



<http://doi.org/10.22133/IJTCS.2024.449182.1163>

The Role of Identity and Architectural Wisdom in The Vitality and Growth of The Tourism Industry in Historical Neighborhoods (Case Study: Hassanabad Neighbourhood, Tehran)

Ali Mashhadi¹, Mohammad Reza Namdari², Mohammad Varzandeh^{3*}

¹ Assistant Professor, Department of Art and Architecture, University of Science and Culture, Tehran, Iran

² Assistant Professor, Department of Art and Architecture, University of Science and Culture, Tehran, Iran

³ Corresponding Author: MS. Graduated, Department of Art and Architecture, University of Science and Culture, Tehran, Iran

Article Info

Received:

2024-02-21

Accepted:

2024-05-25

Keywords:

Architecture wisdom
Identity
Historical neighbourhood
Vitality
Hassanabad, Tehran
Tourism

Abstract

Given that identity and wisdom are considered fundamental criteria for sustainability and vitality, incorporating these two elements into the physical structure of a neighbourhood is essential for creating a stable and thriving community. The aim of this research is to examine the role of identity components and wisdom indicators in the architecture of historical neighbourhoods in fostering community vitality. The research method employed in this article is descriptive-analytical, relying on library studies and field observations. Spiritual principles and cultural beliefs form the backbone of a valuable and dynamic architecture. On the other hand, every constructed space serves as an expression of the type of cognition and design assumptions. Cultural foundations provide the basis for shaping space, and the constructive spirituality and characteristics of the built environment depict the essential elements shaping spiritual concepts in the material form of architectural spaces. In architectural wisdom, symbolism plays a more active role in terms of functionality, and the symbolic execution has a greater impact on the efficiency of architectural structures. What this article discusses and investigates are components such as decorations, proportions, unity, appropriate functions in desirable urban land uses, city colour, and geometry in shaping spaces. The unity among the wisdom indicators in the Hassanabad neighbourhood has resulted in residents still experiencing a sense of vitality, emotional connection, and tranquillity in their lives many years after the formation of this neighbourhood.

Corresponding author

E-mail: Mohammad.varzandeh@stu.usc.ac.ir

How to Cite:

Mashhadi, A., Namdari, M. R., & Varzandeh, M. (2023). The Role of Identity and Architectural Wisdom in The Vitality and Growth of The Tourism Industry in Historical Neighborhoods (Case Study: Hassanabad Neighbourhood, Tehran). *International Journal of Tourism, Culture and Spirituality*, 6(2), 201-219.

1. Background and Aim

Several historical studies pertain to tourism. However, it's important to highlight that mainstream historical research has scarcely influenced tourism studies. On the other hand, some tourism-related writings from a historical perspective have been authored by individuals who are not professional historians (Towner, 1991). In this modern era, residential areas play a crucial role in urban planning and space construction, serving as one of the fundamental elements in shaping the urban environment. As the smallest organizational units within the spatial structure, they play a vital role in urban sustainability. These units not only contribute to the formation of a unique neighborhood identity but also actively enhance social relationships and residents' commitment to these small entities. The vitality and dynamism of urban neighborhoods are directly linked to the promotion and strengthening of community bonds and engagement with these smaller unit (Pourjafar, 2010). One of the earliest significant studies related to the history of tourism is Friedlander's (1965) extensive analysis of life and customs in the early Roman Empire. The chapters on "Verkehrswesen" and "Die Reisen der Touristen" are especially pertinent. Friedlander not only explored travel within the empire but also observed the rise of second homes for affluent Roman citizens in the Bay of Naples region. His work remained influential until the 1960s (Towner, 1991). The current issues with the historical fabric of cities in Iran are highly complex and sometimes stem from a lack of precise understanding of its nature and identity. In the past, this fabric was recognized as a complete and efficient urban entity, resulting from the delicate interaction between humans and nature over the centuries. These interactions, driven by deep thinking or repeated trial and error, reached a balance, leading to the prosperity and progress of this urban fabric. However, nowadays, the historical urban fabric in Iran is associated with concepts such as aging, inefficiency, and neglect. These issues often arise from a lack of accurate recognition of the nature and identity of this fabric. While the best cultural, social, historical, and architectural values of each city are embedded in this historical fabric, the failure to adapt its nature to contemporary conditions has led to the emergence of new challenges (Moosavi, 2010). In the concepts of architecture and urban planning, there is a comprehensive perspective on defining a neighborhood, and the accepted definition of space does not limit itself to a specific location. In fact, within this perspective, architecture and urban planning ascend to the depth of worldview and religious principles. This meaningful and rich expression of the concept of a neighborhood provides us with the idea that not only the geographical space of the neighborhood is under consideration, but also cultural, religious, and social dimensions are of special importance (Pourjafar & Taqvai, 2002). Attention to human beings and human characteristics, kindness, family privacy, sanctity, cooperation, collaboration, climatic relations, culture, and beliefs have been

influential in it (Shieh, 2013). The concept of a neighborhood in Islamic cities vividly represents the lifestyle and the place of Islamic teachings. The neighborhood, as a unit of space, is an environment that, in terms of physical, social, and cultural aspects, is in harmony with Islamic principles and regulations. In this concept, the neighborhood plays a crucial role as an influential space in the lives of individuals and Islamic communities (Alizadeh & Habibi, 2011).

