فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban managment
No.37 Winter 2015
15 - 26
Received *21 February 2014*; **Accepted** *23 May 2014*

Recognizing and Analyzing Iranian – Islamic Identity of Shohada square in Mashhad from the path leading to the Holy Shrine of Imam Reza (from the Beginning to modern times)

Bemanian, Mohammad Reza- *professor in faculty of Art and architecture, Tarbiat Modares university, Tehran, Iran*
Pouyan, Amir Ehsan[1]- *MA student of Architecture, Tehran university of Art. Architecture and urbanism faculty, Tehran, Iran*
Hoseinzadeh, Abbas-*MA student of Architecture, Roozbahan university, sari, Iran*

Abstract
In today's cities, especially metropolises, the issue of identity and its transformation has become one of the most important issues among urban authorities and designers. Mean while, Mashhad as the second religious metropolises in the world has an identity- causing and effective role among Islamic cities of Iran; In recent decades, the amount of urban construction, especially in central part of the city, has significantly increased. This trend has involved identity developments, too. Shohada square as a case study is one of the most crowded squares and the connecting point of six major wags linking Mashhad, railway stretch, Kooh Sangi neighborhood, Khaje Rabei, the Holy Shrine, Ferdowsi square, and Shahid Kalantari highway, which is among the main centers affecting the identity of city – center fabric and creating a sense of place. In this regard, we study the interaction between men and place via the environment's psychological leverage so that in addition to achieve a sense of more satisfaction of the residential place, feelings of attachment to the place, security, identity, and originality is reinforced. However, is seems that what is nowadays defined as an Iranian – Islamic model for urban environments is not an appropriate response for the Islamic community and richness of Iranian architecture. Thus, the value of introducing and offering some suggestions in lined with this requirement and analyzing the bases for the formation and organization of Shohada square as an environment with a historical – religious background is not less than investigating the divine affairs. Findings suggest that there is an increasing trend toward diversity in buildings, especially urban squares; we are considering culture as a dynamic issue, so that we could provide an appropriate bed for achieving an original identity, an environment to live, and establishing more spatial attachment for people.

Key words: *Identity, Iranian- Islamic city, Shohada Square, Mashhad.*

1.Corresponding Author, Tel: 09151252495, Email Address: Pouyanehsan@gmail.com

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

Introduction

Urban squares survived from the past to the present time are a loader for collective memories and identity elements; spaces that have changed bath physically and structurally and non – physically and in the area of identity. This has established a bed for creating new experiences. These spaces as an essential necessity in urban plans and a position for the manifestation of social interactions, institutional dynamics of the society, and increasing the quality of citizens, in turn influence the identity of the city. Identity is a visual image of the environment, which reflects unique or certain qualities (Merrett, 2001, p 261). The identity of any place that is confirmed by the procedure of its buildings and architecture style; It means that form, space, and appearance would form the formal language of a place (Scholtz, 2002, p: 189). Moreover, urban identity is a concept which is easy to perceive. In this area, everybody thinks that they know both identity and city, while a professional and specialized understanding of the term is so difficult. That people understand easily the identity of the city is not too far – fetched. Especially because from the environmental psychology's point of view and some urban design perspectives, understanding the features of a city is what is associated in mines of viewers and citizens. Thus, whatever he perceives from identity could be right. However, understanding of experts, planners, and executive authorities is accompanied with careful consideration and criteria. In this regard, firstly this should be made clear for experts. Any city is defined with deferent characteristics, which can put them into different categories (Behzadfar, 2007). Now the important thing is that urban spaces are dynamic and flexible, which have been transformed due to the city's quantitative and qualitative changes (Soltanzadeh, 1993). In recent 70 years, the trend of social and economic developments has made many wonderful planned changes in many of these spaces. Until early years of (1921), Mashhad had only a street extended from the west of the city to the east, which was constructed by the command of Shah Abbas the Great concurrently with the construction of Safavid Atiq courtyard. Intervention in the historic fabric of Mashhad began in (1928) (Saeidi Rezvani, 1965, p: 187) and after that, carrying out a plan called Imam Reza circle with an approximate area of 30 acres in 1976 (Dishidi, p: 67) as well as plans for expanding the surroundings of Imam Reza Holy Shrine and a plan for renovation and reconstruction of the surrounding fabric of Imam Reza Holy Shrine after the Islamic Revolution (according to the National Budget in 1999). This uncontrolled intervention, in views of citizens whether resident or pilgrim, are among major reasons for the destruction of valuable heritages belonging to Safavid era, not only downtown hut also in the whole city; Shohada square also as one of the busiest squares of Mashhad with a long history is not an exception. In recent years, urban authorities have taken extensive measures to reconstruct and renew the square and its surrounding fabric (which is called the great project of Shohada square). These Changes should be appropriate with historical spirit and identity of central part of Mashhad as an Islamic city, because an Islamic city should be a place for manifestation of bases, principles, and values defined by the work of God for the Islamic community (Naghizadeh, 2010).

