

INVESTIGATING THE SPATIAL ORGANIZATION TRADITIONAL NEIGHBORHOODS OF HAMEDAN AND ITS IMPACT ON SOCIAL RELATIONS

INVESTIGANDO A ORGANIZAÇÃO ESPACIAL DOS BAIRROS TRADICIONAIS DO HAMADÃ E SEU IMPACTO NAS RELAÇÕES SOCIAIS

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Abstract

Hamadan's traditional neighborhoods organize and shape the basic spatial structures of architecture and urbanization of the Qajar era, which have undergone many changes over the course of the city's development plans, and their traditional structure has changed over time due to non-compliance. They are worn out and have lost their functionality, which has reduced the level of communication between the residents. Hamadan neighborhoods in the Qajar period have been identified and evolved in two forms: linear, field, mosque, lawn, bath, caravansera, Imamzadeh, Sardabeh, Cheshmeh, etc. The center of the neighborhood was the heart of the neighborhood. Shops built around it.

Keywords: Neighborhoods, Traditional Neighborhoods, Hamadan Neighborhoods, Space Organization.

Resumo

Os bairros tradicionais de Hamadan organizam e moldam as estruturas espaciais básicas da arquitetura e urbanização da era Qajar, que sofreram muitas mudanças ao longo dos planos de desenvolvimento da cidade, e sua estrutura tradicional mudou ao longo do tempo devido à não conformidade. Eles estão desgastados e perderam a funcionalidade, o que reduziu o nível de comunicação entre os moradores. Os bairros do Hamadan no período Qajar foram identificados e evoluíram de duas formas: linear, campo, mesquita, gramado, banho, caravansera, Imamzadeh, Sardabeh, Cheshmeh etc. O centro do bairro era o coração do bairro. Lojas construídas em torno dele.

Palavras-chave: Bairros, Bairros Tradicionais, Bairros do Hamadã, Organização Espacial.

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INTRODUCTION

Urban neighborhoods can be considered the smallest social and even ethnic units in the traditional body of Iranian cities. Regardless of its literal and conceptual definitions, neighborhoods do not have a clear physical boundary, but in terms of functionality and participation in the cultural and social spheres of cities, their neighborhoods are at least clear to residents of each neighborhood. In the urban development plan, old neighborhoods have undergone many changes, and their traditional structure has gradually worn out due to non-compliance with new conditions, and this has led to a decrease in the level of communication between residents. The early inhabitants of cities have an impact on the lives of citizens and are reminiscent of the collective memories and identities of residents. In the past, neighborhood residents have been closely and socially connected to each other, and neighborhoods have been part of the spatial structure. In this neighborhood, the physical presence of the residents was not limited and the housing in this unit was associated with a sense of identity. With the urban development plan, the traditional structure of the old neighborhoods has undergone many changes and lost its functionality over time and what we are seeing today. The level of communication of the residents with each other is very low. Hamedan has religious structures such as mosques and tombs, and many neighborhoods and centers have been associated with buildings such as mosques and public buildings that showcase the social conditions and architectural structure of neighborhoods. In the cities it depends on the preservation of neighborhoods; the neighborhoods of Hamadan have many neighborhoods and settlements, and there are about 4 quarters and neighborhoods in different forms, including the neighborhood, Haji neighborhood, Imamzadeh Yahya neighborhood, Pierre Wolf, Bafan Basket Neighborhood, Ghoshgashan Neighborhood, Agha Jah Neighborhood Nie Beig mentioned the Kalpa neighborhood, the Kolang neighborhood and so on. The main objectives of this project are to identify the physical structure of Hamadan neighborhoods, the relationship between neighborhoods with grass, the elements of neighborhood formation, and to introduce existing neighborhoods in order to examine the spatial structure

and physical pattern of them. Research questions include: How is the physical structure and organization of traditional neighborhoods in Hamadan? What are the spatial patterns of Hamadan neighborhoods?

This study investigates the physical structure and role of index elements of Hamadan neighborhoods and has used library studies and field research to achieve these criteria. The present study is applied in terms of purpose and is one of the qualitative researches done by descriptive analytical method. Using documentary evidence, comparing residual evidence from the past, citing historians 'and travelers' books, and collecting research data based on a documentary survey method, interviewing two or three people in each neighborhood in face-to-face and Seeing the texture and architecture of each neighborhood is done.