In the realm of architectural patterns of Iranian-Islamic neighborhoods, considering the country's Cultural Engineering Map approved by the Supreme Council of Cultural Revolution in 2013, limited research has been conducted to strengthen and perpetuate the harmonization with Iranian-Islamic culture and lifestyle. One research article titled "A Proposed Model for the Neighborhood, centered around the Mosque and Necessary Public Spaces in an Iranian-Islamic City" presents an architectural model for neighborhoods, focusing on designing a platform for social interactions in the neighborhood square. Emphasizing the mosque as the center of the neighborhood and the importance of public spaces, this model seeks to enhance cultural dimensions and encourage awareness of shared spaces. Additionally, the model underscores that logical pedestrian and vehicular connections to the neighborhood center, along with the role of religious foundations, contribute to the future development of new cities (Pourjafar, 2013). Thus, this paper primarily explores the untapped potential of historical research within tourism studies.

2. Material and Methods

The primary research method employed in this study is the qualitative approach.

To gather information, a combination of document analysis, library research, and field observations has been utilized. Additionally, data was obtained through interviews conducted with officials from the cultural heritage authorities in Tehran, and these insights have been incorporated into the research. In order to analyze and achieve these criteria, a questionnaire is prepared that has been examined in a statistical population of one hundred people of that specific location, the result of which can be seen at the end of the article.

2.1. Neighborhood

In Persian, a neighborhood is recognized as a social unit where different individuals with common characteristics and needs, especially socially, reside. The concept of "neighborhood" is derived from the word "mahal" and signifies a place of settlement, arrival and departure, a location, and a space (Moin, 1983). Additionally, in English, a neighborhood is defined as a social unit where a portion of the population resides and lives. This definition also emphasizes the social importance of residing in a community. The term "community" refers to a group or assembly characterized by commonalities

(Arianpour, 1984), and "neighborhood" implies proximity and direct interaction among neighbors, emphasizing closeness and immediate connections.

The neighborhood, as a geographical unit within the city, is organized and designed for the optimal provision and organization of various urban services (Rahnamaie, 1990). Therefore, the neighborhood is recognized as a socially and ecologically plannable unit (Campbell, 2009) and as a place with physical and common boundaries (Towner, 1991), serving as a location for social interactions with a shared sense of community within an easily navigable area (Sa'adat Zarabadi, 2007).

2.2. Identity

Identity is the sense of belonging to a set of material and spiritual aspects whose elements have pre-formed (Noofel, 2010). Identity is a unique characteristic that distinguishes individuals from one another and contributes to the formation of individual identity. The formation of this identity is shaped by two important aspects: the creation of memories and recollections of the past, and the recognition and independence in the present. In essence, identity takes shape through the comparison between tangible existence and information stored in memory. Each individual has a past that defines their identity, and as a variable and evolving phenomenon, each individual is not entirely identical to their previous self (Pakzad, 2006).

A neighborhood is not just a social unit but also creates a multifaceted entity as a specific physical map of the city. It is where a unique and distinctive physical pattern, accompanied by social dynamics, is formed. The neighborhood contributes to the identity and the surrounding space, bringing this identity to life and making it meaningful through urban life and interactions (Campbell et al., 2009). Rapoport, in simple yet profound language, asserts that neighborhoods are points where residents can manifest their identity. It is where individuals establish social connections and shape group identity through the use of their spaces. In essence, neighborhoods, like a blank canvas, provide residents with the opportunity to define themselves uniquely and engage with others (Rapoport, 2002).

Identity, as one of the fundamental components of stability, plays a vital role in creating a sustainable and appealing locality. People naturally feel a sense of belonging to a specific place, and this sense of belonging can only exist where the elements of identity are clearly evident. Therefore, examining and understanding the various elements that constitute the identity of a locality is crucial for recognizing a locality as a stable and dynamic community. In today's society, the neighborhood plays a fundamental role in the sustainable development of the city as a special key institution. Acting as a mediator between the urban structure and the needs of citizens, this urban element fosters a sense of belonging and identity among residents by providing daily services and creating symbols and

neighborhood characteristics. Each neighborhood has its own story and personality, and residents not only feel a sense of belonging by living there but also gain recognition as an essential part of the city (Ghorab, 2011). Lynch also emphasizes that "a neighborhood with identity has unique characteristics that distinguish it from other places and neighborhoods"(Lynch, 1995). In addition, "neighborhood identity as a broad concept includes a sense of belonging to a residential area"(Foth, 2004).

2.3. Vitality

In this modern era, providing livability and vibrancy in the environment is recognized as one of the fundamental priorities of urban management systems. Ensuring livability shines as a legitimate ideal in official urban planning documents, signifying its importance as both a goal and a means to improve the quality of life. Considering that neighborhoods form the core structure of cities, daily life in neighborhoods is perceptibly comprehensible, and this life is influenced by the effects and changes in local conditions. In recent times, with changes in conditions and factors influencing urban expansion and development, residential neighborhoods have taken center stage as expressions of their unique human-centric nature in shaping cities.

In the realm of urbanism, various equivalents exist for the term "livability," including concepts such as "viability," "vitality," "vibrancy," "livability," and "liveliness" (Vuchic, 1999). However, with the exception of "vibrancy" and "vitality," the other terms are more closely associated with the nature of sustainability and the capability of life (Appleyard, 1981). According to Robert Cowan in the urban planning lexicon, livability is defined as the "conformity of living conditions and their desirable quality"(Cowan, 2005).

Several factors contribute to enhancing social cohesion within these neighborhoods:

1. Special Social Affiliations: Residents share specific social affiliations such as tribal, guild, and religious connections within the neighborhood.

2. Cohesiveness and Diversity: The interwoven fabric and mingling of rich and poor segments of society contribute to a sense of cohesion within the neighborhood.

3. Semi-Public Passageways and Gathering Spaces: Semi-public pathways, alcoves in walls, and small squares provide suitable spaces for residents to come together.