Research Method

This study, based on its goals, in general explains the identity of squares and their transformations (changes) through a structural – qualitative analysis, and in particular, it explores its role in Mashhad as well as Shohada square in different historical periods through a descriptive – explanatory method. Next, the identity and then the analysis of the concept in cities are explained under the leverage of environmental psychology. The existing maps and evidence on the past situation as well as new detailed plans indicate significant changes. After that, we speculate about the place and

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

body of Shohada square (both prior to and after its construction) and extract the related graphs and diagrams. Also, research method is survey and data collection was carried out using documentary, library, and field methods including interviews and observations (as main tools for field data collection), statistical sources, data obtained from the related offices and organizations (Cultural Heritage Organization, municipality, Astan Quds Razavi, etc). These data were gathered in Forms, the evaluated and finally, presented.

Theoretical Bases

The term identity attempt to answer the question of "who" and "what" someone or something is, thus it refers to the quality and nature of things. Identity, being based on some philosophical approaches in addition to a general public perception of it, is nature or personality. So, what causes an object to be identified, in other words, "what that object is", would form identity.(Noghrehkar, 2010). Iranian – Islamic identity also indicates cultural characteristics and features of this land (Iran); what should be also manifested in an aspect of life, especially the area of architecture and urban planning. Achieving architecture with identity is a significant issue in Iran's contemporary architecture. Efforts to move towards and architecture with identity in Iran's contemporary architecture and urban planning is a response to man's spiritual needs besides their whole material needs. Today the need for cities with Iranian – Islamic identity has become a public request, such that in addition to legal entities and formal structures of the society, many groups of people have also asked for it. In modern times the situation is such that the speed of changes has increased to the extent that it is not possible for constructors to dominate the circumstances; that is, they have not the opportunity to gain experience and to convert raw materials in to human requirements. Thus we can consider the volume of discoveries in present time very low when compared to new changes and achievements. On the other hand, in present time, there is a separation with the previous findings and a weak commitment toward them. The outcome of this situation is the formation of a confused identity which can be observed even in architecture and planning. Today's architecture and urban planning is passing its perplexity and reversal period, the reason being lack of meaning in architecture and urban design (Hojat, 2003). Therefore, in the present era, there is a tendency towards imitative identity. Obviously, imitating traditional architecture could not form architecture with identity. In this regard, a transition from traditional architecture to modern architecture which caused mistakes in functions has weakened the role of squares as a major element in Islamic – Iranian cities. That is because explorations in traditional times are different from those in modern times. In the present era, architecture as a know ledge and activity occurring in time and space dimensions, should change its position, meaning that it ought to identify today's needs of human beings and exploit all the environmental and industrial facilities so that eventually, given the explorations and achievements and commitment to realizing them in the building's body, one can be hopeful to constructing an architecture with an advanced identity (Mahdavinejad, Bemanian, and Khaksar, 2010).

Square and Its Identity Role

Square is a space with three quite – specified dimensions including edge, middle (floor), and function, which is often referred to open spaces as opposed to the public functions and large buildings where people gather and deal with urban and social affairs? It tells about the dominant spirit governing those gathered there: it contains people's power, creativity, art, and tendency to perfection; it suggests a love for life and for collective ambitions; it is a manifestation of people's order, cleanness, and tranquility of mind. If you want to know a city, you better visit the square which is a public destination; any city is completely reflexed in small mirrors of its squares.