METHODOLOGY

This study sought to evaluate the physical structure and the role of prominent elements of Hamedan neighborhood. To achieve such criteria, library and field studies have been used. In terms of goal, this study was applied and qualitative type, conducted through analytical-descriptive method. Hence, the most valid references about the subject have used. The study has been conducted using the documents and comparing them with the remained evidences from past as well as studying historical books. The data collection method was based on documentary, interview and observation investigations. In the documentary investigation, the available books, papers, reports and information have been studied And we've also tried to interview local people in each neighborhood about the past and what kind of neighborhood they formed. The observation method was active, in which the researcher experienced and analyzed data through observation.

THEORETICAL FRAMEWORK OF THE STUDY

Neighborhood and its aspects` definition: Neighborhood can generally be defined in terms of social, psychological, mental, perceptual, architectural (physical) and political aspects. Each of the-

se aspects provides a particular definition of neighborhood. Moreover, these definitions could be various in different societies and historical eras. For example, according to universal literature, two terms of neighborhood and township can be translated for this concept, the population of which are respectively 2000-10000 people and 15000-40000 people. The first word refers to a residential neighborhood with a particular identity but the second word refers to a scope which is not only wider but also has various occupational opportunities. In other word, occupational opportunities are the most important criteria of neighborhood definition. This neighborhood has the required equipment of school, supermarket and recreational centers (BARTON, 2003). Lynch considered neighborhood in the form of five components of way, nod, sign, neighborhood and edge and defined it in a special way. According to him, neighborhood is a vast area, which is identifiable due to common and particular features so that the person feels entering to it mentally (CHAPMANN, 2005) (AZIZI, 2006). In Islamic era, neighborhood includes some residential units, gathering based on job, religion or fellow-citizen; for example, the mercers, smithies neighborhood or the ones belonging to Jews, Armenians and others or the neighborhood of Tabrizi, Isfahani and ... (these neighborhoods used to be related to the central mosque, public spaces or city gateways using communicational grid of public alley and street).

The neighborhoods of Islamic Iranian cities have particular geographical unity. Dead-ends, Alleys, passages and the centers of neighborhoods with public components give identity to the neighborhood. Each one of them has their own particular features, which are of utmost importance in terms of traditional tissues of cities. The components and spaces such as markets, mosques, bathhouses, Saqakhaneh, cisterns and in some well-known neighborhoods, the caravanserai and square and in the cities of Iran, zurkhāneh have been sometimes created to supply the needs of residents. In fact, they have caused a relative independency for them. The components of neighborhood consist of residential houses, dead-ends, alleys, public installations of neighborhood center such as mosques, temples, markets, bathhouses, cisterns and sometimes tea houses. The mentio-

ned components had dispersed uniformly in city with limited performance and influence. The last performance limit of these components was neighborhood borders (TAGHAVI, 1987). As one of the urban spaces, neighborhood is undoubtedly capable of producing an appropriate context for social interactions. Neighborhood flourishes the community and its borders show the territories. Attention to social aspect of neighborhood, social and unphysical territories and physical elements, being capable of providing social borders more, could lead to more organizations of mutual actions and social interactions. Reviving the neighborhood centers with identity is socially required for a city. To attract people to social space, the neighborhood shall have the security indexes, monitoring accessibility, national and ancient religious rituals with collective nature in public spaces besides cultural centers, coffee shops and coffee nets (GHANBARANN;JAFARI, 2014). As the public urban spaces, the neighborhoods and their centers promote the social interactions. Residential interactions of neighbors may be defined as the rate of conducted social behaviors by the residents of neighborhood. Such interactions can occur formally with alien rule, informal and accidentally. The public urban spaces are appropriate and efficient to create face to face interactions, experiences, common experience of space, human relation with urban body and holding collective and public activities of citizens due to one or more spatial and physical features.

The required condition for urban public space is the appropriate body but it would be sufficient with a set of human complicated conditions and interactions, behaviors and mental factors, which can be identified difficultly (MASOUDI, 2008) The results of studies indicated that the neighborhood structure and its physical design could improve such relations. Of course, it is worth noting that residence duration has a direct and positive relationship with the degree of social interactions and attachment because longevity in a neighborhood provides more opportunity for residents' familiarity with each other and increases their social interaction (GHAFOURIAN; HESARI, 2014).