4. Participation in Public Ceremonies: Involvement in communal ceremonies facilitates social interactions and the use of public amenities.

5. Religious and Community Spaces: Places like mosques, Hussainiyas, and Tekiyehs serve as communal spaces where not only religious ceremonies are conducted but also local matters and disputes are resolved.

6. Simple Residential Walls: The simplicity of residential walls aims to prevent ostentation and the display of economic differences among residents (Moghari, 2015).

In summary, traditional neighborhoods in Iran have thrived as environments that not only provide shelter but also foster a sense of community through shared values and social cohesion.

3. Results

3.1. Wisdom and Art

This article explores various definitions, but within its context, wisdom is described as a firm and knowledge-based action originating from a transcendent and elevated source. The following sources are considered:

A. Divine Will: Directly manifested in the creation of existence and beings.

B. Divine Will: Transmitted through Revelation: Indirectly conveyed to humans through divine revelation, expressing itself throughout human history in ways that have been experiential and beneficial.

C. Human Will: Evolving through impactful periods influenced by divine will and historical experiences, leading to the creation of empirical and useful knowledge.

Other Definitions includes:

A. Wisdom in Linguistics: A form of infallible and irrefutable discernment, present in rational knowledge that is never subject to annulment (Soltanizadeh, 2011).

B. Synonyms: Wisdom is synonymous with knowledge, science, scholarship, and mysticism (Dehkhoda, 1931).

C. Knowledge of the Truth: Recognition of the truth and obtaining religious and metaphysical sciences, proving and argumentation, and the goal of everything (Sagheh Al-Islami, 2013).

D. Socratic Interpretation: Wisdom is a perspective that imparts information to humans, guiding them towards actions beneficial for human goodness, health, and harmony, achieved through thought, contemplation, and perception (Appleyard, 1981).

E. Nasr's Definition: Wisdom encompasses what is understandable and requires contemplation, reflection, and perception; it represents the highest form of knowledge and intellectual virtue (Nasr, 2002, p. 47)

F. Architectural Wisdom: In the context of Iranian architects, wisdom is defined as the utilization of proportion and harmony. It emphasizes that a building should not be adorned meaninglessly, focusing on its relevance to practical and logical elements rather than mere visual beauty (Rahnamaie, 1990).

G. Wisdom as Collective Knowledge: Refers to an accumulation of experiences and structures inspired by nature and human life throughout history.

According to Iranian architects, a building should abstain from gratuitous embellishments, as beauty is not pursued solely for visual allure. They assert that beauty lies in the appropriate and accurate alignment with the environment and the purpose of the structure, not merely in surface decorations. The Iranian architectural perspective contends that a structure must be free from meaningless adornments, emphasizing the importance of relevance to practical and logical elements. The intrinsic value of beauty, according to this viewpoint, lies in the overall harmony and alignment with the surroundings and the purpose of the construction. In this way, aesthetics are not superficial embellishments but an integral part of the building's functionality. This philosophy argues that every aspect of a building should harmonize, emphasizing that beauty is achieved through a holistic and coherent alignment with the environment (Pirnia, 2004).

In its lexical sense, art refers to craft, industry, knowledge, and matters executed with finesse and precision. It encompasses a degree of perfection, insight, and virtue, symbolizing the superiority of the artist over others. Art is defined as a quality intertwined with wisdom, cleverness, risk, significance, merit, sufficiency, and excellence. Many theorists who have delved into the definition of art or expressed opinions on the subject have encountered challenges in unraveling the mysteries of art. Often, these theorists bring forth eloquent and charming statements about the unconscious beauties and ambiguities of art. Examining these definitions reveals that each looks at art from a specific angle, offering a particular insight, but sometimes these definitions do not universally and clearly adhere to the essence of art (Shirrafi Ardakani, 2015)

4. Discussion

4.1. Islamic architectural elements

Islamic architectural elements can be analyzed from two perspectives:

Firstly, the foundation of the work, which distinguishes between religious and non-religious art. It highlights the transcendental and eternal aspects of sacred art versus the earthly and temporal indications of non-religious art. Secondly, the location of the work, the structure that is stable and accommodating, embodying beauty.

As previously mentioned, these elements are sometimes integral parts of a structure, profoundly stable, and at times merely superficial coverings, appearing unstable. Both these aspects are evident in Iranian-Islamic Art. Architectural elements in Islamic art are among the most unifying factors, connecting the art across the Islamic world from Spain to China (Jones, 2005).

The use of geometric, Islamic, and Khataei patterns in Islamic art and architecture serves as a testament to a cultural and artistic tradition that has been employed, especially in mosque architecture, since ancient times (Aminzadeh Goharrizi, 2012).

Both geometric and Islamic patterns are centric in nature. In geometric patterns, rosettes are placed at the center of the design, surrounded by various shapes and multiple stars (knots and interlacing points). Islamic patterns have further embraced this centric ideology. Islamic arabesques, resembling the spirals found in nature, intricately wind around a central point. Due to compression and proximity to the center, these arabesques exhibit dynamic movement towards the core, in addition to the absence of symmetry.

When seeking to symbolically incorporate the concept of additional unity in architecture, considering a form with a central axis or centrality that relates uniformly and equally to all points is fundamental. In other words, all points should gravitate towards that central point or axis to achieve this symbolic unity (Ansari, 2002).

4.2. Characteristics of sacred art

Art, like a formidable weapon, possesses the power to induce transformation and upheaval. It can propel individuals into action, inspiring effort and movement.

True Art Guides: Genuine art serves as a guiding force, directing individuals towards positive endeavors.

Propels Towards the Infinite: It propels individuals towards boundless motion and flight.