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

Square's Identity in Iranian – Islamic Cities

Since there are no comprehensive studies available on the course of square design in Iran, it may be useful to consider the universality of the square concept, the logic behind its existence, its formation process, and its general function. Thus, the necessity for an appropriate and available space has also been posed. Primary criteria for designing such a space were also prerequisites proposed by religious, economic, political, and recreational functions that dictated the formation of squares or traditional squares – market. Square in Iranian – Islamic cities were not generally limited to its form and appearance, rather historical events and more important, the social requirements would cause the construction of a space called square in an appropriate place. City residents would bring the availabilities inside and outside the city to an open stretch and offer their productions and needs. Since they are open spaces, squares would organize some market applications inside or around them. Though their major function was for congregation and trading, sometimes is was possible to add to the importance and responsiveness of this concentration point through other required functions, such as property sale, straw sale, etc., which needed these open spaces. Squares have generally been a place for the congregations of people living inside the city and those living in the suburbs, and occasionally a venue for playing sports, collective recreations Guards Parade, public announcements, and sometimes a place for punishing offenders and criminals. The diversity of the square's functions implies that in major densely populated cities, there has always been a main square, with a few small squares being active in the neighborhood (Ebrahimi, 2009). If it was a small-scale square, then a weekly or monthly market-square would take place there; and if it happened to be a large crowded square, its market-square would be permanent and more planned. Especially in case the functions mentioned above had an inherent need for a more open space than simply a crossroads or proximity to normal access routes to the city, their integration into the market-square would seem more serious and essential. Organizing these activities was a prerequisite for performing side tasks such as establishing order , monitoring legal trade and avoiding individual behaviors, theft, and violence as well as collecting taxes and on the whole, a reason for the presence of government agents and police forces. In this regard, there was a necessity for an appropriate accessible space which would give squares an economic function as well as social, religious, political, governmental, and communicative functions so that they could play a multilateral role for the city (Department of Housing and Urban Development, 2009). Among considerable large historical squares which are still standing in some Iranian cities, we can mention Ganjali Khan square in Kerman (a market-Square), Naqshe Jahan square (a market-Square), and Mirchakhmagh Square in Yazd (also a market-square). Modern Shohada Square in Mashhad is in contrast with such squares, which is a combination of modern architecture and urbanism with Islamic-Iranian logic. Therefore, the identification and analysis of such spaces would further reveal the remembered identity of squares to us. Next, we will analyze the identity-causing factors of two cases:

Definition of space, style and fabric of construction, impressive architectural components, and colors and designs has been associated with the continuity of the production practices and traditional socio-political structure in Iranian-Islamic cities and regardless of a few minor changes, it has survived to the emergence of modernity in Iran and somehow it would bring to the mind the concept of being middle and surrounded, which is a place for organizing different activities while serving as a watching space for those standing on its edge. Thus, it creates the outcome of three elements (edge, middle, and current activity) in the minds of viewers that will be sustainable

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

identity in all times.

Square Identity from the Behavioristic Point of View in Iranian-Islamic Cities

Though one main component of spatial experience is perception of the meaning and content of the message conveyed by the space, exposure of man to an artificial or even a natural environment is not only confined to the of perceiving the meaning of that environment. Space experience is part of life and it is mixed with it. Everyday life is never free of spatial experience or experience of being

Walls			Middle		
			Open Space		
Mosque	Building Of State	Bazar	Extension - Open Market	**Function**	Isfahan/ Naghsh'e Jahan Square
General	Private	General	General	**Kind**	
Garlic Facebook and introversive	Surveillance/ Comfort/ Order/ guiding	Continuity in Life/ Humanism	Fluidity in Space	**Influence On Man Kind**	
Central	Central	Linear	Central	**Geometry**	
Indirect/ Entrance, Square, Mosque/ Open to Close Space	Indirect/ Entrance to the Square and ARG/ Open to Close Space	Indirect/ Entrance to the Square and Bazar/ Open to Close space	Direct/ Entrance to the main space	**Hierarchy**	
Covered	Covered	Semi Transparent	Transparent	**Transparency**	
Symmetric	Consistent with the Function	Repeat (Rhythm)	Symmetric	**Order**	
Indirectly associated with the Texture				**Texture**	
Diversity in the sky line based on the form change	In the Home Front of the square: fracture in the entrance Home Front	Continuous and uniform	-	**Sky Line**	
Blue; higher effort, symbolism	Consistent with the square walls	Cream; Mo'agheli	Blue; Sky reflector on Earth	**Color and Figure**	
Combining prayer, contemplation and work - maintaining the integrity of the worldly life and the Hereafter in Islamic thought	Iranian human symbol; humanism	The same shots of the interior and exterior walls	Place for local cultural activities, recreation	**Description**	