SOCIABLE FACTORS OF URBAN SPACES

Public space sociability is the obtained architecture of mediating factors of symposium and structure process between physical and human features. It is evaluated by some explanatory criteria including the capability of establishing interactions between non-close people, the rate of tendency toward having interactions in the space, the rate of presence in space and referring to it, the need for interaction, spatial belonging to the space and the duration of stopping in the space (SALEHINIA; MEMARIAN, 2009). The qualified public spaces are always identified when people leave walking or daily routines to take a rest in it and enjoy the city, public space and being with each other. Good condition of walking with the facilities for staying and experiencing is the key of vital and attractive urban spaces. Commuting in good collective spaces is majorly feasible through walking, biking and the limitation of vehicles (GOL, 2010). The institution responsible for planning the public spaces considers some factors effective on replying to the public spaces such as appropriate physical opportunities for sitting, stopping and more hesitation in space, central spaces for gathering of people such as bus stops, playgrounds, eating spaces and ... inviting entrances and accessibility to space visually and physically, prediction of functional components besides its aesthetic features, appropriate spatial relations and ways for leading people to the spaces, spatial legibility and clarity, controlling the accessibility of vehicles and safety of pedestrian, definition of bodies and walls identity, relationship with urban transportation and prediction of attractive activities (DANESHPOUR; CHARKHCHIAN, 2007).

THE EFFECTIVE SOCIABLE ELEMENTS ON SOCIAL INTERACTIONS

According to their benefits, people form social relations and regard it based on their expectations, norms and determined roles. Therefore, the manner of presence of a person in the place with others is a key factor to stay in it. Due to this, people may even look for the places, in which there are people with similar characteristics in terms of class, ethnicity, religion, economic group, life model, education, income, kids nurturing manner and similar race. Although the

convergence of people enhances the interaction with physical and social places and ultimately increases attachment, divergent social places also provide the opportunity for being together and experiencing rich and free social interactions (MARCUS; SARKSSIAN, 1986).

Creating urban symbols and signs in neighborhood level, in stopping points, main and subsidiary centers, and squares or along pedestrians and streets leads to their mutual interactions, as a result of which, it activates space organizing forces in the level of neighborhoods. Such symbols are often higher than other components around. They create a structural relationship between spatial physical components, the establishment of which seemed independent and irregular previously (HABIBI, 2002). Deployed in the neighborhoods, the symbols distinguish the different parts of neighborhood. Given their prominence, it attracts and accumulates the residents and finally causes interaction between them. Minarets, mosques, the existence of a particular tree, urban elements and so on are the samples of such urban symbols. The key terms of urban symbols and the relation between city and them were already briefly introduced. As a conclusion, the city is considered to have desirable and continuous identity that its symbols are desirably prominent and identifiable and provide required context for formation, maintenance and reminding collective memories. Hence, if these symbols are related to city structures and abstract form of tradition, livelihood, culture and social relations of residents, they can be remained in mental images of different generation of citizens and ultimately collective memory of them. The center of a neighborhood is often located in the physical center and even sometimes it is located in the corners such as Chaharbagh of Sanandaj or Noabad of Naein. Before being influenced by the accessibility of different points of a neighborhood to that, the formation of neighborhood center is affected by other factors such as particular conditions, gradual development of neighborhood and nearness to the main ways of neighborhoods. Most of neighborhood centers are located either along the main passage or in the intersection of main passage and other passages. The centers of neighborhoods have turned to either small squares or formed axially along the main passage.

The components of the centers include market, mosque, Husseinieh, bathhouse and Saqakhaneh (HABIBI, 2004). In terms of form, various neighborhood centers could be divided into two types. First is the linear centers which are formed along the passages as markets, consisting of some stores, mosque and other public spaces in the intersection of some important passages. The second type is neighborhood center in small square form that is located either in the intersection of main passages or besides the most important passages of each neighborhood, consisting public commercial buildings. The centers of neighborhoods are divided into two types in terms of their architectural features: first, the non-designed spaces which have been formed gradually and they do not have regular map and their façade of them has not been also designed. The second type refers to those centers with regular and geometrical shape whether in map or façade. Yazd, Isfahan and Nayin have the good samples of such centers.

