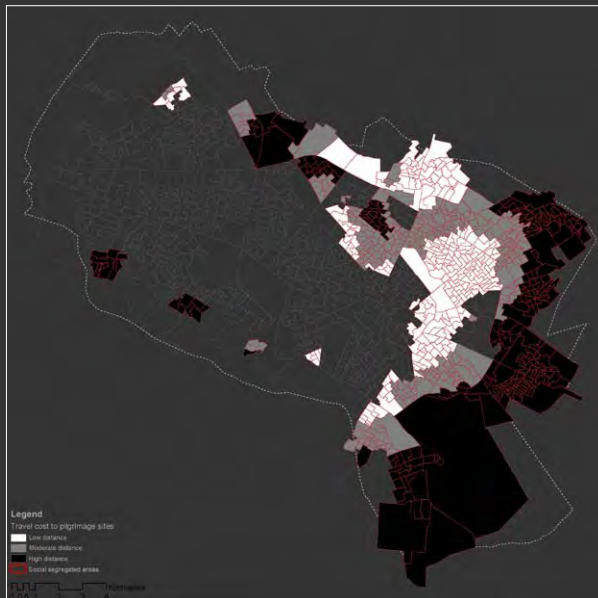
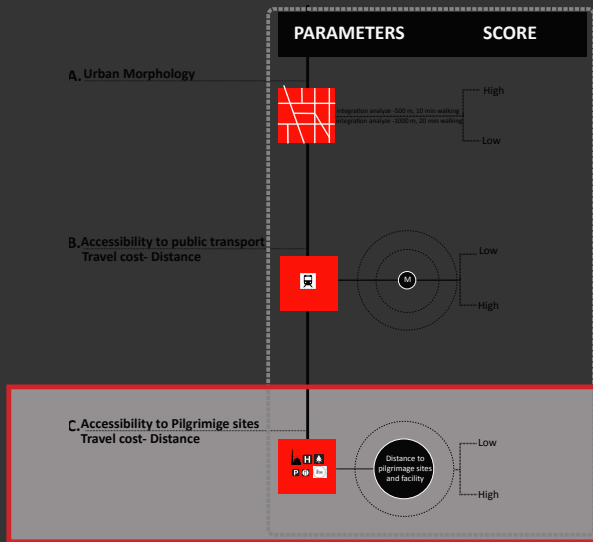


Recreation- Koohsangi pool



07.2.4.C. ACCESSIBILITY TO PILGRIMAGE SITES

Travel cost- distance to pilgrimage sites

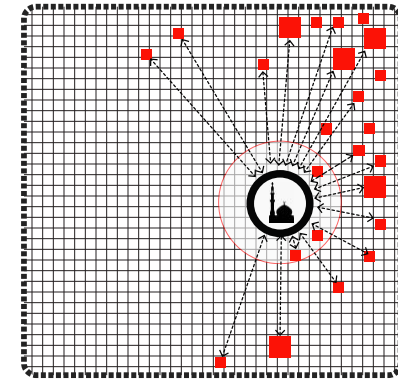
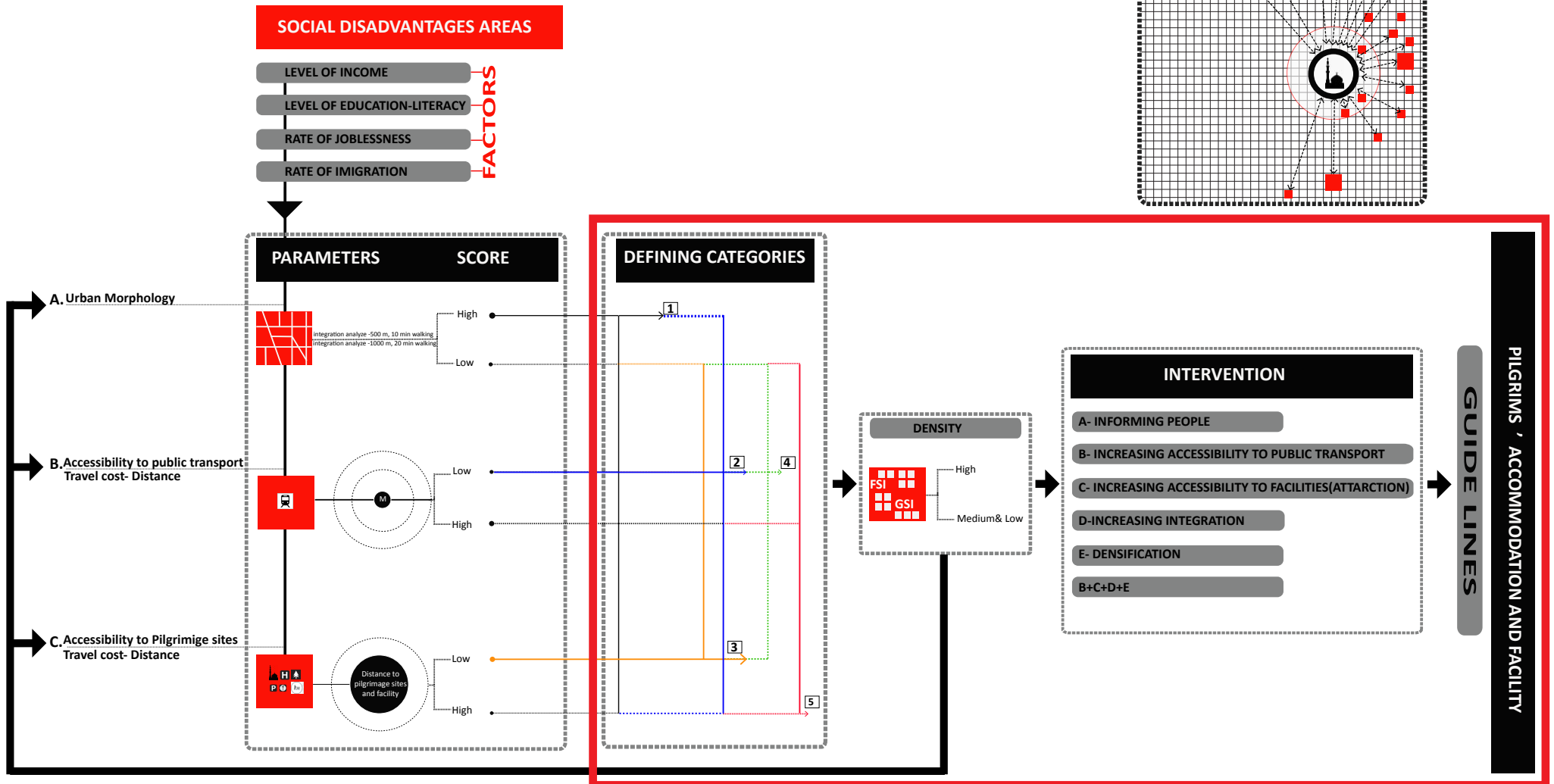


07.2.4. METHOD

Defining categories

Density

Intervention & Guide lines

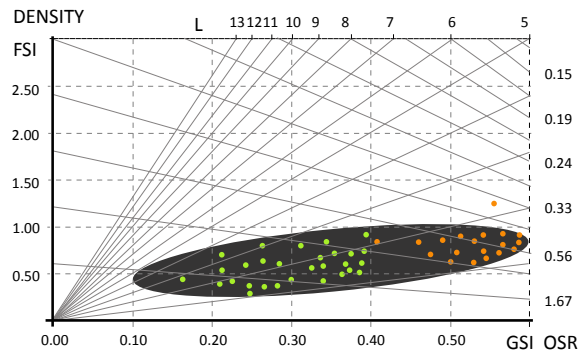


07.2.4. CATEGORY 1


Intervention: Informing people
Densification

This category has all 3 parameters with high scores:


- High local integration
- High accessibility to light rail
- High accessibility to pilgrimage sites

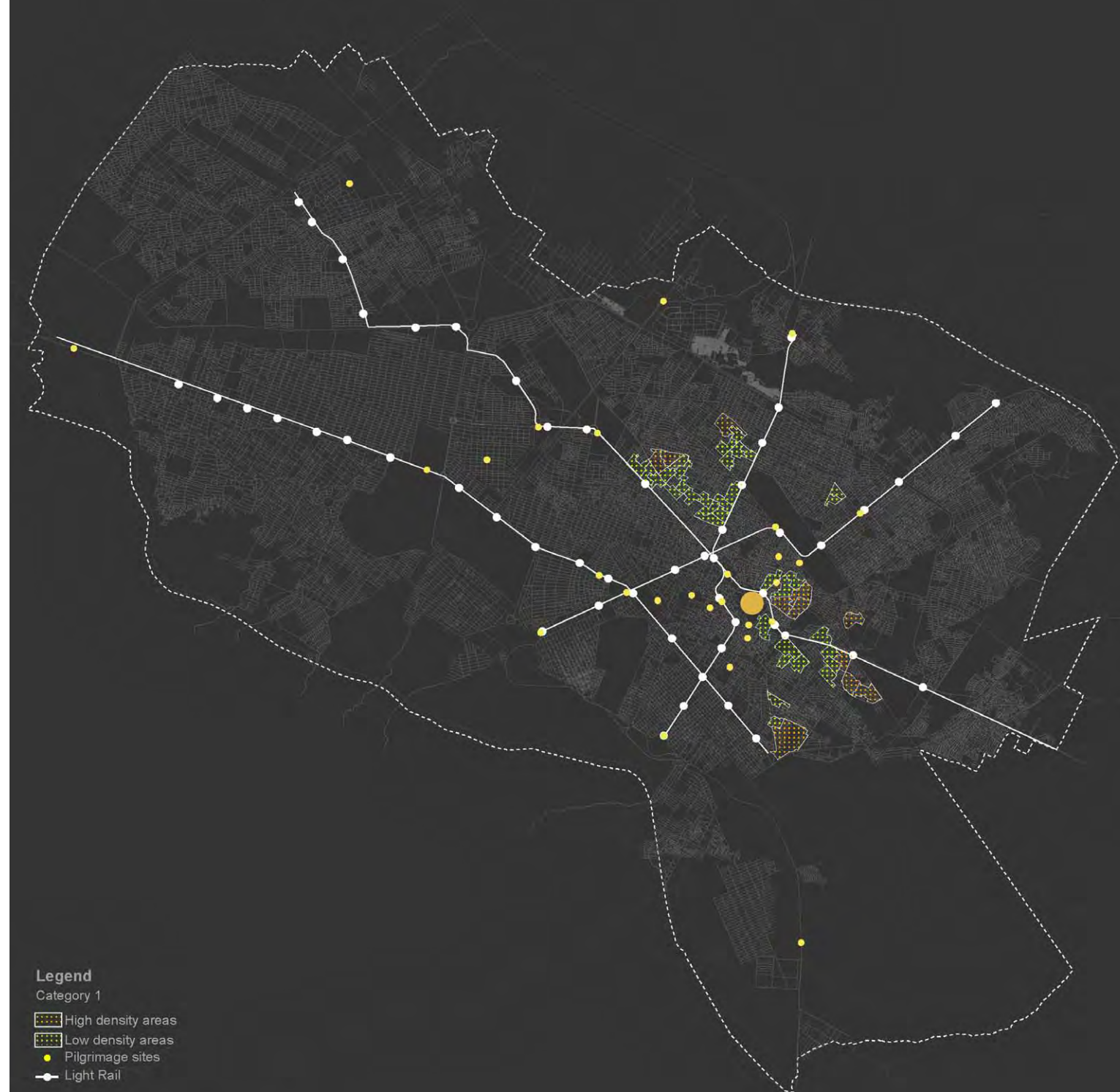


INTERVENTION A: Informing people

 High Density areas :
These zones people should be informed that they have the potential for pilgrims's accommodations in their areas.


INTERVENTION E: Densification


 Low Density areas:
These zone have potential to increase density with housing and accommodation.





Legend

Category 1

 High density areas

 Low density areas

 Pilgrimage sites

 Light Rail



07.2.5. INTERVENTION & GUIDE LINES

Category 1

GUIDE LINES:

DENSITY



Low Density zones

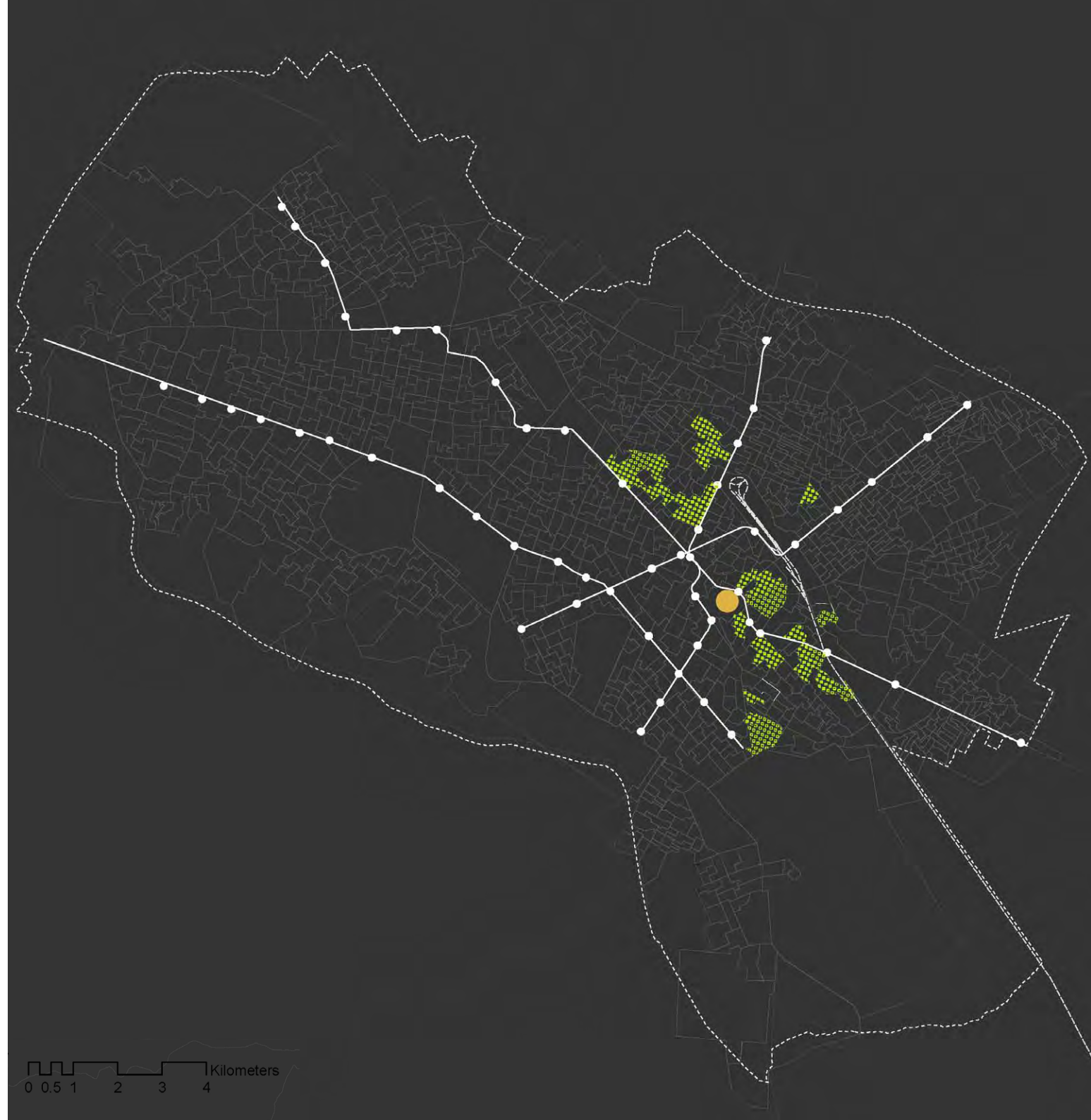
Within the catchment of the public transport (250 meter) the minimum FSI=1 should be reached.

To keep capacity for open space in future maximum GSI is 40%.