Table 1. Analysis of identity Naghsh'e Jahan Square in Isfahan; source: The authors

فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.37 Winter 2015

Walls							Middle		
							Open Space		
Mosque	School	Bathroom	Karvansara	Ab Anbar	Bazar	Arsenal	Extension - Open Market	Function	Ganjali Khan Kerman xquare
General	Private	General	Semi General	General	General	Semi Private	General	Kind	
Garlic Facebook and introversive	Attention to the spiritual dimension of human	Escape From Material world	Concept of transition	Notice and Disclaimer	Continuity in Life/ Humanism	Sense Of Security	Fluidity in Space	Influence On Man Kind	
-	Central	Complexity	Central	Central	Linear	Central	Central	Geometry	
Entrance (Semi Close, Close Space, Open Space								Hierarchy	
Covered	Covered	Covered	Covered	Covered	Semi-Transparent	Covered	Transparent	Transpareny	
Symmetric	Symmetric	Complexity	Symmetric	Symmetric	Repeat	Symmetric	Symmetric	Order	
Indirectly associated with its Texture								Texture	
-	Fracture in Entrance				Continuous and uniform		-	Sky Line	
Creamy - Moagheli	Creamy - Moagheli	Creamy - Moagheli	Creamy - Moagheli	Creamy - Moagheli	Creamy - Moagheli	Creamy - Moahgeli	Soft Green	Color/ Figure	
Combining prayer, contemplation and work - maintaining the integrity of the worldly life and the Hereafter in Islamic thought		Social Interactions			The same shots of the interior and exterior walls		Regular Kaart Bandi/ water originating from the existence of Islamic Thought	Des cript ion	

Table 2. Analysis of identity Ganjali Khan Square in Kerman; source: The authors

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

in a place, however all the experiences are not focused on the message perception.

However, the reason why we often feel unfamiliar with a building or space is that the building or space seems meaningless and empty to us, or establishing a relationship with the environment is impossible for us. Failure to establish a conceptual association with the building is itself some kind of experience. Both perception and non-perception of meaning are part of experience. Even though the richness of many experiences depends on the perception of the meaning of space, sometimes it is caused and affected by the presence of a transcendent meaning: an inner feeling not arising from the space, but casting its flavor on it. (Arbab Jolfaei, 2011).

Role in the perception of the environment is important we learn to experience the fine details and distinguish the elements of a more general phenomenon, the "rules" are not organized by Gestalt visual perception, but can be a way to discipline environment. More importantly, the assumption that perception greatly or entirely determined by an external stimulus features to be doubtful. Understanding these factors for the development of a positive theory of the relationship between humans and the environment and positive theories of aesthetics are essential. According to the functions and elements in the Iranian city of squares that its culture is derived from a mixture of spaces, can help identify further identify such areas, Mashhad Shohada Square Therefore, the main elements of the human behavior of the view environmental causes of human experience - that is, to induce the meaning and implications of the Iranian cities of Islam.

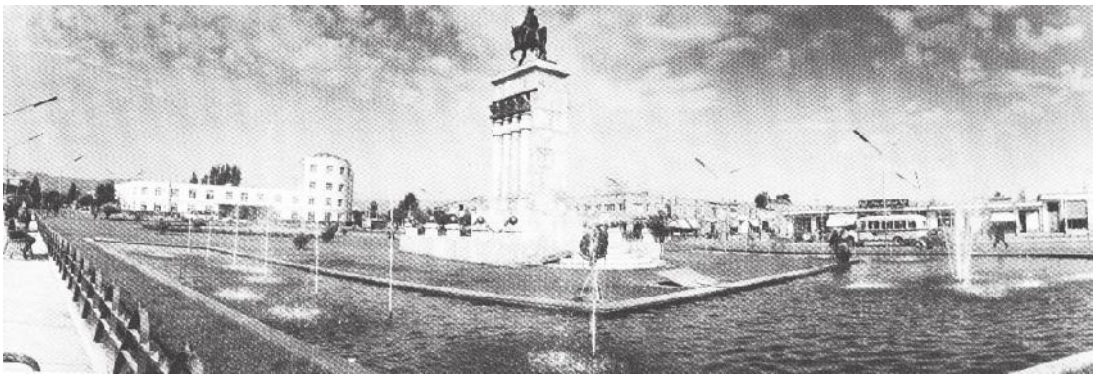
An Identification and analysis of Shohada Square