THE FORMATION AND EXPANSION OF HAMEDAN

One of the most important documents of late Qajar era, providing relatively precise information for researchers, was the map and description by Russians in 1851. This map indicated the location of many buildings and could be a basis for identifying the main structure of Hamedan. Most of buildings, neighborhoods and important structures of city have been indicated with gateways. This map consisted of detailed analysis of Hamedan. According to its information, the design of Hamedan could be investigated. The design features of city and consequently the ancient origin of it could be revealed accordingly. An archeology map was feasible through city wreckages, remnants of defensive walls, streets and designed system for historical layers. The historical parts of city have been reflected in this map. Based on ancient nature of Hamedan design system, it can be easily compared with new buildings. The scope of city is vast in this map (4*5.2 kilometers) and water flow divides Moradbeig valley to eastern and western parts (AZKAEI, 2001). The city historical topography has been maintained in northeast in the remnants of ancient brick wall of the city and in southeast corner on

short hills, the remnants of defensive walls without pinnacle has remained in a rectangular shape, known as Mosalla Castle. Interestingly, like other cities of middle centuries of Iran, Hamedan had been enclosed by defensive walls. Ten gateways used to relate the city to other cities by caravan ways (MEHRYAR, 1999). Yet, referring to the painting of Metraghchi in Safavid era, the city had fourteen gateways. In Qajar era, the city had ten gateways. From northwest to east, the gateways included: 1. Bene Bazar gateway, leading to Asadabad, Kangavar and Kermanshahan, 2. Bahar gateway, leading to Sanandaj, 3. Chaharbagh gateway, leading to Tabriz, 4. Tehran gateway leading to Tehran, 5. Shirin gateway, leading to Soltanabad of Golpayegan, 6. Gateways towards Brojerd, 7. A gateway towards Nahavand and Brojerd, 8. A gateway towards Qale Hajiabad, leading to the Alvand Mountains, 9. Alighaboul gateway, leading to Toyserkan, Kangavar and Kermanshah, 10. Gonbad gateway (ibid: 53).

The gateways indicated the communicational-commercial ways of Hamedan. Some squares have been also mentioned in a related endowment to Safavid era (MEHRYAR, 1999). In the text of endowment of Bozorg School (Zanganeh) of Hamedan, which was of the donations of Sheikh Ali Khan Zanganeh, the minister of Shah Suleiman Safavi (1666), the names of some markets and squares of Hamedan have been mentioned such as Bozorg Sqaure, Mirza Kamal Square, Shah Ghadim Square and Ahangaran Square (AZKAEI, 2001). Among the squares, Bozorg square, mentioned in the map of Russians, was conformed to Bozorg Square of Safavid era. The changes are arising from city development or squares` name variations.



Figure 2- Hamedan city 1954, reference: Mostafavi, 1954

Due to the public buildings of mosques, bathhouses, stores and so on, the squares have been the center of city neighborhoods and they consisted the supportive points of urban design structures. Focusing on social life problem, the squares used to be considered as appropriate buildings with the residential neighborhood and also a center for neighborhood architecture which had created a set of spaces. Therefore, the five main squares of city in 1851 included Miraghel square, Chaharsoughhane Square, Bozorg Square, Bakhgan Square, Joudi Square and Kuchak Square, all designed as abovementioned (MEHRYAR, 54). The other five squares, including Ghale Mosalla Square, Ghorbangan square, Golbiteh Square, Ghabrestan Square, Varmazyar square also had been located in the south of city (MEHRYAR, 1999. 56). Among the tourists that had visited the city at that time, American Jackson in 1907 described the city as if it was a parallelogram which has stretched from north to south, Alvand Mountain is located in the south and Mosalla or Dejtapeh is connected to the eastern part and forms a part of that. In terms of administrative affairs, the city is divided into four areas, each of which has a separated reeve, responsible in front of the ruler of city (JACKSON, 1990). Although the Russians have not mentioned political and administrative structures of Hamedan, the division of city has been based on four areas from late Qajar era. Although other tourists and logbook writers had come to Hamedan at that time or before Jackson, they had similar descriptions. The existence of ruins in city is an important issue which is mentioned in most of these books. James Murray also mention such ruins that the city has been vast once a time but it is now a mass of chaotic ruins. The ways to residential sections pass a broken and ruined set of walls. The remained sections show that there used to be some beautiful mansions at that part in the past. Sociopolitical conditions and late crises of Qajar era seem to have ruined the structure of the city (MURRAY, 1983). The context of Hamedan was so to the late Qajar and early Pahlavi. The transformational thoughts and variation in the structure of city started with building the main square of city and new urbanization principles. Since the beginning of Constitutional Revolution of Iran in 1906 and establishment of provincial association of "Popular benefits parliament"

