

# Isfahan

## Urban Transformation

Professor: Prof.em. Dr. Andrea Haase  
Student: Ms.c. Hossein Abdeyazdan



## Step 1

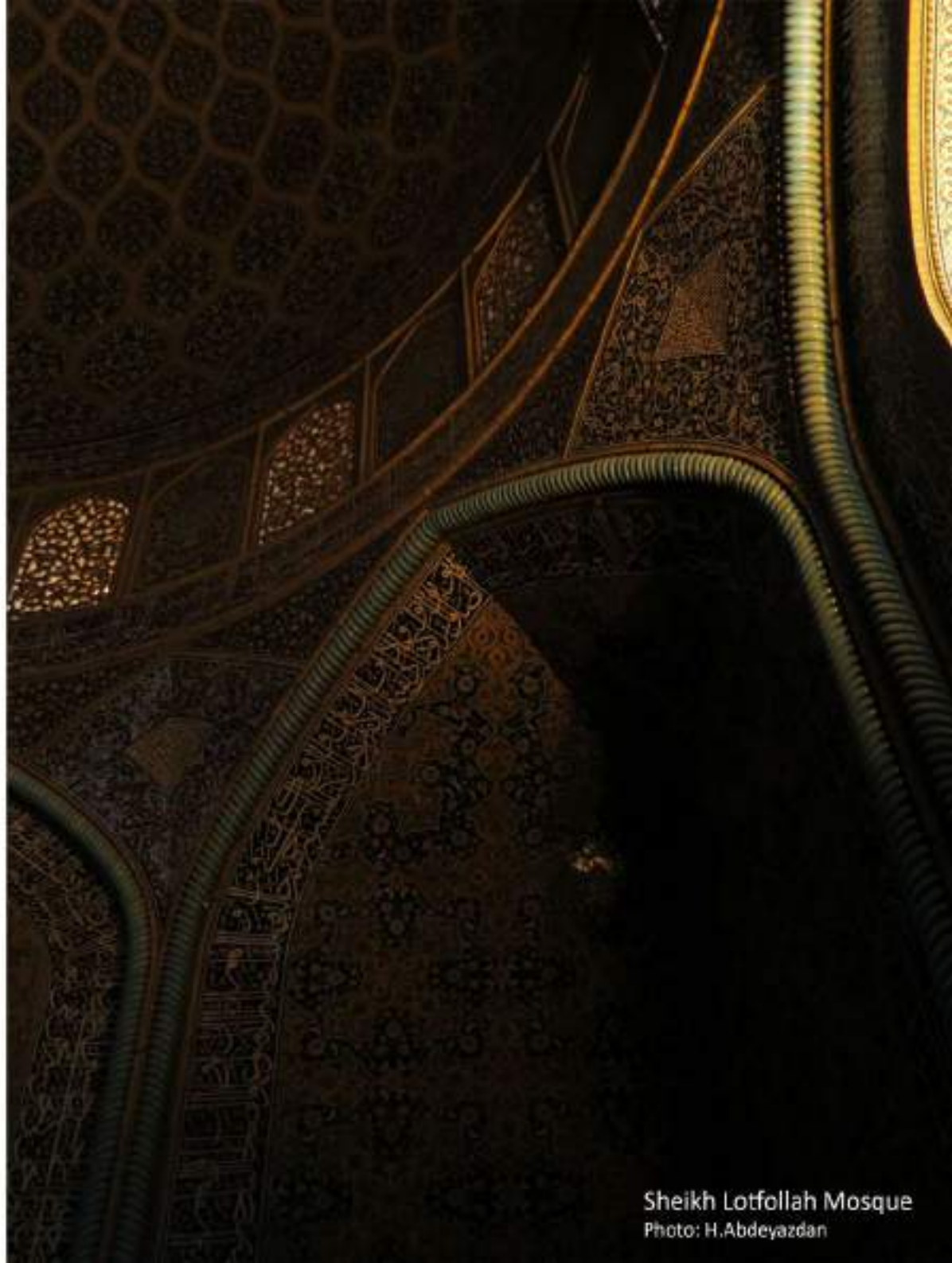
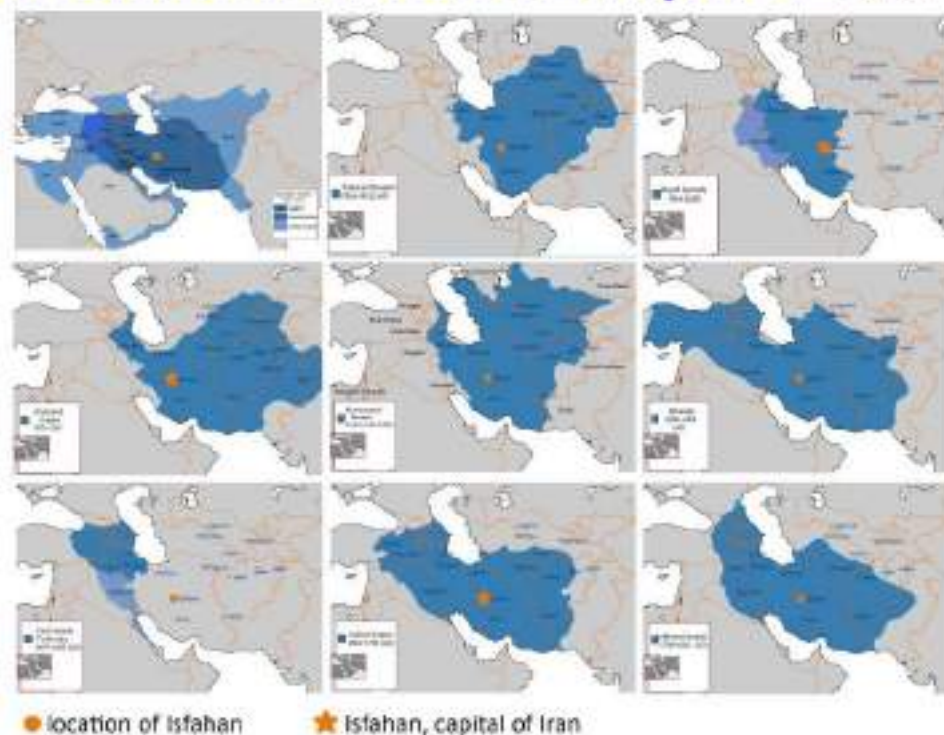
Select a town in your country of origin, ideally your home-town, search for maps from different times and for today, distinguish major periods of urban development and their characteristics in terms of urban growth and expression of design for “core and edges”



# Where is Isfahan?

Isfahan is a major city in central Iran and the third-largest city in the country. It is located on the [Zayandeh River](#) at an altitude of 1,590 meters (5,217 feet). The city has a population of over 2 million people and is a major center for industry, commerce, and [culture](#). Isfahan has a long and rich history dating back to the 7th century AD. The city was a major center of the Islamic world during the Seljuk (1037-1194) and Safavid (1501-1722) dynasties. During the Safavid period, Isfahan was known as "Isfahan nesf-e-jahan ast" (Isfahan is half of the world), due to its beauty and grandeur. Isfahan is known for its mosques. In fact, three of the city's mosques are [UNESCO World Heritage Sites](#): [Naqsh-e Jahan Square](#), [Sheikh Lotfollah Mosque](#), and [Imam Mosque](#). These mosques are some of the most impressive examples of Islamic architecture in the world.

## Isfahan in Iran Empire / Timeline 200 -1800



Sheikh Lotfollah Mosque  
Photo: H.Abdeyazdan



# The Location of Esfahan Province and it's Divisions

Esfahan contemporary city is the third largest city of Iran and the capital of the Esfahan Province. It is located in a distance of, almost, 340km toward the south of Tehran, the capital of Iran. In regard to 2006 Census, Esfahan had a population of 1,601,227 and Esfahan metropolitan had a population of 3,430,353. Esfahan hold some major **industrial** enterprises of the country and is counted as an outstanding **commercial city** with more than two millennia of history. The city has been founded in the area which is located in the eastern foothills of **Zagros Mountain** and composed by a sedimentary plain which leads to a relatively large plain toward the east. The plain is one of the most fertile plains in the central plateau of Iran which is created by sedimentation of Zayandeh-rud River. The lowest part of this region with the height of 900m above the sea level is where the river comes to its end point, **Gavkhuni Swamp**, on the south-east of Esfahan Province and the highest point is located in the north- west with the height of 2150 meter, the city itself is situated at the elevation of 1,500 meters. **Zayandeh-rud River** as the **longest river** of central plateau of Iran is located in this region. This river originates from the highlands of Zardkuh-e-Bakhtiari in the southwestern part of the province and after of passing 360 kilometers from the west toward the east and irrigating the Esfahan plain, finally, it ends in the Gavkhuni Swamp in the distance of 140 km in the south-east of Esfahan City. This river also passes through the city of Esfahan and counts as the main reason of the foundation of the city at its location. The plain, where the city is placed on, has an average slope of 3% from the north-west toward the south-east.

In terms of weather, the city is located in the dry belt of the northern hemisphere, hence it has the **arid-desert climates** with cold winters and hot summers. It has an average temperature of around 16 degrees Celsius and the average amount of 110 mm of annual precipitation.



Esfahan province in Iran



Esfahan county in the province



- Limit of Esfahan county
- Limit of Esfahan's regions

## References:

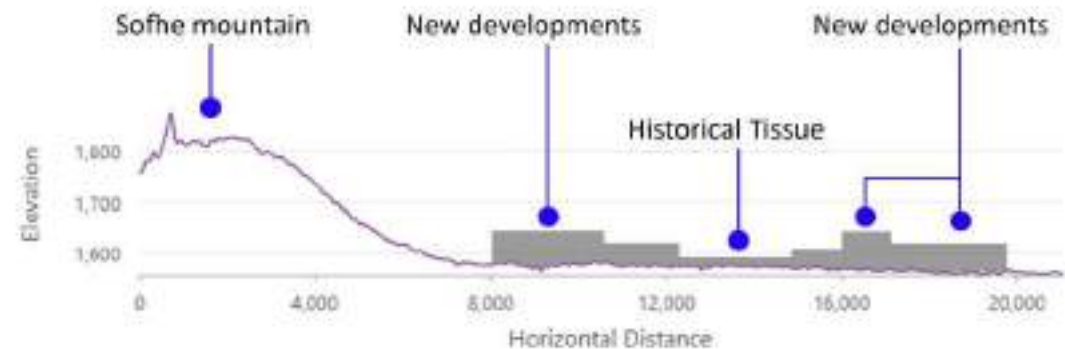
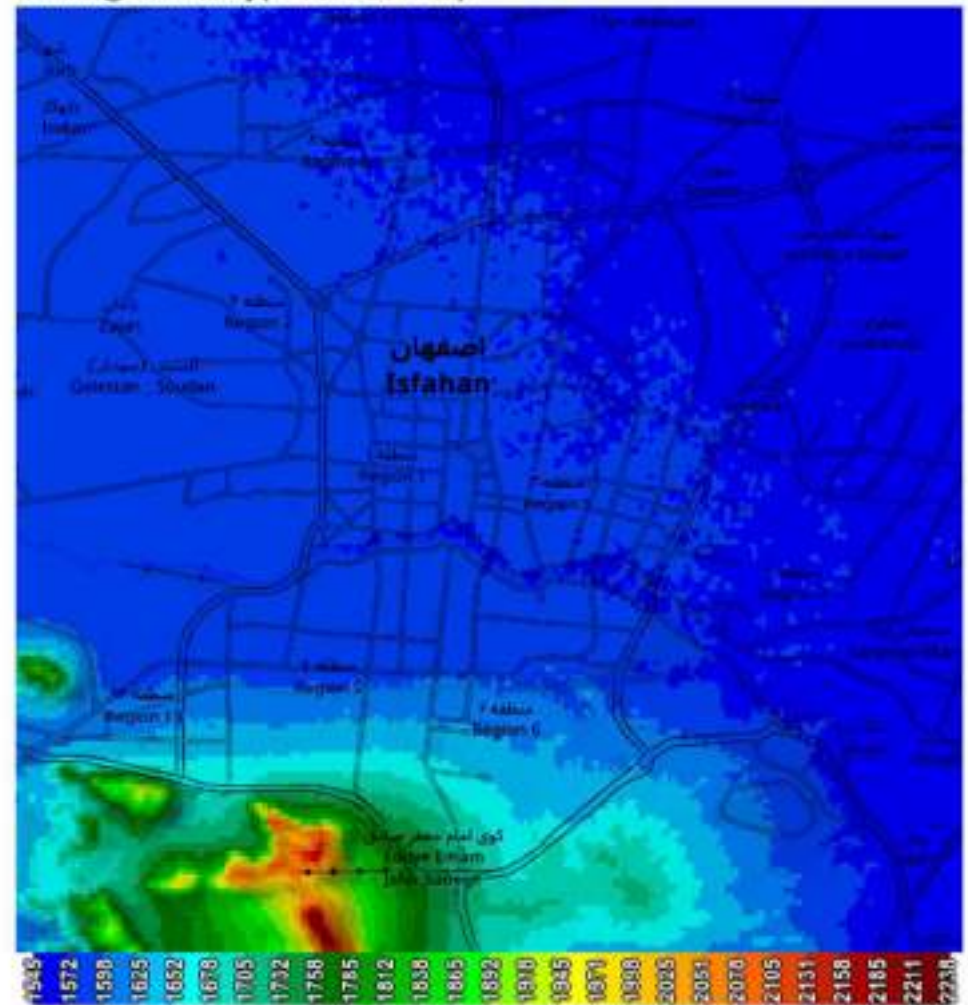
- Esfahan metro stations, an opportunity for urban regeneration / master thesis/ Omid Omrani
- A new perception of the city of Isfahan thorough looking at its crosses / Omid Omrani
- review of detailed masterplan of Esfahan, 2014

# Isfahan Natural Context

## Topography

Below is the Elevation map of Isfahan, which displays elevation range with different colors. Scale of the first map is from 1556 to 1632 m (5105 to 5354 ft) with average elevation of 1578.4 meters

Isfahan @ elevation.city (scale 1545 .. 2238 m)\*





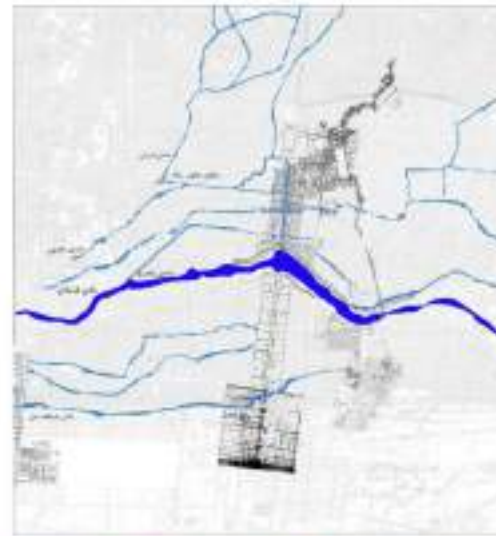
# Isfahan Natural Context

## Water System

River (Zayandeh Rud)

Madies (Local Water System)

Water is one of the most important factors in the founding of almost all cities, without drinking water establishing a settlement would not be possible. Isfahan is a significant example of the kind of city which its water supply is provided by a river. The Zayanda- Rud which is passing to the south of Isfahan is one of the rare large river in Iran which is extended more than 400 kilometers coming from Zagros Mountain and flows through the Iranian central plateau till it end at the Gavkhouni Swamp. Through this river, Isfahan had an abundant natural supply of water for irrigation and drinking. In the Isfahan region a **network of canals**, which will be introduced in the historical evolution (safavid period), transfer the water from the river to the **residential quarters** and **farm lands**. Some historical texts about Isfahan point to existence a water canal in adjacent of a fire temple where the Isfahan Jami Mosque has been built on its foundation after the Arab invasion in 8th century. Gradually by constructing more water canals this network expanded along the different historical period till in the Safavid Period it transformed to one of the elements of urban organization .