Intervention

Legend

-  INFORMING PEOPLE
-  INFORMING & INCREASING DENSITY

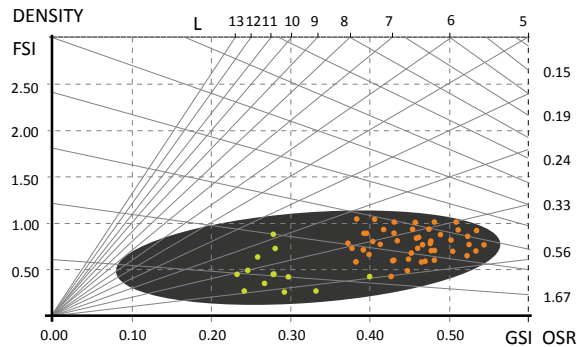


07.2.4. CATEGORY 2


Intervention: Increasing facility & attraction sites
Densification

This category has 2 parameters with high score:

- High accessibility to public transport
- High local integration
- Low accessibility to pilgrimage sites



INTERVENTION B: Increase facilities

 High Density areas :

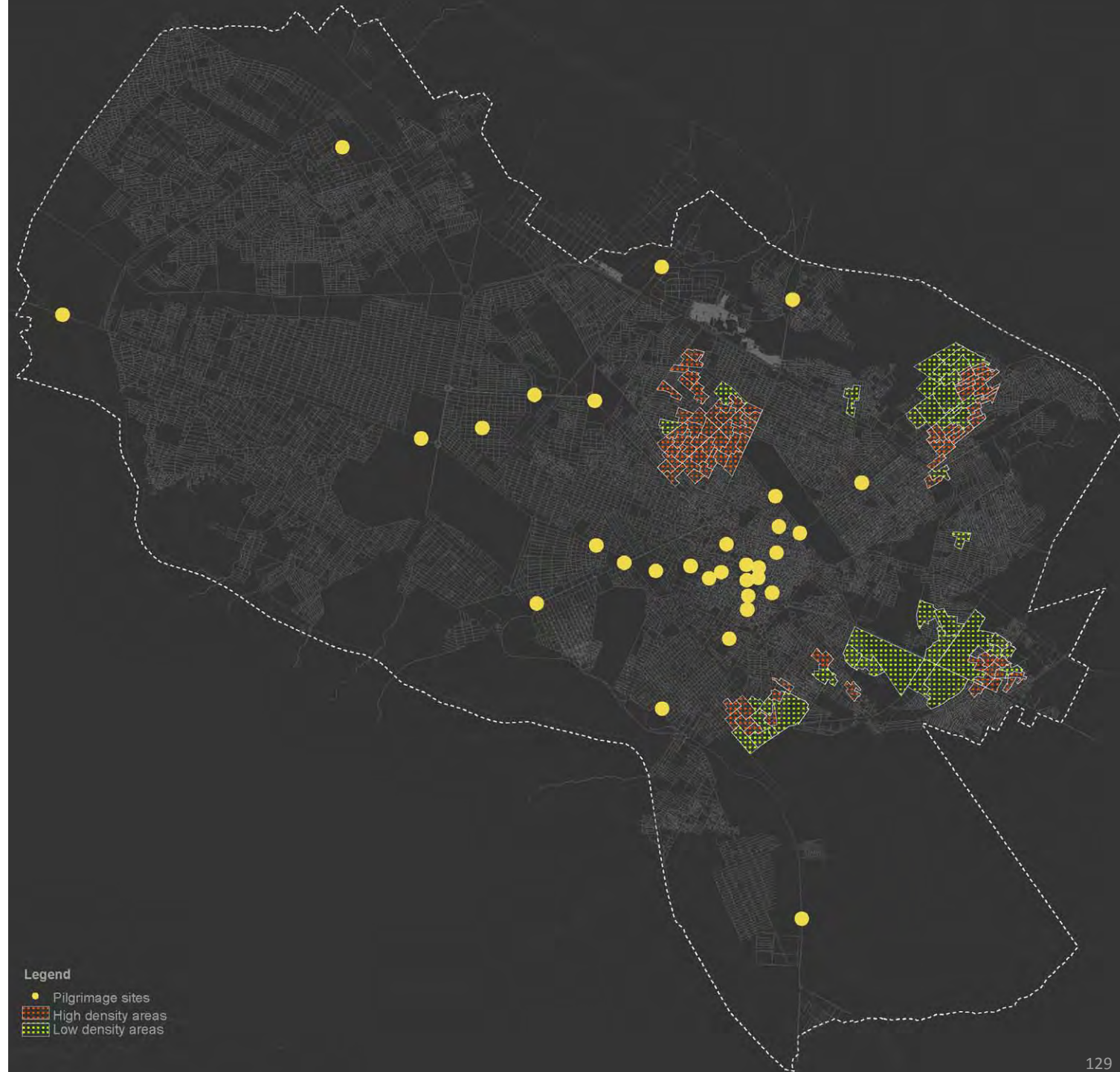
These zones have potential to Increase facilities and attraction for pilgrims by changing residential buildings to public buildings .

INTERVENTION B+E

 Low Density areas:

These zones have potential for construction of big facilities and attraction for pilgrims within city scale .

By construction of new facilities ,these zone will have more potential for increasing density with housing and accommodations.



07.2.5. INTERVENTION& GUIDE LINES

Category 2

GUIDE LINES:

FACILITY

High Density zones

Within the catchment of the public transport ,250 meter ,the ground floor of the buildings should be changed to public buildings(facilities).

FACILITY

Low Density zones

Within the catchment of the public transport(250 meter) the new facilities should be constructed, with maximum FSI=2



DENSITY

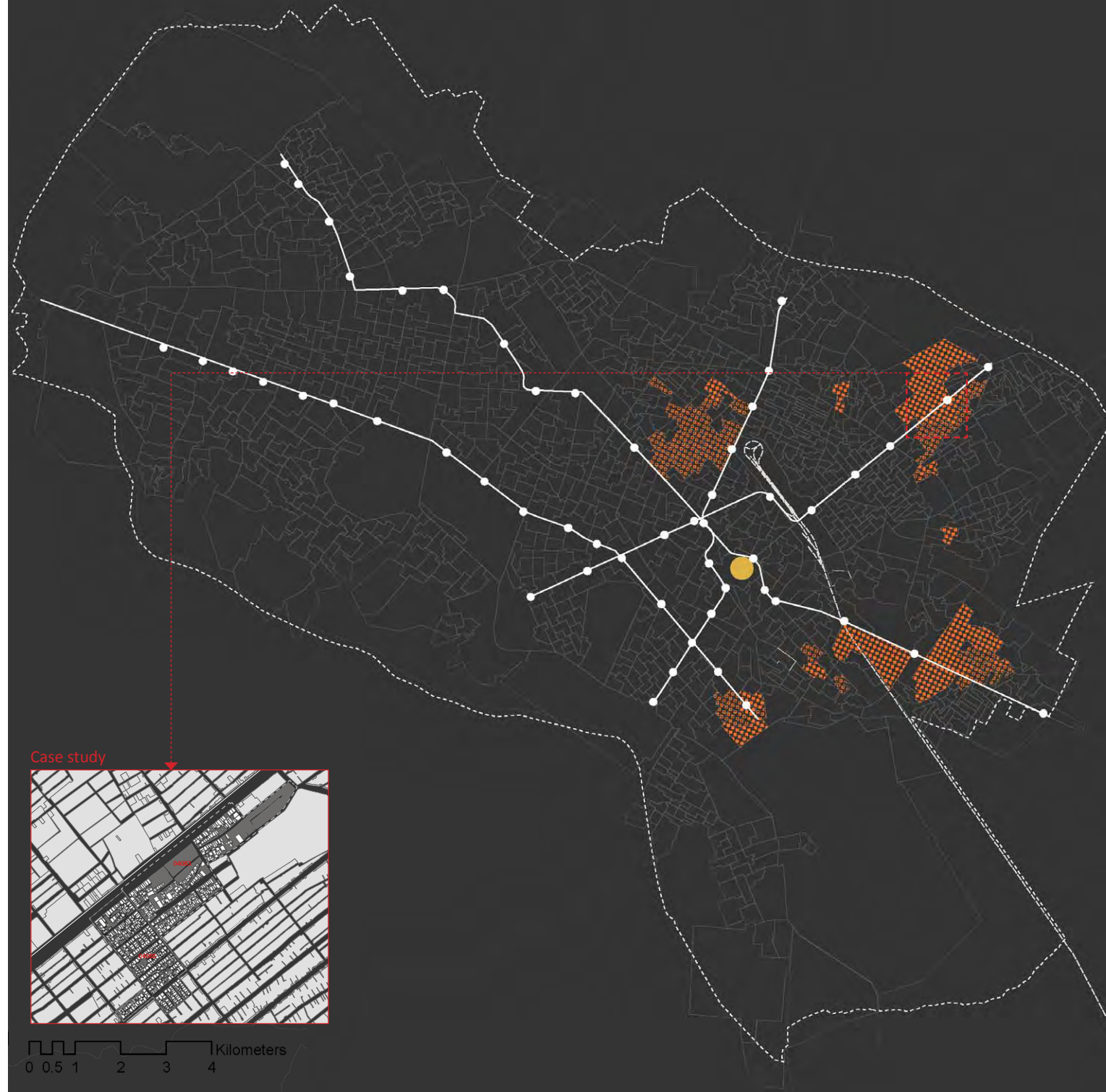
Low Density zones

Within the catchment of the public transport (250 meter) the minimum FSI=1 should be reached.
To keep capacity for open space in future maximum GSI is 40%.

Intervention

Legend

-  INCREASING FACILITY ON THE GROUND FLOOR
-  INCREASING FACILITY & DENSITY



07.2.5.1. CASE STUDY- HIGH DENSE ZONE

Design- category 2

Two areas with low and high density are chosen as case studies within category 2.

Design- High dense zone

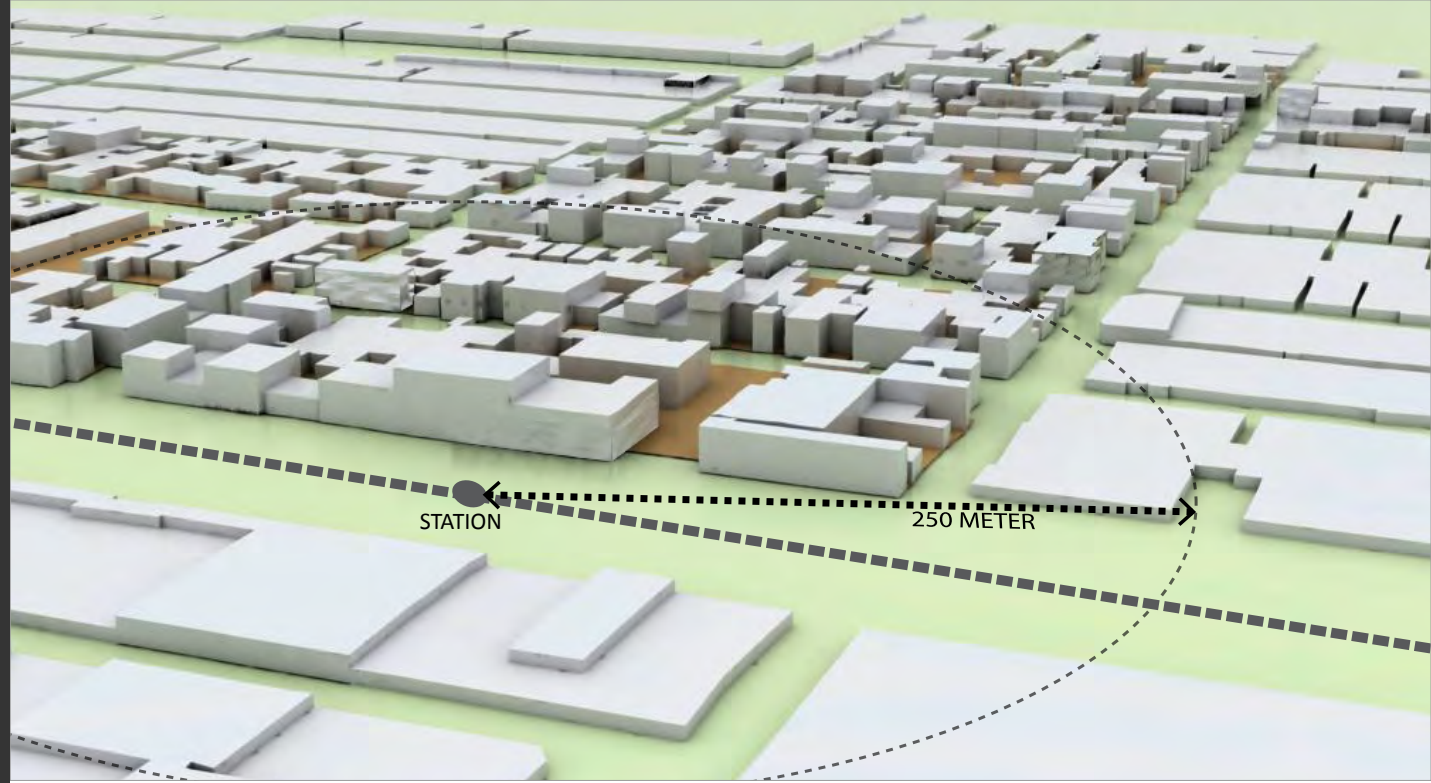
According to the guide lines, In high dense area , for increasing facility , the ground floor of buildings in the catchment of public transport (250 meter, 5 minute walking distance) will transform from residential to the public buildings within the range of facilities (which are showed in the slide of pilgrims sites) to attract pilgrims to stay there during their trip.

▼ The area after transformation
▼ Current situation

▼ Two areas in current situation

Low Dense area

High dense area



07.2.5.1. CASE STUDY- LOW DENSE ZONE

Design- category 2

Design- Low dense zone

According to guide lines, In low dense area , for increasing facility , the new facility will be constructed in the catchment of public transport (250 meter, 5 minute walking distance) . these areas have capacity for creating big space of facility like recreation and park.

New facility create new condition in the area for increasing density with housing and accommodations (it is shown by blue volume).

Current situation



The area after intervention



Two areas after intervention

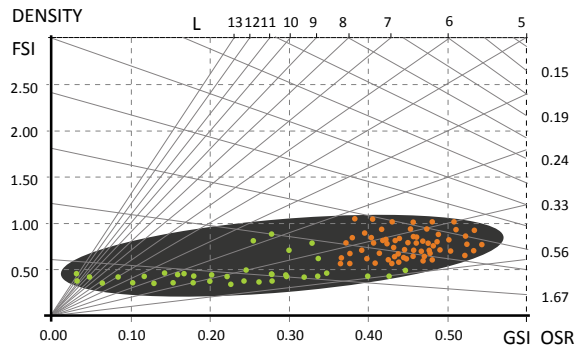


07.2.4. CATEGORY 3

Intervention: Increasing accessibility to public transport & Densification

This category has 2 parameters with high score:

- High accessibility pilgrimage sites & facilities
- High local integration
- Low accessibility to public transport



INTERVENTION C: Increase accessibility to public transport

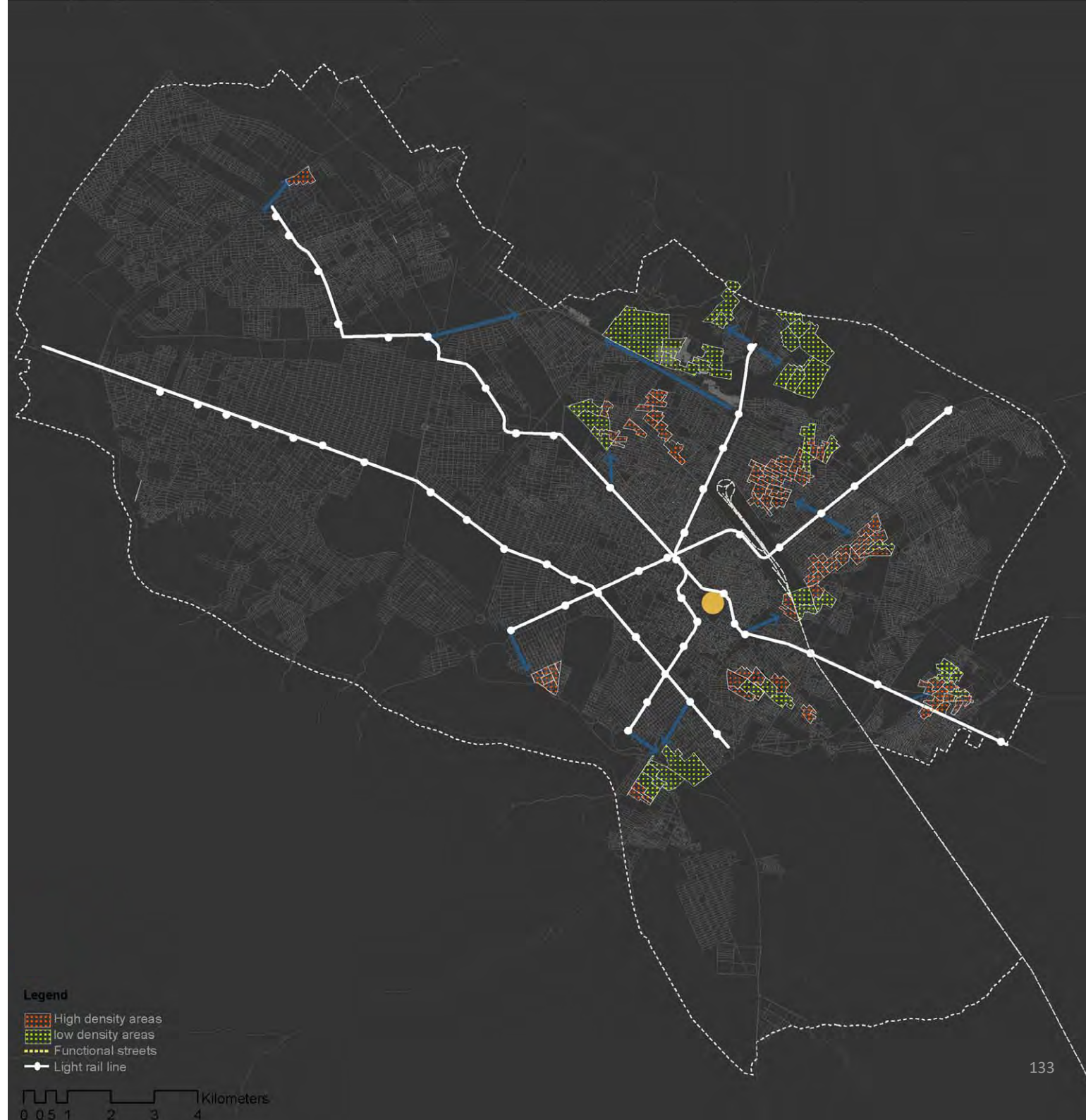
 High Dense areas :

These zones have potential to Increase accessibility by public transport because of high density of the existing situation.