Commitment to Social Movements: True art remains committed and responsible in the face of societal currents.

Against Injustice: It does not remain indifferent to oppression and tyranny.

Inspires Action Against Oppressors: It compels individuals to move and resist against oppressors and exploiters.

Addresses Social Gaps: True art endeavors to fill the social voids.

Fosters Personal Development: It assists in blossoming our talents and capabilities. **Seeks Paths to Happiness:** Strives to discover the ways and means for an individual to achieve happiness.

Promotes Multiplicity: Encourages creativity, keeps love for God and compassion for people alive in hearts.

Dispels Anger and Hatred: True art dispels anger and hatred.

Fosters Creativity: It fosters creativity and brings hidden talents to the forefront (Avani, 1978).

Art, in its true form, emerges not only as an aesthetic expression but as a powerful catalyst for positive change, social justice, and the exploration of human potential.

4.3. Traditional Textiles

Traditional textiles bear a long history of humanity's connection with the living environment and a secure habitat. These textiles not only served as dwellings but also met the fundamental needs of societies in the past. Even today, traditional textiles, with their integrity and stability, symbolize the relationship between humans and their environment and culture. Through ancient texts, these textiles serve as a venerable reminder of experiences and authenticity. While this cultural and historical heritage may not directly address contemporary needs in some cases, it embeds unparalleled values and teachings. Historical buildings and fabric not only bear witness to bygone eras but also encapsulate the cultural facets of our identity. These structures reveal the authentic faces of societies that once thrived there. Historical textiles carry not just physical structures but a living narrative of life in societies that existed for centuries. In essence, historical urban fabrics are not merely symbols of beauty but embody the adorned integrity of human life and activities throughout history. These fabrics serve as vital centers for cultural, economic, and social life in cities (Tiesdell et al., 1996). Historical buildings, movement and access patterns, pedestrian-friendly physical structures, and vibrant urban spaces with diverse functionalities are integral components of shaping historical fabrics.

The concept of a neighborhood can be defined from various dimensions, such as psychological, mental, social, perceptual, architectural, and political. A historic area endows a place with historical value, drawing attention and protection towards it. These values have been preserved since the establishment of the area and, over time, many of them are now recognized as historical legacies.

4.4. Tehran neighborhoods

In the year 1395 (Solar Hijri calendar), Tehran, as a metropolis, consisted of a total of 376 neighborhoods (Geographical Organization, 246). Additionally, there are numerous townships and quarters in Tehran. The old Tehran was initially formed by four neighborhoods named Sanglaj, Oudlajan, Bazaar, and Chaleh Meydan. During the Qajar era, several new neighborhoods were constructed in Tehran under Naser al-Din Shah, such as Arg, Chaleh Hesar, Khaniabad, Javadiyeh, Qanatabad, Pachenar, Pamnar, Yaftabad, Gar Machine, Good Zanboorak Khaneh, Saboon Paz Khaneh, Good Arabha, and Darvazeh Qazvin.

Other neighborhoods in the larger city of Tehran include Shahr-e Rey, Tajrish, Tehranpars, Tehran-e Now, Narmak, Kan and Farahzad, Tarasht, Nazamabad and Hasanabad, Beryanak, Naziabad, Kooy-e Sizdah Aban, Dolatabad, and Kian Shahr. Many of these areas still retain their old names and appearances. For example, the Dolat neighborhood, known for its proximity to the royal palaces, includes streets like Lalehzar, Shahabad, Istanbul, Ala al-Dawla (Ferdowsi), Lakhti (Saadi),

Vagankhaneh (Ecbatana), Ein al-Dawla (Iran), Doushantappeh (Zhaleh), Nazamiyeh (Baharistan), and Darvazeh Shemiran.

The main reasons for selecting Hassan Abad Square in Tehran as a case study for research can be enumerated as follows:

1. Despite extensive destruction in this historical fabric, the spatial organization of the neighborhood and the square is still preserved.
2. Even after many years, the influences of cultural, climatic, and social factors on the structure of this historical neighborhood in Tehran are clearly observable
3. The presence of urban spatial qualities in creating a sense of cohesion and belonging in this area.

4.5. Hassanabad Neighbourhood and Square

Hassan Abad Square, located in the heart of Tehran, falls within the central zone and is situated in the vicinity of the historical fabric and the Naseri Wall. This geographic square is part of Tehran's metropolitan area and is recognized as the boundary between Municipal Districts 11 and 12. The proposal to modify the boundary of District 12 by extending the eastern part of District 11 to Kargar Street, with the aim of enhancing the historical coherence of Tehran, will also include Hassanabad Square (Moghari, 2007).

Hassan Abad Square is one of the historical squares and an integral part of Tehran's old fabric. According to the information inscribed on the gypsum inscription located on the southeast side of the square and the structural documents, the construction of this side of the square was completed in the year 1308 AH (Shamsi). Some documents also specify the complete construction date of the square until the year 1313 AH (Geographical and Cartographic Organization of Gitashenasi, 1998). The design of the square's layout draws inspiration from the works of the renowned Italian Renaissance architect, Andrea Palladio. Palladio effectively utilized architectural elements by combining arches and colonnades to create the square's body (Tiesdell, 1996).