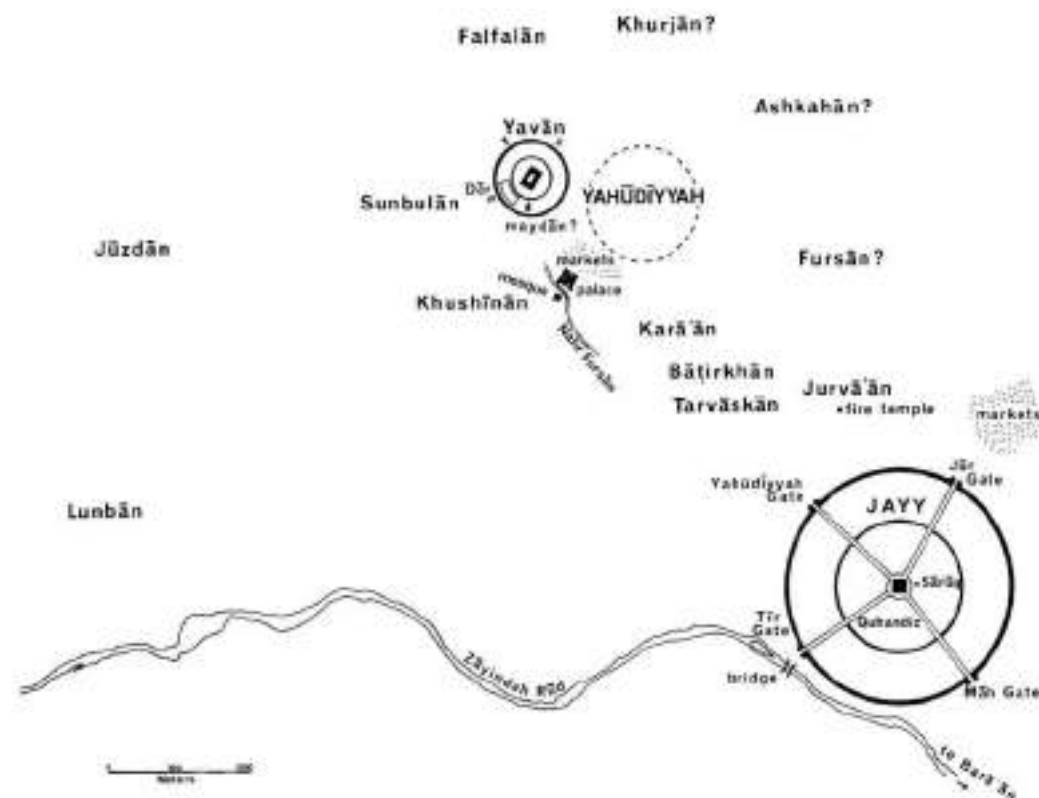




# Isfahan Transformation

## Before 10th Century - Edges and Centres

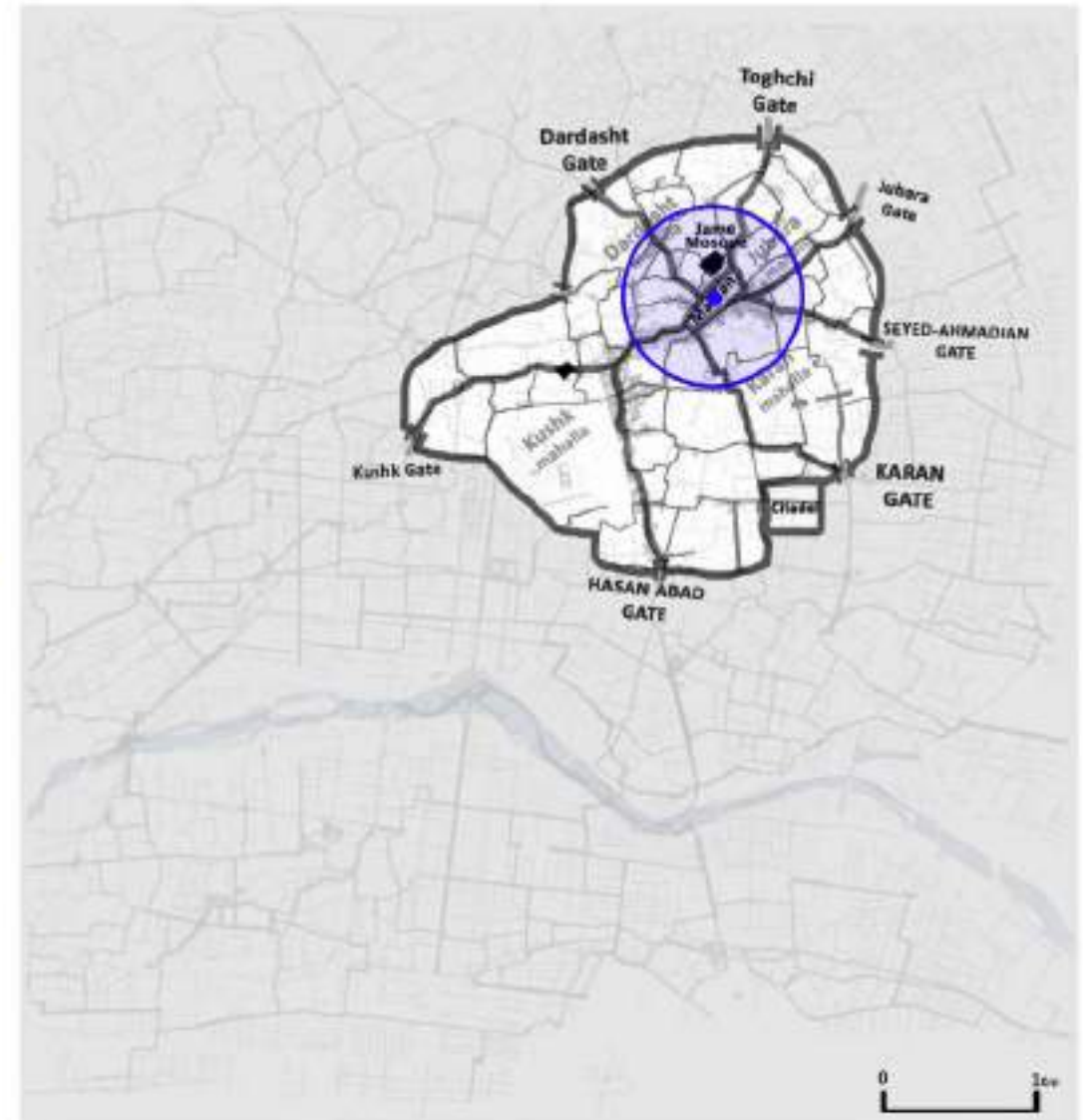
On the way of north– south primary ancient road and in a safe distance with the Zayande Rud River, there were some **multi-central settlements**. Yahudiyya and Jay were the most important of them. Yahudiyya, literally the Jewish quarter, has been identified as the large quarter known as Jubara, at the northeast of present-day Old Jami mosque. The other one, Jay, was a circular Sassanid city with four gates as a governmental citadel laying closer to the river in a distance of almost 4 kilometers to the South- East of Yahudieh. The gate of Yahudiyya in the northwest of the Jay Citadel shows the interrelation between these two historical cores of the Isfahan city. Historical documents show these residential settlements have not been joined due to ethical and religious differences, some were Zoroastrian and some Judaism and so on. Nevertheless they had cultural and economic exchanges. After Arabs invasion, 8th century, new residence was set up by an Abbasid governor in the village of Khushinan, which lay between Jay and Yahudiyya, later a new mosque, a great bazar and palace were built as the main city elements and because of the importance of these elements for the daily life of the people, they arranged their settlement in adjacent of these elements to profit from them. After a while Khushinan and Yahudiyya which were close to gather grew in the direction of old maidan (square) till eventually meet each other and became the center of combined settlement which was called, wholly, Yahudiyya



# Isfahan Transformation

## 10th - 12th Century / Edges and Core

Isfahan gained its initial city structure with defined city walls, gates, neighborhoods, main artery roads and a main **Central Square** in this era. At this time, under the rule of a powerful Iranian governing force, the town was encircled with a **defensive wall** and a strong citadel was built in its southwest quarter. The area inside the walls was divided into six quarters which were original villages that had been joined to gather and formed the city of Isfahan. The main **axial routes** were running between these neighborhoods with **shops and workshops** forming the atrial **bazars** of the city. These main routes intersected at the **old maidan(square)** as the center of the city, in the vicinity of **the Jame Mosque**. These major arteries radiated from the central point of the city outwards toward the **gates** in the city walls. Due to lowering the trade in this period the structure of the city was shaped in such a way as to facilitate its flourishing by optimizing circulation. After this period the city remained in **same borders till the 16th century** when Isfahan stepped in its own golden ages.

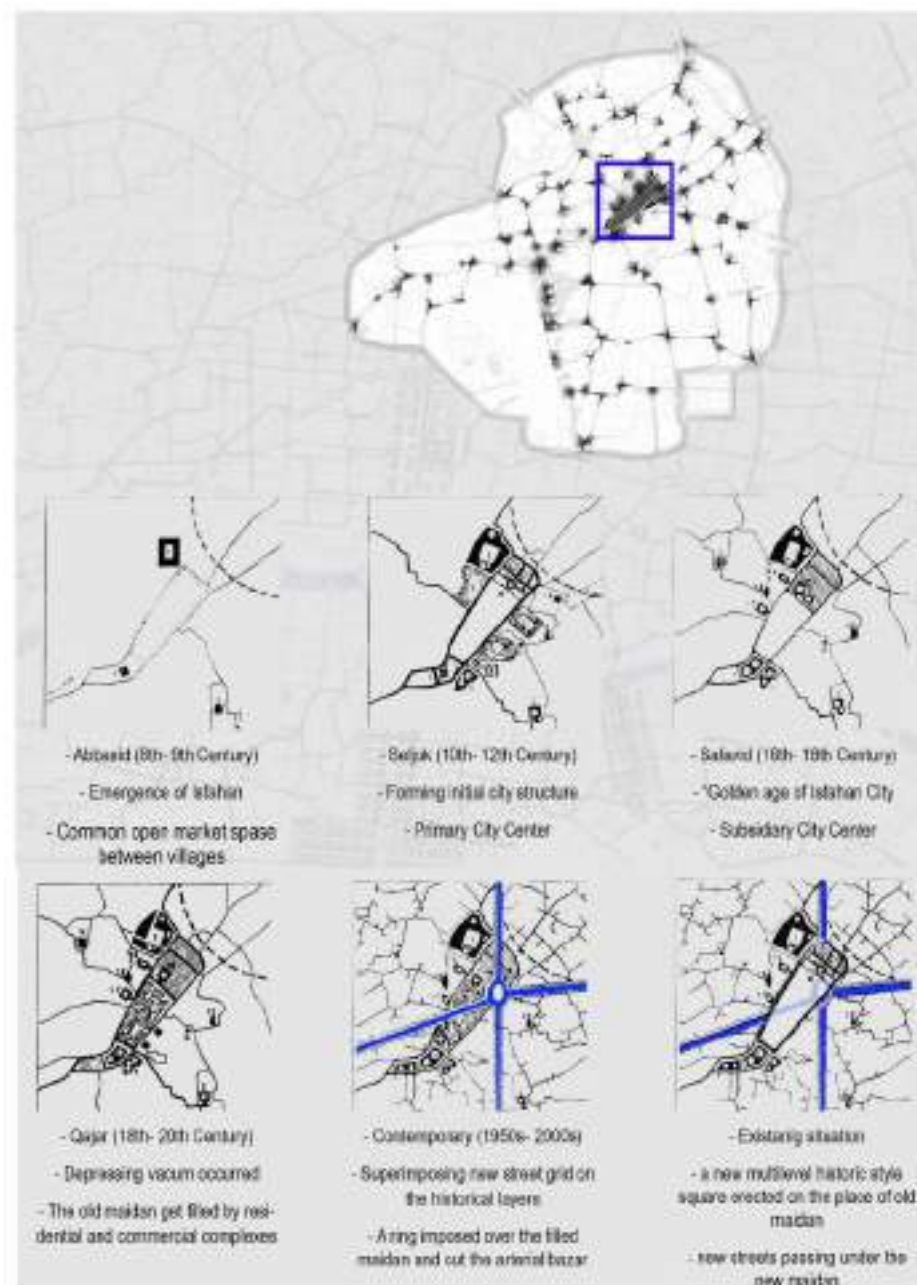




# Isfahan Transforamtion

## 10th-12th Century/ City Centre Evolution

Before the city wall of Isfahan had been constructed, the **old maidan(Square)** was a common **open market** between villages with its all adjacent element such as Jame mosque and palace, so besides being a local commercial center it had also social and religious function. At that time, 7th to 9th century, there were no special and deined structured space belonging to the stallholders; just a few sunshades. After the erection of the city wall and foundation of Isfahan City, the maidan was gradually converted into Bazar-maidan(Square) within the city and imposed a centripetal order to the region and its neighboring villages through generated interaction and interrelation between the maidan and its surrounding settlements in a way that villages around it started to grow and expand towards it. Gradually after the development of the initial city small shops started to be established along the main routes (lineargrowth) and consequently the residential areas concentrated along it and within the city wall; by getting the city more expanded and developed, new micro centers (**centers of neighborhoods**) emerged into the growing residential districts. These micro centers were in connection with one another and linked to the **center of the city**, maidan and arterial bazar, through many secondary axes. **Atiq Square, old maidan**, as the first historical cross of the city of Isfahan is highly important to the city along the history and it had a **lot of changes** passing through the time. Here in below it is tried to give a brief view at the old maidan with its all incoming routes and its constructive adjacent urban elements in different historical periods



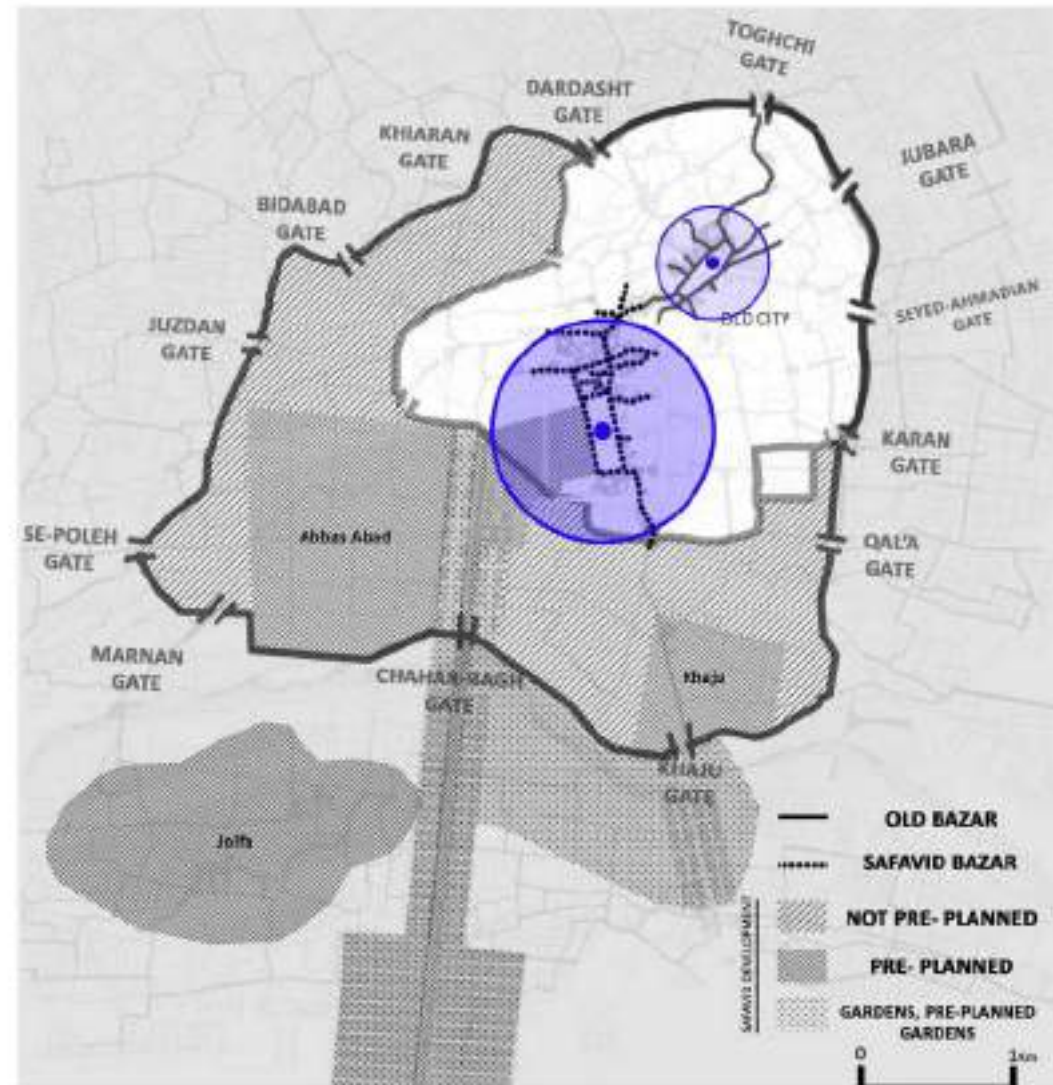
references:

- A new perception of the city of Isfahan through looking at its crosses / Omid Omrani
- Sultanizadeh, 1998, 2001

# Isfahan Transformation

## 16th - 18th Century/ Edges and Core

In the Safavid period Isfahan selected as the capital of Iran and it reached to its **highest** point of **development**, the city grew vastly in its southern and westerly direction. As shafagi discusses a part of this development happened through pre-deine plans by king's direct order and the rest were the result of organic growth and assemblage of a number of villages. The pre-planned developed part concluded the **new maidan (Naghshe-i-Jahan square)** with its all-important building around it and new residential districts of Jolfa and Abbasabad which were connected to the old parts through the new **Chaharbag Avenue**. The new maidan(square) as the new core of the city added to the old one, made two focal points for the city. This maidan was surrounded by some important urban elements such as AliQapu, lotfolah Mosque, the royal mosque (Abbasid Jami Mosque) and the entrance to the Qaysaria (royal bazar), each of these elements, respectfully, represent a role of political, knowledge, religious and commerce power to the city.