As early as 1300 AD Mashhad had just one street stretching from the West to the East of the city, constructed by the command of Shah Abbas Safavid the Great contemporary with the construction of Safavid Atiq Courtyard. It was a street with four rows of trees on its sides and a stream in the middle. The West side was called Upper Street stretching from the present Menbar Garden Alley in front of Sepah Bank to the blind end of Upper Street to the east to the place of the current five- ways.

along the Lower St. was found down the street or in accent argot of Mashhad, where the " bottom of the street," they said, and now more people speaking dialects of the same name, and current street, or in terms of today's Khyabvan Chaharbagh national Boulevard, north to Mashhad Mashhad, within the Square Doab is also the location of the truck and camels and bush and firewood dealers and breakers that Were dug out of the city to sell transcend. Office slightly above the Shohada Square in Sugar Lane was assigned to guard houses that guards the gates of the High Street precede to the gate was a ugly Ghochan bus and crossing the street Creek RAZAVI the streets of the air and the not Ghochan was placed near the gate of the mosque Heydari.

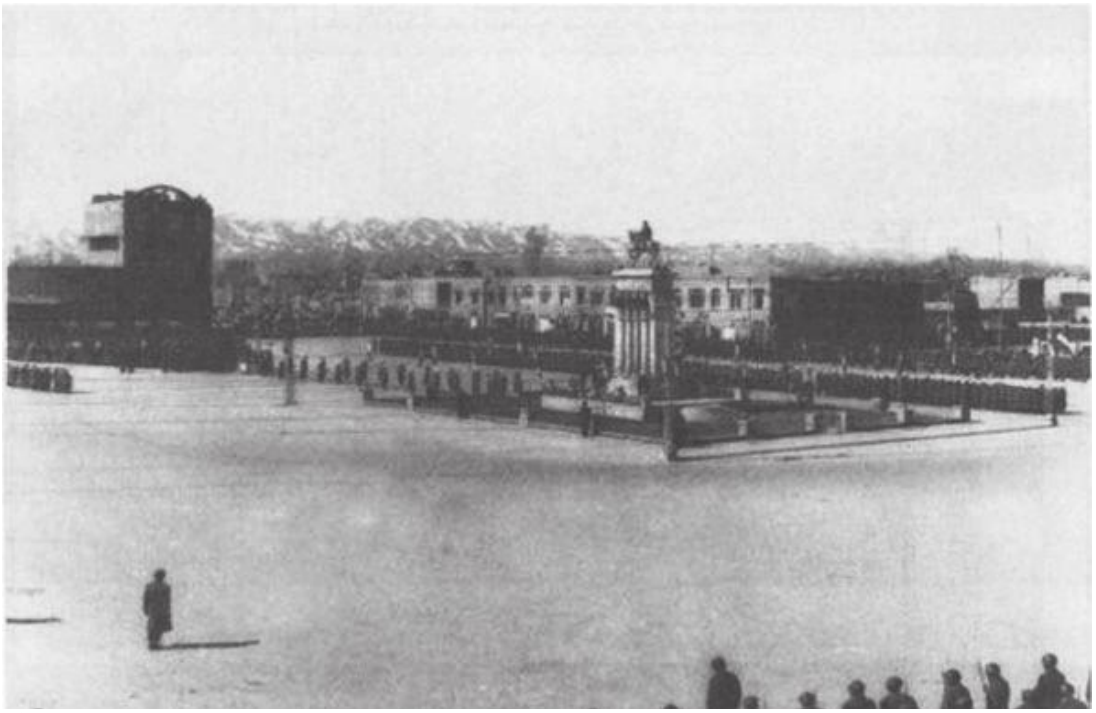
A Look at the Identity of Shohada Square

The primary criteria for the design of such



Shape 1. Mojasame Sqoure, Source: Ab mantaghe archive

[Downloaded from ijurm.imo.org.ir on 2026-11-03]