of Hamedan, especially the establishment of municipality in 1909, this city was founded (AZKAEI, 2001). After such events municipality ordered for a square, designed by German leather man engineer, known as Cal Frisch, and transformed the structure of city. This square, including six streets within, has been stated as the main structure of urban development in later decades to the contemporary era. Although the establishment of this square and streets ruined valuable monuments, the six squares and streets were regarded as the monument of contemporary era.

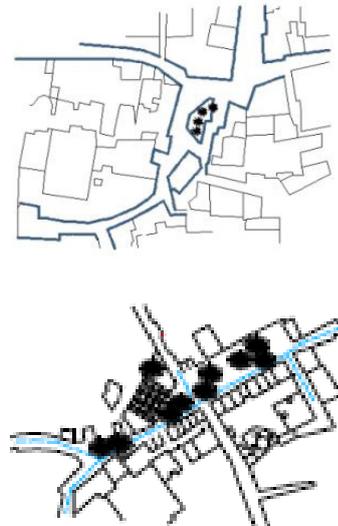


Figure 3 and 4- The Haji and Golpa neighborhood: Ardalan, 2005

Residential structure of Hamedan used to be considered as an important political, administrative and economic center since formation. These factors have been effective on the emergence of a center with significant population. Professions, beliefs and ethnic problems have a great role in the creation of neighborhood. The remained documents about the neighborhoods of Hamedan are more related to the Qajar era. All scope of Hamedan had been divided into six neighborhoods of Bene Bazar, Jolan, Mehtar, Varmzyar and Doroudabad in 1851. There were about 9500 houses in these neighborhoods and the population of this city increased to 40000 people in 1851. Based on the information, city scope had expanded from northwest to southeast which belonged to a residential area with small but important social center (MEHRYAR, 1999). There were religious, administrative, commercial and economic buildings besides such neighborhoods. In the initial study of

the city by Kendlis, 42 neighborhoods were identified with determined proximity and neighborhood center (BIGLARI, 2536).

Given the names of neighborhoods, the location of them is determined to some extent. Each one of such neighborhoods has a square with relatively small squares, surrounded by bathhouse, local mosque, market and neighborhood big house and other houses of people. The map of neighborhood centers has been created based on the location of surrounding spaces in various forms. In addition to abovementioned problems, neighborhood center formation emphasizes social problems, squares and appropriate buildings with residential neighborhood. It is also regarded as a center for neighborhood architecture and created a mass of space. The buildings of each neighborhood center have their particular features, aesthetic performances and exclusive impression of their own towards whole city structure and system. The gravity point of small neighborhood centers is city center, originated in the Varmazyar gateway and Ghaleyeh Haji Abbas gateway in southwest. It stretches about two meters to the end of southwest of city. This trade center of city has a complicated architectural design (MEHRYAR, *ibid*: 54). The origin of this method of construction dates back exactly to the development of past centuries and designing traditions in the scope of ancient city (AZKAEI, 2001). The population of Hamedan in 1851 had been 40000 people. Considering a time difference in 1834, there were 1200 houses in Hamedan with 1800 flowing springs in Alleys, houses and area around (AZKAEI, 2001). However, Jackson has estimated the population of Hamedan as 25000 people including some Armenian people among them, 300 of whom live in a special neighborhood. The Jewish neighborhood is located in the southern part of Hamedan with approximately 500 residents (JACKSON, *ibid* 167). Hamedan seems to have faced a decrease of population otherwise the proposed statistics have been wrong. Of course, these statistics could be approximate. Investigating the various eras of development in urbanization system, the reasons of developments can be identified and the type of effectiveness on urban spatial organization can be determined. Given the type and intensity of effect, since the beginning of people settlement up to now, these eras were identified.