### references:

- A new perception of the city of Isfahan through looking at its crosses / Omid Omrani
- Re-imagining the City, A New Conceptualisation of the Urban Logic of the "Islamic city" / Falahat / 2014



# Isfahan Transformation

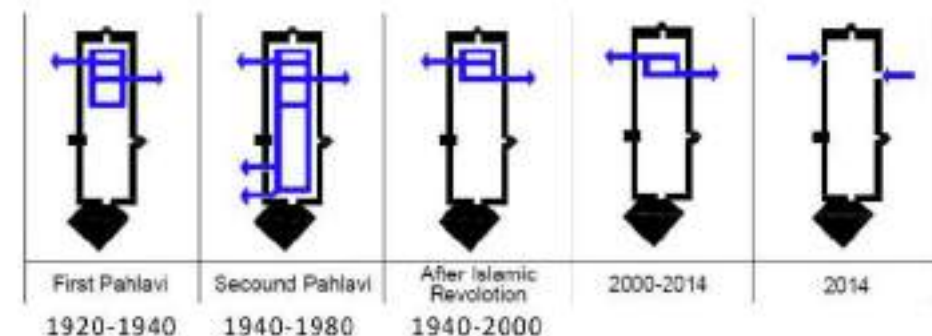
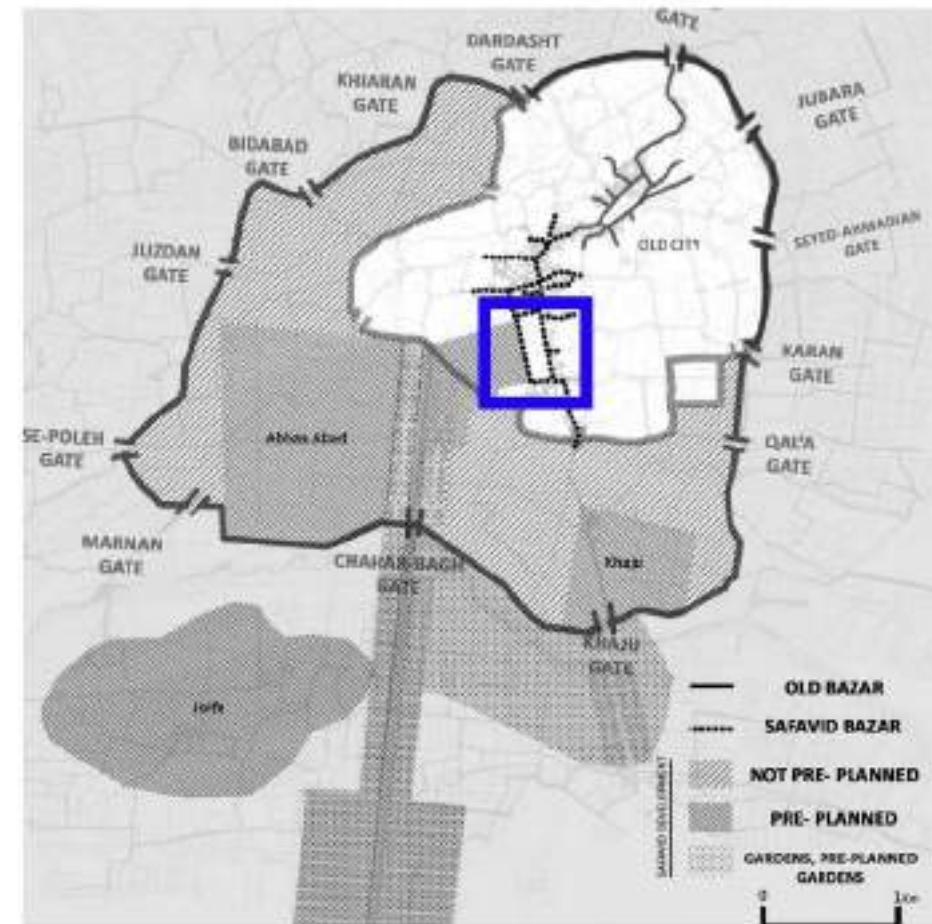
## 16th - 18th Century/ City Centre Evolution

1- First Pahlavi / 1920-1940: connecting streets to square led to vehicle accessibility to square and make a connection between square and grid street pattern which was taking shape in the whole of the city. By this achievement, vehicle accessibility inside of the square make access from one point to other point

2- Second Pahlavi / 1940-1980: Major development which took place in city center during second Pahlavi policies than First Pahlavi was more connections of vehicle access

3- After revolution /1980 - 2014: most important revitalization projects during these years until now was limitation in car accessibility inside the square.

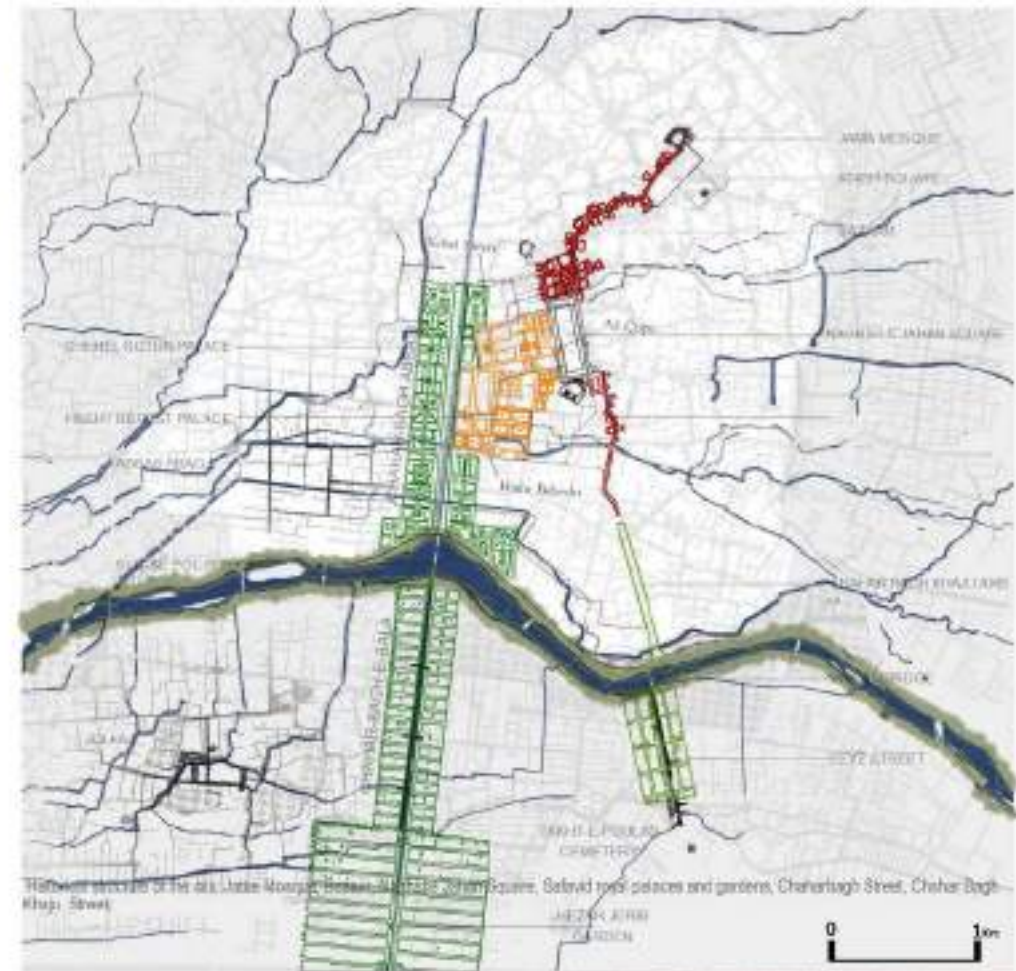
4- After revolution /2014 - present: according to decisions of supreme traffic council of Isfahan in April of 2014, entry of any motor vehicle such as car, bus and motor cycle to the square were forbidden of the square and increase pedestrian accessibility, remove carparking of the north side of the square and shifted out of the square, increase lighting quality, sitting area, changing the street's pavement to use as bike and pedestrians



# Isfahan Transformation

## 16th - 18th Century/ Pre-Planned Green Spaces

Safavid city was divided into four main parts and formed **thirty gardens** with secondary walls. The king gave some of these gardens to the elders and **nobles**, while others were allocated for personal or public use. These gardens not only added to the city's prosperity and appearance, but they were also like paradise themselves with their charming small buildings and palaces, **clean corridors**, blooming gardens, rare hand-picked bushes and flowers, and various water tanks and fountains.



### References:

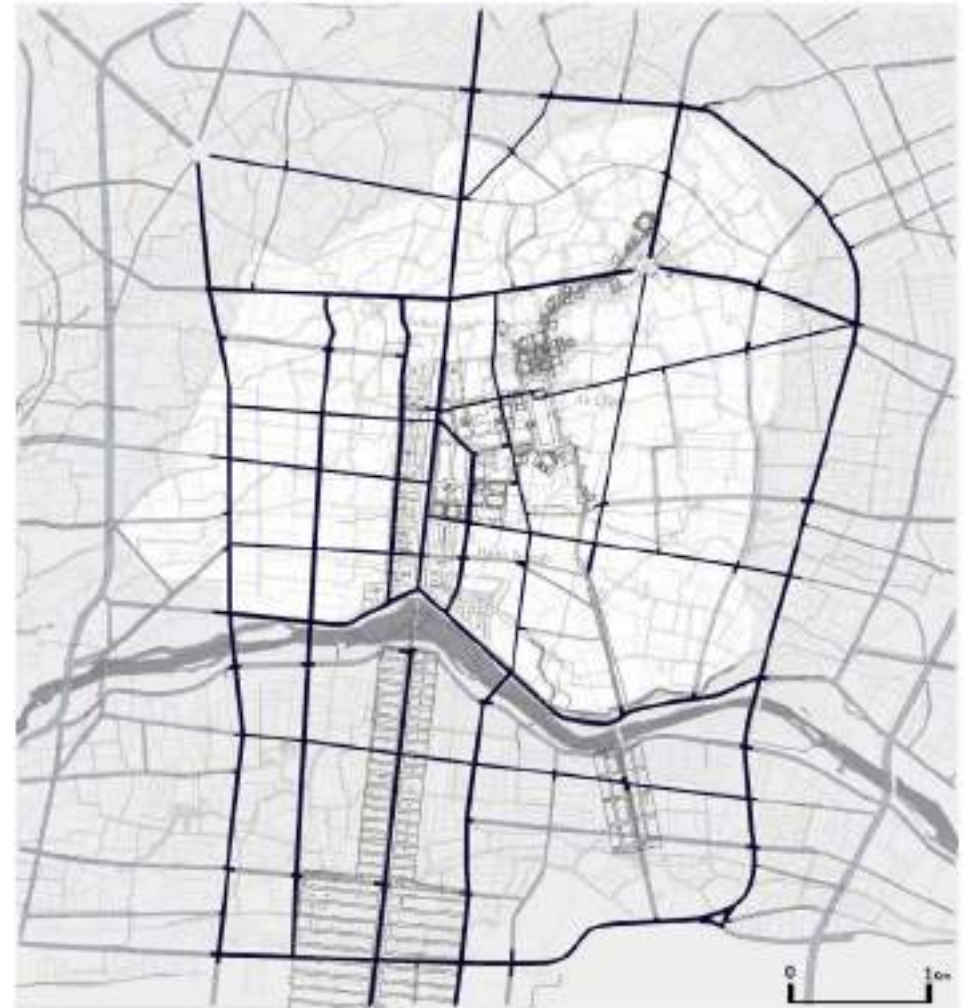
- Impact of Urban Open Spaces on City Spatial Structure (In Case of Isfahan) / Ghazal Farjami and Maryam Tarehnia / 2022
- An Ecological Study of Garden Cities (Case Study: Iranian Garden Cities- Isfahan) / Ali Moazzeni Khorasgani , Maria H. Villalobos



# Isfahan Transformation

## The New Renaissance for The City, Industrialization, New Street Network (From 1920s Up To The Present)

A new system of roads and streets came to the existence in the life of the city, super-imposed on whatever were existed to that moment, in not a friendly way, and neglecting the previous structure and fabrics of the city, but at the same time was following some logics of previous structure. To understand these logics, it could help looking at the construction of the first new streets that have been constructed in 1930s, to see what were the logics of their constructions and if there is any common logics in construction of these new streets with the logics of historical structure of the city.



# Isfahan Transformation

## New Streets Between 1920 and 1946

Streets and trafficable intersections are from first Pahlavi era. In other words, changes after Seyed Reza Khan's map in 1923 until first years after revolution are related to Pahlavi era, which included administrative and governmental structures. The new streets and transformations altered the historical and organic texture of Isfahan and with a heterogeneous composition without study, completely ruined the historical aspect of the city. In this period, city developed from four directions which in turn increased the population and led to relative economic development. What can be understood from these developments, illustrates the cross sectional cutting, namely the connection line of the historical texture of Isfahan has planned and performed, which destroyed a part of the texture and valuable structures.





# Isfahan Transformation

## 1956 Isfahan's Maps

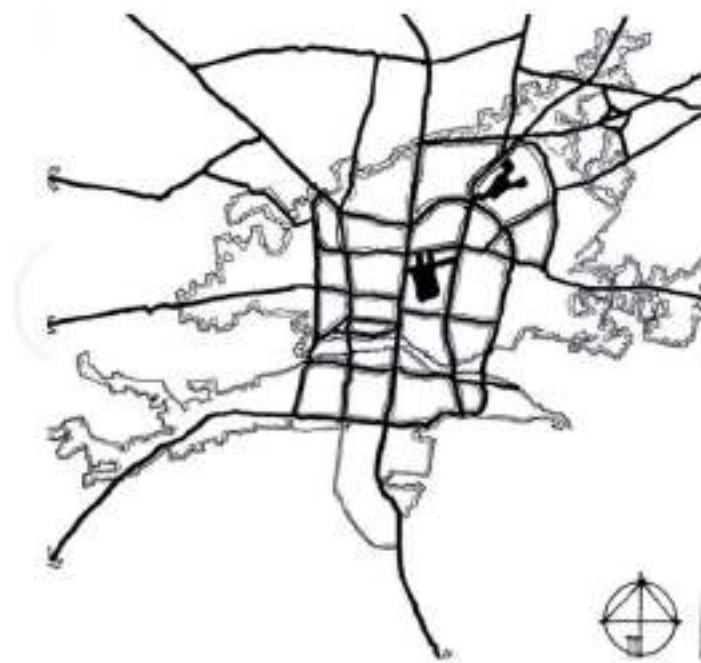
These maps are the last maps of Isfahan before the first master plan of city. According to these maps we can conclude that there is no significant change in the city development between 1946 and 1956.



# Isfahan Transformation

## Isfahan's First Master Plan - 1959

Isfahan has three main master plans in 1959, 1971, and 1988. The first planning measures in this period were street plans in the old contexts and their continuation to the outside based on the **grid-system pattern** and separation of urban functions, which led to the fragmentation of the old context of Isfahan. According to the first master plan, planners determined the boundary of the city and historical tissue, the **main streets (structure)**, **land use** and neighbourhood **centres in new developments** align with historical **part**.





# Isfahan Transformation

## Isfahan's Third Master Plan - 1988 / After Revolution

After the revolution, the previous master plan prepared by French planners and the idea of satellite cities around Isfahan were rejected. The government decided to expand Isfahan because their consultants believed that satellite cities and rapid public transportation would require a significant portion of the country's **economic** resources. Therefore, a **new master plan** was designed by Iranian planners. During this period, Isfahan began to **grow** in different directions.

