

Proposing Historic-Religious Tourism Development Approaches with an Emphasis on Identity of Urban Spaces (Case Study: Imam Khomeini Street, Qazvin)

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Received: 1 August 2015; Accepted: 6 January 2016

Abstract

Tourism is rapidly developing as a profitable and clean industry in the world. Today, tourists consider urban areas as tourist attractions since, in addition to the body which has its own charm, every space is dominated by an identity. In this descriptive, comparative study, the criteria determining the urban space identity are attempted to be specified through documentary studies. Then, 105 questionnaires were distributed among various user groups of the space including the residents and shopkeepers at Imam Khomeini Street, the citizens of Qazvin, tourists coming to the city since the beginning of the year 2014 and experts on Qazvin urban area. The urban space identity was specified by analyzing the questionnaires. Moreover, the main criteria determining such an identity were determined according to each group's view point using the Friedman test. The results of the study indicated that Imam Khomeini Street and its micro spaces had strong cultural and religious identities in the past. Furthermore, it was revealed that historical identity had been also added to them over time. However, for various reasons, the identity dominating such urban spaces has declined in recent years, and have somewhat been forgotten. Based on the findings of this study, we can hope to attract historical and religious tourists into the city as well as urban spaces through putting an emphasis on historical and religious identity of Imam Khomeini Street and its micro spaces. Among the proposed approaches, sufficient funding for the presence and accommodation of tourists, turning historic houses adjacent to Imam Khomeini Street to traditional accommodation for tourists and transforming abandoned spaces adjacent to Imam Khomeini Street to cultural spaces for attracting tourists, such as crafts workshops, theater, indigenous art gallery, traditional restaurant with local music, etc. can be named. Other approaches also include holding special programs for introducing Qazvin such as festival of Qazvin Day in form of some various programs including music, theater, local festivals, etc.

Keywords: Tourism Development, Historical-Religious Tourism, Urban Space Identity, Qazvin's Imam Khomeini Street

1. Introduction

The tourism industry is among the industries that have been the focus of much attention in all countries, particularly developed countries, in recent years, and a great investment has been made for its development. With the daily development of tourism towards more destinations and according to the fact that "today, many places see tourism as an important part in making the living environment", not only it is essential that the quality of a place creates a satisfying experience for visitors, but it must also maintain or improve residents' quality of life and support the physical (natural and built) and cultural and local environments (Davidson, 1999: 209). Considering this issue along with the fact that acuity is taken as a whole into which a tourist enters have caused the need for urban readability to be neglected in this regard. It can be said that one of the major problems that have also arisen among policy makers and planners is that "when it comes to tourism, a historic mason, building

or bridge comes to one's mind", while "by designing and appropriating urban spaces in a city, a special credit can be given to tourist attraction" (Salami, 2000: 24). The reason is what people are searching for as purposes of their trips are not only what they wish for (including historical sites) and the identity of what is available to them is also important. With the development of human societies and changes in the way people live, architects, designers and planners have increasingly paid attention to the quality of the built spaces and environments. In this regard, designing as a tool for shaping the living environment and meeting the human's expectations and needs has gained greater importance. There exist numerous studies on how a built environment or space can interact with human's mentality and behaviors. These studies show that the environment, in addition to physical elements, includes messages, meanings and codes that people decode and understand on the basis of roles,

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expectations, motivations and other factors. (Rapport, 1990)

Research objectives can be divided into macro and micro sections:

Macro objective: investigating the impact of strengthening the identity of Imam Khomeini Street and its micro spaces on the historical-religious tourism development in Qazvin and proposing its approaches

Micro objectives (as steps to achieve macro objective): 1. investigating the physical, historical, religious, economic, social and cultural features of Imam Khomeini Street and its micro spaces. 2. Analyzing the identity of Imam Khomeini Street and its micro spaces (with an emphasis on religious and historical spaces). 3. Investigating factors affecting the tourism development in Qazvin (focusing on religious-historic tourism approach in the city).

In this study, factors affecting the tourism development in Qazvin with a historical and religious identity are discussed after investigating on tourism as a source of income for the city. Furthermore, the study attempts to investigate and analyze the identity of Imam Khomeini Street as one of the most vibrant parts of the city along with its surrounding and alongside micro spaces. Moreover, the degree of impact that emphasizing the identity of urban spaces can have on historical-religious tourist attraction will be discussed. At the end, a number of approaches will be presented to strengthen the identity of Imam Khomeini Street towards developing this type of tourism in Qazvin in different areas of physical, urban look and subjective elements (form, activity and space). The variables studied in this research are historical-religious tourism, its development factors in the city and identity of Imam Khomeini Street and its micro spaces. The study focuses on the relationship between these two groups of variables during the research so that the research objectives can be achieved at the end.

2. Research background

Few studies have been conducted in connection with the current study, which are mainly generic and descriptive. However, a number of books and articles have been translated or written, and in recent decades, some theses and dissertations have been prepared by the students in this regard.

The studies that investigated tourism in general include: Tourism typology, providing a framework for the classification of types of tourism (Graham Yaghub zadeh); Key concepts in tourism studies (translated by Jafar Bapiri); An introduction to tourism

anthropology (translated by Hajar Hoshmandy); Tourism, nature and concepts (Mohammad Hossein Papli Yazdi and Mehdi Saqaei); Planning of tourism development in developing countries (translated by Hamid Zargham Brojeni); Tourism destination management (Seyed Ali Delbari and Mohammad Hadi Rajabi); Strategic management of travel and tourism (Seyed Moammad Erabi, Fatemeh Sadat Erabi and Faze Sadat Arabia); Tourism impacts, outcomes, frameworks and policies (Mostafa Ghadami and Mohammad Gholamian Baei); Tourism, religion and spiritual journeys (translated by Mohammad Gholipour and Ehsan Majidi fard); Principles of cultural tourism (Azin Baghernia and Reza Hamadan); Sociology of urban tourism (Mehrdad Navabakhsh and Somayeh Safi).