INTERVENTION C+E

 Low Dense areas:

These zones need accessibility to public transport to be good area for accommodation of pilgrims, therefore having new public transport, will create new potential for increasing density.



- Legend**
-  High density areas
 -  low density areas
 -  Functional streets
 -  Light rail line



07.2.5. INTERVENTION& GUIDE LINES

category 3

GUIDE LINES:

PUBLIC TRANSPORT

High & Low Density zones

The new public transport (RBL, Rapid Bus line) should connect these areas with light rail station through functional and main streets.

If these areas are along the light rail, a new station should be constructed or light rail should be continued.

DENSITY

Low Density zones

Within the catchment of the public transport (250 meter) the minimum FSI=1 should be reached.

To keep capacity for open space in future maximum GSI is 40%.

Design- possible proposed RBL:

According to the Guide line the proposed rapid bus line connects the areas of category 3 and through busy streets which are functional streets in the city scale and also to bus terminal and the big recreational area in the south of the city.

a new station along the light rail is proposed.

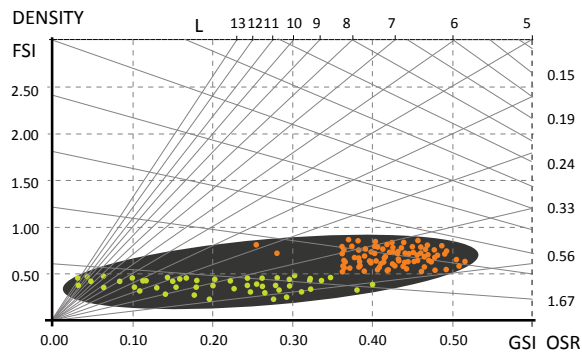


07.2.4. CATEGORY 4


Intervention: Increasing network density
Densification

These zones have 2 parameters with high scores:


- High accessibility pilgrimage sites & facilities
- High accessibility to public transport
- Low local integration



INTERVENTION D: Increase network density

 High Density and low density areas :
In these zones the local integration(network density) should be increased.

INTERVENTION D+E

 Low Density areas:
By increasing network density in these areas,
It creates new condition for increasing density
by housing and new accommodations.

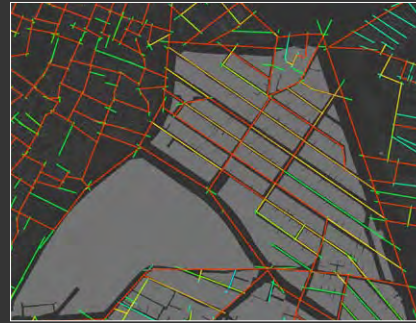


07.2.5.1. CASE STUDY- LOW& HIGH DENSE ZONE

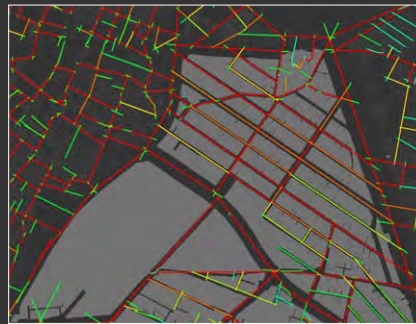
Design- category 4

Design- Low and high density zones

According to guide lines, in high density area the new street should get connected to high local integrated streets, which are shown in red colour in space syntax analyse, In low dense area by construction of the new street, a new condition is created for increasing density with housing and accommodations.



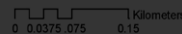
Existing situation
Topological metric analyse 1000 m



The area after intervention
Topological metric analyze 1000 m



- Legend
- ① IOV dense area
 - ② High dense area
 - green space
 - Built up area in case study
 - New buildings
 - New streets

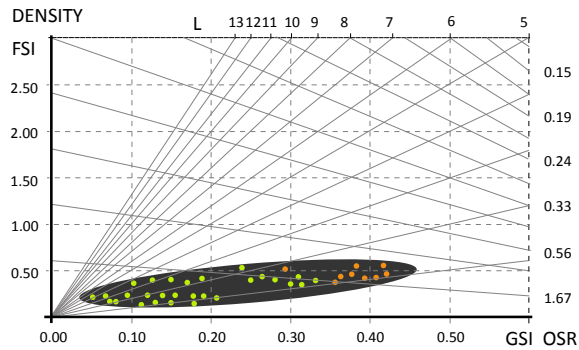


07.2.4. CATEGORY 5

- Intervention:
- Increasing network density
 - Increasing accessibility to public transport
 - Increasing accessibility to pilgrimage sites (facility)
 - Densification

This category has low score for all 3 parameters:

- Low accessibility to public transport
- Low local integration
- Low accessibility to pilgrimage sites



All intervention which were discussed before should be done in these zones as second phase of design strategy.

After transformation of other areas in category 1 to 4, the value of parameters in this category will be changed and a new condition will be created.



07.2.5. INTERVENTION& GUIDE LINES

category 5

GUIDE LINES:

FACILITY

High Density zones

Within the catchment of the public transport ,250 meter ,the ground floor of the buildings should be changed to public buildings(facilities).

FACILITY

Low Density zones

Within the catchment of the public transport(250 meter) the new facilities should be constructed, with maximum FSI=2

DENSITY

Low Density zones

Within the catchment of the public transport (250 meter) the minimum FSI=1 should be reached.

To keep capacity for open space in future maximum GSI is 40%.

Network Density

High & Low Density zones

New streets should be connected to High local integrated streets (10% of high Topological metric 500 m max 1000 meter)

PUBLIC TRANSPORT

High & Low Density zones

The new public transport (RBL, Rapid Bus line)should connect these areas with light rail station through functional and main streets.

If these areas are along the light rail , a new station should be constructed or light rail should be continued.



INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT

INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT AND DENSITY

0 0.5 1 2 3 4 Kilometers

07.2.6. DESIGN STRATEGY

Overview of all intervention

Intervention:

Legend

-  INFORMING PEOPLE
-  INFORMING & INCREASING DENSITY
-  INCREASING FACILITY ON THE GROUND FLOOR
-  INCREASING FACILITY & DENSITY
-  INCREASING ACCESSIBILITY TO PUBLIC TRANSPORT
-  INCREASING ACCESSIBILITY TO PUBLIC TRANSPORT & DENSITY
-  INCREASING STREET NETWORK
-  INCREASING STREET NETWORK & DENSITY
-  INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT
-  INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT AND DENSITY
-  Proposed RBL
-  Proposed new station light rail
-  Proposed RBL- phase 2
-  Proposed RBL- station
-  Existing light rail



07.3. CONCEPT DESIGN STRATEGY PART 2

Network between Religious centre and Civic centre

QUESTION:

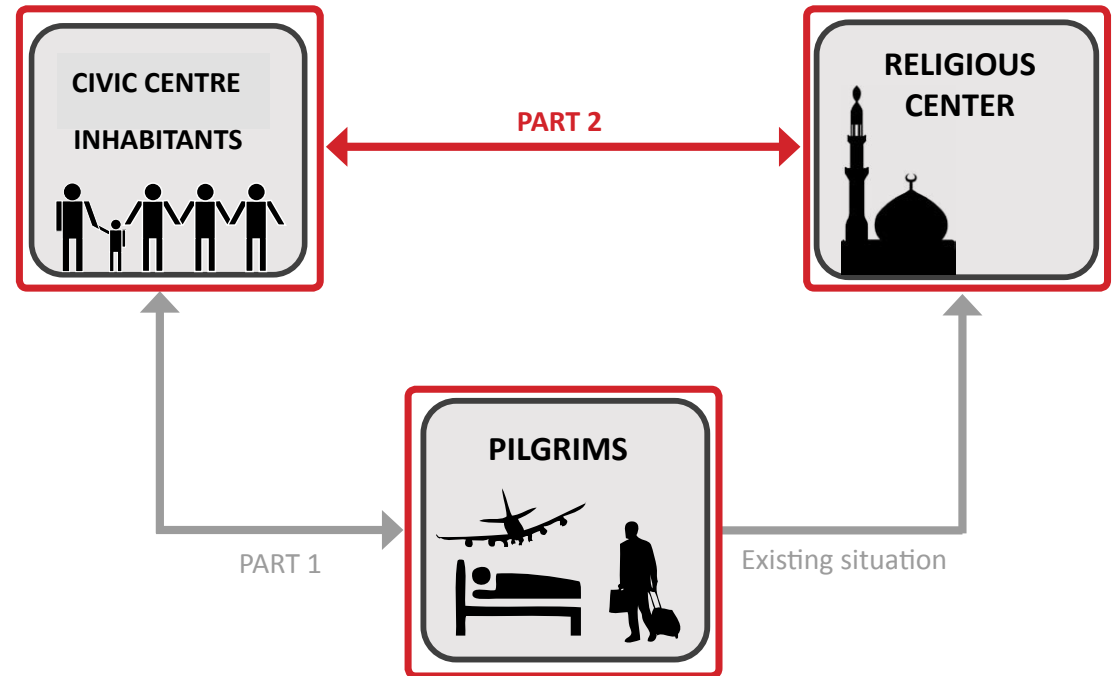
How it can be possible to create a network between old nucleus and the rest of the city?

How the historical centre can be attractive for the inhabitant of the city ?

How local fabric of historic centre can get its power back?

CONCEPT:

**INTEGRATION OF SECULAR (CIVIC) CENTRE
WITH
RELIGIOUS CENTRE**



07.3. CONCEPT DESIGN STRATEGY PART 2

Network between Religious centre and Civic centre

BEIRUT:

Did urban planners unwittingly help the Egyptian revolution?

This Religious centre is a formal place designed to project the regime's power and monumentality,"
Monuments ... define and change our landscape and establish a spatial array,
"This socio-spatial array forces us to adjust to particular social contexts, behavioural codes and political regulations and meanings. But at the same time, [it] also provides us with a space in which to negotiate, oppose and resist." Elham Karimi

In Mashhad, Because of the **VAST SCALE** of this place, this area has the potential to become as A **CIVIC CENTRE** as it was in the past.



Tahrir square- BEIRUT



MASHHAD



BEIRUT

07.3. 1. APPROACH

Conservation approach

“Architecture and design are political fields. They are the material traces of a population and its culture on a given territory.” Bernard Khoury

In reference to Mashhad, The relevant architectural traces of our past are being neglected.

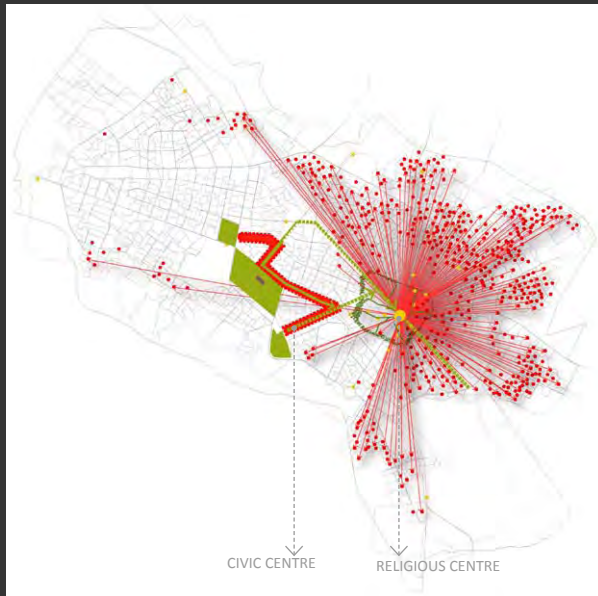
Our heritage and its *preservation* should not be limited to what was produced up until the **MODERN** period; that would be a dangerous simplification of history.

07.3. 1. METHOD- TOOLS

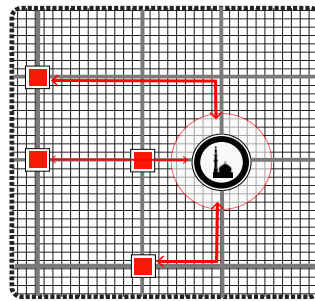
Conservation approach: Historical intervention

The economical power of the local fabric in the historic core can be back if the rich part of the city (civic centre) can be integrated better to the old centre via both the local street and boulevards. In this way by creating network between civic centre and religious centre, inhabitants of the city will be attracted to the old fabric which creates a condition for changing the functions and quality of the local fabric.

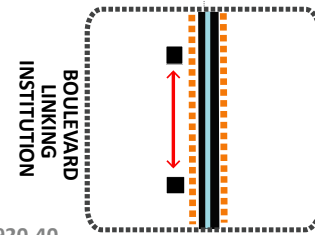
As it is supposed two strong part of the city to be integrated with each other, but in different way that it happened till now(to overcome vertical segregation), Historical interventions (they are shown from A to E)which discussed in the chapter 2 , can be interesting tools for design strategy.



▲ Conceptual diagram of Network between secular centre & religious centre

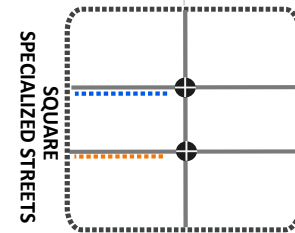


A. Safavid period.16 century



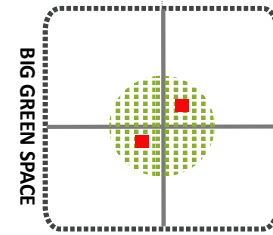
MOBILITY-LINKING
MOBILITY
LINKING FUNCTIONAL SPACES:
 - Using natural elements
 - Physical and visual connection

B. Pahlavi I. 1920-40



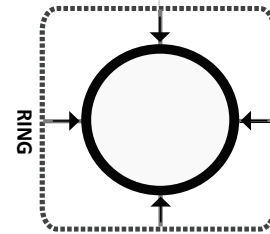
SPECIALIZED AXIS
PUBLIC SPACE

C. Pahlavi II. 1940-79



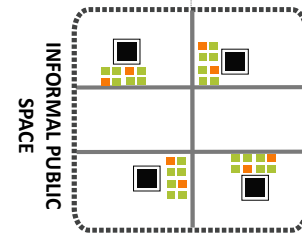
PUBLIC SPACE
RECREATION CULTURAL

D. Islamic republic. 1979-Reform



MOBILITY
MOBILITY

E. Islamic republic. Reform-present



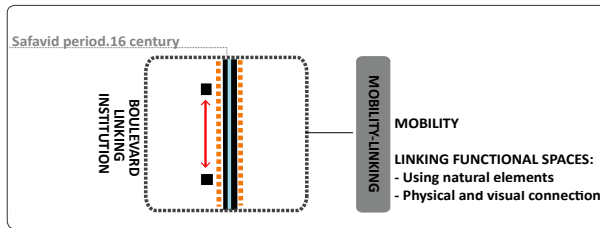
INFORMAL PUBLIC SPACE
PUBLIC SPACE

GUIDE LINES

07.3. 1. A. BOULEVARDS

Intervention Mashhad 16th century

Linking- institution



The boulevard of 16 century lost its quality and it becomes space of just automobiles, by bringing back the natural elements and creating space for pedestrian with activity along that, it invites people to the old centre and therefore the first step will be prepared to bring inhabitants close to the local fabric of the old centre.