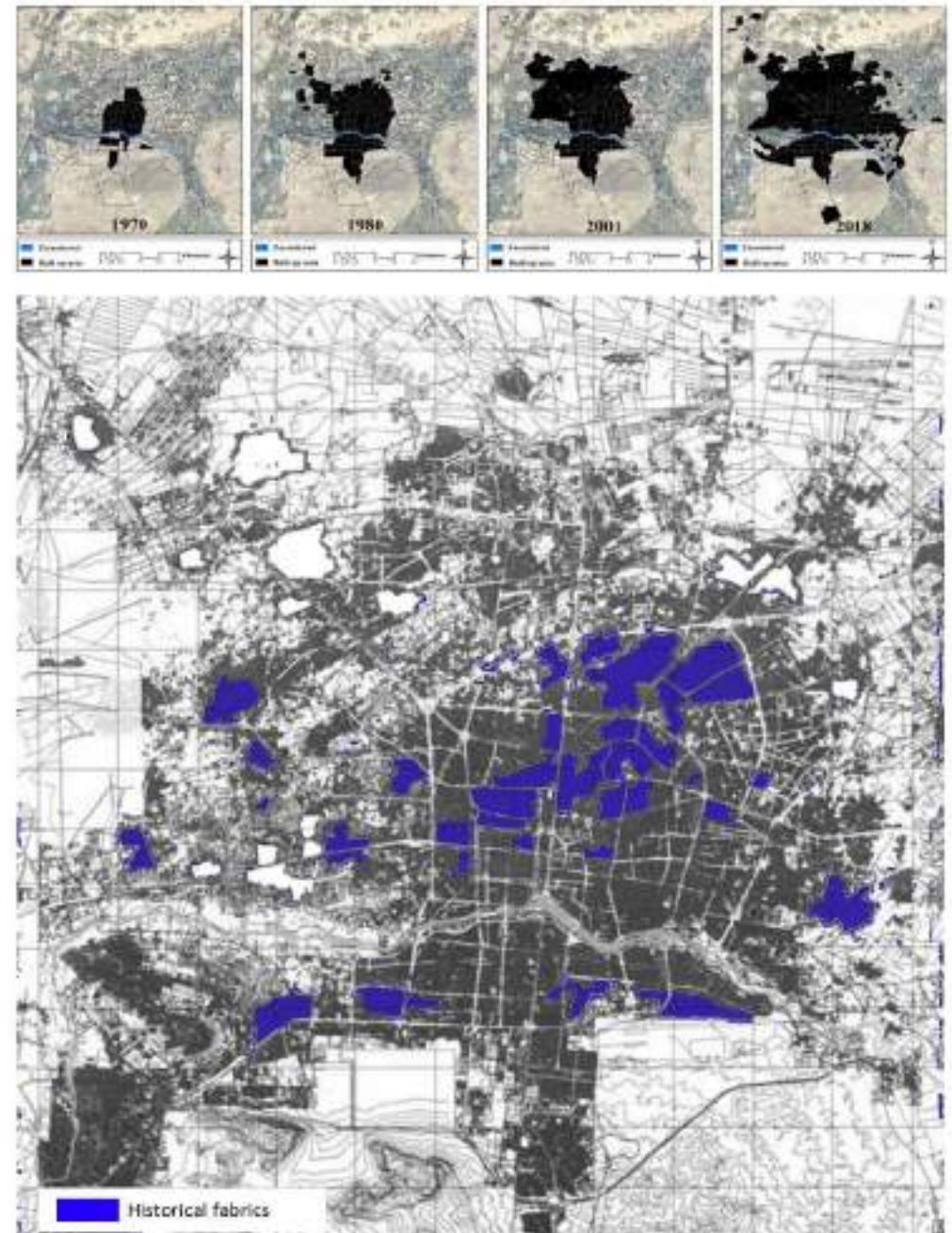




# Isfahan Transformation

## Isfahan Urban Sprawl (1980-2018)

According to population growth and third master plan of Isfahan this city saw significant **urban sprawl**. In 1956 Isfahan city had a population of 287,898. Between 1956 and 1966, the city's population increased to 450,572 inhabitants. The population then increased again to reach 696,063 in 1976. Population continued to rise rapidly in subsequent years; so that 1,042,728 people resided in the city by 1986. The amount of population rose to 1,310,659 in 1996. This increasing trend of population growth continued in the following years. The city's population reached 1,642,996 in 2006. Based on the Iran's last national census of **population and housing**, Isfahan had a population of 1,961,260 in 2016. In last decade Isfahan not only experienced urban sprawl but also it saw significant changes in **architecture typology** and **FAR**.



### references:

- The tale of two cities/urban planning of the city Isfahan in the past and present / Proceedings , 4th International Space Syntax Symposium London 2003 / Kayvan Karami and Nooshin Motamed
- Spatial analysis of urban smart growth and its effects on housing price: The case of Isfahan, Iran / Journal of Sustainable Cities and Society / Bagher Bagheri / 2021



## Step 2

Identify and localize a characteristic fine-grain urban morphology in this town and investigate its typologies of built form and open spaces (1:500). Indicate values of use and form for it. Simulate small-spatial urban changes of tomorrow (extension/ elevation of built form on private ground, 1:500), relative to the structural conditions of the land-market today. Define the spatial differentiation of the morphology (public-private)

# Urban Typo-Morphology 1

## Historical Tissue

One of the most well-known typological morphologies of Isfahan is the organic and courtyard-style buildings found in its historical fabric. While these buildings may appear compact, private open spaces play a significant role in their design. Generally, districts 1, 3, and 5 are home to the most historical buildings in the city. Although many of these buildings have been damaged or destroyed over the past few decades, there are still many historical structures that remain standing.



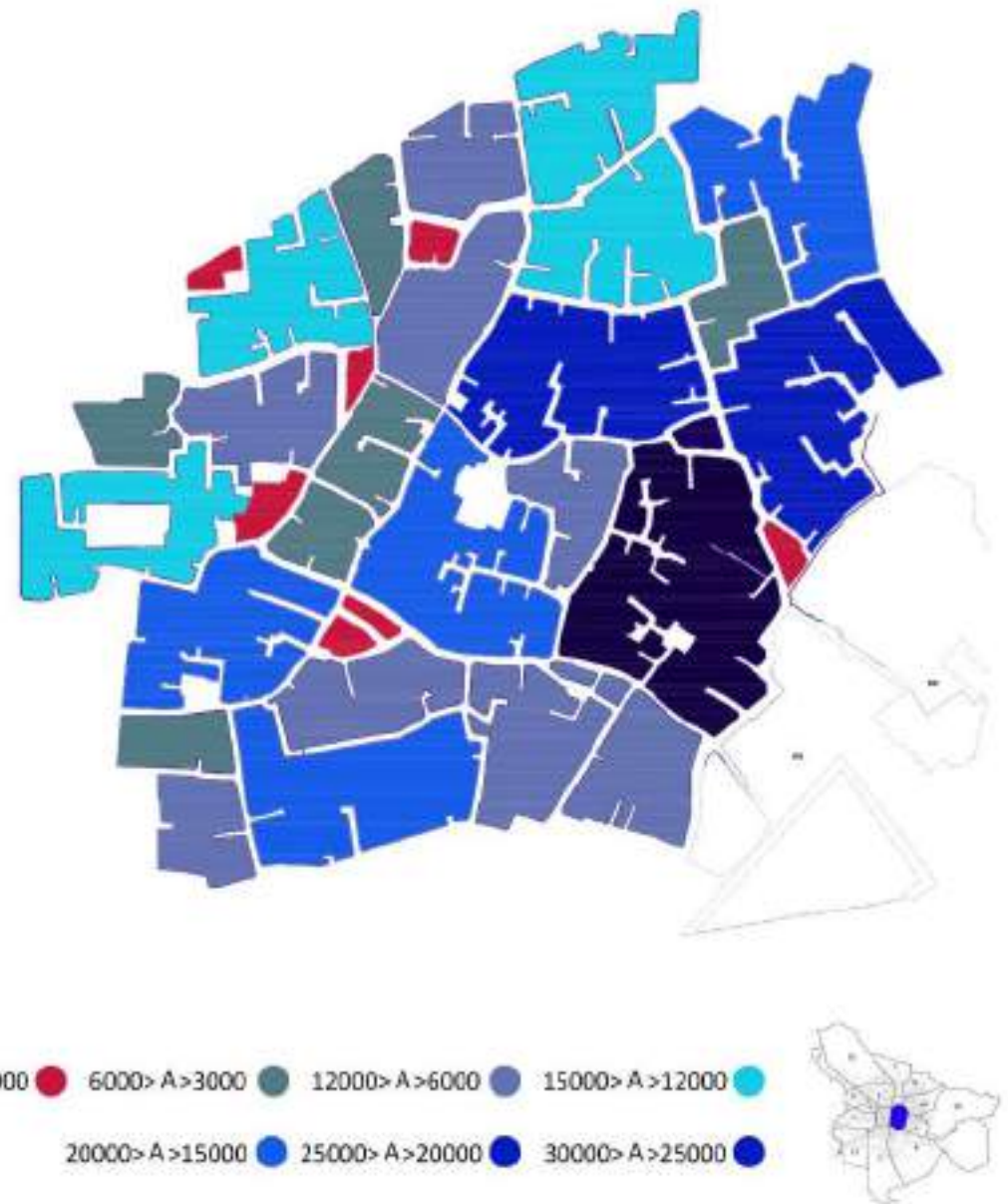


# Urban Typo-Morphology 1

## Historical Tissue (District 3)

### Block Size

We can see a remarkable diversity of urban blocks in terms of geometry and size. Whereas many historical areas have undergone significant changes due to the construction of new streets, this particular area has preserved its original pathways and block shapes.

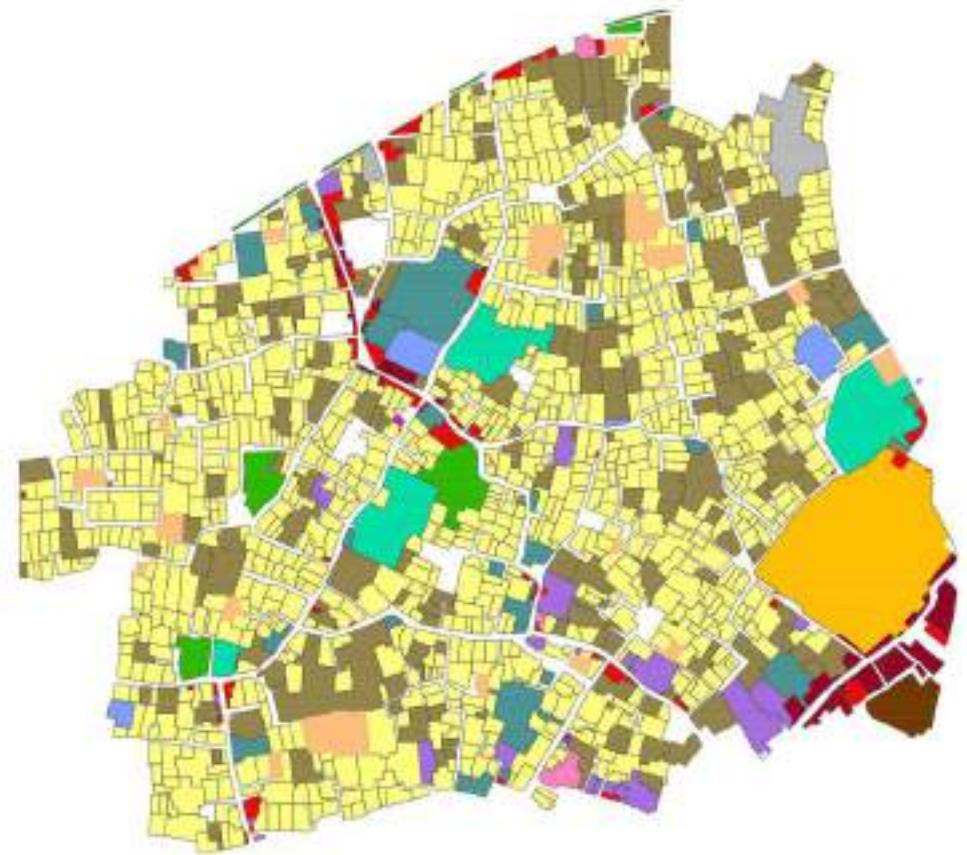


# Urban Typo-Morphology 1

## Historical Tissue (District 3)

### Landuse

Like many other historical neighborhoods, this area exhibits a diverse mix of land uses, reflecting its rich history and evolving character. Traditional residential areas coexist with vibrant commercial districts, bustling markets, and tranquil religious sites, creating a tapestry of urban life that is both familiar and dynamic. This unique blend of land uses is a testament to the area's enduring resilience and adaptability as it has navigated the tides of time.



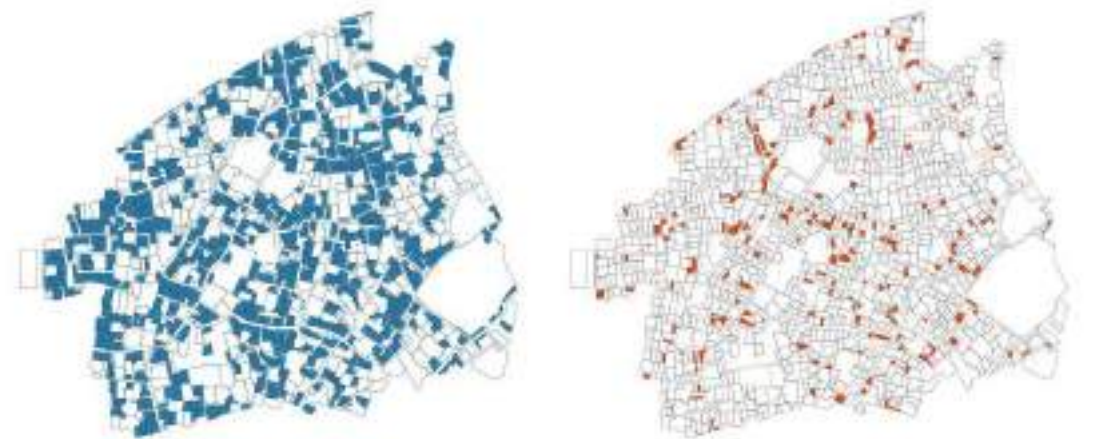
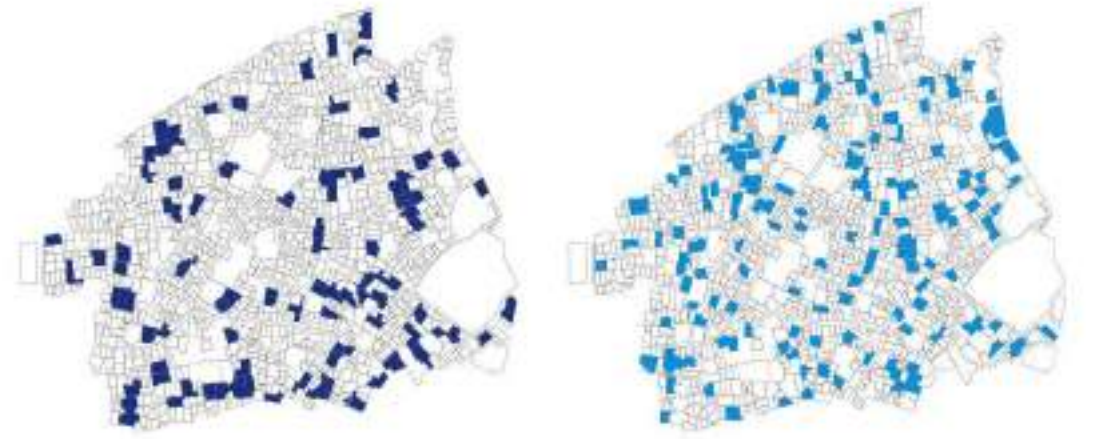
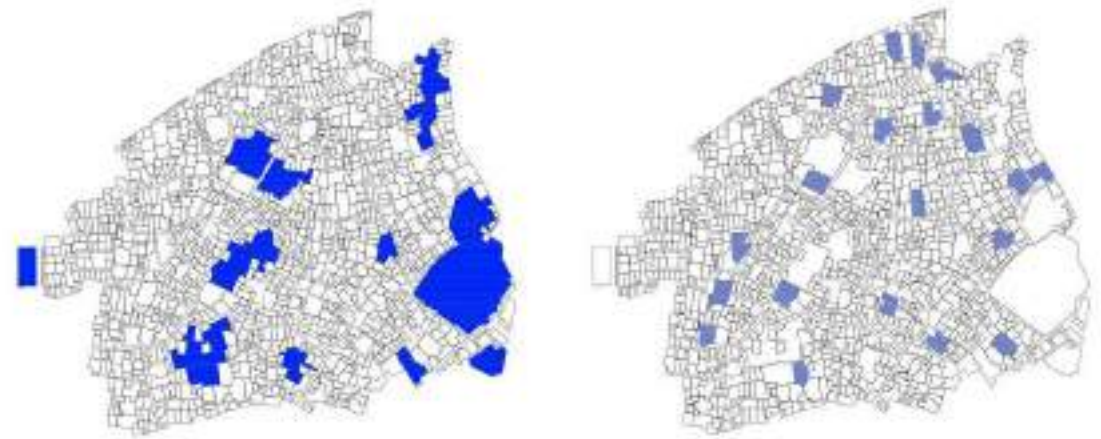


# Urban Typo-Morphology 1

## Historical Tissue

### Parcels Area

We observe a remarkable diversity in parcel sizes, with buildings under 100 square meters typically classified as commercial structures and houses ranging from 100 to 500 square meters. These maps effectively illustrate how the diversity of building sizes contributes to the organic morphology of the city's historical fabric.