Research related to the area of place identity: Explaining the place identity model, a sense of place and investigation of its different elements and aspects (sidewalk of City of Ray) (Hussein Kashani and Naser Bonyadi); Meaning in place, investigating the components involved in the formation of place identity (Mora Adab); The city identity book (Mustafa Behzadfar); Conceptual and spiritual identity of the Islamic city (Hassan Bolkhari ghahi); identity with the space (Jahanshah Pakzad); Master thesis on planning for regaining the spatial identity in the city (Miriam Asbury); Perception of beauty and identity of the city in the light of Islamic thought (Mohammad Taghizadeh)

3. Theoretical Foundations

Tourism: **a)** tourism is derived from the word tour meaning navigation and has its root in Greek. The word tourism has found its way from Greek to Spain, France and finally, to England and it is used in the following meanings in the Oxford Dictionary: 1. A short trip in which a place or several places are visited. 2. A short trip or passing place. 3. Tourism in which large sums of money are gained by some countries through this industry via foreign currency that tourists bring with them (The Oxford Dictionary of English Etymology)

b) In general, the word tourism is derived from the word tour and means a journey that goes back to the same place and follow a specific itinerary (Michael, 1989).

The existing views in the field of tourism: there are many views in the field of tourism. The dominant views of tourism include: supportive view (positive), gap view (negative) regulatory view, compliance view and knowledge driven view. (Galvani and Piroozbakht, 2006)

Factors affecting tourism: Tribe states the factors affecting tourism and its cycle as follows: economic capital and factors, ideological, political and international factors, social, cultural and religious factors, natural factors, security infrastructures, cultural heritage, historical record, development, education and technology infrastructures. (Tribe, 1997)

The constituent elements of tourism: the components of tourism system include a variety of tourist attractions, all kinds of tourists and local people, infrastructure and transportation facilities, services and utilities. (Dust Weil, 2000)

Types of tourism: in a classification, types of tourism, based on the certain definition that exists, include natural, cultural, social and historical (Vary Gay, 2003). In another classification, tourism is divided into a variety of natural, cultural, social and historical, the latter itself dividing into two categories of vacation and pilgrim image.

Place identity: the identity of a place refers to the recognizable features of an outer place which have caused the place to be prominent and have increased its readability. The identity of a place is reminiscent of its past events and establishes deep bond between the present and the past of the place.

Recognizing symbols and signs existing in a place strengthens the overall culture of the place as well as its collective memories, identity and past. Thus, it increases one's awareness of the place and he can establish a deep psychological bond with the place (A rough, 1998). Symbols and characters of places are considered as the most important factors in shaping the identity of a place. Places are made up of three interdependent components which play a significant role in transferring the meanings of a place and preserving its identity. The components include physical environment, inner psychology of a person and social processes social processes and existing signs and activities in a place (Ralph, 1976). By taking a place as a living concept, one can not only look after its appearance. Now, if we consider that the content dimension of a place is rooted in the identity dimensions of its people, content or functional characteristics of the place identity can be classified into social, cultural, political and economic areas.

Available spaces at different scales in a city not only result in diversity in urban contexts, but it leads to the discussion of identity formation for both texture and city.

The reason is that the performance of such an urban space, over time, creates a mentality and memory in the minds of men, and since such an issue results from the social and cultural fields due to its interactive context, in addition to being effective in creation of one's identity with space, it can make the grounds for fixing it and promoting citizens' culture. These spaces are places that create the places of encounters, meetings, signs and in a word, the beating heart of the city (Adam, 2001). An urban space is one of the elements of spatial construction of a city which is created, shaped and transformed along with the history of a nation in different periods. This element, in which different activities of cultural, social, economic or political have always been running, has always pulsed at the heart of the city's history and shaped its destiny (Tavasoli and Bonyadi, 1993).

4. Research Methodology

Specific practices of investigating identity in cities and urban spaces, limitations in the assessment of identity status in these spaces and numerous interferences in the areas of identity and religious-historical tourism, require a descriptive, comparative research approach. One of the descriptive research methods is survey research. In this method, after selecting the desired sample and collecting data by a questionnaire or interviews, the most important variables affecting the study were obtained through using factor analysis. According to the relationship between these variables, a theoretical model is proposed. The model, after being validated, helps planning and designing techniques to be extracted by analyzing the subject both qualitatively and quantitatively. In this study, after examining the factors that influence historical-religious tourism development in the city as well as space identity and micro urban spaces of the targeted area, target groups' attitudes (citizens, residents and shopkeepers and tourists) will be evaluated with regard to the identity of this space through the field notes (questionnaires and in-depth interviews). After extracting the data obtained from observations, questionnaires and interviews, the basic information is described and the factors that affect strengthening and emphasizing the identity of urban spaces unhistorical-religious tourism development are explained based on the relationship between the variables. In this longitudinal study, population consisted of all micro urban spaces of Imam Khomeini Street, the distance from Moldavia Crossroads to Sabze Meydan Square. However, since the identity of such spaces is intended to be investigated in this study, it is people who need to determine this variable in the spaces. Thus,

another population from which some information is supposed to be gathered includes two groups; Qazvin citizens and residents and shopkeepers at Imam Khomeini Street and its surrounding area and tourists entered into Qazvin. Various studies utilize various methods to determine the sample size; however, the easiest way is to use Charles Cochran's formula.

$$n = \frac{\frac{z^2 pq}{d^2}}{1 + \frac{1}{N} \left(\frac{z^2 pq}{d^2} - 1 \right)}$$

Where n is the size of sample, Z is the normal variable value of the standard unit, which is equal to 1.96 at the 95% confidence level and P is value of the ratio of the available attribute in the community, which could be considered 0.5 if it is not available. In this state, the variance value reaches its maximum. In this formula, Q is also the percentage of people who are lacking the attribute in the community ($q = 1-p$), and d is the value of allowable error.