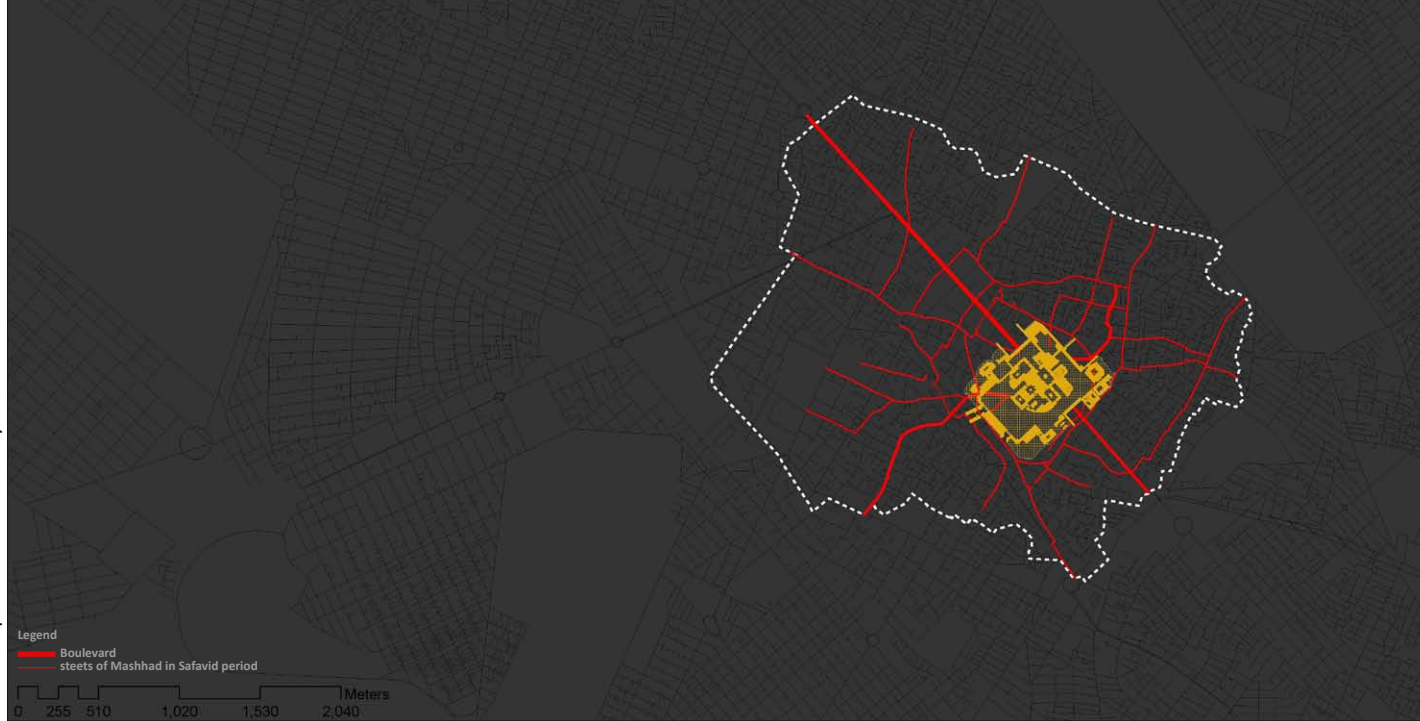
Mashhad- shirazi boulevard, current situation



Mashhad- shirazi boulevard, 16 the century



Safavid period- 16th century



07.3. 1. A. BOULEVARDS

Examples & Guide lines

The boulevard with its walking route does not reflect the character of the old centre. It is helping the community re-think the purpose and design of the street.



San mateo- Canada, by Gates & Associates



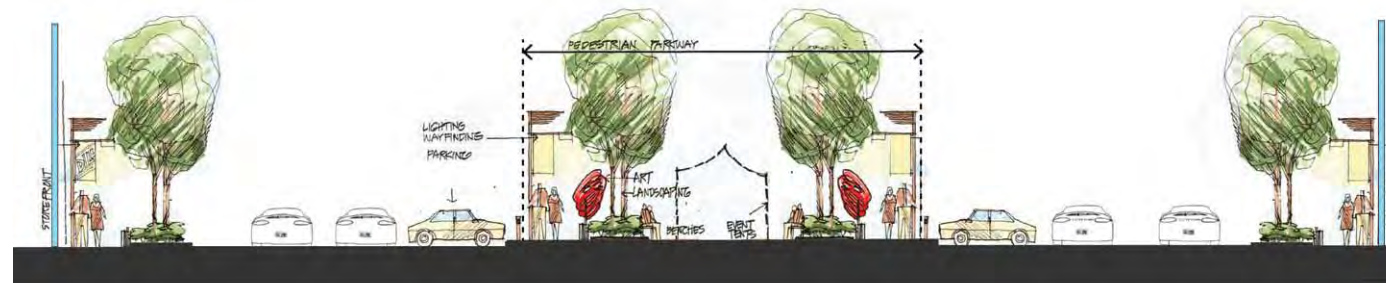
Parque Lineal Madrid, by landscape architect Adriaan Geuze

GUIDE LINE:

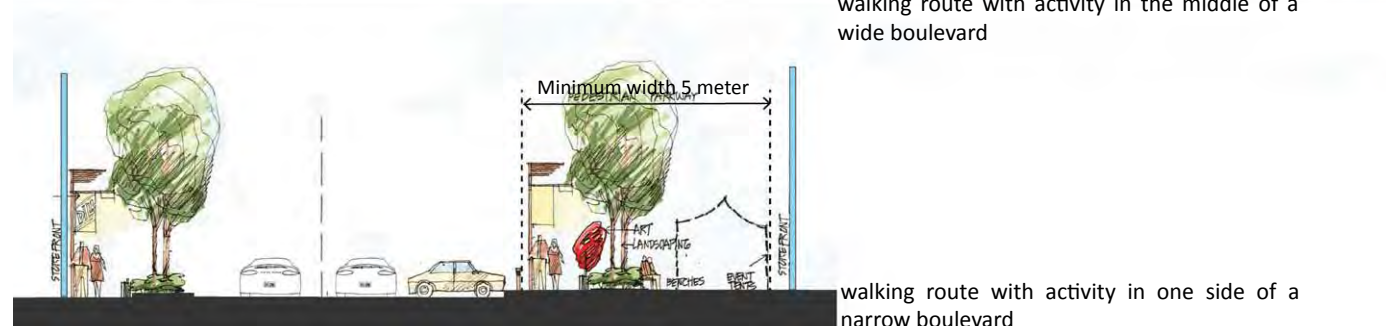
BOULEVARD

Boulevard with walking route and activity along that

Depends on the width of the boulevard, the new pedestrian route with activity with minimum width of 5 meter will be on one side or the in the middle of the boulevard.



walking route with activity in the middle of a wide boulevard



walking route with activity in one side of a narrow boulevard

07.3. 1. A. BOULEVARDS

Linking place of exchanges and institutions by natural elements and walking route

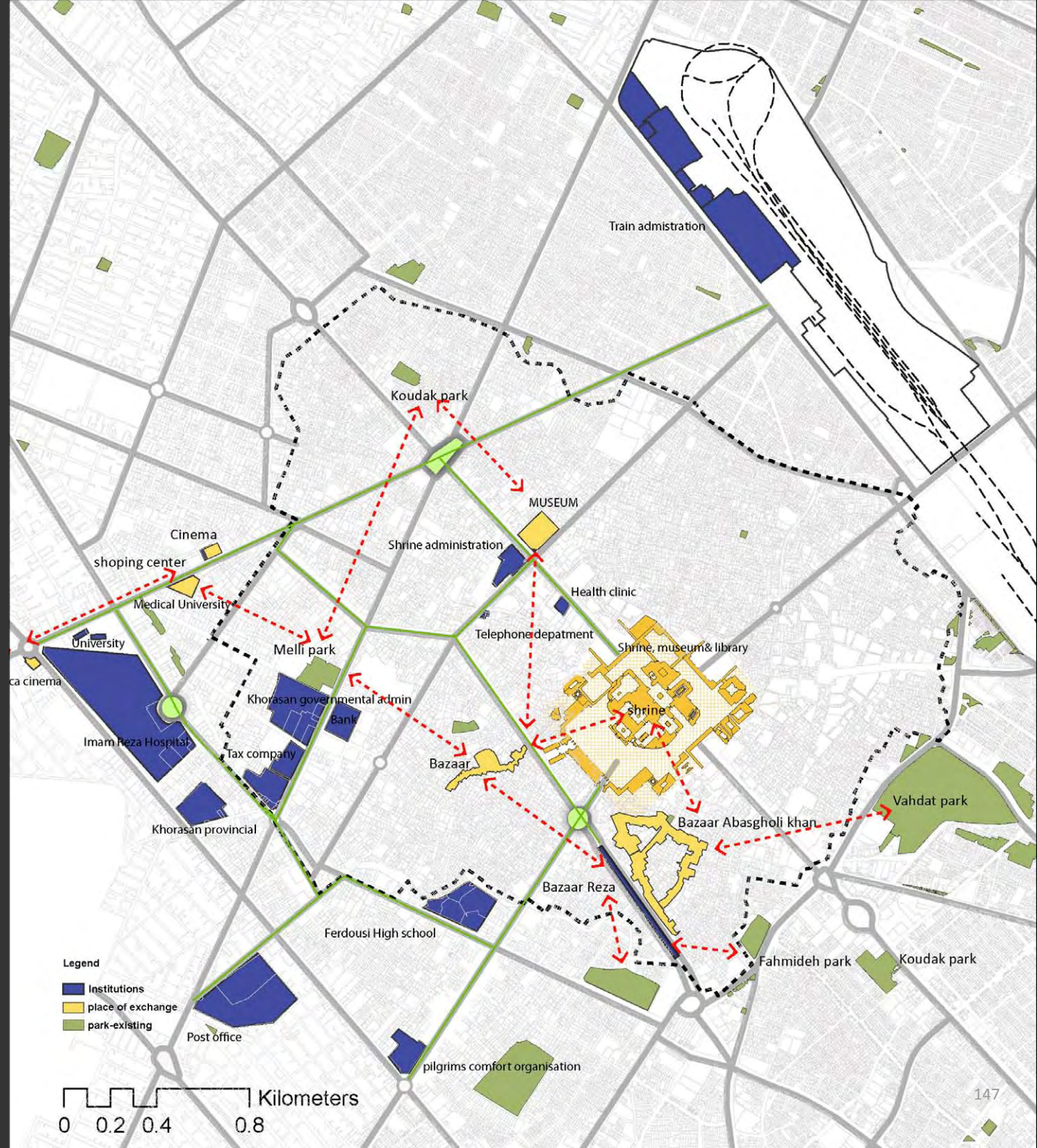
The local streets and also boulevard can link the place of exchanges together as continue walking routes within activity along that.



Museum Naderi: as a place of exchange & Institution

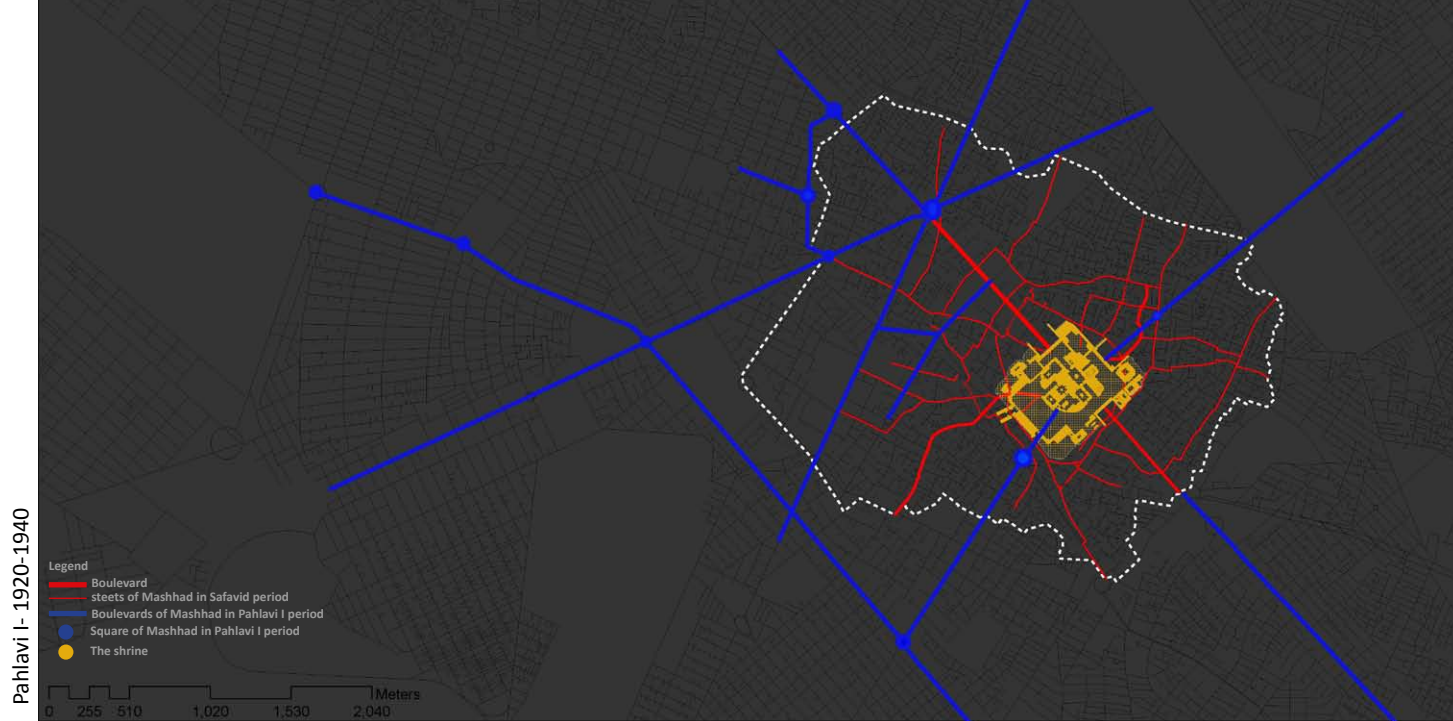
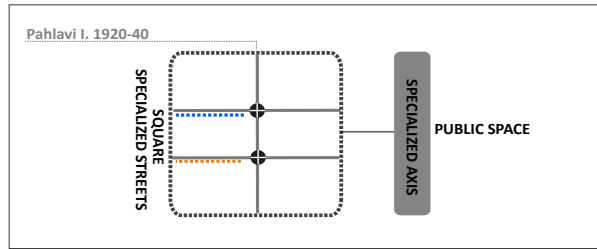


Bazaar: as a place of exchange



07.3. 1. B. SQUARE- SPECIALIZED STREET

Intervention of the Pahlavi I period



The square of 20th century which was used as public space became as space of traffic and junk space, by transforming it back to the former function as main point of public space and connecting it to the walking route, it will change the atmosphere of the old centre.

As it explained in chapter 2; The boulevards close to the shrine, in old centre lost its specialization in product and diversity of the functions; the shops became as repetitive and cheap sellers just in response to the demand of pilgrims not inhabitants of the city.

Current situation ←

Khosravi street: 1920-1940



Repetitive shops with cheap products



Pahlavi square: 1920-1940



Mashhad- former pahlavi square



07.3. 1. B. SQUARE & SPECIALIZED STREET

Example & Guide line

Together, streets and roads are the largest public space in any community. As in Pioneer Courthouse Square in Portland, OR, they should serve a variety of community functions -- and not be simply a place for automobiles.



Trafalgar square-Rome



Time square- New York

GUIDE LINE:

Height and shadow

The maximum Height of the buildings along determined AXIS shall not overshadow the new pedestrian routes by angle of obstruction 45 degree.