Given the analyses and investigations, Hamedan has ten main eras of city development which are considered to be the most important developments in urbanization system of area. The urbanization has evolved, formed, unitized and integrated architecture context gradually and continually. Based on scientific studies of many scientists, Hamedan has been built somehow on the ruins of the ancient city of Ekbatan. There are several water flows in this city, the most important of which is the water of Moradbeyg valley, dividing city to eastern and western sections. In the eastern part of the city, there are some remained brick walls from ancient era in some areas and in the southeast also there are some walls with rectangular pinnacles on low altitude hill, known as Mosalla Castle. The Castle is towards the south of ancient remnants, that after intense precipitations, the people could find metal things and coins of old kings such as Alexander the Macedonian there. Nowadays, this area with the wealth of its coins, is called Ekbatan. Hamedan length is from southeast to northeast, the width of which is 2 kilometers and 333 meters in the widest area. In the police station, the city is divided into six neighborhoods as Ben Bazar, Jalan, Doroudabad, Mehtaran, Varmazyad and Midabad (Majdabad) neighborhoods.

NEIGHBORHOOD FORMATION IN HAMEDAN

Due to natural situation, Hamedan has an old history in terms of primary populations. Vast plain and fertile soil, the mountain around the city as well as desired rivers for supplying water of area have provided the feasibility of life and sociability. According to the narrations and obtained works, this area has a strong potential of being a powerful biological center. The formation of city, given past, is profoundly dependent on natural factors, religious, war, political subjects and even the particular events such as the prevalence of fatal diseases and other involved subjects (EBRAHIMI, 2004). The manner of city formation and continuity could be identified considering such conceptual theoretical patterns. Given the expanded history of that, this trend includes geometrical relations, affecting the changes of centuries on the city development process. Due to insecurity of city and lack of police force to survive and maintain

their wealth, people had to build the high walls for houses, connect the houses together to be able to escape from them in case of invaders attack and closeness of alleys. The narrow, maze alleys were also constructed to facilitate caring them, many of alleys were dead-end. The doors of dead-ends used to be closed at night and some guards used to be assigned for each one. Many of old houses of Hamedan had tunnels (a basement way, connecting several houses together). Given the situation of past, people of each neighborhood knew and trusted each other and expanded this familiarity and trust to be a bigger community. This bigger community was the neighborhood, consisting of several alleys. The elders of neighborhood were responsible for supporting people against government officials, bullies and looters. Instead the people of the neighborhood used to obey the elders and provide soldiers and workers in case of need. To gather army in past, the government used to refer to the elders of the neighborhood.

They used to form an association and each one had commitment based on the size of their neighborhood. The elder of the neighborhood then determined the people among poor classes and the wealthy class had to pay the expenditures of these people. Communicational performance of each neighborhood had been the main reason of formation so that each center used to be formed often in a point with the best accessibility to various service places. Hamedan has nowadays a particular system of urbanization (Circular Urban System) and the effective trend and factors on this issue shall be identified. Given the rapid growth of it, the modern system of the city has purposeful and regular structure, the investigation of which in terms of perceptual geometry over different historical eras could help ideal urbanization.



Figure 5 & 6- Pay Mossla neighborhood and Haji neighborhood center, reference: authors

CHAMAN FORMATION

There used to be some squared, rectangular, trapezoidal or irregular areas in some of Hamedan's neighborhood to which the main alleys ended. These areas, known as Chaman, were the center of neighborhoods. In these areas, usually surrounded by mosque, bathhouse, spring, shrine, Saqakhaneh, bakery, grocery, shoe store, herbal medicine store, green grocery, butchery and others there were some old trees, under the shadow of which people used to sit on grass, take a rest, talked and handle their affairs. In this social square, the builders and constructionists and agriculture workers used to gather with pick, shovel, trowel and plummet in the morning to be employed by people, who needed them for their houses or farms. In the corner of these Chamans, the poor used to sit and people helped them financially. There were some trustworthy people that were referred to asked to take care of their valuable things while they were traveling. They were rather asked to take them back when they returned. These trustworthy people, who were often aware of the poor situation, used to also give the contributions of benefactors to them. Moreover, it was the place of showmen, wizards and magicians, the chain choppers heroes as well as the location of annual mourners. There were sometimes groceries and pharmacists, to whom people used to refer and receive some medicines to cure themselves. Around Haji neighborhood center, there was the court of "Sayed Khosro". The mosque around Chaman was also for holding funerals, congregation prayer and mourning in Muharram and Safar months. In the mourning days, the mourners used to move to other neighborhoods or host the other mourners from different neighborhoods. The bathhouse