Qazvin population had been equal to 381,598 people in the 2011 Census. However, by taking into account the population growth of the city in recent years, the current population of the city, according to the announcement by authorities, can be estimated at about 400 thousand people. Therefore, the sample size required for the first target group, including Qazvin citizens, will be 383.7923. According to data released by the General Administration of Cultural Heritage, Tourism and Handicrafts in Qazvin Province, about 156 thousand tourists have visited the tourist attractions in Qazvin, specially historical attractions, from the beginning of the year 2014. Therefore, the sample size of tourists will be 383.2187. Due to the large sample size and difficulties in the way of completing the questionnaires for such number of participants, the number of questionnaires was considered based on a fraction of this number. Multi-stage cluster

sampling was conducted in the study. To measure the identity ratio of urban spaces at Imam Khomeini Street, all factors involved in the establishment of place identity were fully investigated for every single micro identity and the total space of the street based on field observations and library studies. Moreover, since the questionnaire was distributed among different groups and individuals, where all factors affecting the identity of Imam Khomeini Street were considered appropriate to the sample population, the identity ratio of these spaces was identified in this way. Furthermore, through choosing two spaces as samples out of all micro spaces, urban design approaches were presented for putting an emphasis on the place identity with the objective of historic-religious tourism development.

5. Research findings

Imam Khomeini Street is considered as one of the main streets in Qazvin. This East-West Street, that is one of the oldest streets in the city, establishes the connection between East and West of Qazvin at the core center of the city and adjacent to the valuable historical texture. Due to the strategic location of Imam Khomeini Street, many significant landmarks such as Qazvin traditional Bazaar as the economic heart of the city, *Al-Nabi* Mosque, which is considered as one of the oldest and largest mosques in Iran, and Caravanserai of Sad al-Saltine, as the largest in-town caravanserai in the Middle East are located adjacent to the street. Moreover, valuable spaces like Ghajarbathrooms (Qazvin Museum of Anthropology), *Obeid Zakani* Street, that is a strong socio-economic joint, large complex of *Dolatkhanesafavi* at *Sabze Meydan* Square (*Azadi* Square) and Tomb of the four prophets are located in the area surrounding Imam Khomeini Street. The existence of these elements along with the current economic and social activities in Imam Khomeini Street has turned this street to a tourist destination in Qazvin.

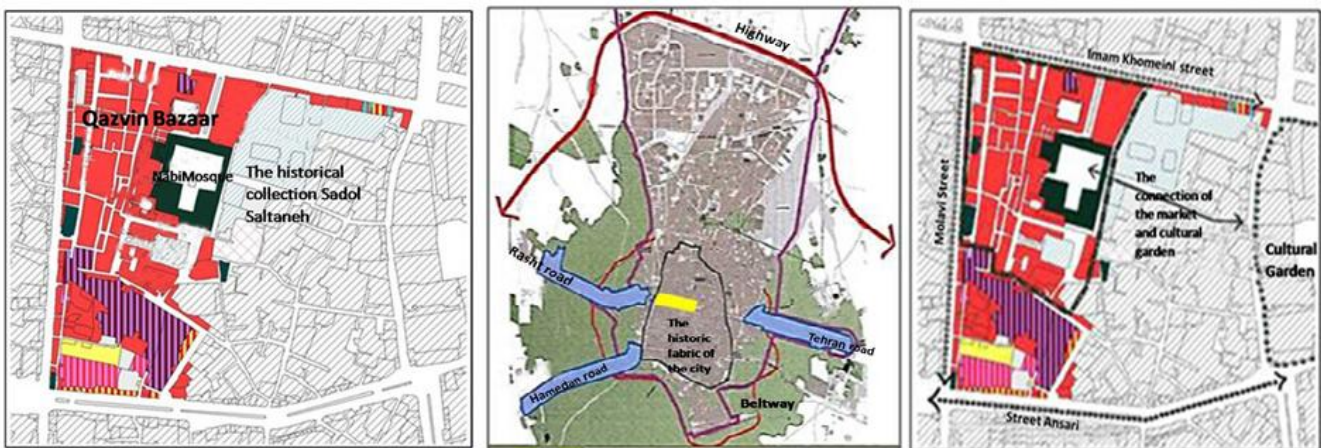


Fig.1. Current location and situation of Imam Khomeini Street
(Source: City master plan and program)

Imam Khomeini Street, despite its role and importance in the historical-cultural axis of Qazvin as well as its highly important commercial function in the city, have different

problems ranging from spatial, physical, traffic, economic, environmental and cultural