5. Conclusion

Objective examination of the mentioned indicators in Hassanabad neighbourhood

5.1. Road Network

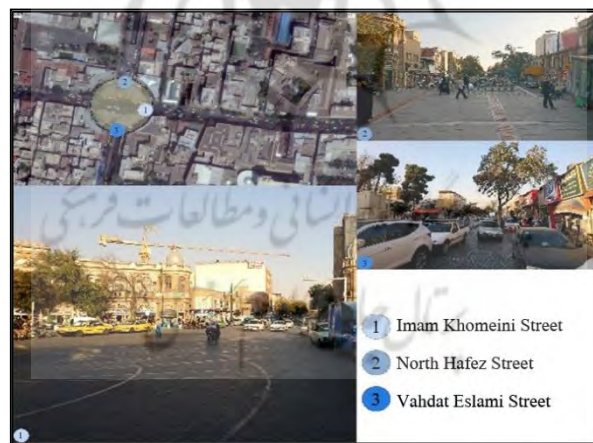
As human settlement patterns evolve to meet societal needs, social factors and cultural characteristics play a significant role in shaping them (Schultz, 2000). In Iranian cities, the social changes and cultural features under the banner of social modernization have led to rapid urban development, urban sprawl, and the instability of urban structures. This process has justified interventions in historical city

fabrics. During the initial interventions, the market, as a factor of spatial-physical continuity in the city, faced a rival known as the street, and street markets manifested the first clash between the new system of goods and services distribution and the old market system (Soltanifard et al., 2013). However, the historical fabric of District 12 in Tehran has maintained its perspective, preserved its market identity and aligned itself with the street.

5.2. Permeability, Legibility and Containment

Permeability, fundamentally, refers to the ease, diversity, and density of entry and exit paths, as well as the time and distance required to reach various points within the urban fabric (Bentley et al, 2013). According to contemporary theorists, accessibility is considered one of the fundamental characteristics of urban areas, as emphasized by Lynch (2002). Accessibility in urban landscapes has two main dimensions: one is the crisis related to accessibility, and the other is the phenomenon that absorbs this accessibility. In urban areas, accessibility to all human activities, facilities, and information that fulfill the vital needs of the city holds significant importance.

Given the multitude of intersections and thoroughfares in Hasanabad Square, there are multiple access routes that can be reached from the surrounding areas and streets connected to this square. Due to the absence of breaks among the streets connected to the square, the intensity of permeability is higher, and it is practically visible and observable from all directions (Picture 1).



Picture 1. Imam Khomeini Street, North Hafez Street and Vahdat Eslami Street

In Hassanabad Square, considering the square's diameter is approximately 80 meters, and the height of the surrounding walls reaches 10 meters, adhering to the principle of enclosure, which considers the ratio of wall height to street width, here it can be said that the ratio of height to the square width is 1:8. According to urban design principles and methods, this ratio minimizes the sense of enclosure. The

width of the thoroughfares, the openness of the square, and the surrounding activities, including shops, food stalls, taxi stands, and especially the metro station, all contribute to significantly enhancing the readability quality in this square. Additionally, the land use and heights around the square also influence the quality of readability to a great extent. Permeability has also demonstrated its impact on this quality. One influential factor in the context of this quality in this location is the one-way nature of some streets leading to it.

5.3. Diversity, Flexibility, and Vitality

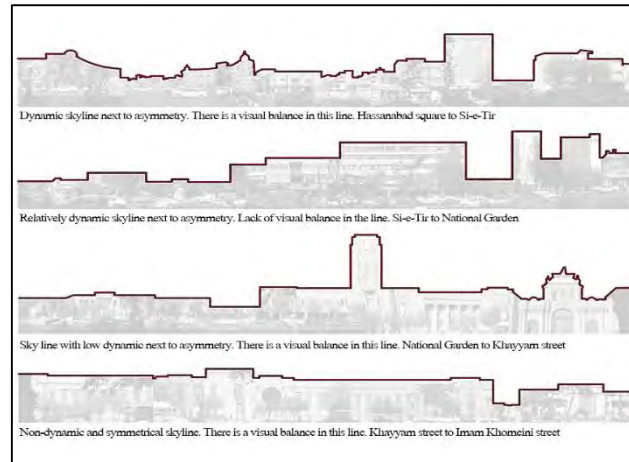
Considering that this area is part of Tehran's bazaar district, diversity is abundant, offering a plethora of facilities for shopping, dining, and obtaining daily necessities. The complementary nature of various land uses, such as museums, parks, and healthcare and commercial centers, enhances the functionality of this neighborhood. The well-coordinated functions in a neighborhood are a desirable feature of an ideal city, which is evident here.

Another influential factor in creating vitality in a neighborhood is flexibility. Hassanabad Square has demonstrated throughout the day, from 8 am to 10 pm, that it gradually becomes busier in the early morning, reaches its peak during the afternoon, and then starts its descent towards the evening and night. Nightlife in this area is particularly vibrant on Si-e-tir Street, where interactive spaces and food stalls keep the area lively until late at night.

Alongside the hustle and bustle of Imam Khomeini Street, the presence of shops and tool-selling passages provides a great place for people to rest and spend time. This not only contributes to creating liveliness but also enhances the flexibility of the area, as the use of public parks is not time-restricted, allowing people to enjoy them at any hour of the day or night. Environmental factors and vibrant colors in the use of building materials also play a crucial role in creating vitality in a neighborhood. Hassanabad stands out due to the diversity in colors and materials used, coupled with the beauty in the decorations of buildings and thoroughfares. The application of lively and bright colors in construction materials adds to the overall aesthetic appeal of the neighborhood.

5.4. The principles of composition and territory

On the main thoroughfare of Imam Khomeini Street, various combinations of textures and vertical codes catch the eye. The setback of the entrance and the threshold of Sina Hospital, the filling and execution of consoles and pilots in the design of buildings along the street, and the creation of entrances for passages and shops are prominent examples of the principle of composition on Imam Khomeini Street. This composition in the street has led to the creation of a dynamic skyline in the Hassanabad neighborhood (Picture 2).