not only cleaned people but also was a location for cupping, tooth extraction and various medications (AZHAND, 2001). The fountains also supplied water and additionally was a place for washing clothes, dishes and sometimes rugs and carpets. The shrines in Chaman was for pilgrims and their vows. People used to gather together on Thursdays and Fridays as well as religious days to both pray and give their gifts. The most well-known Chamans of Hamedan included Varmazyar, Kolpa, Kababian, Haji neighborhood, Ghazlan, Choopan, and Sabzevar and others. Some of them such as Varmazyar, Choopan and Ghazlan were either completely ruined due to street construction or remained only as a small part. For example, at the time of constructing a street, connecting Abdollah shrine to Abbasabad Street, Chaman bathhouse and a part of mosque of Choopan Chaman ruined and only the Haftpasan spring and some of stores remained. Moreover, while Abbasabad Street was being constructed, a huge part of Varmazyar Chaman was destructed and only some stores and a part of Sayed Jalal-al-din shrine was remained. Chaman used to be formed through low or high attachment, close inte-

raction, tight neighborhood relations and informal unity between some of people and as some state, it was ruled by a qualified person. This urban area included houses and some of particular uses in a geographical place. Settling in such area, people would communicate other areas. People of Chaman like that place as their own home because it was as a house but with wider social factors. The diameter of this circle expanded to advance the total form of the city.

THE OLD NEIGHBORHOODS OF HAMEDAN

One of the special and exclusive aspects of Hamedan is attributed to its numerous neighborhoods. The neighborhoods contain different cultures, various structures and sometimes various ethnicities and religious groups. Some of such neighborhoods are more than 30 in historical context of Hamedan. Some of them are nowadays ruined. The neighborhoods are considered in two general forms; 1- circular, 2- rectangular. The full information of neighborhood has been mentioned in table 1.

Table 1- The neighborhoods of Hamedan, reference: authors

Name	Known for	Historical monument	Accessibility	Transportation	Uses	Photo
Haji	Hojjaj`s caravan road	Bathhouse, mosque, historical houses, school, Ahlali Shrine	Sectional between Takhti, Shohada and Mofatteh streets	The ways, ending to this neighborhood center from Takhti street, Shohada street, Madani boulevard and Parvaneha square	Trade and residential	

Yahya Shrine	Due to having a shrine	mosque, shrine, bathhouse, spring	Agha yousof, Tadayon and Kheyriyeh Alleys	Madani boulevard, Takhti street, Bouali, 15 th of farvardin and the alley of Sar yakhchal and Yahya shrine	Green space and trade	
Aghajani Beyk	Aghajani Beyk and Nazar beyk were two leaders of Zand dynasti	mosque, bathhouse, Saqakhaneh, spring	Haj hafez, Agha yousof, Farangiha, Vakilodoleh and Sayed Jalal alleys	The southern part of Madani boulevard, the east of Bouali street, the streets of Madani and Takhti boulevard	Green space and trade	
Kolpa	South east of Shrine square	mosque, bathhouse, spring	from north to 15 th of Farvardin street, from south to Bouali street, from west to Madani boulevard and from east to Taleqani street	the same accessibility	Green space and trade	
Kolanj	Abu Ali Sina Square	mosque, bathhouse, spring	Northwest part of Abu Ali Sina tomb	18 meters away from Sabouniha and Beino-nahrein strey	trade	
Dorud Abad	Till the beginning of Bu Ali shrine	Doroud and Sharifolmalek mosques, shrine, spring	from bathhouse, sheikh naghhi, Sodagaran, Azizan alley and Beino-nahrein street	University square (Jihad square), Beino-nahrein, Bouali, Mirzade Eshghi street	Green space and trade	

Ghashogh Tarashan	Besides esperon kub alley (sabuni ha)on one hand and Mirza lotf allah alley	mosque, bathhouse, spring	Kashani boulevard, Ghashogh tarashan, Shahid Teimouri Afagh Alley	Khajeh Rashid intersection, Shriati, Babataher and Rostami streets	Green space and trade	
Shalbafan	At north east of Hegmataneh, besides Julan neighborhood and at lower part of Nazar Beyg alley	mosque, bathhouse, spring	Fazel alley, directly reaching to the place market according to Beyg and the second entrance of it is besides eastern corner of Alousejerd river and Shalbafan, Eghbalian, Shahid Ahmadi alleys	Ekbatan, Ghelyani, Shohada Street and Shalbafan boulevard	Green space and trade	
Nazar-Beyg	From east to Julan and from north to Shalbafan	mosque, bathhouse, spring	Jolan boulevard and Nazar-beig alley	Ekbatan, Nazar-beig streets and Jolan boulevard	Green space and trade	
Julan	At the end of Shurin street	mosque, bathhouse, spring	Jolan boulevard, Naserolmamalek alley, Kaj alley	Shohada street, Karbala square, Jolan boulevard	Green space and trade	