A < 100 300 > A > 100 500 > A > 300  
500 > A > 1000 1000 > A > 1500 A > 1500

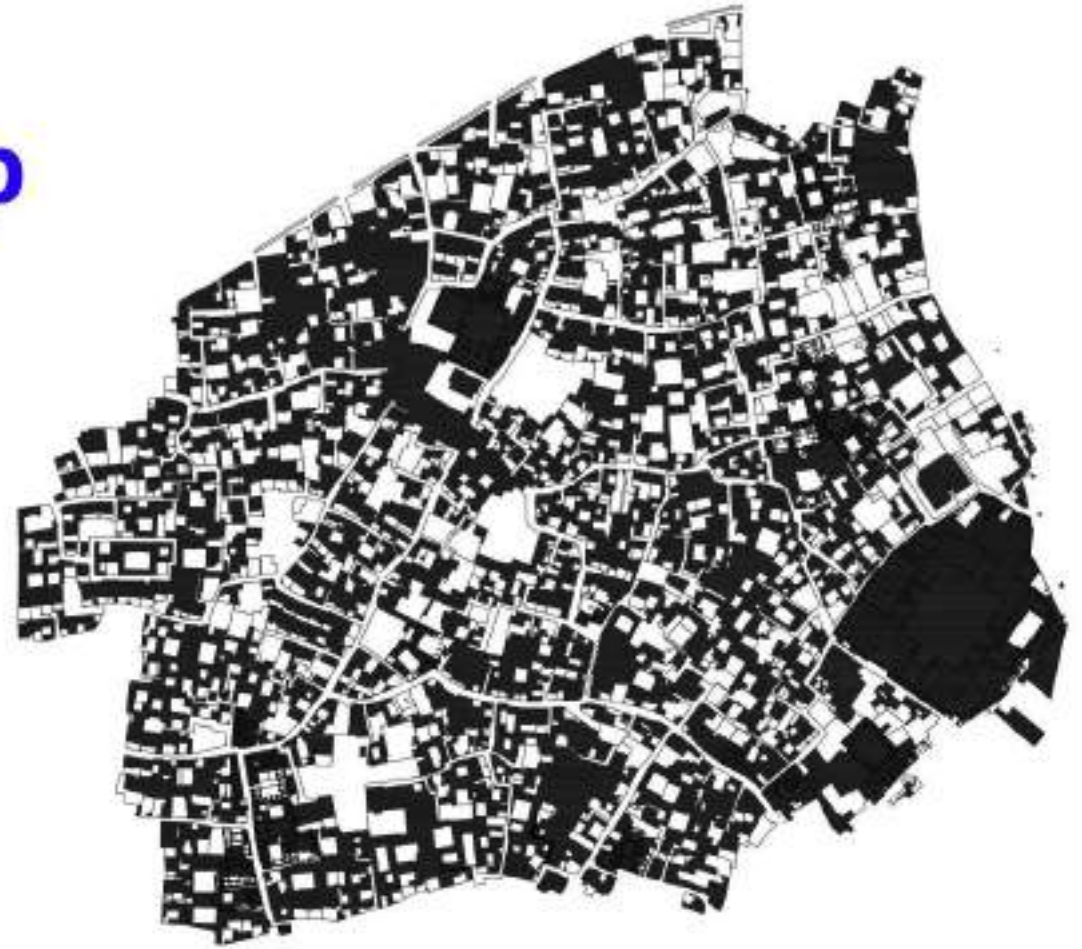


# Urban Typo-Morphology 1

## Historical Tissue (District 3)

### Noli Map

Noli maps are a great way to visualize the relationship between built-up and open spaces in a city. They are particularly useful for understanding the layout of historic cities, where the boundaries between buildings and open spaces are often blurred. Noli maps can show the layout of the courtyard, which can help you to understand the spatial organization of these buildings. By this way we can understand relation among built spaces and open spaces lead to comprehensive morphology.





# Urban Typo-Morphology 1

Historical Tissue - simulation



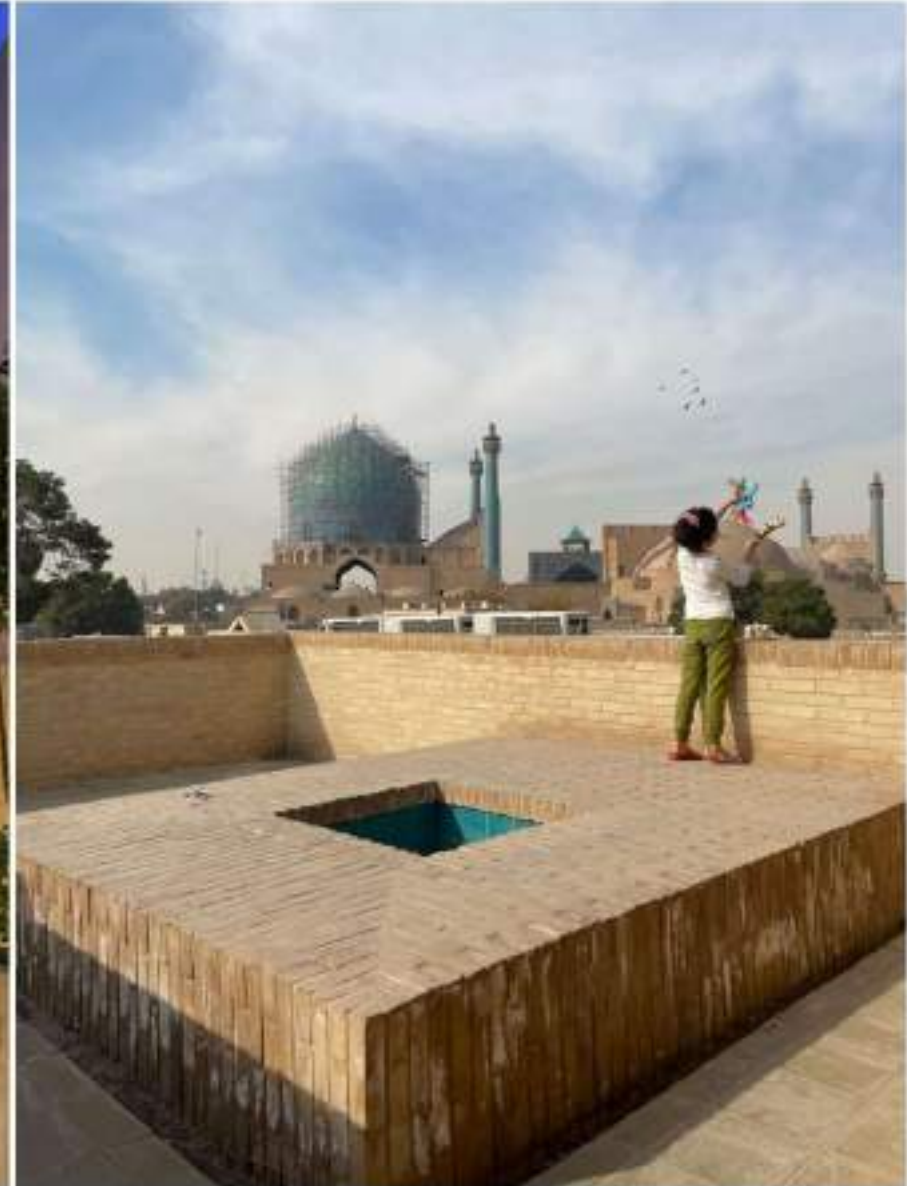
Present



Past

# Urban Typo-Morphology 1

Historical Tissue - simulation



references:

Future



# Urban Typo-Morphology 2

## Contemporary Urban Planning

This neighborhood is called Dashtestan neighborhood, which was constructed in the last years of the Pahlavi era. There are many small parks and different facilities and functions located near these parks. Among the people, this neighborhood is known as the American neighborhood, because American engineers settled in this area before the revolution, and the design of this morphology was assigned to an American planner



# Urban Typo-Morphology 2

## Contemporary Urban Planning (District 10)

### Noli Map

Open spaces , built spaces and parks shown in this map.



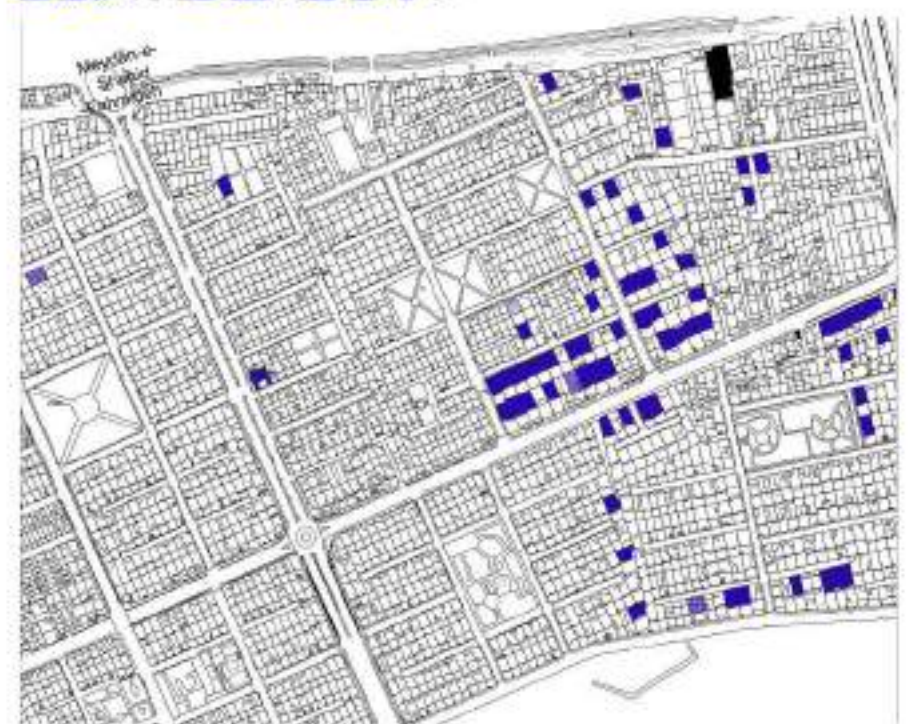


# Urban Typo-Morphology 2

## Contemporary Urban Planning (District 10)

### Parcel Size

According to these maps we can understand approximately all parcels are between 100 and 300 and there are no diversity in this neighbourhood



# Urban Typo-Morphology 2

## Contemporary Urban Planning - Simulation



1980



present



Future



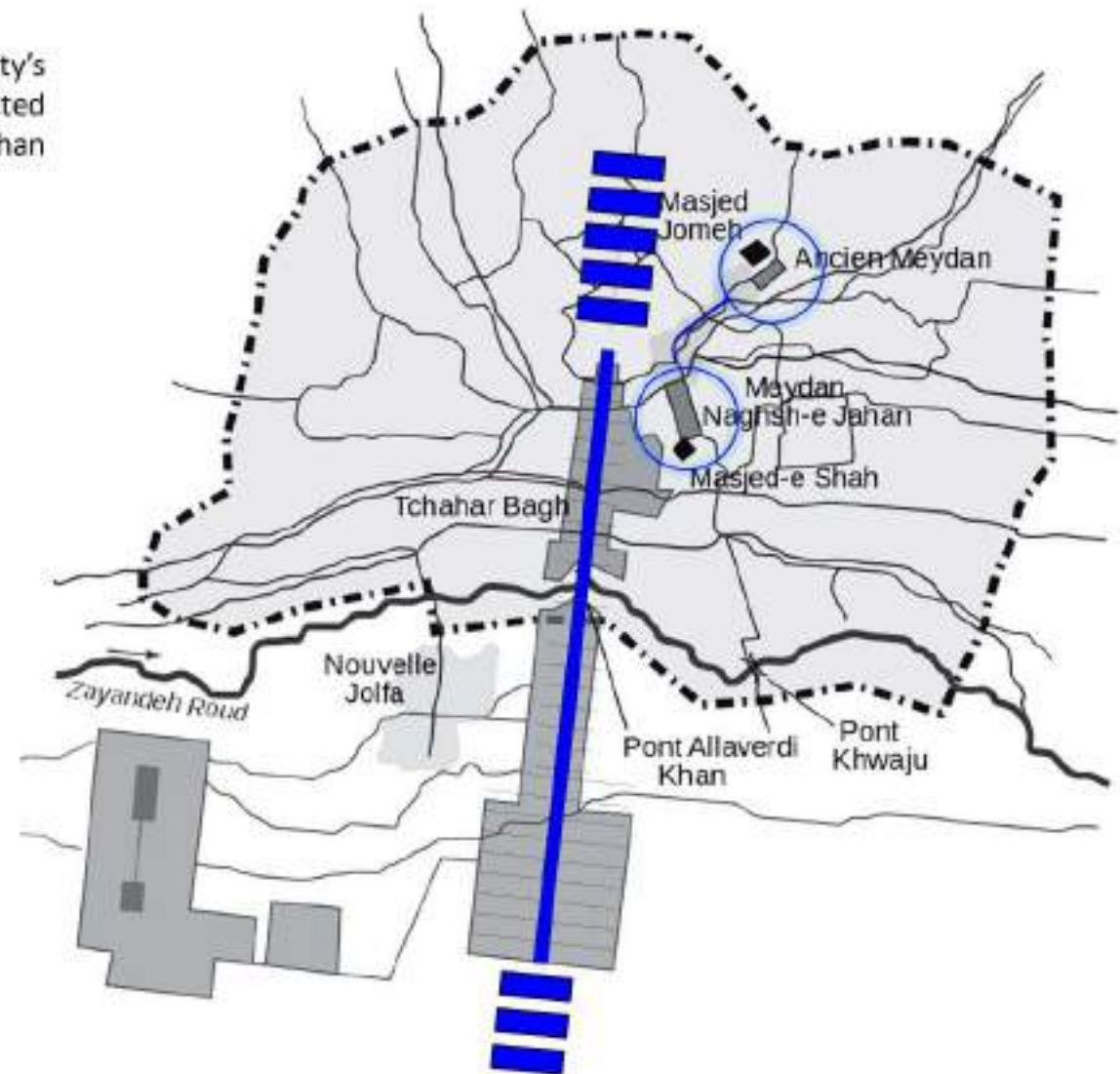
## Step 3

Characterize the overall urban structure (compact / multi-core / fragmented) of the selected town and the role of landscape/ green open spaces relative to periods of history.

# From Linear to Multicore Structure

## Linear Structure/ 16th-19th Century

In the safavid era Chahar Bagh street plays a significant role in the city's structure and after that period a rang of buildings had been constructed near this street. It means that this street leads to linear structure for Isfahan between 16th and 19th century.