Shape 2. Mojasame Sqoure; Source:Ab mantaghe archive

a space have been among prerequisites proposed by religious, economic, political. And recreational functions and dictating the formation process of the Square. According to the definitions and identification of the word identity, with the identity element also arisen from this entity, and due to the spatial fragmentation in the body and its function as well as the current chaos in the embodiment of the identity of this urban element (Square) in the field of design and formation of the issue, Shohada Square, regarding the path leading to the Holy Shrine, is considered an unidentified space. But in this regard, what can be said about Shohada Square as a major linkage related to the Holy Shrine and Khaje Rabei-Kooh Sangi, is that the changing trend in Shohada Square's functions has experienced more transformations with the rise of industrial capitalism, because traditional systems have been replaced by newer social and political relations, leading to changes in size and appearance of the European major cities and subsequently in the whole world. The consequences of these new relations, that is increased population of cities, increased social inequalities and class conflicts in industrial cities, and establishment of new human relations in the areas of population concentration involved significant physical impacts, and Shohada Square is not excluded; considering pavement plans for the streets leading to the Square, the hierarchy of side spaces, controlling view and its height, extended line of roofs, etc. indicates a discordance between the buildings constructed around the Square in an imitation of Western architecture and Urbanism and ignoring an architecture with Iranian-Islamic identity.

By putting these factors and developments together, we can identify the features of a heritage leading to designing a modern square which also contains an architecture with Iranian-Islamic identity design.

Also, the efforts of old functions in the age of capitalism have made the square design free of traditional needs and made the physical transformation quite possible and the possibility of transforming traditional so understanding and accepting municipal city through components (floor, Body, external wall, edge, median) connecting elements around and to do field work in other spaces, spaces combined with

[Downloaded from ijurm.imo.org.ir on 2026-11-03]



Shape 3. Shohada Sqoure; Source:Rezvani



Shape 4. Shohada Sqoure; Source:Mashhad gardi

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

the quality of the event and the loss of several functional areas (form, function), strengthen character legibility and readability grade and pay the city to create an urban landscape resolution (measure space), gathering the crowd to pale in significance to the collective life and a way toward individuation and forms of meaning in the context of disability into revealing the identity of the show,)mean(. In order to proceed, Islamic Iranian identity and the identity of modern urbanism in Shohada Square for species characterized by behavior and its impact on Anson and summing study are discussed.

Conclusions

Organizing principles of urban space in Iranian-Islamic cities may be as follows: spatial continuity, interrelationship of urban elements and residential units, space enclosure, scales and proportions, contrasting spaces, domain, or composition. Applying these principles in new trend of the current urban design is inevitable. Square is among urban elements in Iranian-Islamic cities with multilateral functions and scales. Square as a Longstanding urban element, has been manifested in different sizes and shapes and it has been a field for the history of the settled communities. Now the concept of square , if not all changed , at least, the selection of its desirable functions has been left to the designer's taste .Accordingly, square is an open urban space which is larger than typical crossings by size and proportion, often with multiple functions depending on the need. Multiple functions of square resulting from different physical elements are organized to be in well proportion with human shape and size. And this is a factor for a better understanding of the space and experiencing it, which explains the nature of the square's space meaning in our minds.

With regard to Shohada Square, as business and administrative have been included in its construction, it shows a distinctive square design in terms of patterns of field organization, however, this architecture is not formed according to the nature of its elements and components and in harmony with the environment accompanying with man's experience of the space which is the result of that experience. Due to this inconsistency of architecture with the environment, the person perceiving a modern space which lacks identity rather than space with identity would get into a confused



Shape 5. Shohada Sqoure; Source: Zaernia

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

corner. Shohada Square has square elements and in addition, it plays the role of a circle. Though Shohada Square in its long course of typology, has taken many forms from the circular Statute Square to the new rectangular-shaped design of Municipal Square (monument-shaped) with free access, because of its accessibility and centrality to the citizens, with regard to its extent and accommodation capacity, it can be more than just a square. Because of its equal significances and special qualities, Shohada Square ought to serve different functions and be a representative of the identity of different neighborhoods and parts of Mashhad. In its new design (expansion plan, beginning from 2004), Shohada Square is applied as a central space in the city.

The existing potentials within the scope of Shohada Square are for example, the visual scene towards the Holy Shrine of Imam Reza, memories about the Square with regard to its history, the role of the Square as linking highway, numerous tourists within the scope of the Square, proximity with Naderi museum, religious elements, and so on. Obviously these capabilities provide a good ground for the optimally organizing the Square.