HEIGHT



Pioneer Courthouse Square in Portland

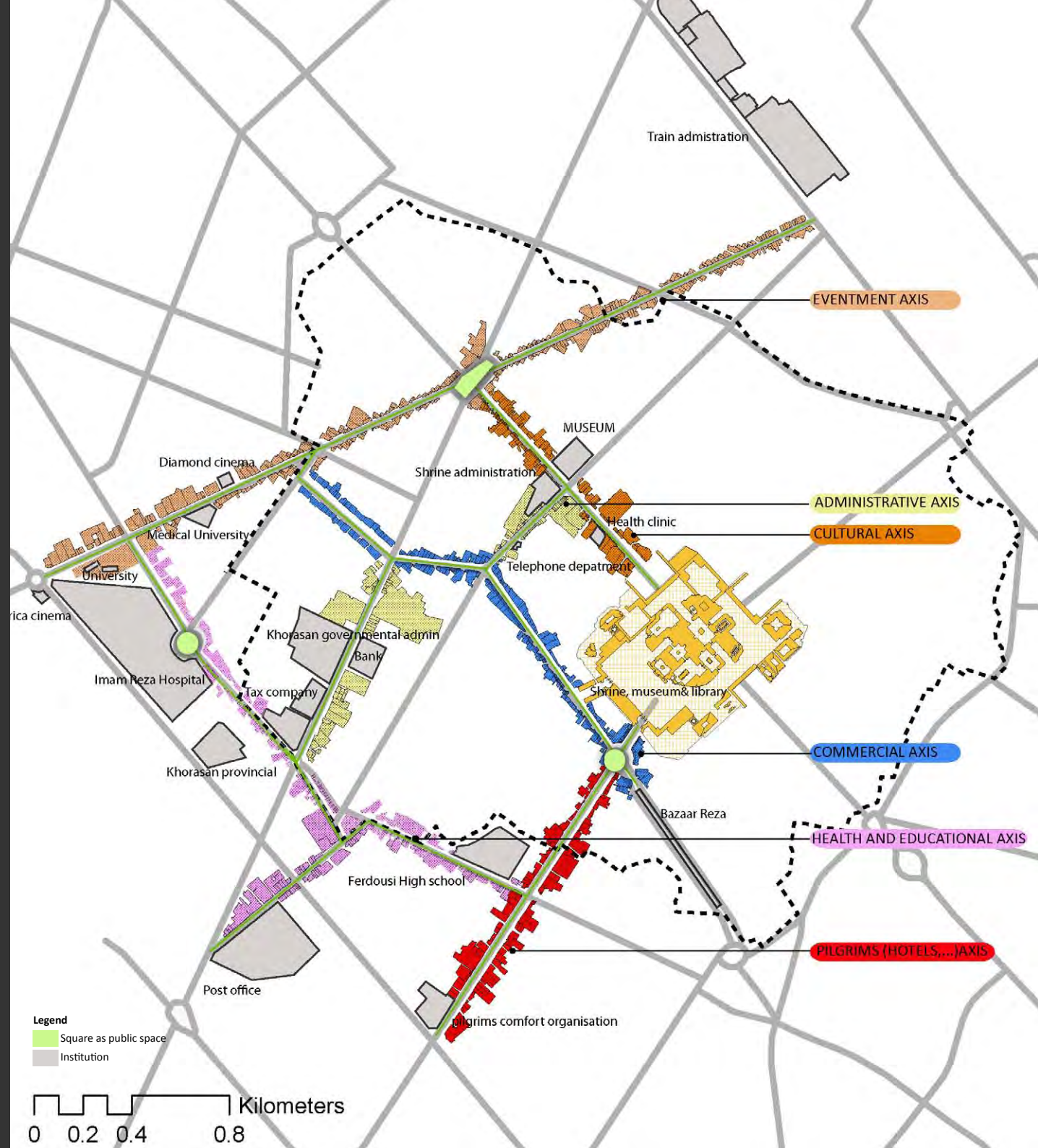
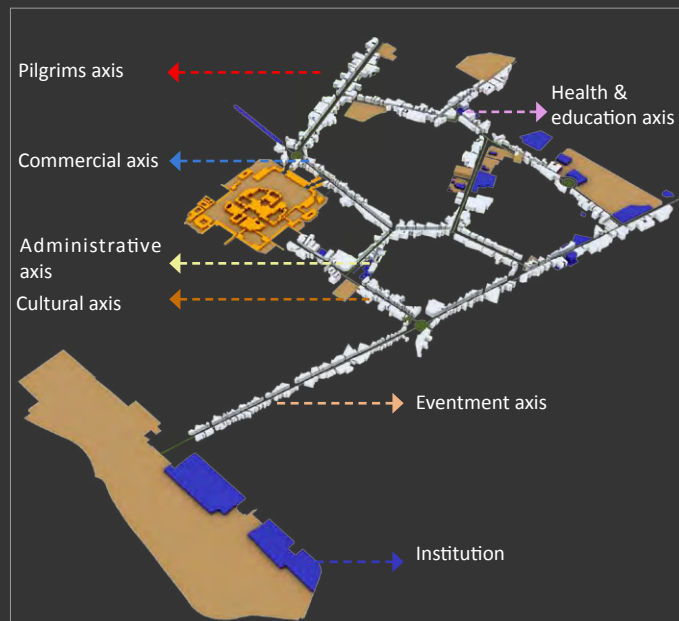


07.3. 1. B. SQUARE & SPECIALIZED STREET

Linking institution by specialized streets

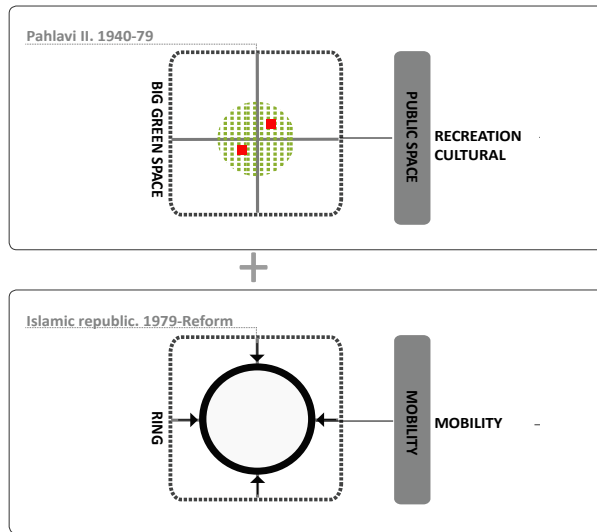
By transforming the boulevards, with repetitive shops and products, which connect the institutions, to specialized shops and functions, they become as new attraction in the city scale and also a new potential for rich people to invest there.

Therefore these boulevards (axis) will function in different time of day as an active public space in the old centre.



07.3. 1. C&D. GREEN SPACE- RING

Intervention of Pahlavi II - Islamic republic till reform



Lack of green and open space in the old centre and also juxtaposition of old and new buildings beside each other created a chaotic and unpleasant atmosphere in the old centre.

Green space in as a belt will be a soft transition zone between old and new parts of the city (on empty lands and junk spaces) It creates a new potential for future developments and also it will be used as recreation space within city scale. Therefore during night the old centre will be active with another function than during day time.



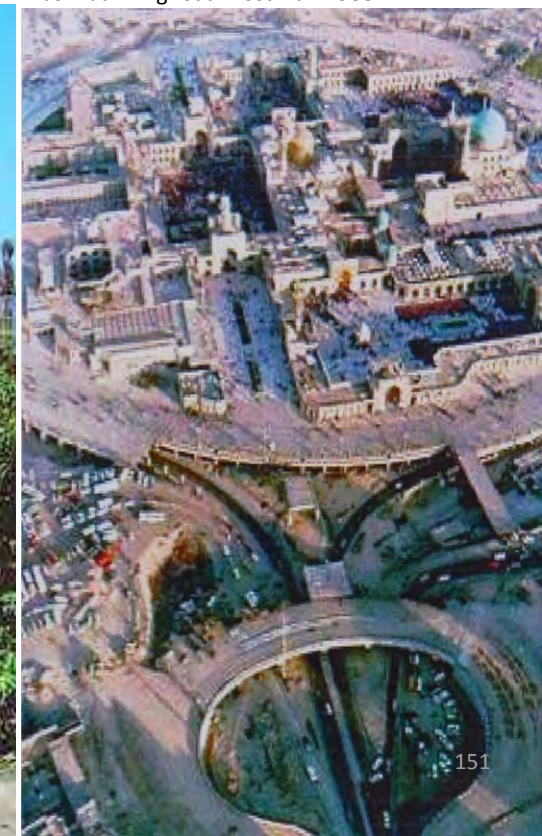
Mashhad -Lack of Harmony- Juxtaposition of old and new



Mashhad- Ring road- Post war 1988

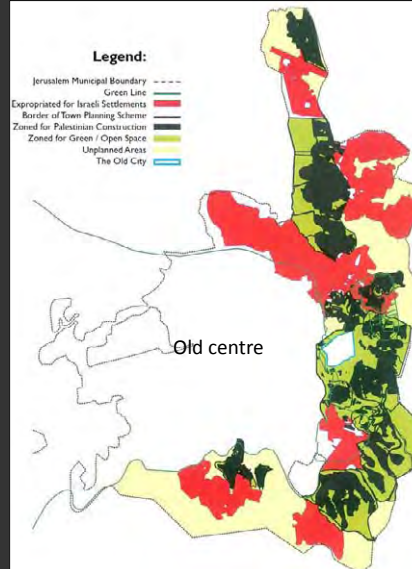


Mashhad- Koohsangi Pool-Recreation .Pahlavi II 1940-1978



07.3. 1. C&D. GREEN SPACE- RING

Examples & Guide lines



GUIDE LINE:

HEIGHT

Height and shadow

The maximum Height of the buildings along determined AXIS shall not overshadow the new pedestrian routes by angle of obstruction 45 degree.

FUNCTION

Buildings' function

The buildings inside green belt provide public amenities and accommodation for pilgrims as free stand buildings. each building should provide certain underground parking facility.

LOCATION & HEIGHT

Buildings' location- 2h shadow

The buildings are in maximum distance of 500 meter from the main road ,they may not place a neighbouring residential buildings in shadow for more than two hours per day.

Jerusalem- old center surrounded by green space

The Azhar Park Project in Cairo

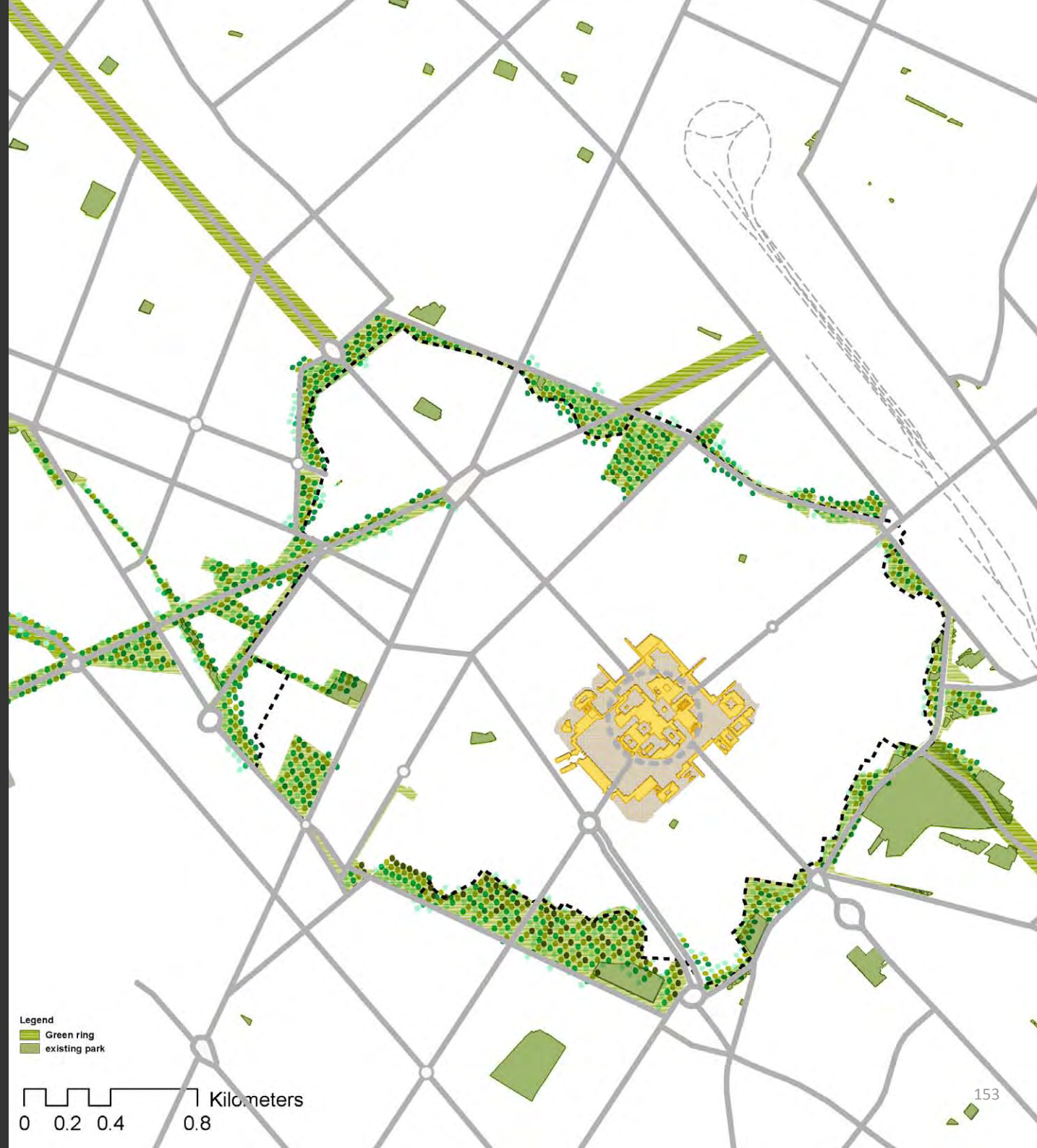
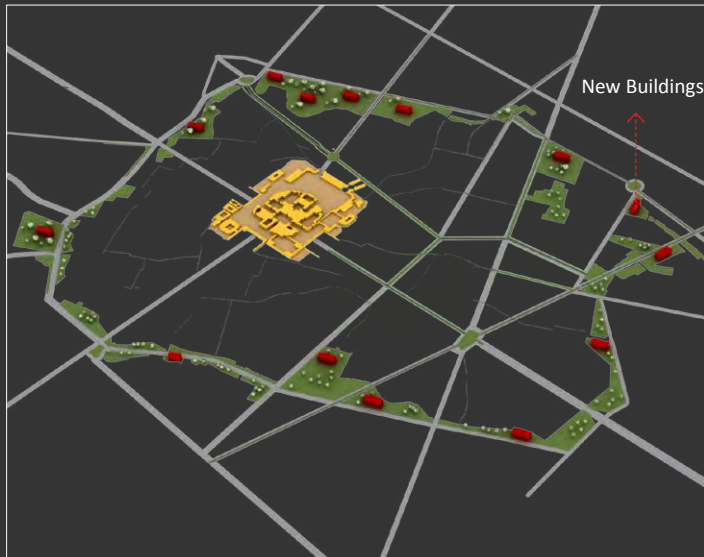


07.3. 1. C&D. GREEN BELT

Green belt as transition zone between old and new

The proposed green belt will connect existing parks, it will create space for new free-standing buildings as luxury hotels, cultural buildings and facilities.

inside this park the parking facility for the historic centre will be arranged.



07.3. 1. C&D. GREEN BELT

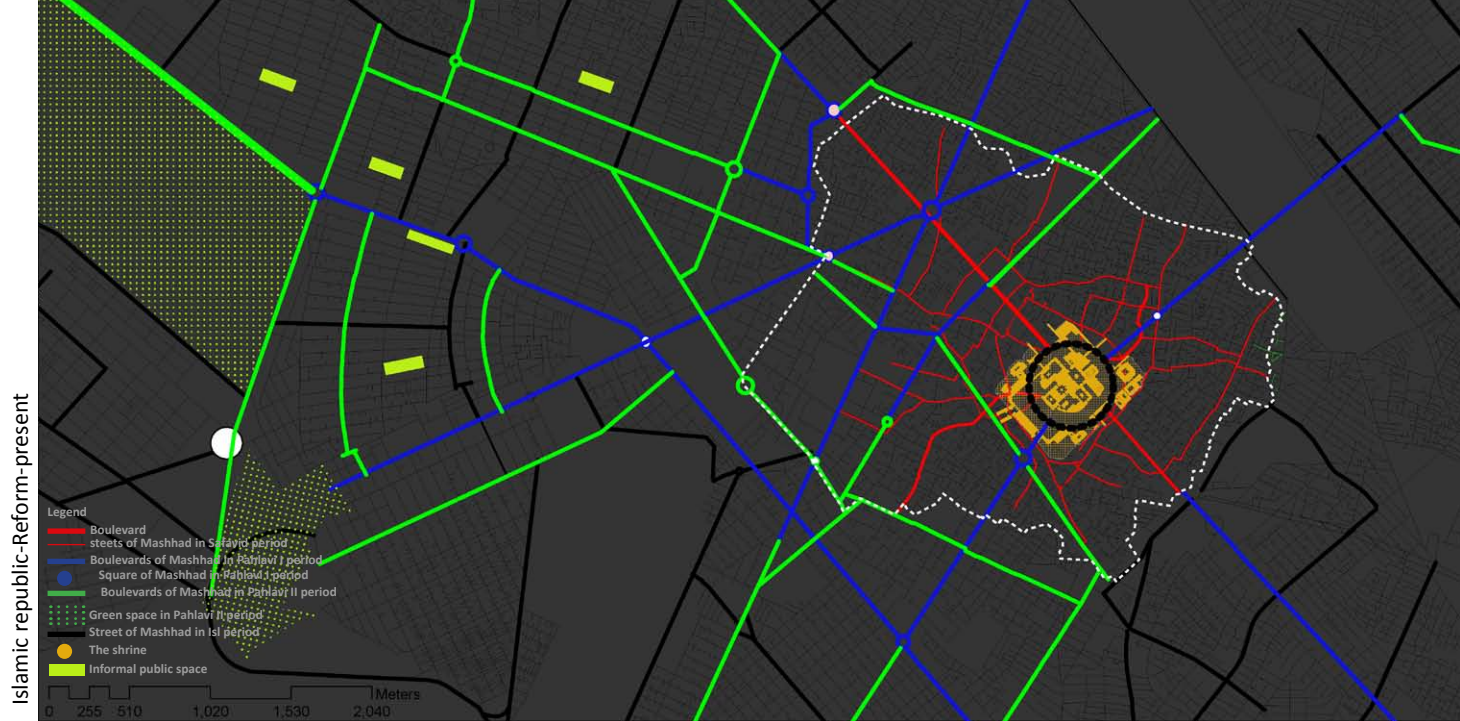
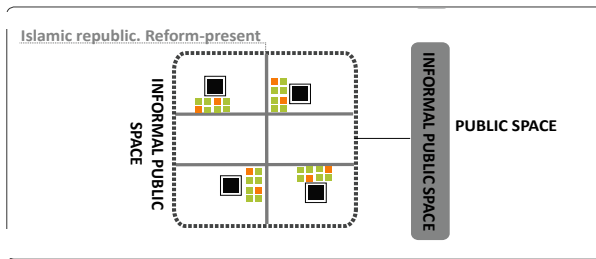
Green belt and Ecological corridor

The proposed green belt will be connected to the ecological corridors as continuous system in the city.