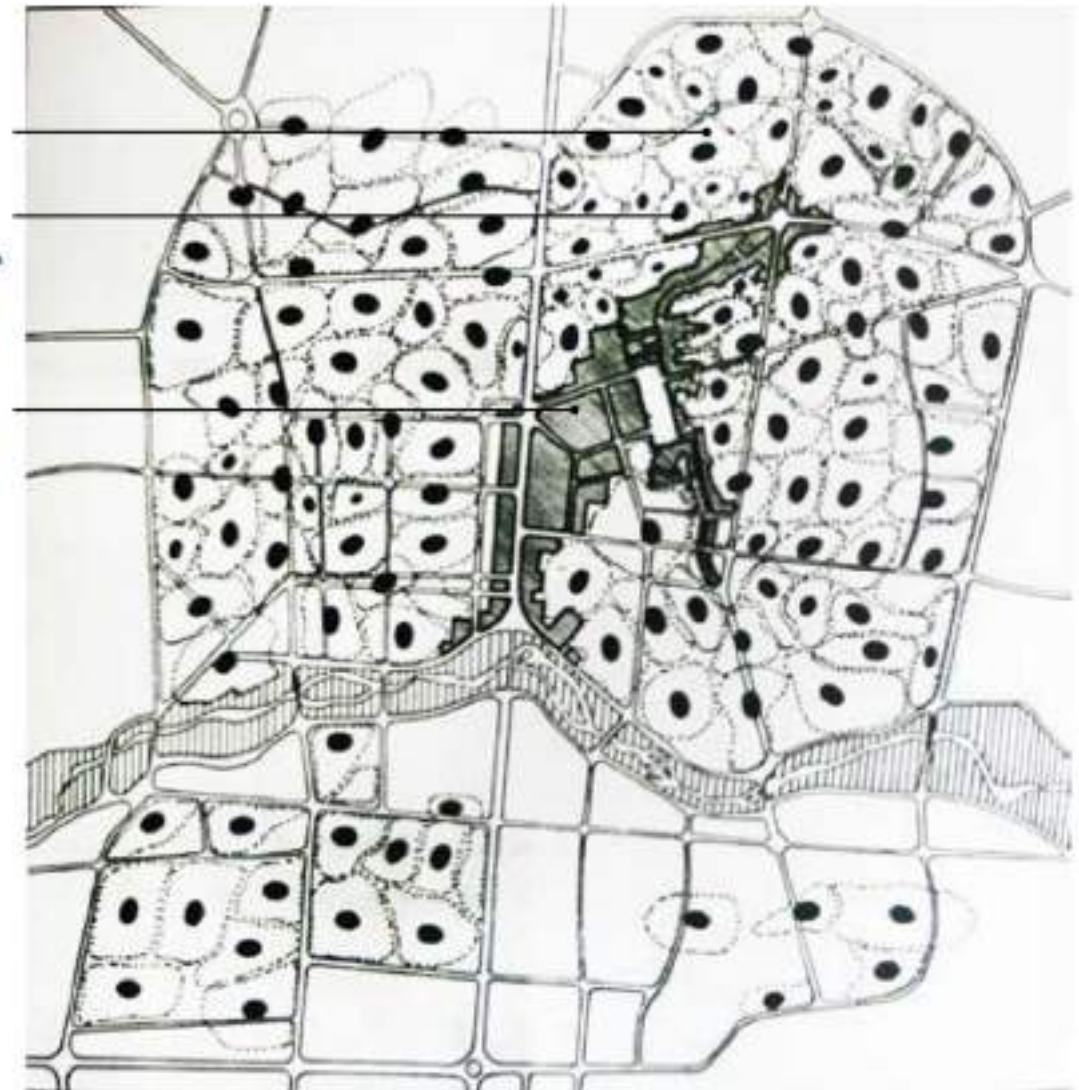
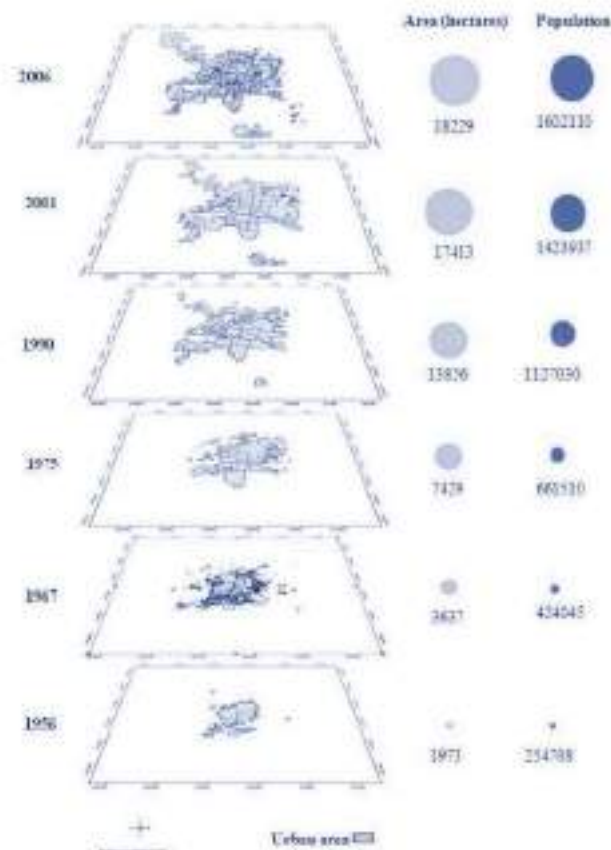




# From Linear to Multicore Structure

## Multicore Structure

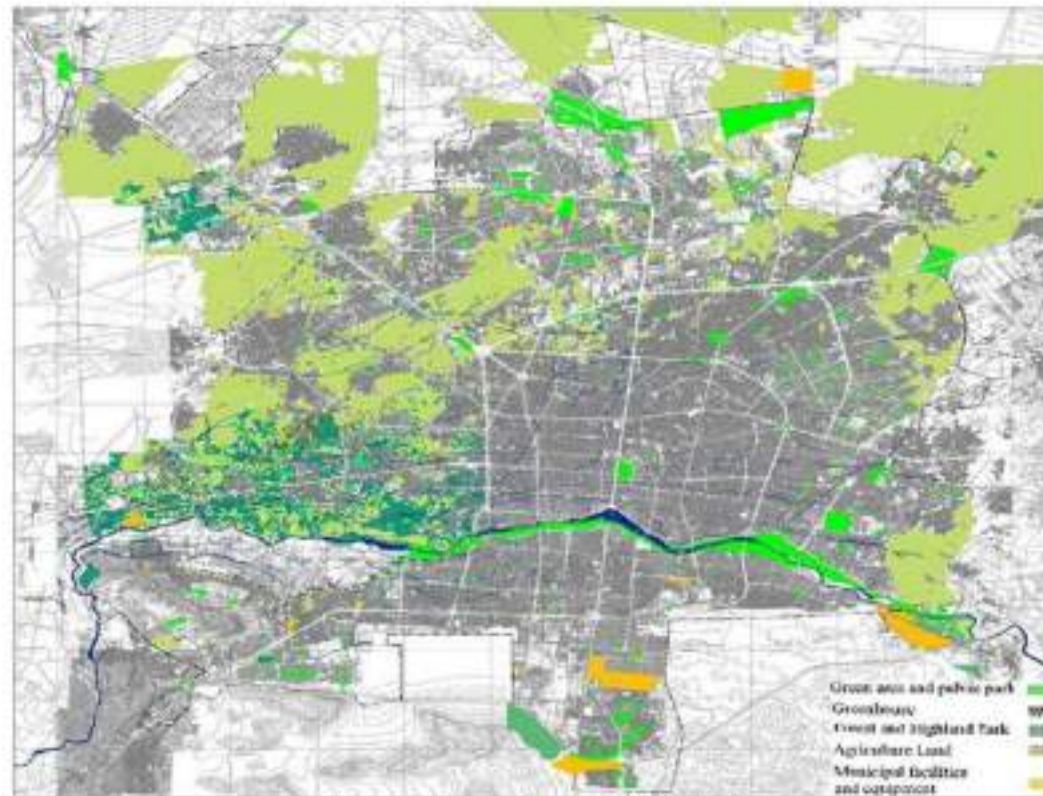
In the Pahlavi era because of population growth and new streets Isfahan experienced new structure. After this period we have multicore city and each core plays a functional, spatial, ETC role in its region.



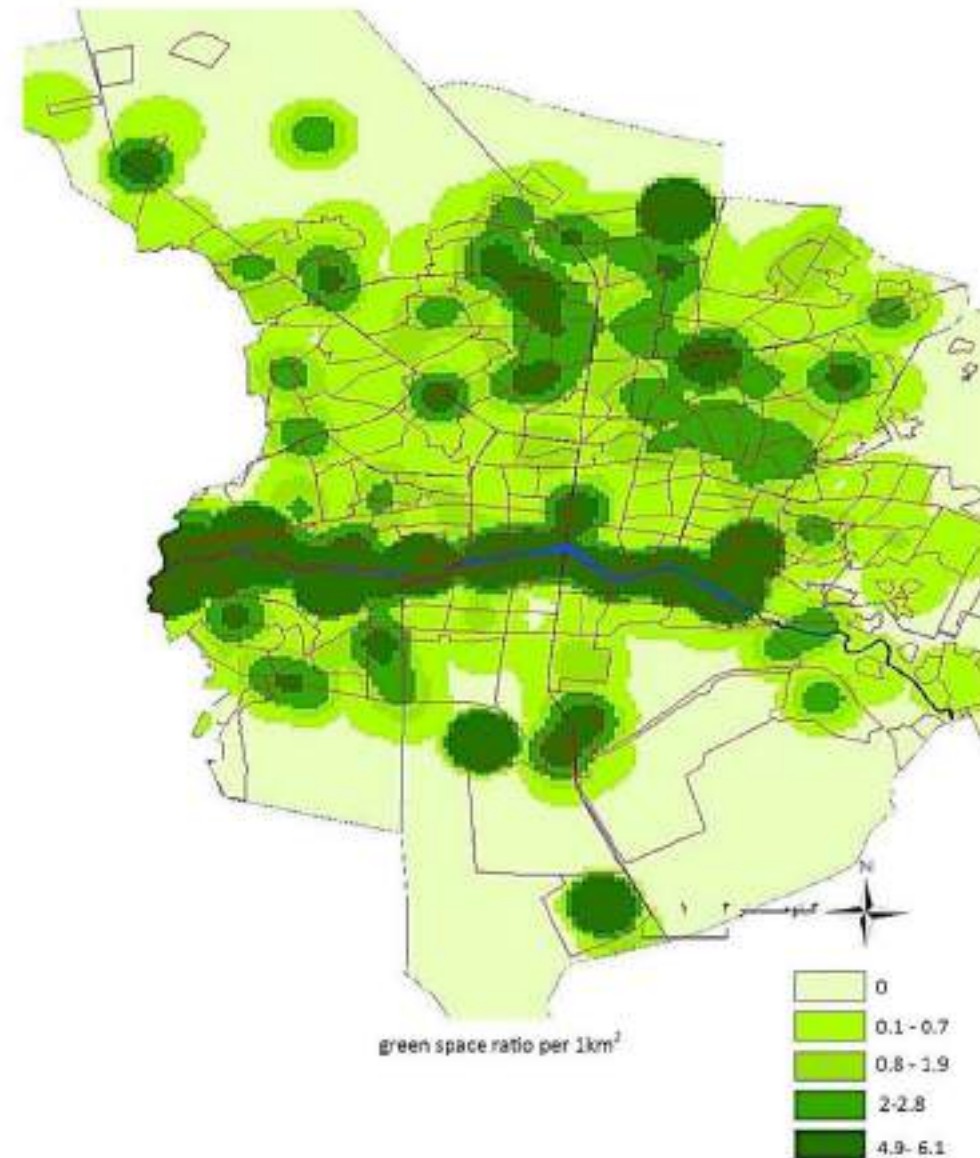
# Green Open Spaces

## New Parks and Destroying Historical Green Spaces

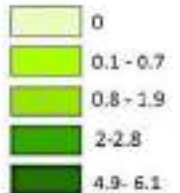
After the Safavid era, and during the Qajar and Pahlavi eras, Chahar Bagh Street, which was a pre-planned green space, was demolished, and the green spaces along the river and Madies became the main green spaces in the city. After the revolution, new parks in different neighborhoods and Nazhvan Park (located in western Isfahan) were considered as the main green spaces in the city.



Urban Green Spaces Distribution



green space ratio per 1km<sup>2</sup>





## Step 4

### Identify and Localize

#### Lack of Urban Changes

(Because Of Preservation Rules Or No Interest Of The Land- Market)

#### Massive Urban Changes

(Replacement Of Structural Conditions In Built Form Arrangement)

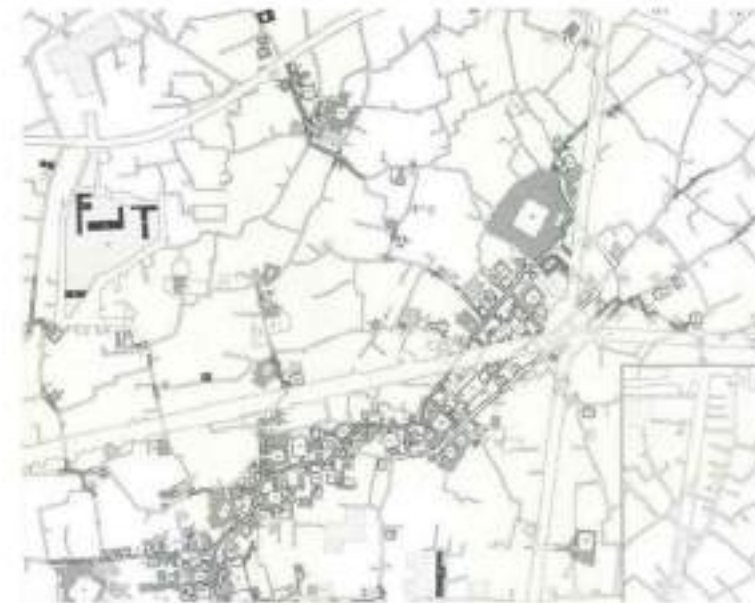
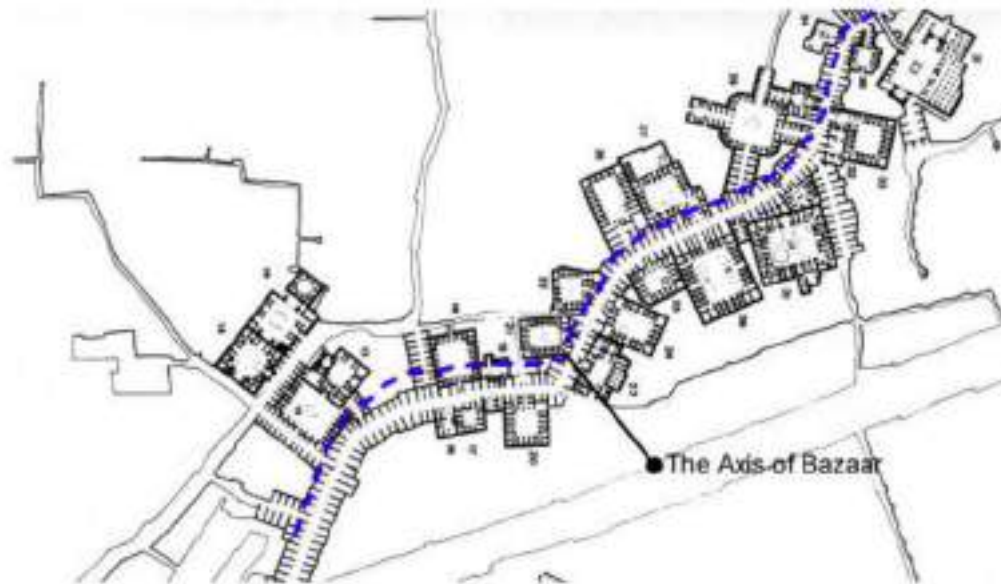
#### Small Spatial Urban Changes

(Integration of Extensions/ Elevations Into Built Form Arrangement)

# Lack of Urban Changes

## Isfahan Historical Bazaar

Isfahan's [Grand Bazaar](#), a cornerstone of the city's life since its inception, has undergone minimal transformations across various eras. This enduring stability stems from its fundamental functional, social, and morphological significance. In recent times, stringent preservation efforts have ensured the preservation of this invaluable historical axis, ensuring its continued presence in its original form.





# Lack of Urban Changes

## Isfahan Historical Bazaar

Except social, functional and economical aspects of Isfahan grand bazaar, technical dimensions such as structures chain which leads to minimum changes. moreover, bazaar's adaptability to changing market conditions and its ability to retain its traditional character, and its role in preserving traditional crafts and skills are another factors.