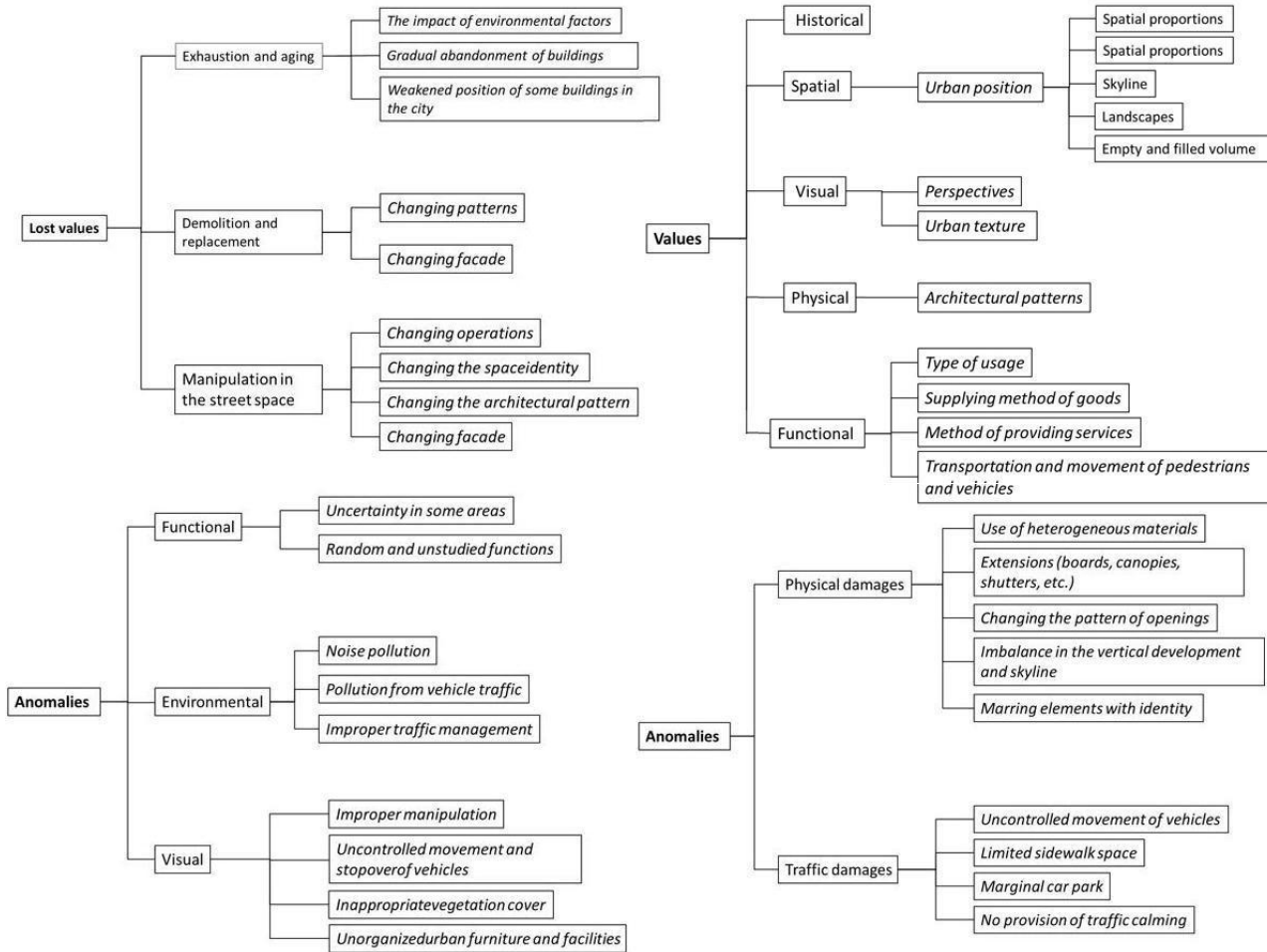


Fig.2. analysis diagrams of the status of values and anomalies of Imam Khomeini Street, (Source: The rehabilitation and improvement plan of Sa'd al-Saltaneh Complex)

Investigating Imam Khomeini microstreet spaces

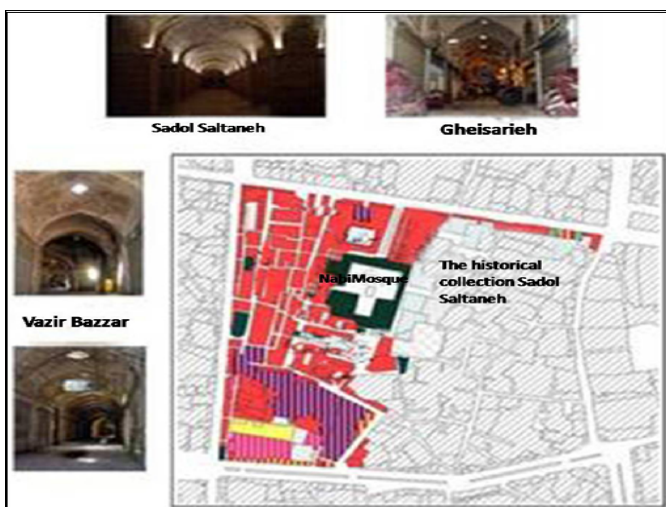


Fig.3. halls of Qazvin Bazaar, (Source: The city master plan and program Image)

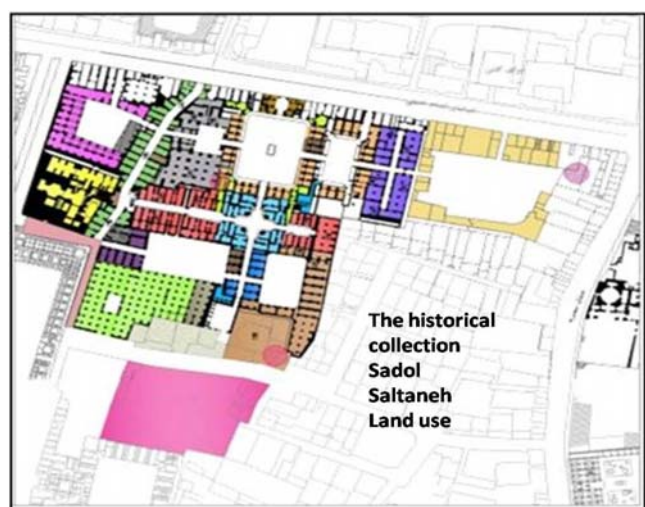


Fig. 4. The settlement location of Sa'd al-Saltaneh activities (Source: urban development and revitalization organization studies)