07.3. 1. E. INFORMAL PUBLIC SPACE

Intervention of Islamic republic Reform-Present



Informal public spaces during Islamic republic could take the place of big and formal public spaces, now these informal public spaces are very active and they created spaces for communication and participation of the local community. In the historic core of Mashhad , there is lack of these places.

By creating informal public space inside old centre , it adds the attraction of this area and it strengthens the participation of the local community for future.

Cafe



Market



small Park



Traditional tea house



07.3. 1. E. INFORMAL PUBLIC SPACE

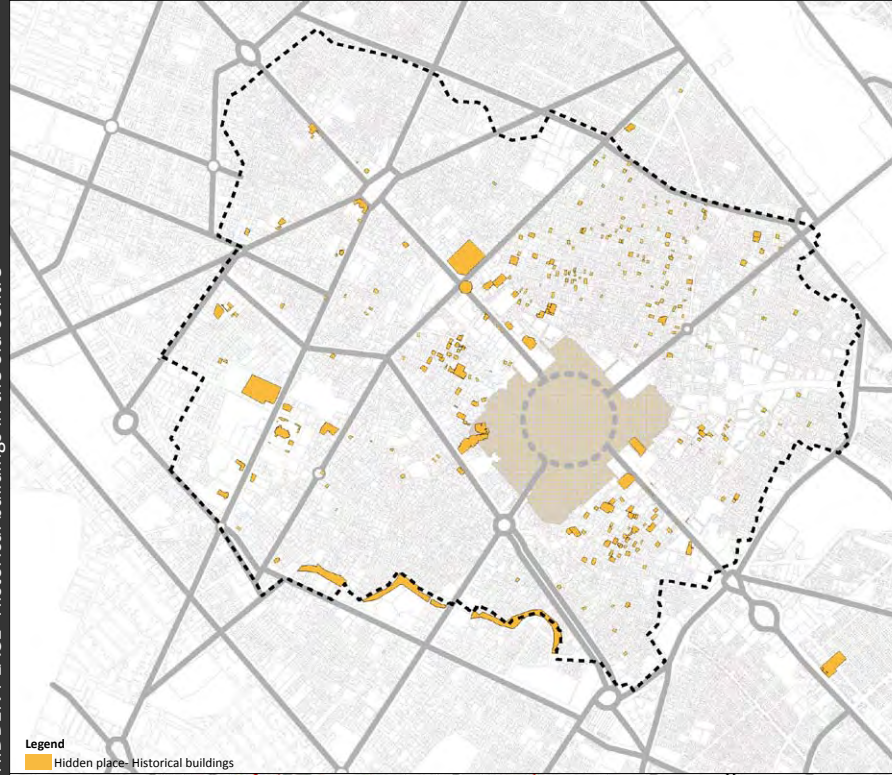
Hidden places and Brown fields

Historical buildings in the old centre which are now hidden, have strong potential for attracting people and can be used as gallery, cafe, restaurants,...

Brown field areas can be seen also as new potentials in supporting public realm like park and green space.

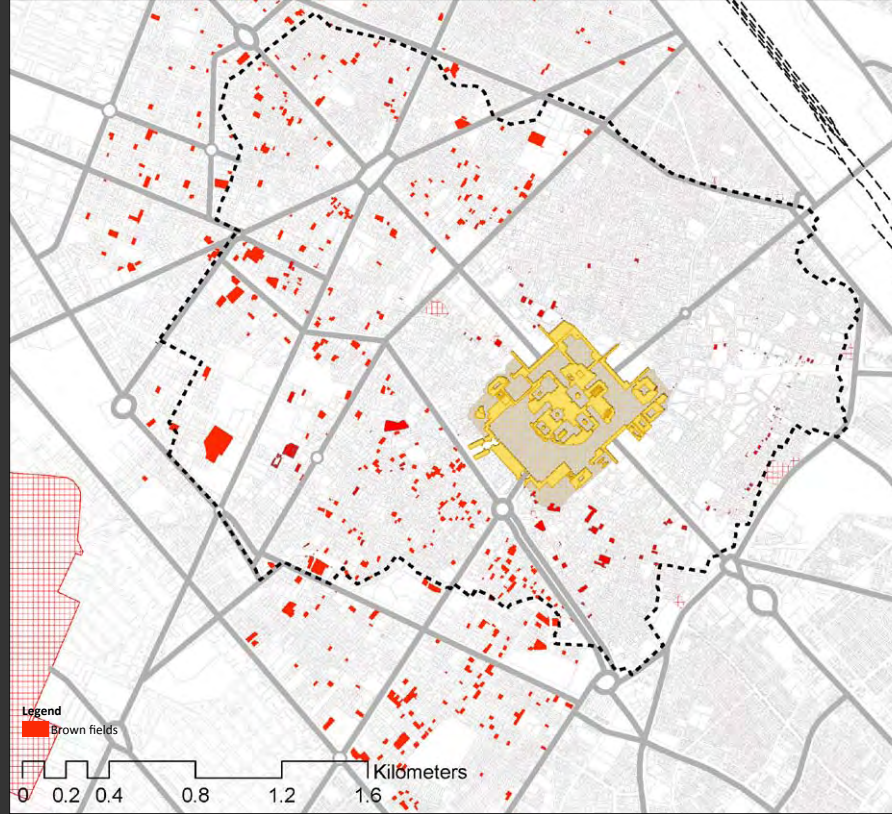
Former commercial Historical routes, which are locally and globally high integrated streets, connect these hidden places, therefore it invite people from boulevards and green belt to the local fabrics, which lost their power during time.

HIDDEN PLACE- Historical buildings in the old centre



Old carvansarai-azizo alah

Brown fields in the old centre



Old Brick -klin



Ruined place

07.3. 1. E. INFORMAL PUBLIC SPACE

Guide lines

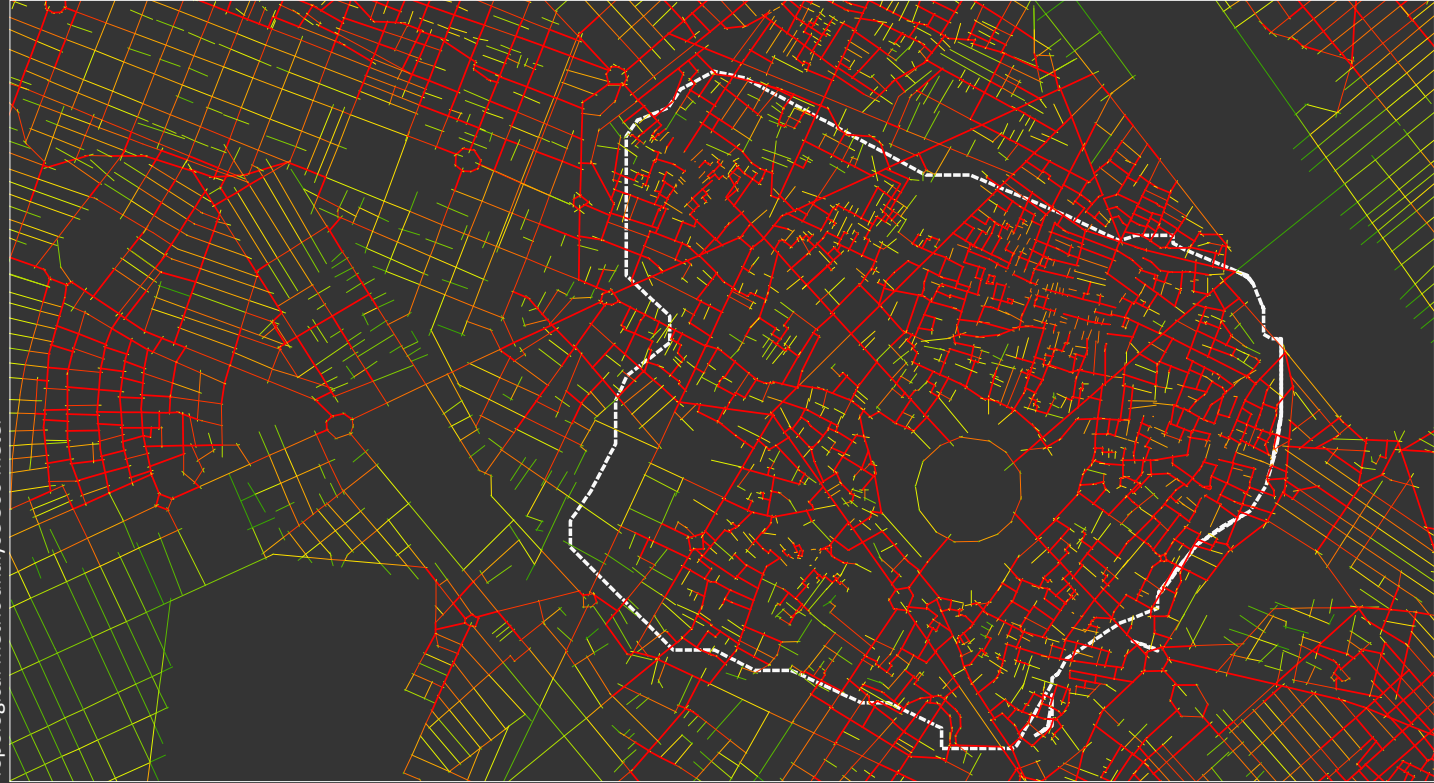
GUIDE LINE:

PEDESTRIANIZE

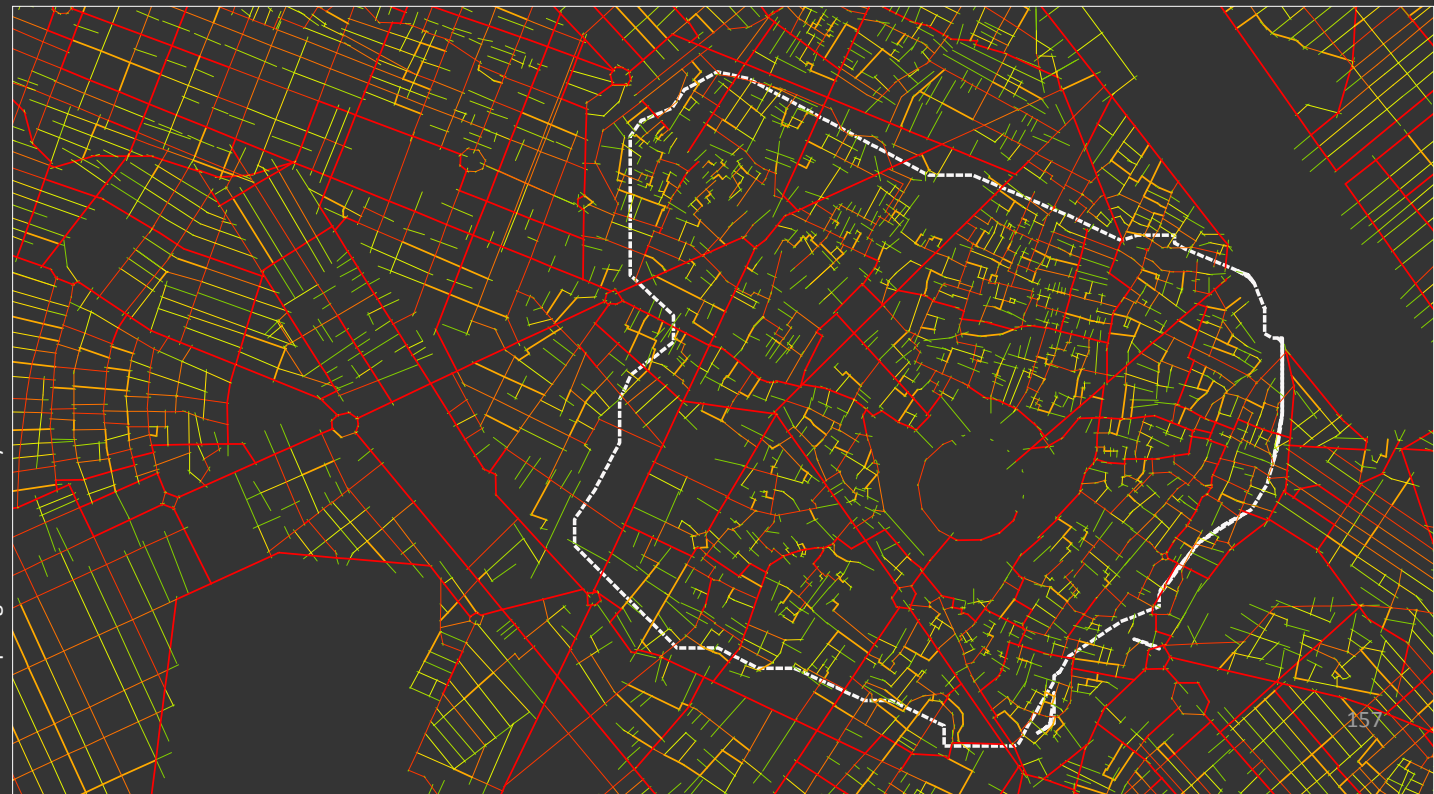
Historical route-High local& global integrated streets

High local and global integrated streets which were former functional historical routes will be used just only by pedestrians, buildings along these streets earn parking place inside park within Max 500 meter distance.