<p>Kaba-biyan</p>	<p>Firstly, it was known as “Kamal olbayan”, as one Hamadan`s judge`s name but later it was changed</p>	<p>mosque, bathhouse,</p>	<p>from the intersection of Sabouniha Alley with Zoriyastein alley</p>	<p>Shariati street. Khajeh Rashid boulevard and Avesina tomb</p>	<p>Green space and trade</p>	
<p>Dogoran</p>	<p>A large Chamman, near these days Pastor alley</p>	<p>mosque, bathhouse, spring</p>	<p>Parvin Etesami, Ghazian, Hafez, Shahid Ahmadi Alleys</p>	<p>Pastor, Bouali, Khaje Rashid streets</p>	<p>Green space and trade</p>	
<p>Pir Gorg</p>	<p>Baba taher street, behind Mirza Davood mosque</p>	<p>mosque, bathhouse, shrine and cistern</p>	<p>Hakimkhaneh of Zahirolhokama, bathhouse, Kalimia and Pirgorg alleys</p>	<p>Babataher street, Abdullah shrine square and Khaje Rashid boulevard</p>	<p>Green space and trade</p>	
<p>S a b a d bafan</p>	<p>The job of people at that neighborhood</p>	<p>mosque, bathhouse, Chaleh spring</p>	<p>Hamzeh, Sayed Bafan and Shahid mirzaei alleys</p>	<p>Khaje Rashid street, Abdullah shrine, Babataher and Felestin boulevard</p>	<p>Green space and trade</p>	
<p>Bone bazaar</p>	<p>The center of old bazar</p>	<p>mosque, castle, bathhouse, gateway, spring</p>	<p>Salimi, Bene Bazar, Babeyipour Alleys</p>	<p>Babataher streets, Felestin boulevard and Ebrahimi</p>	<p>Green space and trade</p>	

CONCLUSION

Neighborhoods, as an urban space influencing different dimensions of citizens' needs, have significant elements. Many of the neighborhoods of Hamadan during the Qajar period have gradually evolved round the clock and have not followed a pre-planned plan, and these centers have access to the main center of the city through the high-maze, low-width access roads. And the Mosque) and the city's neighborhoods are formed on the outskirts of the market and the Mosque. The hierarchy and confidentiality of the physical structure of neighborhoods has made direct routes and public spaces and crossings not directly related to the main lines of the city and market communication network, and the market is not directly accessible to the neighborhood center. The physical structure of Hamadan neighborhoods has elements that contribute to the basic needs of neighborhood residents, such as the neighborhood center, the bathroom, the mosque, the lawn, the imamzadeh, the eye, the sarcophagus, the inn, the heart of the neighborhood. The main spaces and bakeries, grocers, shoemakers, Atari, vegetable shops, butchers were formed around it; in the past there were square, rectangular or trapezoidal or geometric shapes in some of the Hamadan neighborhoods where the main al-

leys were located. The neighborhood would end up being the hub of the neighborhood, and in fact, the hub of what was then called "grass", nowadays The importance of lawns has been diminished and only a limited number of them have survived. If these lawns are restored and used as commercial centers and as a place to relieve the suffering of the people, then there can be some focus on downtown and congestion. And its bustle has reduced and used these historic sites as tools and leverage to advance social and economic goals and objectives. The study also identifies the physical structure of Hamadan's neighborhoods, the elements of neighborhood formation, the layout of each of these neighborhoods, which over time has been renamed, as well as interviews with 65 people in each neighborhood. Separately, we have seen the process of neighborhood formation from the past to the present. Nowadays because of the many constructions and also the creation of streets that many of these streets pass through the center of these neighborhoods many of them are lost or are disappearing because these neighborhoods are part of Shows the identity and culture of the city of Hamadan, the cultural heritage of Hamadan iodine to take measures to preserve these neighborhoods, the results of this research are as follows:

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