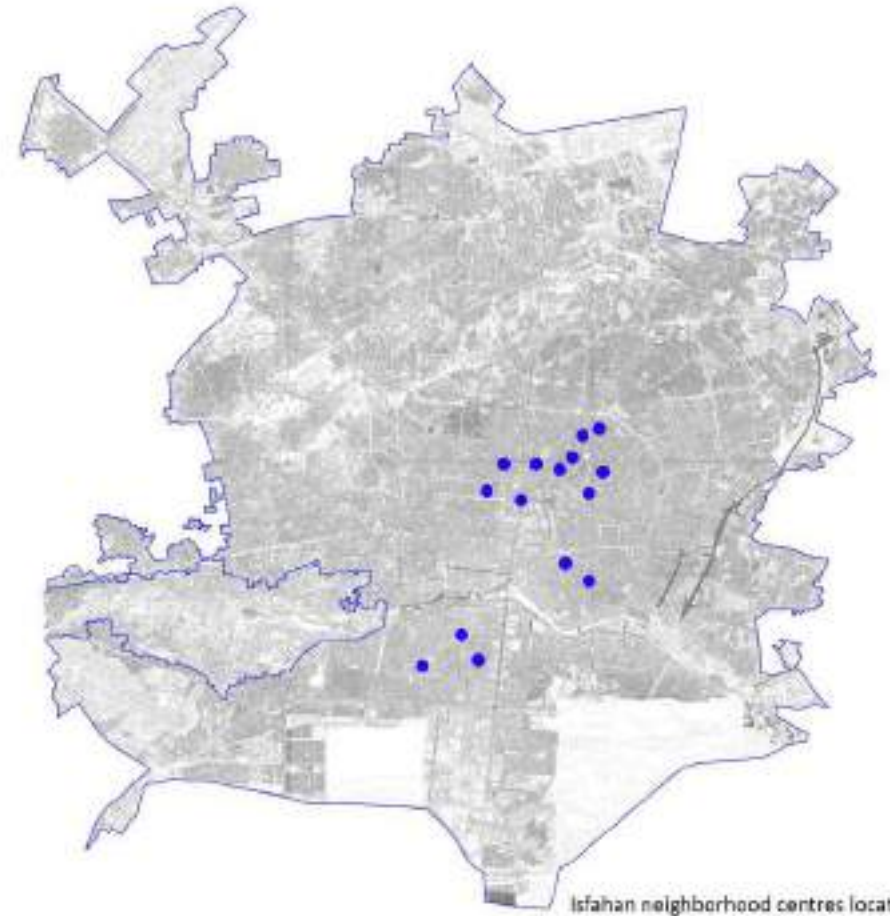




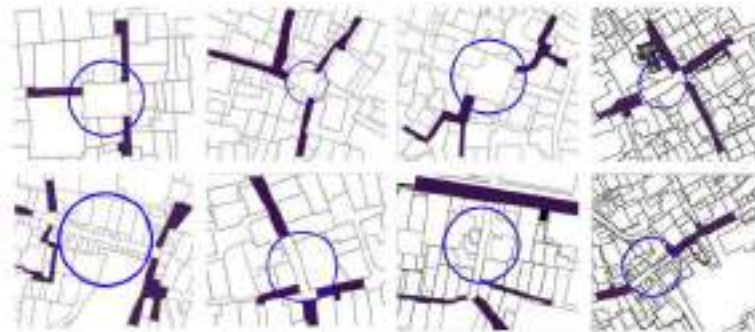
# Lack of Urban Changes

## Isfahan Historical Neighborhood Centres

Historical neighborhood centers, like the Grand Bazaar of Isfahan, have served as essential hubs for various functions throughout their existence. These functions have ranged from commercial and economic activities to social and cultural gatherings. As a result of these diverse roles, these neighborhood centers have often undergone minimal changes over time. In recent years, there has been a growing emphasis on preserving these historical landmarks and maintaining their original functions. This commitment to preservation has helped to ensure that these neighborhood centers continue to serve as vital spaces for communities.



Isfahan neighborhood centres location



references:

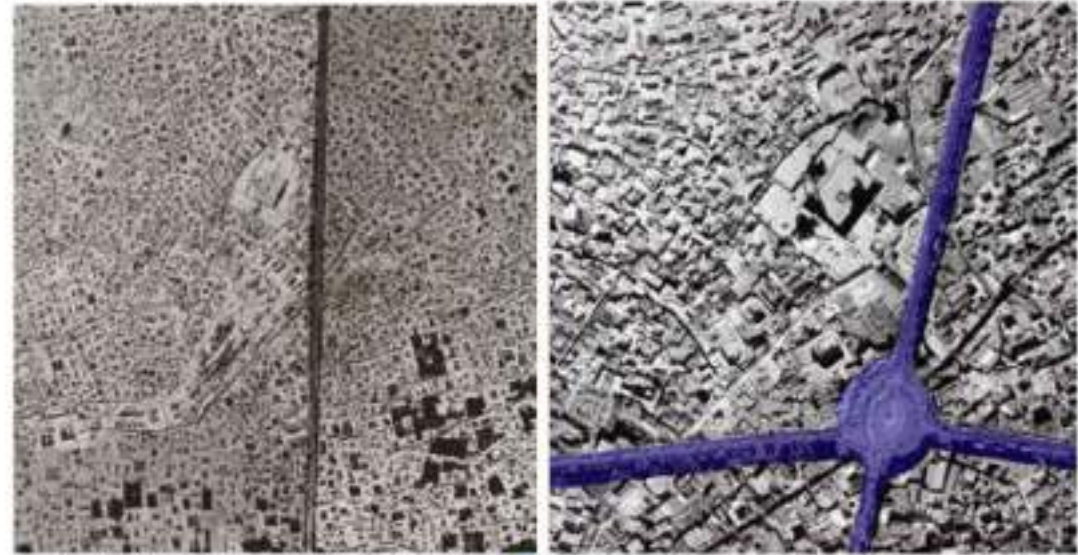




# Massive Urban Changes

## Old Square's Transformation

After the Pahlavi era, Isfahan underwent significant transformations, and its historical fabric was disrupted by the construction of new streets. Among all the new avenues, "Abdol Razagh" Street had the most detrimental impact on the city's historical morphology. This street not only compromised the integrity of historical structures but also undermined the integrity of Isfahan's iconic old square.



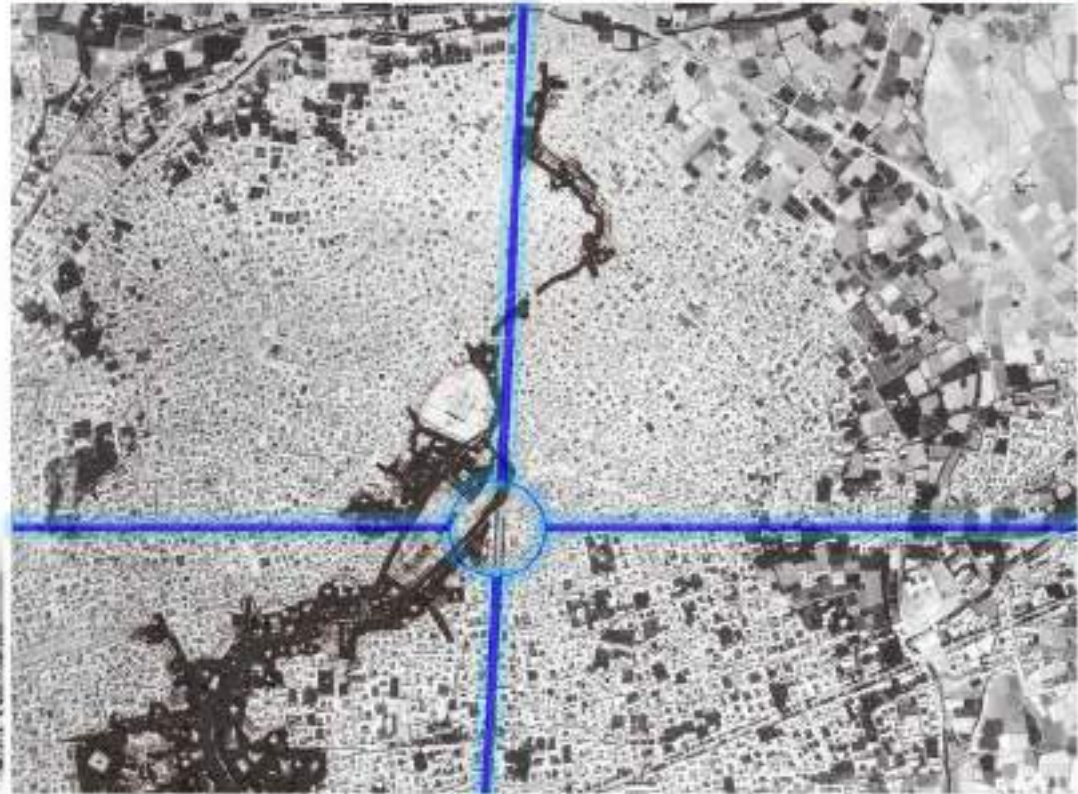
Before Pahlavi Era



Pahlavi Era



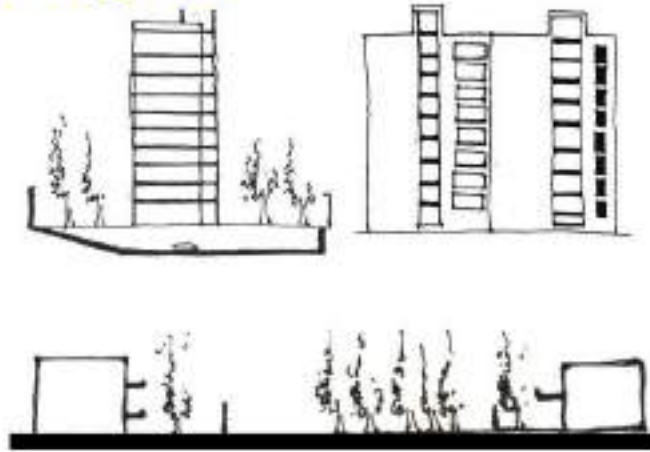
New Regeration





# Small Spatial Urban Changes

Since the last decade, changes in land values, population growth, and the good facilities and accessibility of the Khane Isfahan neighborhood have led to changes in architectural typology. This transformation can be seen in the increase in floor area ratio and the aggregation of two or three plots



Khaneh Isfahan  
Neighborhood Base  
Architecture Typology



Khaneh Isfahan  
Neighborhood New  
Architecture Typology





## Step 5

Identify and localize major public spaces and patterns of spatial differentiation by their integration into the surrounding urban context  
(from public to private)

# Major Public Space

## Naqshe-Jahan Square

While historical building ( mosques / palace / entrance of grand bazaar) and square's walls did not experience significant changes, landscape and interior space of square had several changes in terms of it's function.



Public space for gathering people and festivals

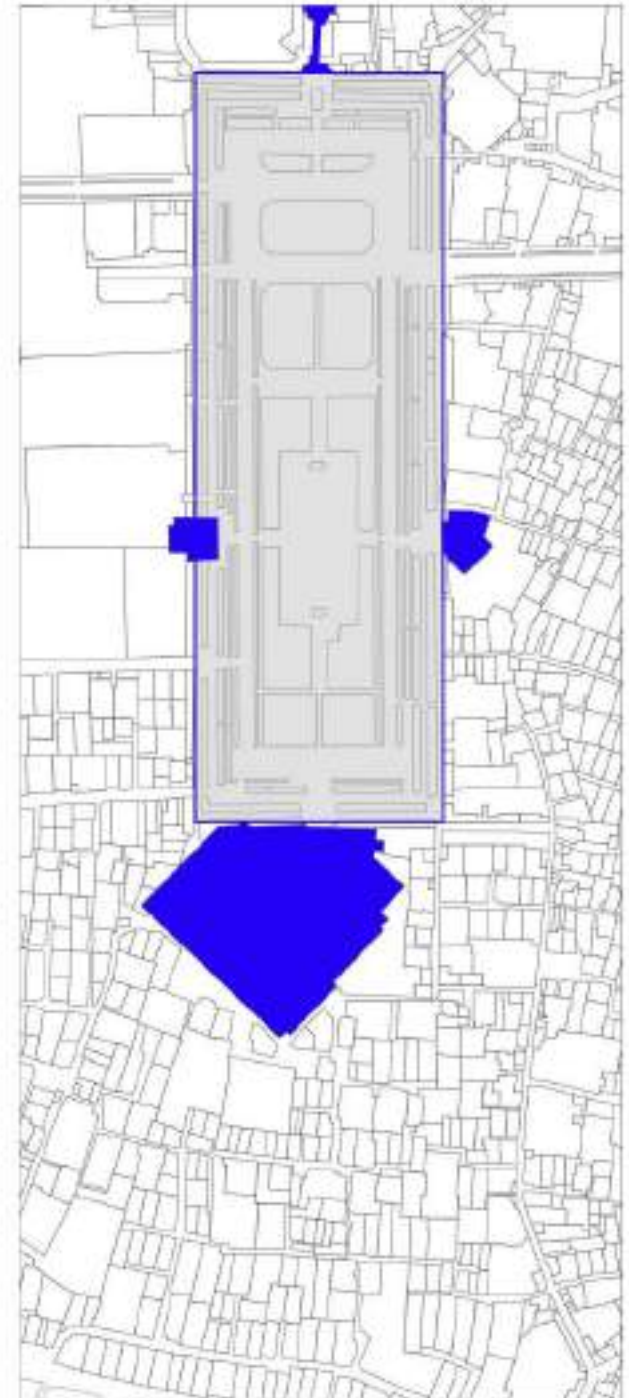


Historical square as a parking place or traffic square and governmental and commercial offices ( city business district )



Public space for trading or governmental activities

references:



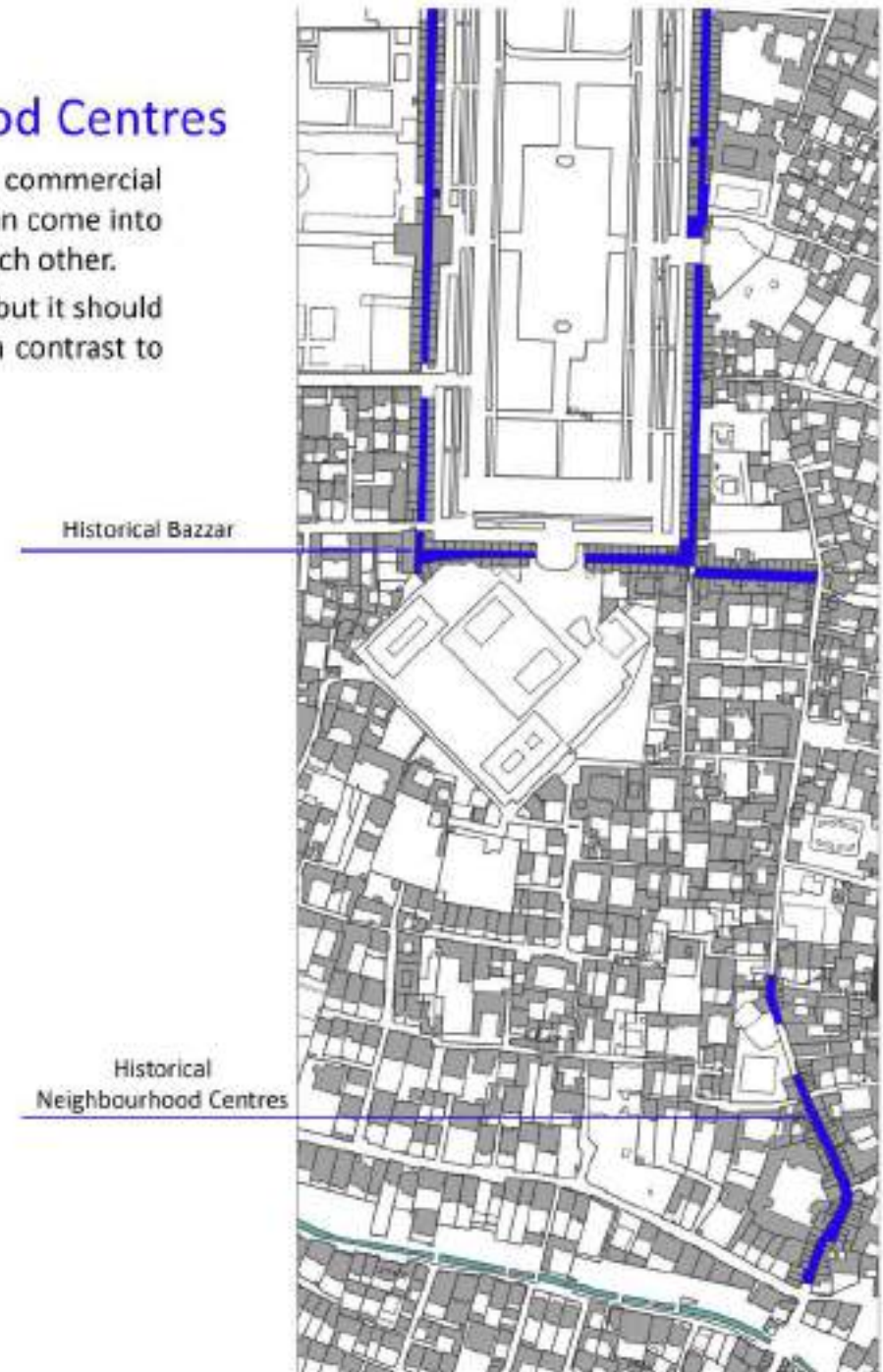


# Semi-Public Space

## Isfahan Historical Bazaar and Historical Neighbourhood Centres

Isfahan's **Grand Bazaar**, is a semi-public space because it's space is among private commercial buildings and it should be protected, cleaned and managed by sellers. While people can come into this space but private stores should open the gates of this space and manage it with each other.

on the other hand historical **neighbourhood centres** of isfahan have similar conditions but it should be mention that these space usually do not have gate which close during the night in contrast to Isfahan historical bazar.