Picture 2. Skyline

5.6. Pavement Design

Based on the field studies conducted, the pavement in the studied area has been shaped in a way that separates pedestrian crossings from vehicular traffic, providing a noticeable and distinct pathway for pedestrians. As observed in the images (Picture 3), the connection of materials is done in a mesh-like and striped pattern, formed by different colors. The pavement for vehicular crossings is exclusively made with asphalt and is only present on Si-e-Tir Street, where the vehicular pavement differs from the asphalt.

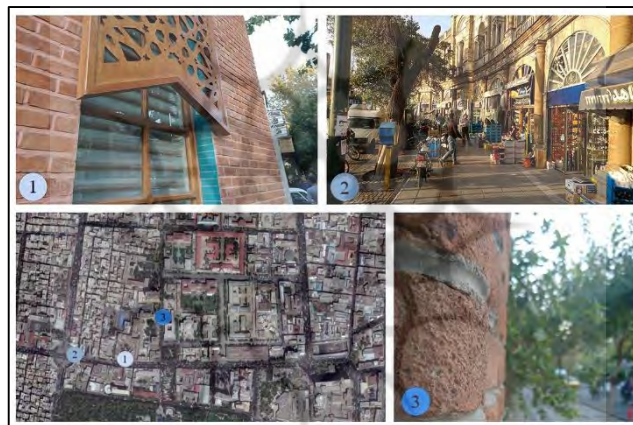


Picture 3. Pavement design

5.7. Urban walls

Considering the materials used in the walls of the studied area, especially on Imam Khomeini Street, where green walls have been incorporated, it serves as a prominent example of attention to walls and urban aesthetics. Here, the creation of a visual and tactile experience draws the observer's attention towards the intended structure. The diversity of materials is also evident in this context.

Si-e-Tir Street, adorned with beautiful walls and exceptional pavement, exudes a strong sense of place. Beyond the pleasure of walking along the street, spending time in the garden at the beginning of the street enhances the enjoyment of the space. The design of the green walls has stimulated the visual perception, creating an interactive experience with all four senses: visual, auditory, tactile, and olfactory (Picture 4).



Picture 4. Urban walls

5.8. Analysis and Conclusion of Research Data

Based on the conducted investigations in the fabric of the mentioned neighborhood, key indicators such as ornamentation, proportions, unity, and appropriate functionality in urban land use have been successfully implemented in the design and formation of spaces in this locality. The unity among the principles of wisdom in Hassanabad neighborhood has allowed, even after many years of its formation, the sense of vibrancy, community, and tranquility to be well manifested in the lives of its residents. The remaining traces from the past are the best representations of the spiritual and cognitive foundations of Iranian-Islamic architecture. This architecture is the result of the benevolent spiritual perspective of the forethinkers. Therefore, a review and reexamination of these works can help rediscover the hidden meanings within their structures. These concepts are inspired by Iranian and Islamic spiritual teachings and have expanded into material forms. The spiritual gaze that passes

through the lines of paintings reveals the hidden spiritual mysteries in the hearts of architects. Whenever the quality of our spiritual perspective decreases, this spiritual connection diminishes. Conversely, with care and attention to the self, the eyes of our hearts open, revealing new and stronger images in our minds.

In Table 1, the quality of urban spaces in Hassanabad neighborhood is categorized into three levels: Inappropriate, Average, and Appropriate, based on the conducted research and studies which is shown in Figure 1.