Reference

[1]. A Global sense of place, from space place and gender (1994), Minneapolis, University of Minnesota Press.

[2]. Amirkhaani,Arian; Baghaii, Parhaam; Bemanian, Mohamadreza (1388), "Reflect on how to organize the urban squares",Maahe Honar Book.

[3]. Atashin baar, Mohamad (1388), "Continuity of Identity in the City Center", Baagh-Nazar, Sixth year, no.12.

فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.37 Winter 2015

Behavioral View Of Shohada Square			
After Islamic Revolution		[redacted]	Period / Elements
After 1383	from 1375- 1383		
White color with new material texture; Contrast to the modern world; break from tradition	White color with stone texture; Glory and elegance	White color with stone texture; Glory and elegance	**Form**
Urban Train Station; guiding	-	-	**Edge (Interior Walls)**
The focus of activities; live the principles of the Square	-	Communal space and transition space; collective life	**Middle**
Smooth; in connection with the Square; continuity; flow; order	Complicated; chaotic situation	Tradition Oriented View	**Edge (Outer Walls)**
Presence of water; impact of Islamic Thought	-	One sculpture; participate dictatorial repressive	**Middle Independent Elements**
Focus and sense of Guided to the meaning universe	Unknown	Smooth	**Floor**
Non-uniform; lost	Non-uniform; lost	Non-uniform; lost	**Body**
In Texture: Focus is on the Square Permission: form all sides/ Gets all attentions	In texture: Focus is on the Square Permissions: Making choices for the Entrance	In Texture: Focus is on the Square Permission: form all sides; Gets all attentions	**Permissions**
Shahrdari Square; reconstruction and development; growth	Shahrdari Square	The Mashq; militarism	**Function**
Clarity; guidance; discipline; role of provocative	Conflict; crowding	Balance; symmetry; blocking; highlight	**Space Qualities**
The use of permanent and temporary; permanent presence of passengers and residents	In times of day; belonging to a particular Persons	Constant use of The Square; permanent presence in times of passengers	**Space Measurement**
Islamic Thinking	Hybrid Oriented	Traditionalism	**Meaning (Culture)**

Table 3. Analysis of Shohada Square in Mashhad from the Iranian-Islamic identity perspective; source: The authors

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

Behavioral View Of Shohada Square				
After Islamic Revolution		[redacted]	period	Modern identity
After 1383	from 1375- 1383			
White color with new material texture; Europe's leading architecture	White color with stone texture; Glory and elegance	White color with stone texture; Glory and elegance	**Form**	
Urban Train Station; Mark of a post modern world	-	-	**Edge (Interior Walls)**	
Focus activity; reducing travel	-	Communal space and transition space; spaces to pause and move	**Middle**	
Cohesive; integrated architecture	Mixture	Imported and neoclassical architecture	**Edge (Outer Walls)**	
Presence of water; impact of Islamic Thought	Become a crossroads and the lack of intermediate elements	Element Existence; influence of Western architecture	**Middle Independent Elements**	
Area of the floor classification based on performance	Green Quarter divided among access	Smooth; Element Index	**Floor**	
Body functions based on the definitions	No Body	No Body	**Body**	
Context: the urban crossing axes	Context: the urban crossing axes	Context: the urban crossing axes	**Permissions**	
Shahrdari Square and Commercial	Shahrdari Square	The Mashq; militarism	**Function**	
Clarity; guidance; discipline; role of provocative	Conflict; crowding	Balance; symmetry; blocking; highlight	**Space Qualities**	
The use of permanent and temporary; permanent presence of passengers and residents	In times of day; belonging to a particular Persons	Constant use of The Square; permanent presence in times of passengers	**Space Measurement**	
Islamic Thinking	Hybrid Oriented	Traditionalism	**Meaning (Culture)**	

Table 4. Analysis of Shohada Square in Mashhad from the Modern identity perspective; source: The authors

[4]. Behzad far, Mostafa (1386), "Identity of the city - A Look at Tehran's identity", Theran, Shahr Publication Institute.

[5]. Bemanin, Mohamad Reza; Gholami, Nasim; Rahmat Panah, Janat (1389), "Identity Elements in Iranian Traditional Architecture Houses", Honar Eslami Studies, no.13.