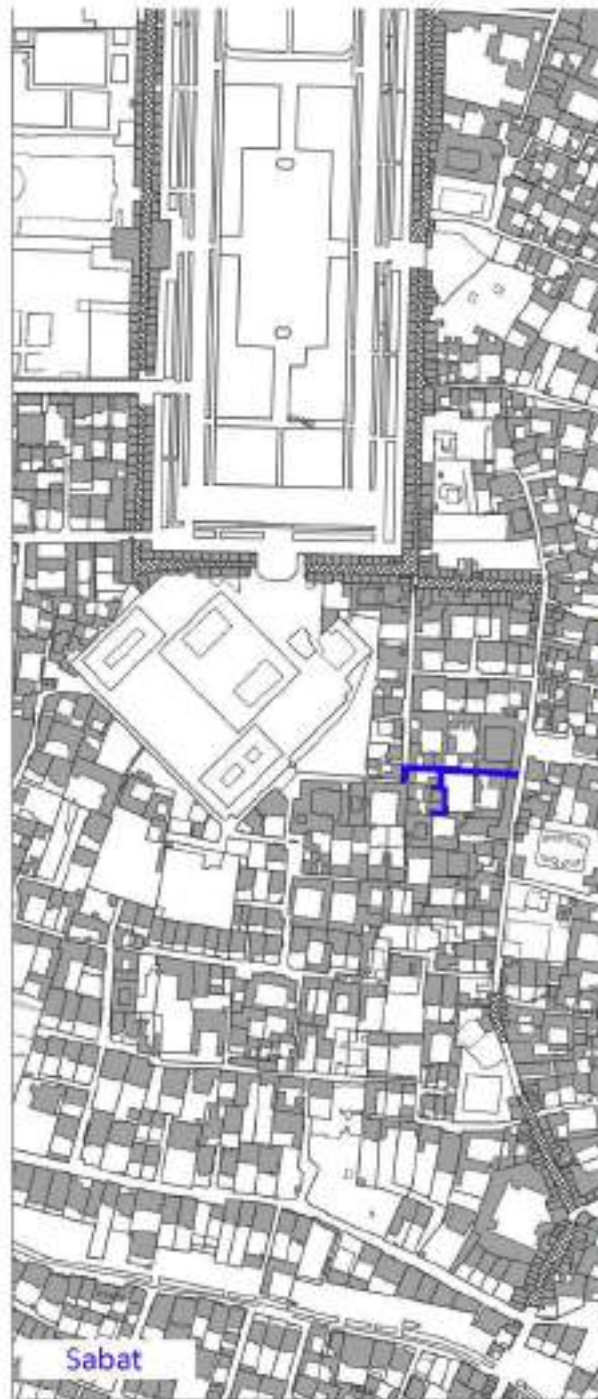
# Semi-Private Space

## Courtyards and Sabats

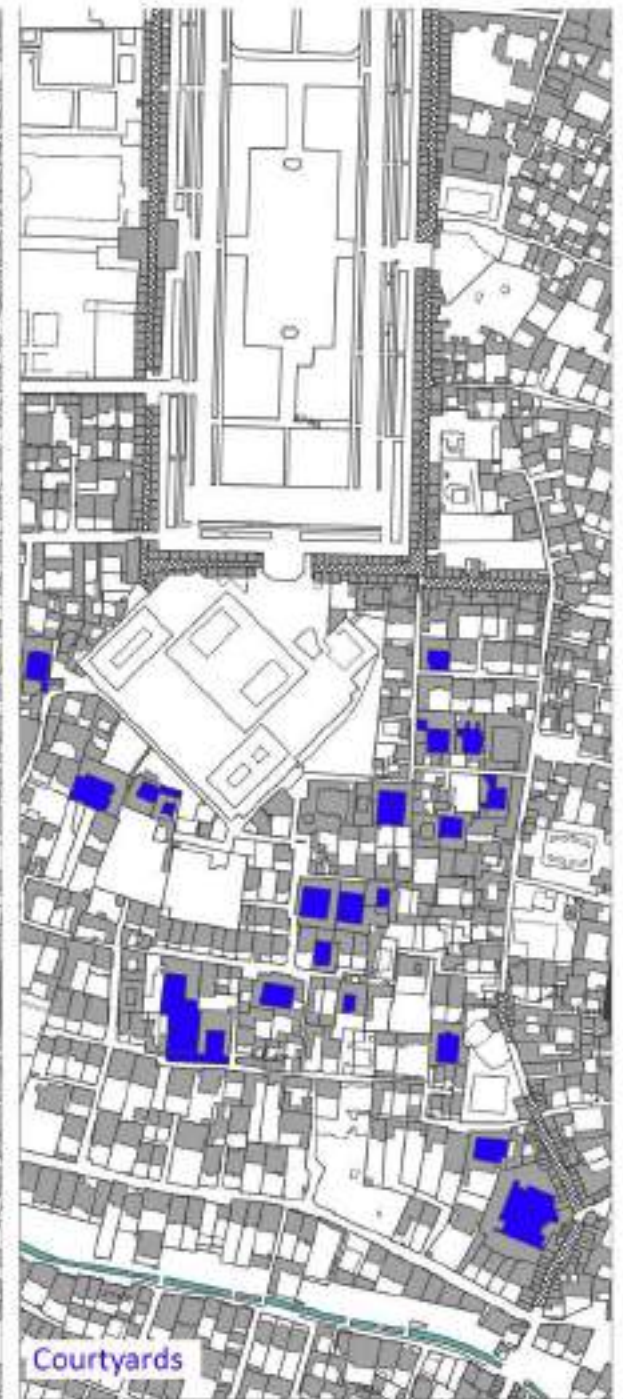
Courtyards are typically shared spaces among 2 or 3 families, and sometimes this space has been repurposed for new functions, such as a cafe or hostel. On the other hand, there is a historical architectural element called a sabat, which defines the boundaries of the entrances to several historical houses. This space has a roof, and sometimes portions of houses have been built on top of it. While anyone can access this space, it is typically considered to be part of the historical buildings.



references:



Sabat



Courtyards



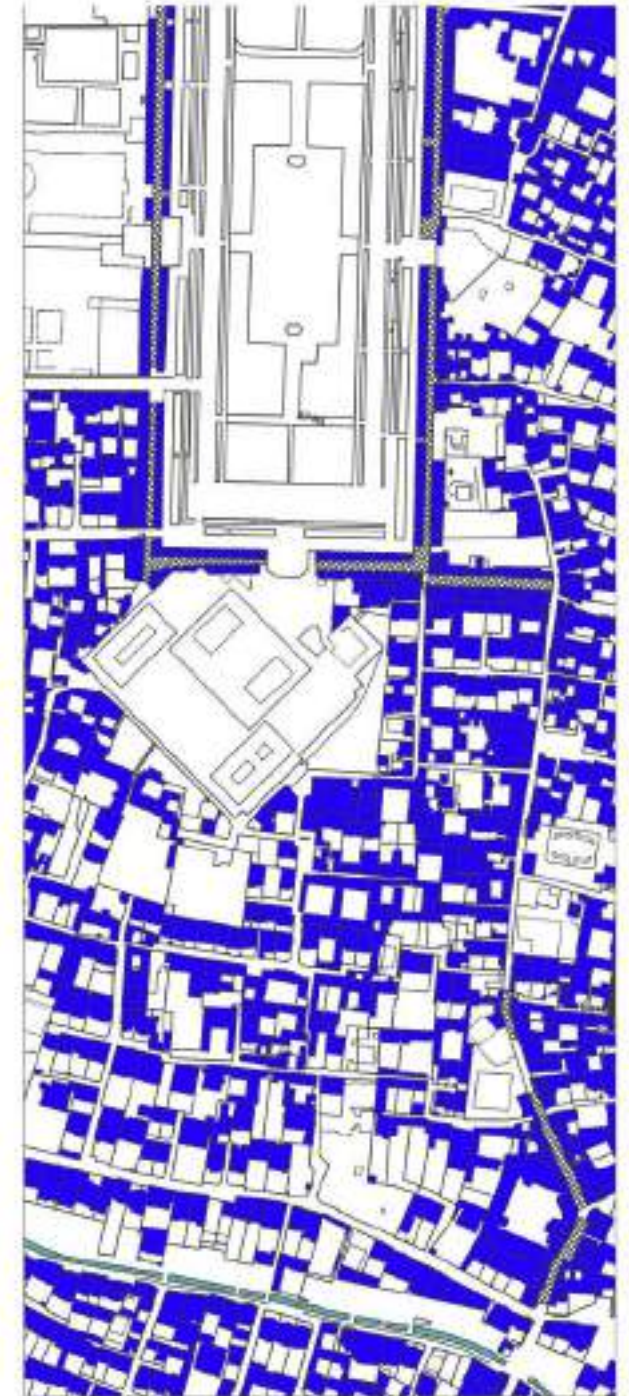
# Private Space

## Private Buildings

Except for governmental, religious, and cultural buildings, the other buildings in this part of Isfahan are considered to be private property or private spaces.



references:



## Step 6

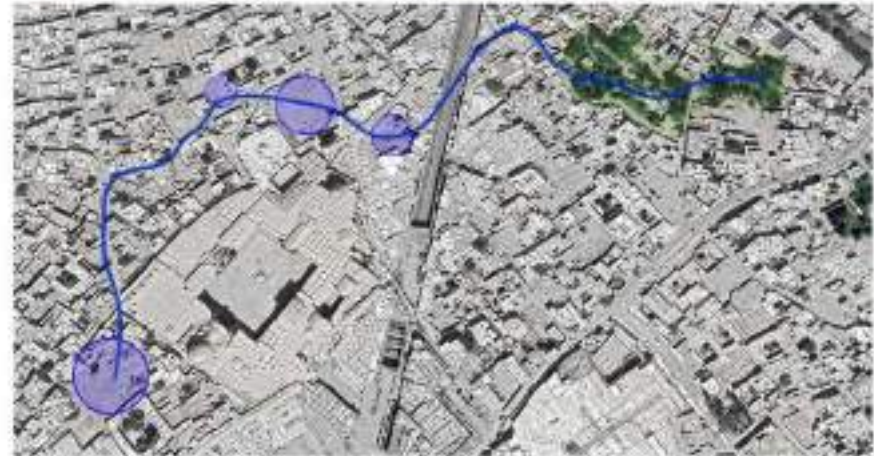
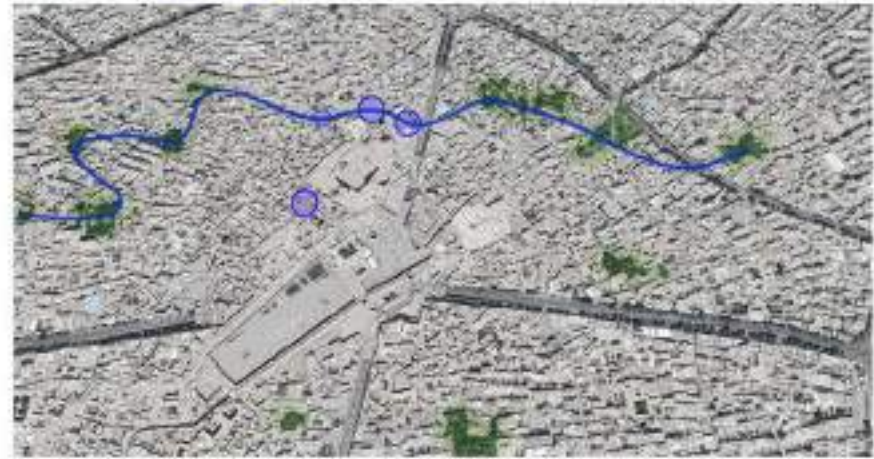
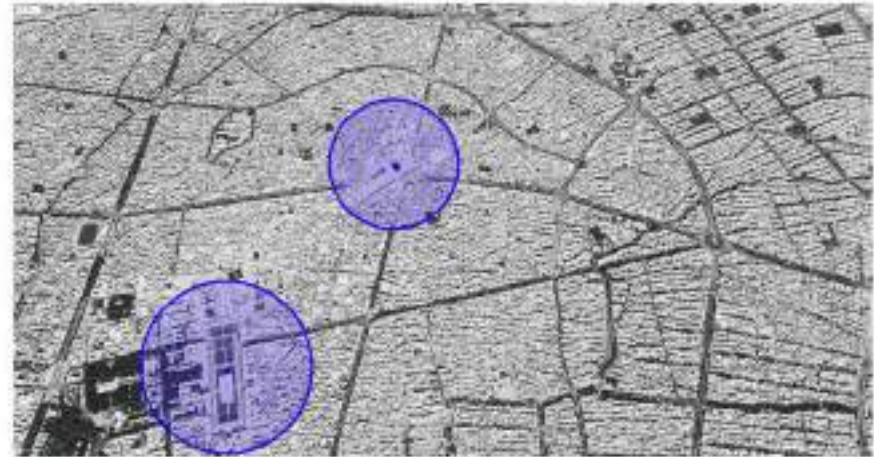
Define existing structural opportunities for local urban transformation over time, which are appropriate to counterbalance the tendencies of the landmarket. The opportunities and derived perspectives can be taken from the selected characteristic morphology, the patterns of urban structure growth and the overall urban landscape.



# Current Urban Fabric

## Lost Space Back of Atiq Mosque

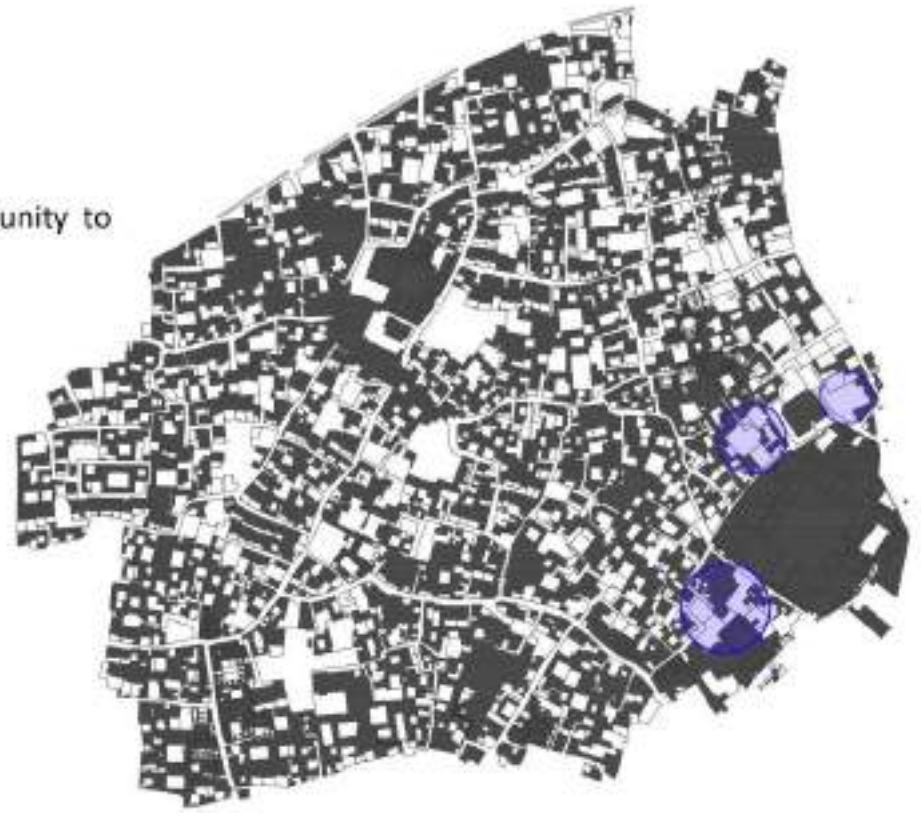
According to morphology and green context of this district, we can devote lost spaces to new green spaces. So, we can make green corridors if green spaces connect to each others. By this way, green spaces not only can define low quality open spaces but also increase people communication.



# Current Urban Fabric

## Lost Space Back of Atiq Mosque

There are several parkings and lost spaces beside Atiq mosque where have opportunity to change their usage. so, these lands were choosen for transforming.





# Urban Growth Opportunity

## Local Urban Transformation/ Green Places

We can give 2 alternatives for this space, first, defining green spaces as places, which not only can give services to the tourists but also neighbourhood habitats.  
second, green corridors which can connect green places to each others.



# Urban Growth Opportunity

## Local Urban Transformation/ Green Corridors

Green corridors are too important in this district because these corridors define paths to the green places. In historical urban fabrics because of high level of density and low level of eligibility these types of corridors can guide people to green open spaces which can consider as important places for communication, trade, etc.