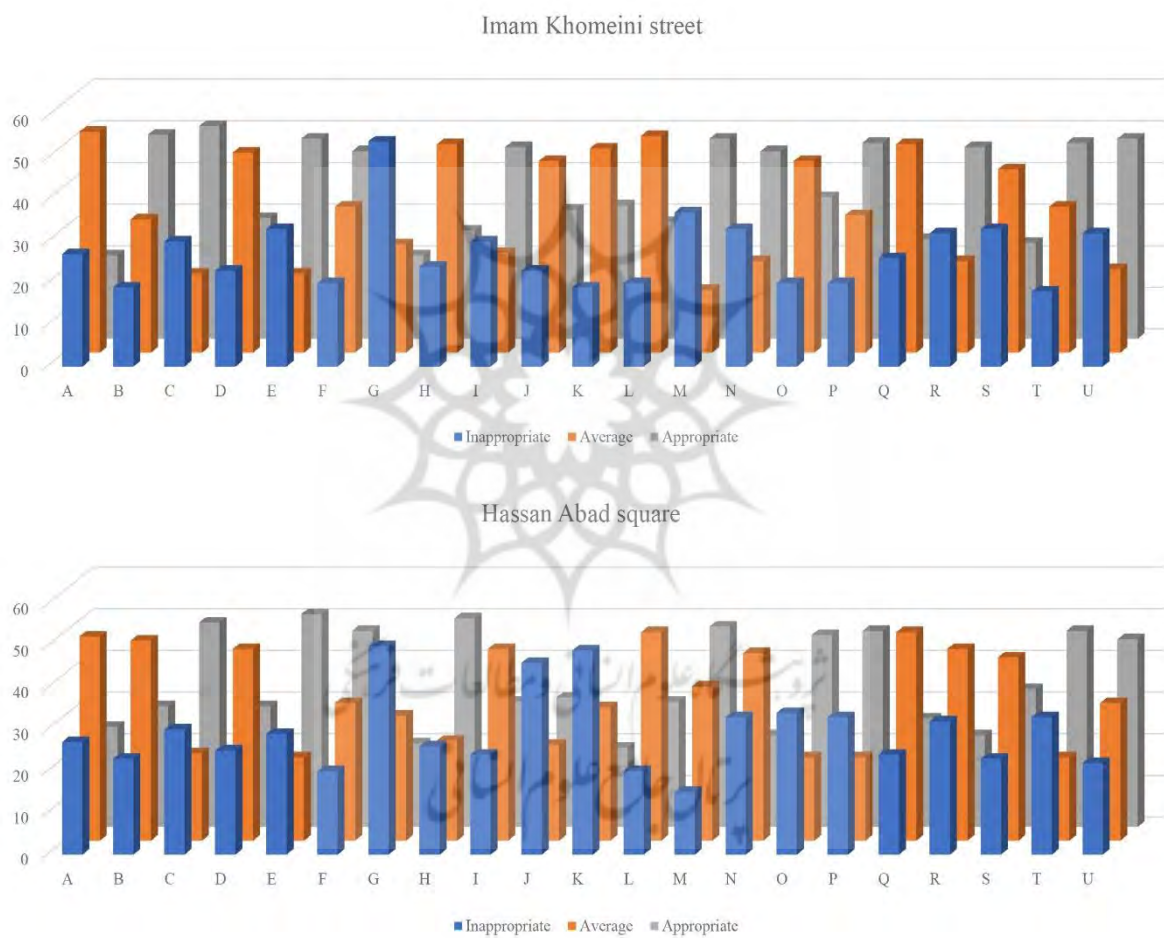


Figure 1. A population of one hundred people to analyze criteria of locations in three levels

Table 1. Investigating the qualities of urban space in Hassanabad neighbourhood at three levels

Subjects reviewed	Imam Khomeini street			Hassan Abad square		
	Inappropriate	Average	Appropriate	Inappropriate	Average	Appropriate
User diversity (A)		*			*	
Urban furniture (B)			*		*	
Congestion (C)			*			*
Availability (D)		*			*	
Social monitoring (E)			*			*
Urban beauty (F)			*			*
Air health (G)	*			*		
Spatial proportions (H)		*				*
Flooring (I)			*		*	
Green space (J)		*		*		
Lighting (K)		*		*		
Spatial hierarchy (L)		*			*	
24hour user (M)			*			*
Street peddler (N)			*		*	
Services (O)		*				*
Skyline (P)			*			*
No obstruction (Q)		*			*	
Safety (R)			*		*	
Side walk (S)		*			*	
Legibility (T)			*			*
Visual permeability (U)			*			*

In conclusion, based on the analyses conducted regarding the components of identity and wisdom in the Hasan Abad neighborhood in Tehran, the following solutions are suggested for enhancing the existing vitality of the neighborhood:

1. Preserve the coherence and identity of the neighborhood.
2. Responsiveness to residents' daily needs through upgrading and establishing necessary amenities.
3. Emphasize the use of building materials with bright and cheerful colors in the external facades.
4. Preserve valuable structures in the neighborhood.
5. Enhance existing green spaces to establish an environmental connection with the residents' lives.

6. Maintain human-scale proportions in the renovation and rehabilitation of buildings.
7. Increase community participation through the creation of local institutions and associations, aiming to institutionalize social participation and create unity among neighborhood residents.
8. Pay attention to cleanliness, hygiene, and sanitary spaces in the neighborhood, including waste disposal, water sanitation, public space cleanliness, housing hygiene, food quality, noise control, and environmental preservation.
9. Place spaces in public view to enhance public surveillance, with the goal of minimizing the risk of crime, reducing criminal activities, and increasing the security and safety of the neighborhood.
10. Upgrade the spatial hierarchy and accessibility in the urban design of the neighborhood.
11. Implement measures such as economic development, social facility improvement, job opportunities, urban infrastructure strengthening, and joint support programs to prevent social, economic, and physical decline in the neighborhood and discourage the outmigration of native residents. Additionally, preserving and reinforcing the cultural and social identity of the neighborhood is highlighted as a strategy in this regard.
12. Strengthen neighborhood identity elements.
13. Upgrade the cultural, economic, and social levels of the neighborhood to enhance the sense of belonging for local residents.

References

- Aavani, G. (1978). *Wisdom and Spiritual Art*. Tehran: Khors Publications.
- Alizadeh, H., & Habibi, K. (2011). Shaping Factors of Islamic-Historical Cities of Muslims. *Quarterly Journal of Studies on the Islamic Iranian City*, 3(3), 71-76. [In Persian]
- Aminzadeh Goharrizi, B., & Badr, S. (2013). Analysis of Permeability Indices in Urban Fabric. *Hoviateshahr*, 6(12), 39-48. SID. <https://sid.ir/paper/154514/en>
- Ansari, M. (2002). Ornamentation in Iranian Architecture and Art (Islamic Period with Emphasis on Mosques). *Modares Honar Journal*, 1(1), 59-73. [In Persian]
- Aryanpour, A. (1984). *Complete English-Persian Dictionary*. Amir Kabir Publishers.
- Appleyard, D. (1981). *Livable Streets*. University of California Press: Berkeley, USA.
- Bentley, I., McGlynn, S., Smith, G., Alcock, A., & Murrain, P. (2013). *Responsive environments*. Routledge. <https://doi.org/10.4324/9780080516172>.
- Campbell, E., Henly, J. R., Elliott, D. S., & Irwin, K. (2009). Subjective constructions of neighborhood boundaries: lessons from a qualitative study of four neighborhoods. *Journal of Urban Affairs*, 31(4), 461-490. <https://doi.org/10.1111/j.1467-9906.2009.00450.x>.
- Cowan, R. (2005). *The Dictionary of Urbanism*. Streetwise Press.