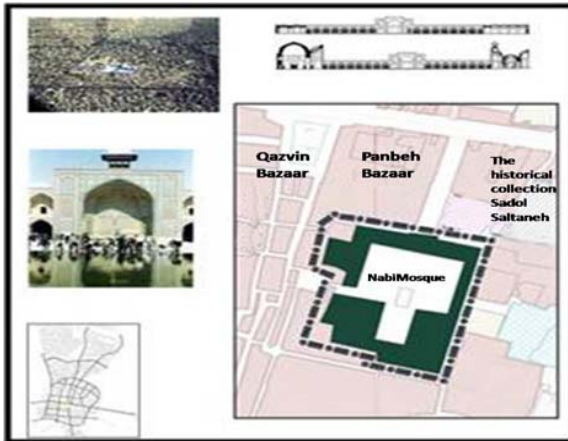


Fig.5. *Al-Nabi* Mosque (Source:The master city plan and program)



Fig. 6. The position of *Obeid Zakani* Street adjacent to Imam Khomeini Street, (Source:The Authors)

The overall analysis of the area of Imam Khomeini Street

Strong points

- The existence of valuable and historical-cultural possessing identity and collective historical and religious memories of in the area of Imam Khomeini Street
- Importance and position of Imam Khomeini Street in Qazvin traffically, socially, economically, historically, culturally and religiously and performance values of Imam Khomeini Street as a cultural, tourism, religious and commercial artery in the city
- Proximity to central, original and functional places and spaces in the city such as *Sabze Meydan* Square (Azadi Square) and Peighambarieh and Molavi Streets
- Existence of the backbone of the historic city of Qazvin within the area of Imam Khomeini Street: *Obeid Zakani* Street on the north side, *Rasteye Vazir* along its south side as well as paths leading to *Al-Nabi* Mosque and *Sad al-Saltine*

Weak point

- Physical exhaustion of the existing elements in the street of Imam Khomeini
- The existence of abandoned spaces with no usability specified in the area of Imam Khomeini
- Weakness in urban infrastructures and utilities such as the lack of adequate bus stops near the street for citizens as well as exhaustion of utilities such as absorbing wells, electrical wirings, gas plumbing, etc.
- The absence of street furniture such as benches, lighting, trash baskets, and bus stops, etc. The absence of a genuine and appropriate model for the urban interventions in the streets of Imam Khomeini
- Limiting activities of Imam Khomeini Street to the daytime, closing of majority of activities after sunset, short time of living in the street as an urban space
- Lack of discipline and plan in tourism facilities and lack of responding to their needs in Imam Khomeini Street
- Lack of existence and a definition of proper activity pattern in the area of Imam Khomeini Street

Opportunities

- Existence of macro plans to regulate economic, religious, cultural and tourism activities in the area of Imam Khomeini Street
- Tendency on the part of municipal administration, public and state institutions and citizens to restore and rehabilitate the historic area of the city and the street of Imam Khomeini as a part of it
- Collective memories of people regarding the historical area and the ability to motivate public participation in repairing texture and area of Imam Khomeini Street
- Potential and actual tourism capacity and talents within the area of Imam Khomeini Street such as the traditional *Bazaar*, *Al-Nabi* Mosque, *Obeid Zakani* Street, Caravanserai of *Sad al-Saltine*, *Tote House*, etc., and the ability to exploit them
- The possibility of strengthening the public transportation system and pedestrian axes in the area of Imam Khomeini Street and historical texture
- Existence of dilapidated spaces with no usability in the vicinity of Imam Khomeini Street and the possibility to use such spaces to compensate for the shortage of services and to inject activities within the street area

Threats

- Continued deterioration and lack of appropriate strength in a number of buildings in the street of Imam Khomeini
- Implementing local projects, regardless of the macro outlook of the historic area in the street of Imam Khomeini
- Cleaning the existing urban elements and creating empty spaces without a rigorous plan within and adjacent to Imam Khomeini Street
- Existence of a purely commercial look to the area of Imam Khomeini Street and lack of attention to the principles of sustainable development withal social, cultural and identity view
- Implementing haphazard plans based on various people's tastes without benefiting from Peer support and lack of compliance with the genuine and historical patterns

Analysis of the questionnaires

The Friedman test was used to analyze the questionnaires for all the four target groups and to prioritize each item.

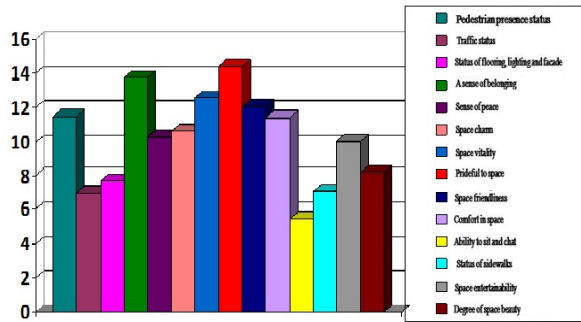


Fig.7. the analysis of the questionnaire distributed among residents and shopkeepers of Imam Khomeini Street