[6]. Dehkhoda, Aliakbar (1378), "Dehkhoda Encyclopedia", University of Theran,Tehran.

[7]. Dovey, Kim .What is urban character? The case of camberwell, IANWoodcoock, Citystructures, NO.09

[8]. Drovil, Gaaspaar (1337), "Drovil Itinerary", Javad Mohii translation, Gotenberg, Tehran.

[9]. Ebrahimi, Mohamad Hasan (1388), "Square; Undefined spaces in the Iranian cities", Hoviate Shahr, Third year, no.04.

[10]. Einifar, Alireza (1390), "Creating architectural theory (the Behavioral Sciences in Environmental Design)", University of Theran,Tehran.

[11]. Einifar, Alireza (1391), "Language Of Space", University of Theran,Tehran.

[12]. Hojat, Eisaa (1391), "Tradition and Innovation in Architecture", University of Tehran, Tehran.

[13]. Jahan Bin, Nima (1388), "The nature of the concept and its measurement indicators and criteria presented during the contemporary", Hoviate Shahr, Third year, no.04.

[14]. Kevin, Linch (1390), "Face Of The City",Translate with Manoocher Mozaieni, University Of Tehran, Tehran.

[Downloaded from ijurm.imo.org.ir on 2026-11-03]

[15]. Lavson, Beraian (1390), "Language Of Space",Translate: Alireza einifar University of Theran,Tehran.
[16]. Mahdavi Nejad, Mohammad Javad; Bemanian, Mohammad Reza; Khaksar, Neda (1389), "Architecture Identity; Clarifying the meaning of identity in the modern era, modern and postmodern", Hoviate Shahr, Fifth year, no.07.
[17]. Maahvaan, Ahmad (1383), "Mashhad History", Maahvaan publications, Mashhad.
[18]. Moein, Mohamad (1371), "Moein Persian Dictionary", Amirkabir publications, First Vol, Tehran.
[19]. Monshizadeh, Rahmat'o-allah (1376), "Tourism", Masei publications, Tehran.
[20]. Merrett, Katheryn, Chase (2001) A history of Edmonton city market, 1900-2000: urbal value and urban culture, Calgary: University of Calgary Press.
[21]. Naghizadeh, Mohammad (1388)," Reflect on the nature of the Islamic city", Motleaat Shahre Eslami Journal, no.01
[22]. Naghizadeh Mohammad (1377), "Characteristics of the city from the Quran's view", Sahife Mobin, Second Round, no.05.
[23]. Naghizadeh, Mohammad (1377-78)," Characteristics of cities in Islamic texts", Honarhaye Zibaa. No.04-05
[24]. Naghizadeh, Mohammad; Zamani, Bahador; Karami,Eslam (1389)," Cultural considerations in shaping views on the urban structure, urban shots in Iran during the Islamic", Hoviate Shahr, Fifth Year, no.07.
[25]. Noghre Kaar, Abodlhamid (1387), "Introduction to Islamic identity in architecture and urbanism", Published: Department of Housing and Urban Development- Department of Planning and Architecture, First publish.
[26]. Noghre Kaar,Abdolhamid; Tabarsaa, Mohammad Ali (1388)," Development principles and components of cohesiveness Islamic identity in contemporary architecture is the foundation of a single scale, according to the urban fabric", Abadi, no.65.
[27]. Pardis Honarhaye ziba university of Tehran Jahad daneshgahi (1388), "Documentation experience in Iranian market - Iranian market", Jahad daneshgahi, Tehran.
[28]. Piraan, Parviz (1384), "Identity is a complex concept obstreperous cities", Aabaadi, no.48.
[29]. Rahimioun, Ali asghar (1390)," Identification through the use of natural elements,Case study Hamadan", Hoviate Shahr journal, no 9.
[30]. Rahnama, Mohammad Rahim (1388), "Identify areas with urban values in Mashhad", Joghrafia va Toseye Nahieyi journal, no 13.
[31]. Saeidi Rezavani, Abbas (1344), "An Introduction to Mashhad's geography", Faculty of Literature and Humanities Journal, no.01, Ferdowsi university of Mashhad.
[32]. Zekavat, Kamran (1385), "Identity of the new cities - the role of natural and artificial factors", New cities civil company, Tehran.

[Downloaded from ijurm.imo.org.ir on 2026-11-03]