- Dehkhoda, A. A. (1931). *Dehkhoda Dictionary*, Tehran University Publications.
- Foth, M. (2004). Designing networks for sustainable neighbourhoods: A case study of a student apartment complex. In *Community Informatics Research Network 2004 Colloquium and Conference Proceedings. Sustainability and Community Technology: What does this mean for Community Informatics?* (pp. 161-172). Monash University & Community Informatics Research Network Inc.
- Geographical and Cartographic Organization of Gitashenasi. (1998). New Map of Tehran and its Surroundings," 2nd Edition with the Latest Changes (Map No. 246). Tehran: Hamoon, 1377 SH.
- Ghorab, N. (2011). *Urban Identity*. Tehran: Municipalities and Villages Organization.
- Jones, O. (2005). Surface, Pattern, and Light in Islamic Architecture. *Journal of Architecture and*
- Lynch, K. (1960). *The Image of the City*. Cambridge MA: MIT Press. OL 5795447M
- Lynch, K. (2002). *The Theory of Urban Form*. <https://philpapers.org/rec/LYNATO-2>
- Lynch, K. (1981). *A Theory of Good City Form*. MIT Press.
- Movaghar, H., Pourjafar, M., Ranjbar, E., & Nasri, S. R. (2018). Identifying Factors Affecting on the Formation, Content and Nature of Local Squares in the Old Town of Nayin, Iran. *Armanshahr Architecture & Urban Development*, 10(21), 217-229.
- Movaghar, H. R., Ranjbar, E., & PourJafar, M. R. (2015). Recognition of the Concept of the Neighborhood in the Desert Cities of Iran. Case Study: Neighborhood Studies of Nain. *Journal of Iranian Architecture Studies*, 4(8), 35-56.
- Moin, M. (1983). *Moin Dictionary, Vol. 5*. Amir Kabir Publishers.
- Moosavi, S., Majidi, M., & Habib, M. (2017). Recognizing the physical-spatial characteristics of the old fabric of the city in Iran. *Hoviat Shahr*, 10(28), 19-28. [In Persian]
- Noofel, S. A., Kolbadi, P., & Pourjafar, M. (2010). The Study of Affecting Indicators in Urban Identity Case Study Jolfa Neighborhood in Isfahan City. *Armanshahr*, 2(3), 57-69. <https://sid.ir/paper/202312/en>.
- Pakzad, J. Torabi, M. Torkzad, N. Ghasemi, M. (2006). *Theoretical Foundations and the Process of Urban Design*. Shahidi Publications. [In Persian]
- Poorjafar, M. Taghvaei, A. Sadeghi. (2010), The Effect of Improving Visual Art on Improving the Urban Public Environments, Case Study: Tehran- Azadi Tower. *Urban Management*, 7. 65-80. <https://sid.ir/paper/91986/en>
- Poorjafar, M. R., & Taqvayi, A. A. (2002). Optimal Criteria for Planning and Designing Residential Fabrics in Cities Considering Social Interactions. *Modares Honar Journal*, 1(1), 11-22. [In Persian]

- Rahnamaie, M. T. (1990). *Collection of Urban Planning Topics and Methods (Geography)*. Tehran: Ministry of Housing and Urban Development, Research Center for Urban and Architectural Studies of Iran. [In Persian]
- Rapaport, A. (2002). The Role of the Neighborhood in the Success of Cities. *Ekistics; Athens*, 69(412-414), 145-151. <https://www.proquest.com/docview/232562732?sourcetype=Scholarly%20Journals>
- Sa'adat Zarabadi, Z., & Khazaei, F. (2007). From Neighborhood Sustainability to Sustainable Neighborhood. *Building and Computer Monthly*, 18.
- Saghatoleslami, Amidoleslam, & Aminzadeh, Behnaz. (2013). A Comparative Study On the Concept and Design Principles Of Iranian Mahalleh And Western Neighborhood. *Hoviateshahr*, 7(13), 33-44. Sid. <https://Sid.Ir/Paper/154639/En>.
- Schultz, C. (2000). *Architecture: Presence, Language, and Space*. Skira
- Shieh, E. (2013). *With the City and Region in Iran*. Iran University of Science & Technology.
- Shirrafi Ardakani, M.; Feyz Abadi, M. (2015). Expression of Identity in Contemporary Iranian Architecture with Emphasis on Structuralism. *The Second International Congress on New Horizons in Architecture and Urban Planning with a Development and Technology Approach*.
- Soltanizadeh, H. (2011). *Naeen: Millenniums of History*. Tehran: Cultural Heritage Research Office.
- Soltanifard, H., Hataminejad, H., & Abbaszadegan, M. Pour Ahmad, A. (2013). An Analysis of Physical -Spatial Structure Transformation of The Iranian- Islamic City (A Case Study: Sabzevar), *Iranian Islamic City*, Fourteenth Issue, pp. 13-21. <https://www.sid.ir/paper/177388/en>
- Tiesdell, S., Oc, T., & Heath, T. (1996). *Revitalizing Historic Urban Quarters*. Boston: Butterworth-Architecture.
- Towner, J.; Wall, G. (1991). History and Tourism. *Annals of Tourism Research*, 18(1), 71-84. [https://doi.org/10.1016/0160-7383\(91\)90040-I](https://doi.org/10.1016/0160-7383(91)90040-I)
- Vuchic, V. R. (1999). *Transportation for Livable Cities*. Center for Urban Policy Research, Rutgers, New Jersey. <https://doi.org/10.4324/9781351318167>

COPYRIGHTS

©2023 by the authors. Published by University of Science and Culture. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY 4.0) <https://creativecommons.org/licenses/by/4.0/>