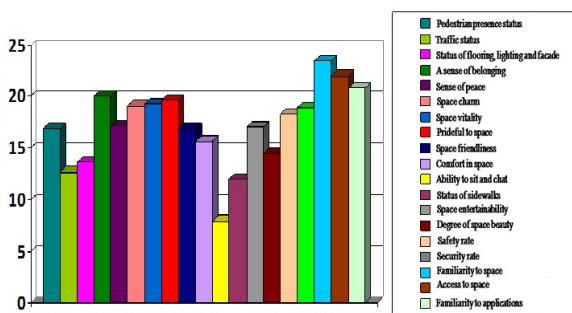


Fig.8. the analysis of the questionnaire distributed among Qazvin citizens

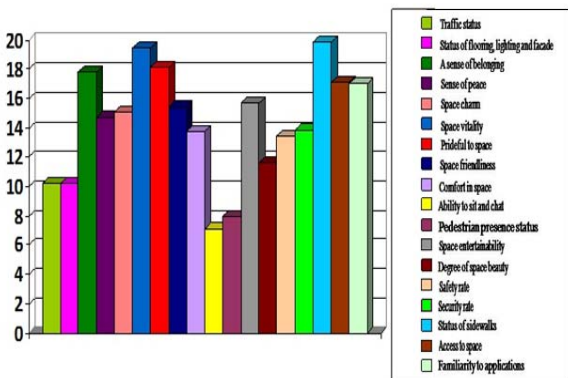


Fig.9. the analysis of the questionnaire distributed among tourists from the beginning of the year 2014

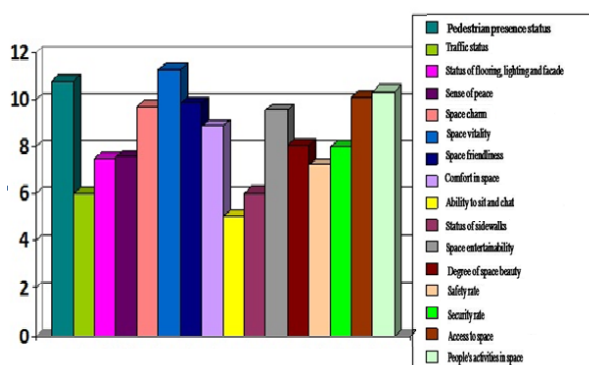


Fig.10. the analysis of the questionnaire distributed among urban professionals in Qazvin

Investigating the quality and identity of Imam Khomeini micro street spaces

Of all the criteria determining quality set forth by urban planning experts and theorists, some qualities were taken into consideration by the author to assess Imam Khomeini micro street spaces. These qualities have been selected with regard to the common characteristics of Imam Khomeini micro street spaces and based on the criteria intended to achieve an increase in the identity of urban spaces areas. These qualities include: the existence of good practices - availability of mixed applications - permeability - flexibility - vitality - meaning - a sense of place - fitness - access - control - sensory richness - belonging color - cleanliness - identity - the integration of applications and activities - human scale - pedestrian freedom - attention to local history - attention to performance - quality of views - continuity and closeness - ease of movement - diversity - a sense of exploration - safety - security - climatic comfort - comfort - social justice - individuation - compatibility.

In the followings, two urban spaces were selected based on assessing partial quality criteria from among the four micro spaces adjacent to Imam Khomeini Street including the first sequence of *Obeid Zakani* Street (a connection joint between Sad al-Saltine Complex and Qazvin Museum of Anthropology), the entry of Qazvin traditional Bazaar, forecourt of *Al-Nabi* Mosque and the entry of Sad al-Saltaneh historic Complex. These two spaces, which consisted of the first sequence of *Obeid Zakani* Street and the forecourt of *Al-Nabi* Mosque, have historical, social, religious, cultural identities. Such identities are in harmony with the purposes of the study in proposing designing and urban planning approaches to strengthen the identity dominating the atmosphere of Imam Khomeini Street for the historical-religious tourism development.

Proposing strategies for historical-religious tourism development with an emphasis on Imam Khomeini Street identity

- Emphasizing elements having historical, religious, social and cultural identities and values in organizing plans, regeneration and intervention in texture and in the area of Imam Khomeini Street / - strengthening monuments and spaces having historical and religious values and identities on Imam Khomeini Street through lighting engineering, body building and creating urban activities such as organizing the forecourt of *Al-Nabi* Mosque by injection of favorable urban activities and space creating and redesigning *Obeid Zakani* Side walks and organizing the main entrance of Qazvin traditional Bazaar and its side entrances/- installation of tourism stands and creation of tourist guide stations on Imam Khomeini Street to guide tourists and to provide them with necessary information/

establishing accommodation equipment and facilities for tourists to stay overnight and longer adjacent to Imam Khomeini Street and organizing and equipping the available accommodations alongside and adjacent to the street /- providing a comprehensive tourism plan with an emphasis on historical, religious, cultural and social identities within the area of Imam Khomeini Street of as one of the main sections of Qazvin historical core /- establishing a proper connection between Imam Khomeini Street as the economic heart of the city and part of the historical and religious area of Qazvin as the historic heart of the city within the area of *Dolathkhanesafavi* and Sepah Street through creation of continuous pedestrian access routes/ - injecting artistic activities such as music, theater and street performances, performing Ta'zieh and running street exhibitions such as historic pictures of Imam Khomeini Street / - injecting applications such as restaurants, coffee shops, cafeteria and cinema to Imam Khomeini Streets in order for street vitality during the night and creating complex applications in some sections of the street which are not active at night like different branches of a bank to increase the life time in Imam Khomeini Street and promoting security in space / - restoring the collective memories residents and citizens have of Imam Khomeini Street and Qazvin through different ways, such as musical performances, running exhibitions, etc., and on various occasions during the year such as Qazvin Day Festival, the Far decade, Muharram

and Safar periods, etc., to increase sense of belonging to the space/- the southern half of Obeid Zakami Street (from the small park towards Imam Street) turns into sidewalks and cars group to the middle of the street and enter into the parking lot considered in a vacant land in this section. The proposal aims to respect the hierarchy of access and prevent the presence of any personal car in the space / - creating a "tourist route" to continue moving between elements and spaces with historical-religious values and identities of Imam Khomeini Street through designing and space creating as well as designing on the floor and body / - considering public spaces as a place to perform Ta'zieh a music performance hall in a part of the street body with regard to the cultural and historical background of Qazvin (being the origin of Ta'zieh and calligraphy and having a unique style of music). The courtyard of *Al-Nabi Mosque*, for instance, can be put as one available capacity.