High local integrated streets
Topological metric analyse 500 meter



High Global integrated streets
Topological metric analyse 10000 meter

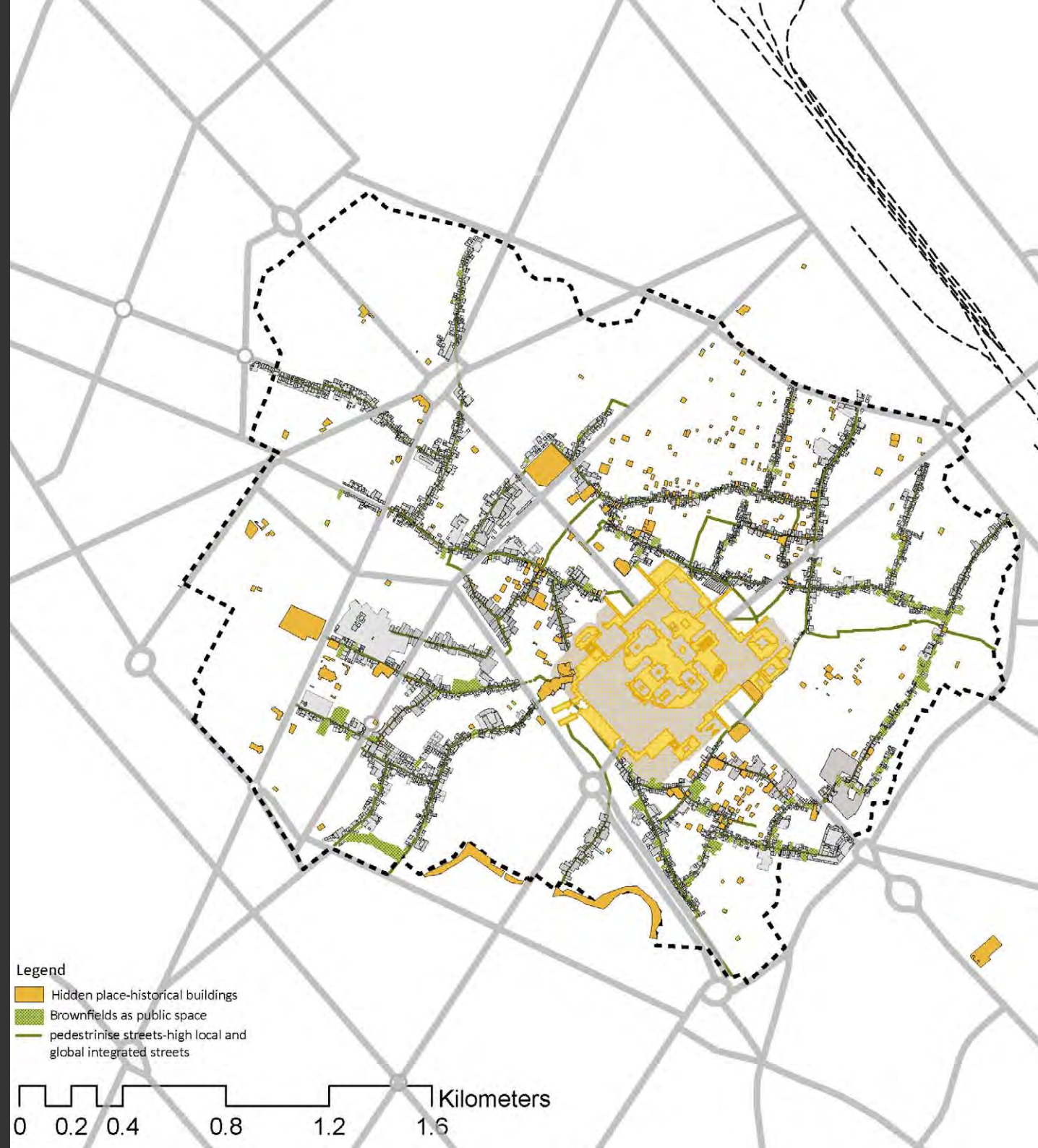
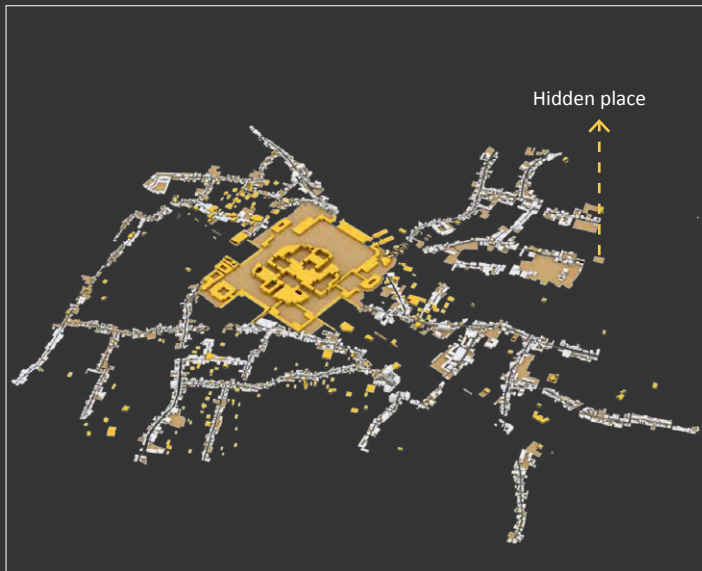


07.3. 1. E. INFORMAL PUBLIC SPACE

Pedestrianization

Hidden places and Brown fields

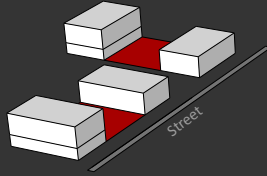
Pedestrianization of high local and global integrated streets (historical - commercial streets)which connect hidden places. Brown fields change to small green space as park .



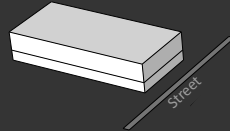
07.3. 1. E. INFORMAL PUBLIC SPACE

Flexibility within typology of buildings

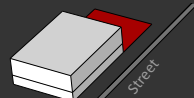
1 Court yard building



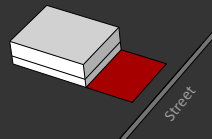
2 Building without open space



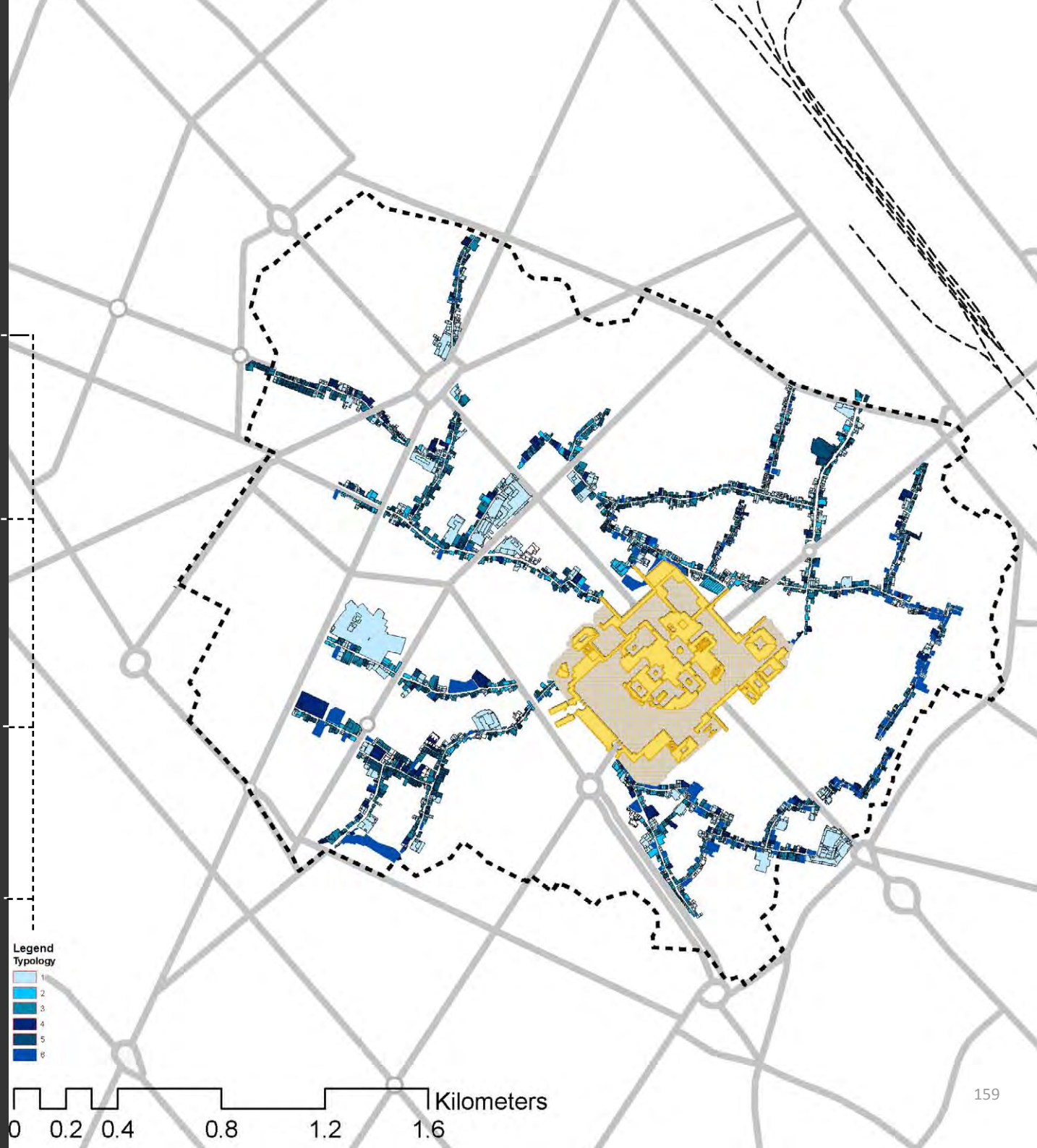
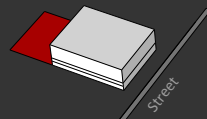
3 Building with open space both along street



4 Building with open space access from open space



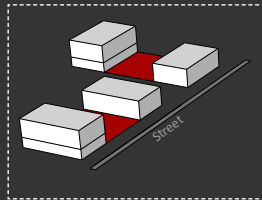
5 Building with open space access from closed space



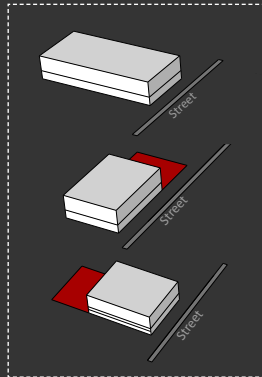
07.3. 1. E. INFORMAL PUBLIC SPACE

PATCHES: concept of mix& Guide line

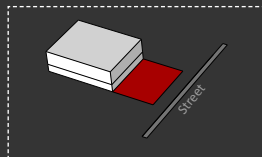
Typology 1 has potential to change function, It can be mix of retail and accommodation within residential function while it keeps its privacy .



Typology 2,3,5 has potential to change the ground floor to commercial space or accommodation within residential function.



Typology 4 is not flexible for changing ,if it has residential function.

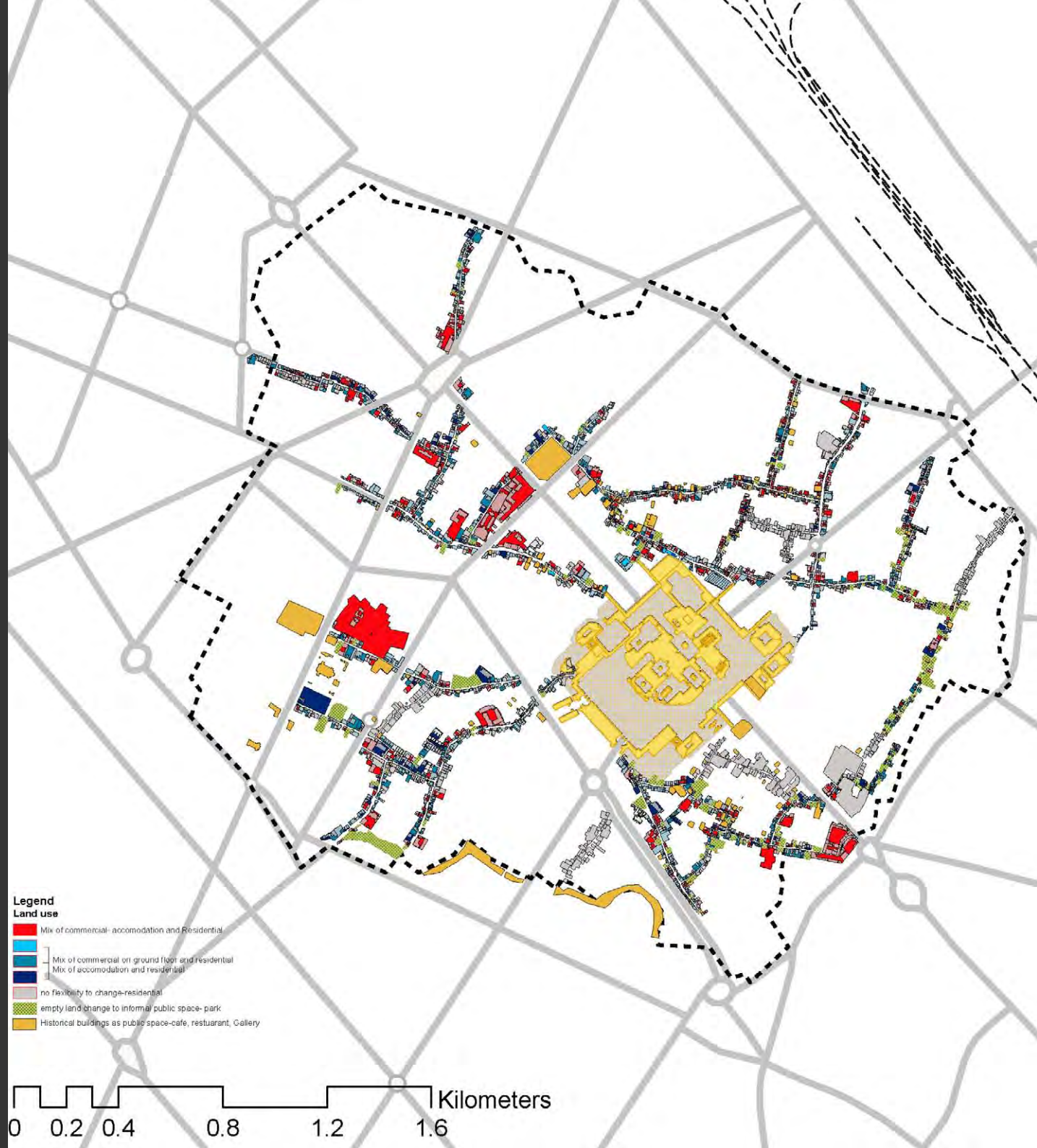


GUIDE LINE:

FUNCTION

Buildings along historical routes-High local& global integrated streets

Ground- floor zones of buildings with typology 1,2,3,4 shall form a strips of retail and accommodation uses.



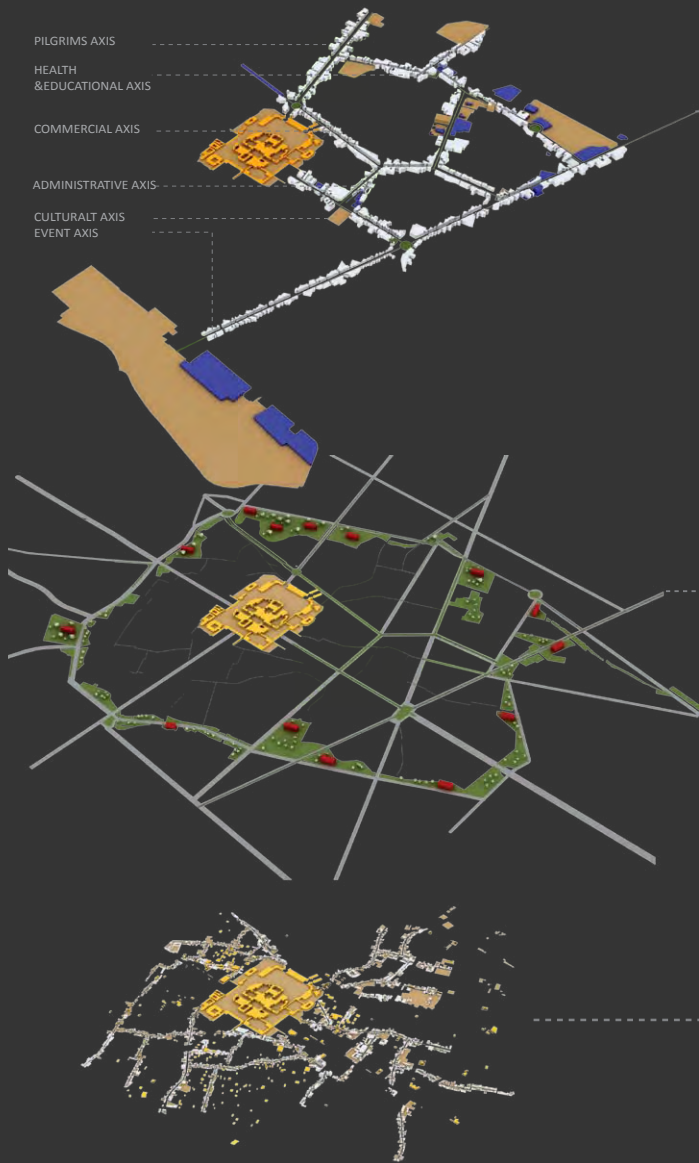
Legend
Land use

- Mix of commercial- accomodation and Residential
- Mix of commercial ori ground floor and residential
- Mix of accomodation and residential
- no flexibility to change-residential
- empty land change to informal public space- park
- Historical buildings as public space-cafe, restaurant, Gallery