Proposing historical-religious tourism development strategies with an emphasis on the identity of Imam Khomeini micro street spaces

- *Obeid Zakani Street* has been designed with an emphasis on social and economic identities of the street and its historical value. / - making restrictions for entry of vehicles in the southern part of *Obeid Zakani Street* and turning this section into urban sidewalks.

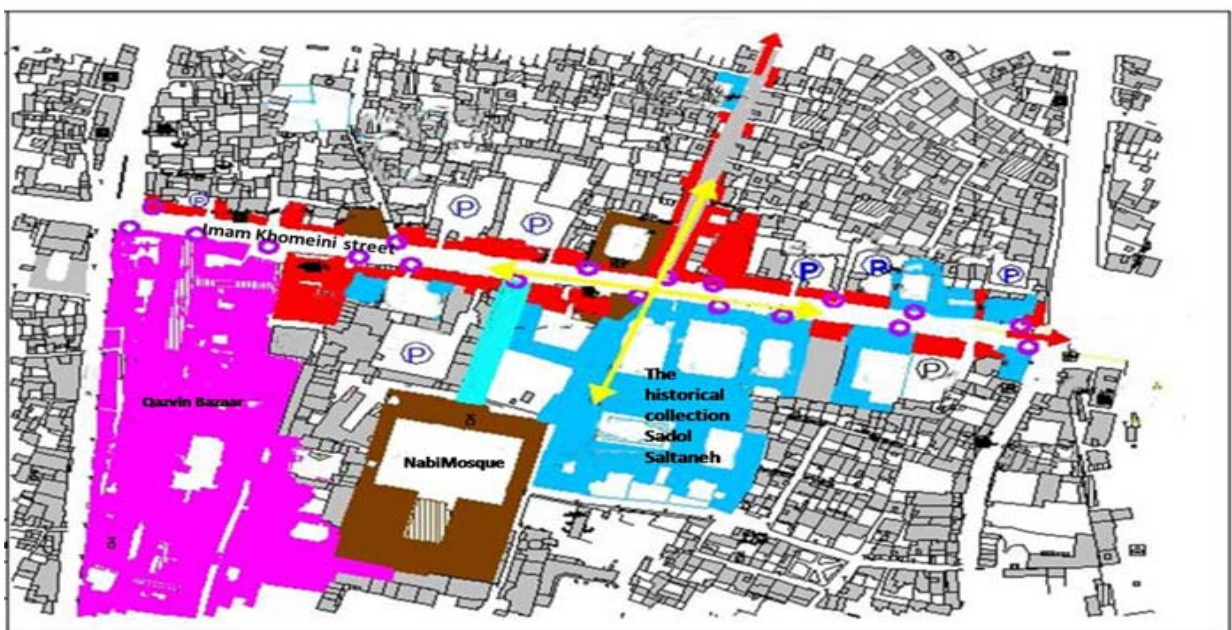


Fig.11. Imam Khomeini micro street spaces (Source: The Authors)

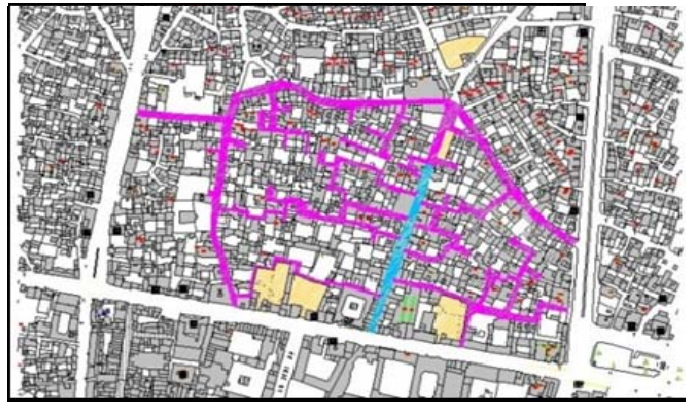


Fig.12. Creating sidewalks in the southern part of *Obeid Zakani Street* (Source: The Authors)

- The creation of activities in the abandoned, inactive stores alongside the sidewalks in *Obeid Zakani Street*. The capacity of these stores can be used for tourist

attraction activities such as supply of books and cultural products, handicrafts and traditional sweets and food.



Fig.13. images before and after designing the sidewalks in *Obeid Zakani Street*, (Source: The Authors)

- Organizing and shell re-trimming of stores along the *Obeid Zakani Street* with regard to the historical, social and economic identities and values of these stores using architectural pattern of precious monuments existing in the context of the Qazvin traditional *Bazar* / - The use of red brick and wood in designing the facade of stores to emphasize the historical identity of the central area of Qazvin and to coordinate with valuable monuments such

as Caravanserai of *Sa'd al-Saltaneh* / - converting the application introduction boards to embossed plaques for naming stores with the aim of reducing visual disturbances and making coordination along *Obeid Zakani Side walks*/ - using arched design in rhythm form along *Obeid Zakani Side walks* as a store view to create readability in space and to put an emphasis on social and historical identity of urban space.