0 0.2 0.4 0.8 1.2 1.6 Kilometers

07.3.2. DESIGN STRATEGY

overview of all layers of intervention



BOULEVARDS- INSTITUTIONAL PLAYERS

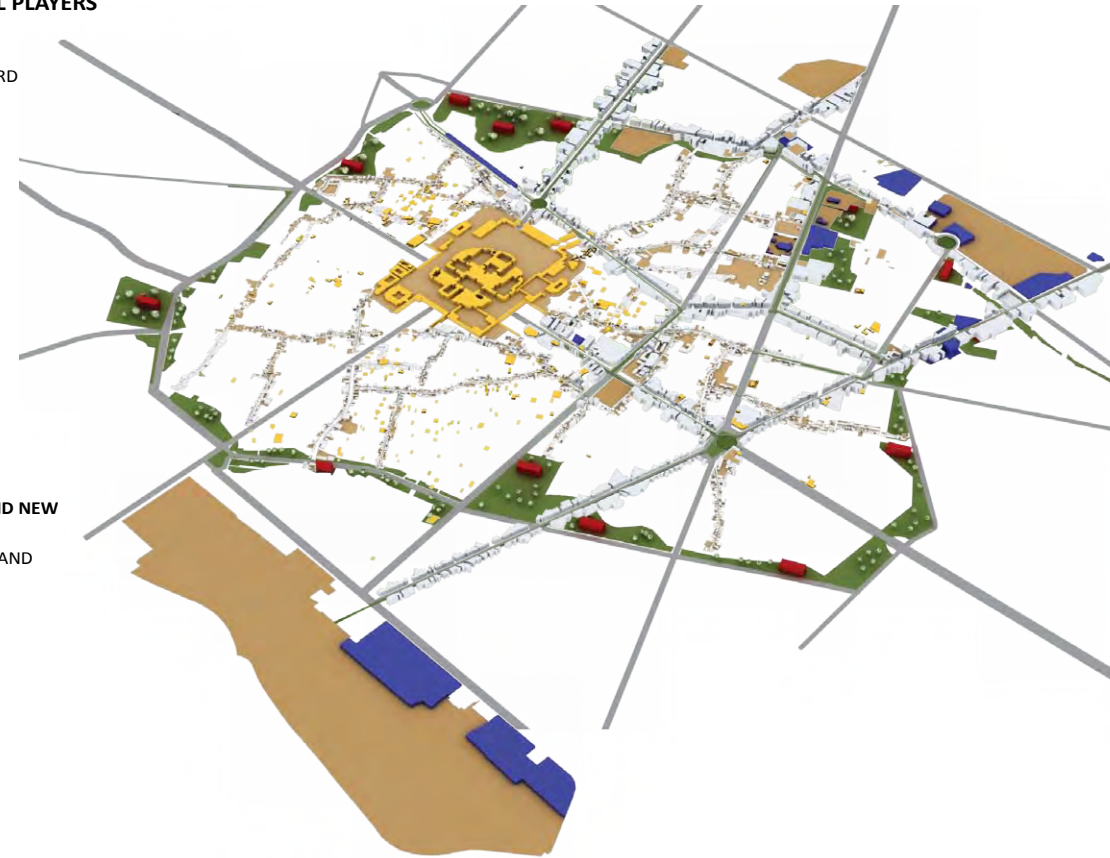
- LINKING PLACE OF EXCHANGES
- LINKING INSTITUTIONS BY BOULEVARD
- CREATING SPECIALIZED STREETS
- SQUARES AS PUBLIC SPACE

GREEN BELT TRANSITION ZONE BETWEEN OLD AND NEW

- OPEN GREEN SPACE AS RECREATION AND
- SPACE FOR NEW CONSTRUCTION

PATCHES: CONCEPT OF MIX- INFORMAL PUBLIC SPACE

- LINKING HIDDEN PLACES AS NEW ATTRACTION AND PUBLIC BUILDINGS
- PEDESTRIANISE HISTORICAL ROUTES (THE HIGH INTEGRATED LOCAL AND GLOBAL STREETS)
- BROWNFIELDS AS INFORMAL PUBLIC SPACES
- CHANGING RESIDENTIAL TO MIX OF ACCOMODATION, COM-MERICAL AND HOUSING ACCORDING TO THEIR TYPOLOGY

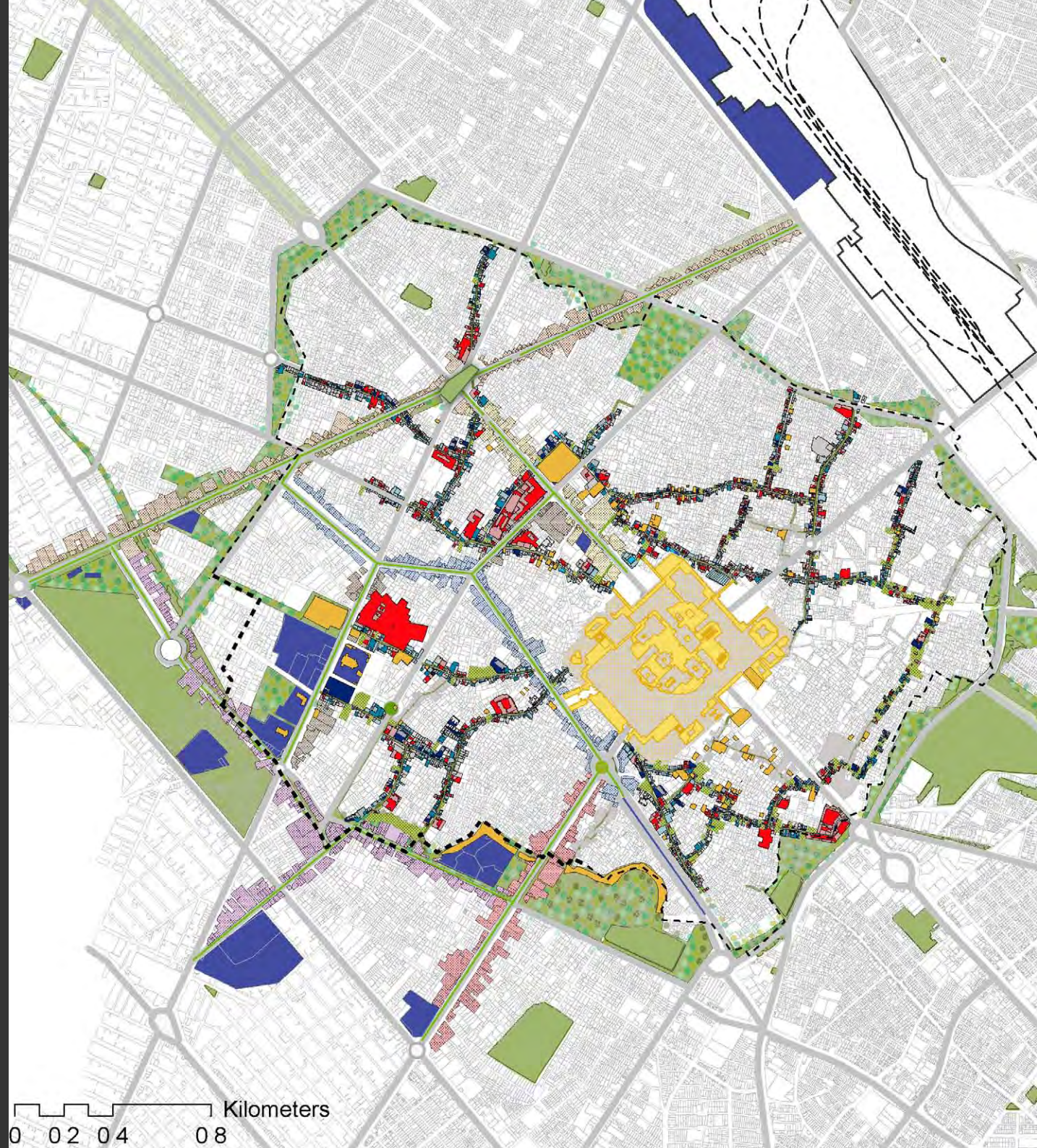


07.3.2. DESIGN STRATEGY
overview of all layers of intervention



Legend
Land use

- Mix of commercial- accomodation and Residential
- } Mix of commercial on ground floor and residential
- } Mix of accomodation and residential
- no flexibility to change-residential
- empty land change to informal public space- park
- Historical buildings as public space-cafe, restuarant, Gallery
- Health and educational axe
- Pilgrims axe
- Eventment axe
- cultural axe
- commercial axe
- administrative -office axe



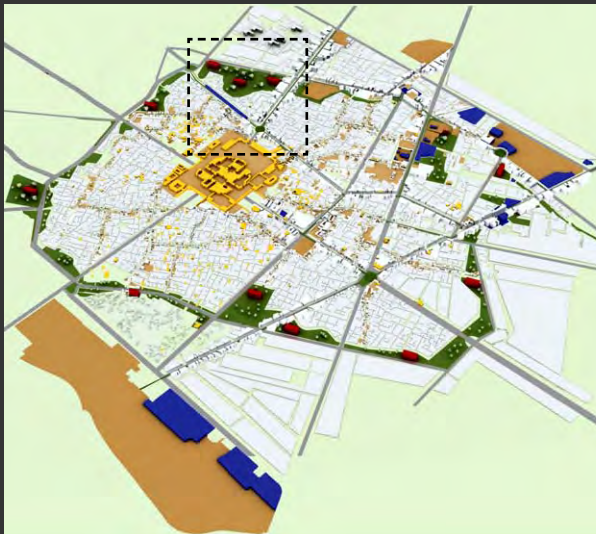
0 0.2 0.4 0.8 Kilometers

07.3.3. ATMOSPHERE

Green belt -Local fabric- specialized streets

This image illustrates the connection of the Green belt with pedestrian route of local street(functional historical routes)

it also shows that Green belt has potential for future development and new buildings to house amenities and accommodations (Hotel) of pilgrims.



07.3.3. ATMOSPHERE

Local fabric : Pedestrian route, Patches: concept of mix



07.3.3. ATMOSPHERE

Square- specialized streets- local fabric

This image illustrates the square as a new public space which is connected to the pedestrian route in the boulevard and local fabric, between two different axes of commercial and events .



07.3.3. ATMOSPHERE

Patches- Local Fabric

CONCEPT OF MIX:

HIDDEN PLACE AS ATTRACTION

BROWN FILED AS NEW PUBLIC SPACE

COMMERCIAL

ACCOMMODATION

RESIDENTIAL

HIDDEN PLACE



07.3.3. ATMOSPHERE

Patches- Local Fabric

CONCEPT OF MIX:
HIDDEN PLACE AS ATTRACTION
BROWN FIELD AS NEW PUBLIC SPACE
COMMERCIAL
ACCOMMODATION
RESIDENTIAL

Local street
former functional historical route

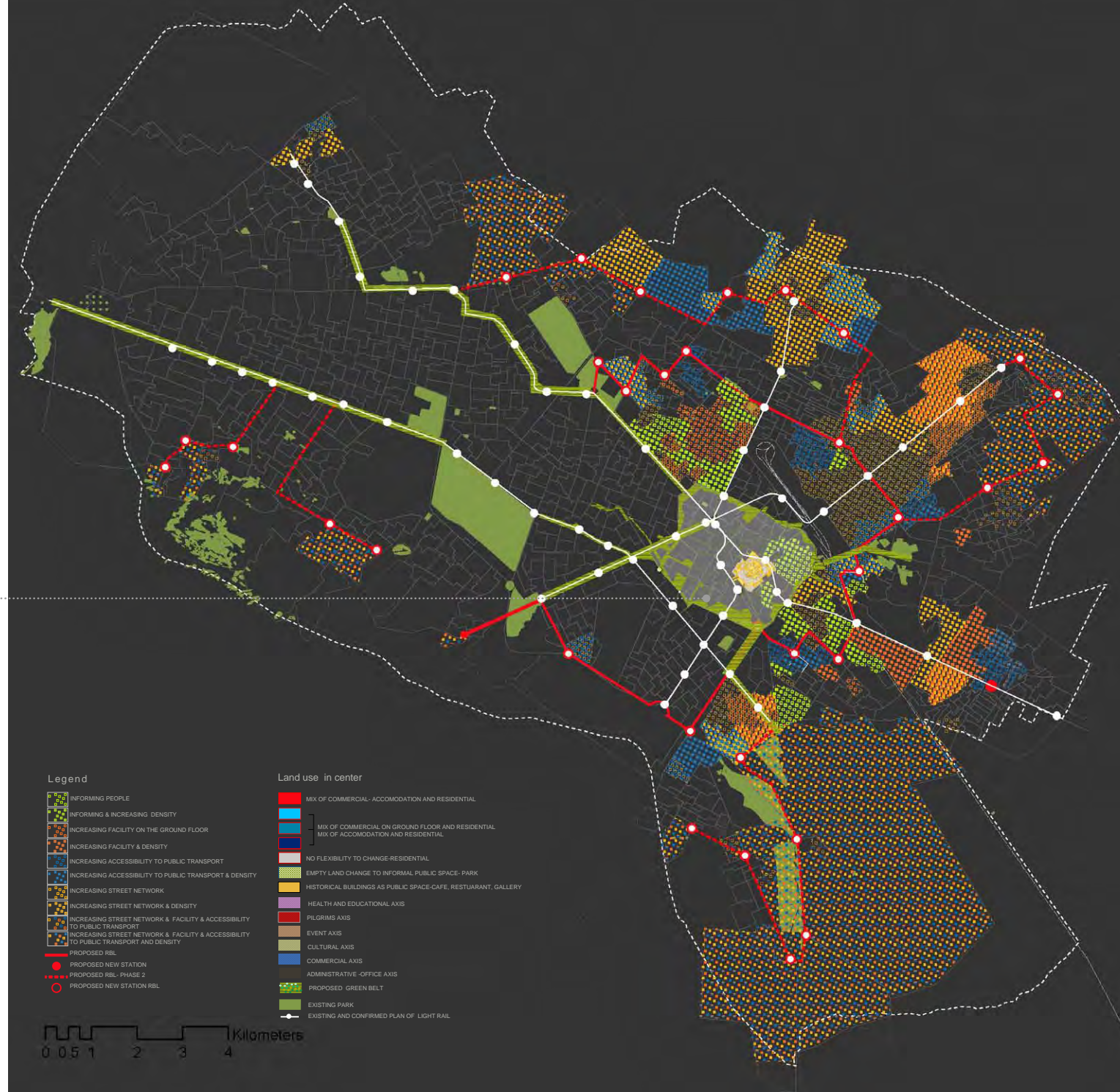
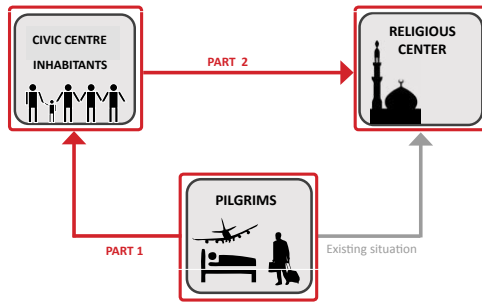


07.4. DESIGN STRATEGY

Combination of two parts

INTEGRATION OF CITY OF INHABITANTS WITH CITY OF PILGRIMAGE

How can we envision a way of planning interventions in social systems that is based on collective interest?

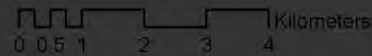


Legend

- INFORMING PEOPLE
- INFORMING & INCREASING DENSITY
- INCREASING FACILITY ON THE GROUND FLOOR
- INCREASING FACILITY & DENSITY
- INCREASING ACCESSIBILITY TO PUBLIC TRANSPORT
- INCREASING ACCESSIBILITY TO PUBLIC TRANSPORT & DENSITY
- INCREASING STREET NETWORK
- INCREASING STREET NETWORK & DENSITY
- INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT
- INCREASING STREET NETWORK & FACILITY & ACCESSIBILITY TO PUBLIC TRANSPORT AND DENSITY
- PROPOSED RBL
- PROPOSED NEW STATION
- PROPOSED RBL - PHASE 2
- PROPOSED NEW STATION RBL

Land use in center

- MIX OF COMMERCIAL- ACCOMODATION AND RESIDENTIAL
- MIX OF COMMERCIAL ON GROUND FLOOR AND RESIDENTIAL
- MIX OF ACCOMODATION AND RESIDENTIAL
- NO FLEXIBILITY TO CHANGE-RESIDENTIAL
- EMPTY LAND CHANGE TO INFORMAL PUBLIC SPACE- PARK
- HISTORICAL BUILDINGS AS PUBLIC SPACE-CAFE, RESTAURANT, GALLERY
- HEALTH AND EDUCATIONAL AXIS
- PILGRIMS AXIS
- EVENT AXIS
- CULTURAL AXIS
- COMMERCIAL AXIS
- ADMINISTRATIVE -OFFICE AXIS
- PROPOSED GREEN BELT
- EXISTING PARK
- EXISTING AND CONFIRMED PLAN OF LIGHT RAIL



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