Fig.14. designing the edge of *Obeid Zakani Sidewalks*, (Source: The Authors)

- Training shopkeepers to welcome tourists through holding training courses with the aim of informing them in dealing with passengers/ - Design and installation of an abstract element of a writer regarding naming the sidewalks walk after *Obeid Zakani*, as one of the most famous Qazvin authors. This element is installed on a

mobile stand and is placed at the beginning of southern entrance of *Obeid Zakani Side walks* so that vehicles can enter into the sidewalks at the time of emergency / - installation of tourism stands alongside or at the beginning of *Obeid Zakani Side walks* to guide passengers and to provide them with necessary information



Fig.15. Design and installation of an author element and installation of tourists guide stations at *Obeid Zakani Side walks*, (Source: The Authors)

- One of the buildings having residential-commercial use along alongside *Obeid Zakani Side walks* (northern half of the side walks) can be revitalized and turned into a curved roof house. A curved roof house is traditional space with local identity within a city or region that can be used as a temporary residence (one or two nights) for tourists and can make the grounds for them to get familiar with the historical, social, and local culture and identity of the city. / - converting one of the buildings capable of being intervened (having the quality of building ready for being destroyed or restored) into a traditional restaurant to attract tourists in *Obeid Zakani Sidewalks*.

The forecourt of *Al-Nabi Mosque*:

- The forecourt of *Al-Nabi Mosque* is designed with an emphasis on historical and religious identity of the space. / - given that the building of *Al-Nabi Mosque* and its forecourt walls are precious, there is no possibility of large-scale intervention in the space and interventions have been taken place in shell like and activity forms in this urban space. / - to emphasize the historical and religious identity of urban space of the forecourt of *Al-Nabi Mosque*, the capacity of existing walls has been used to design and establish street fairs. This means that within each arch in the wall, a large frame is considered to provide and exhibit works of art with various religious, historical, political, and social issues.



Fig.16. images before and after the design of the forecourt of *Al-Nabi Mosque*, (Source: The Authors)

- The design of frames has been done through taking the models of openings of buildings with historical value within the historical context of Qazvin such as sash windows of Sa'd al-Saltaneh Caravanserai Complex so that they can function as frames for works of art at the time of their exhibitions, and function as old windows at other times, turning the wall of a rigid space to a soft wall.

Lighting design for proper exhibition of artworks at night by lighting engineering (floor lighting)/ - Supplying the lighting of the forecourt space of *Al-Nabi Mosque* to provide security at night and prolonging the period citizens and tourists are present in such urban space through the installation of lights on the pillars of wall arches.

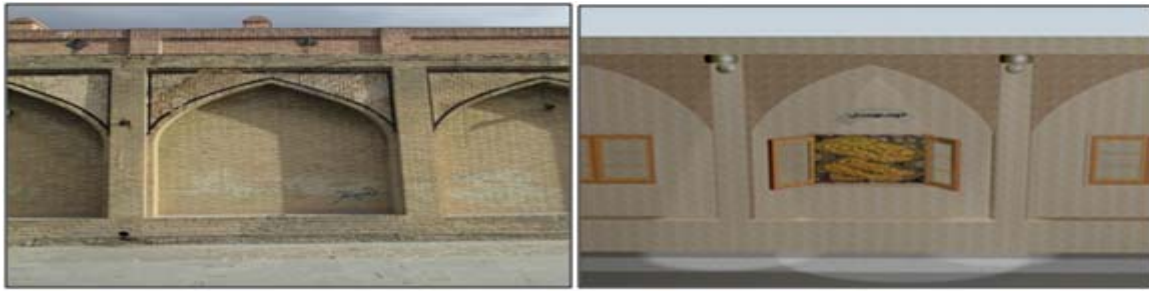


Fig.17. design of the walls of forecourt of *Al-Nabi* Mosque in form of frames for exhibiting street fairs, (Source:The Authors)

- The design of the entrance of the existing historic bathmat the eastern wall of the forecourt of *Al-Nabi* Mosque that is now in the hands of the urban development and revitalization organization, and is supposed to be converted into ... after restoration to make it suitable for inviting./ - The use of the capacity of existing stairs in the entrance forecourt of *Al-Nabi* Mosque to perform urban arts such as theater, music and *Ta'zieh* in the interior space of the forecourt (as the

spectator stand) ./- Due to the holding of religious and political ceremony of Friday Prayers at *Al-Nabi* Mosque, capacity of the presence of citizens in this day on the forecourt can be used for presenting culture building subjects in tourism and social fields through running various cultural and artistic programs./- creating a pause space at the entrance to the forecourt of *Al-Nabi* Mosque (at Imam Khomeini Sidewalks) by changing the flooring to invite citizens and tourists into the urban space.



Fig.18. converting the forecourt space of *Al-Nabi* Mosque into a lively urban environment (Source: The Authors)

6. Conclusion

The investigations were conducted in the forms of field observations, documentary studies, questionnaires and scientific methods to collect and analyze the research findings. In this study, an emphasis was put on the identity of Imam Khomeini Street as a historic, religious, economic, and social urban space and current urban activities taking place in the space and its micro spaces such as absorbed *Zakani* Street and the forecourt of *Al-Nabi* Mosque. It was revealed that the new generation of tourists, in addition to attending to physics of places they visit, has special attention towards the spirit flowing in the spaces and the identity dominating the places. Furthermore, according to official statistics released by the General Administration of Cultural Heritage, Tourism and Handicrafts in Qazvin Province and the city council, almost all the tourists arrived in Qazvin have visited historical and religious attractions of the city and among them Imam Khomeini Street, due to

Its attractions and its strategic location in the city have been visited most by the tourists. Based on the findings obtained in this study, it can be concluded that laying emphasis on the identity of Imam Khomeini Street and its micro spaces as a sample of Qazvin urban spaces can be influential in attracting historical and religious tourists and boosting this type of tourism in Qazvin.

The reason for this can be found in the measures taken by the institutions related to Qazvin tourism in recent years that have used all their efforts to introduce and reinforce the identity of the city and its valuable spaces such as Imam Khomeini Street at national and international levels. Moreover, they consider the apparent increase in the number of travelers coming into the city as a result of these efforts. However, it should be mentioned that it is greatly far from the ideal situation and the real position of Qazvin in the field of tourism, and it needs comprehensive and accurate planning and designing.

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