



Architecture and Urban Planning in “Magamat-I-Hamidi” (Sixth Century Lunar Calendar)

¹Asieh Zabihnia Emran, ²Fatemeh Pahlavan Shamsi and ³Mandana Mangeli

¹Faculty member of Payame –e- Noor University

²MSc graduate in Literature resistance

³Assistant Professor in Islamic Azad University Tehran Jonoob Branch

ARTICLE INFO

Article history:

Received 12 December 2014

Received in revised form 26 January 2015

Accepted 17 February 2015

Available online 8 March 2015

Keywords:

architecture, Magamat-I-Hamidi, urban planning.

ABSTRACT

Magamat-I-Hamidi, the book of the judge Hamid al-din Balkhi, is one of the great literary works that is written to delight Persian community, as the Author approved in the introduction. Since using the community material and spiritual culture is one of the required tools to achieve this goal, so this book is also rich in tradition, architecture and urban planning, and reflects the true face of the culture in author's time period and the culture of upper strata of the society and the specific customs of other nations. The art of Architecture is one of the most conspicuous emanations of people culture during every period of history, indicates human life environment and also consistently and irrefragably linked with society culture and behavioral patterns. This is the reason to why the architectural style of any period of time is a reflection of the culture and the art of that time. This paper attempts to survey all appearances and emanations of popular culture in the field of architecture and urban planning in this literary work.

© 2015 AENSI Publisher All rights reserved.

ToCite This Article: Asieh Zabihnia Omran, Fatemeh Pahlavan Shamsi and Mandana Mangoli., Architecture and Urban Planning in “Magamat-I-Hamidi” (Sixth Century Lunar Calendar). *Adv. Environ. Biol.*, 9(5), 182-185, 2015

INTRODUCTION

The judge Abu Hamid al-din Abubakr Muhammad ibn Umar ibn Ali Balkhi is one of the famous litterateurs in the fifth century AH. He was the judge of Balkh city and an influential man in his time. He was called “Hamid al-din” and also “Zahir al-din”. Umar ibn Ali Mahmoodi, his father, was Chief Justice of Balkh in 536 AH (1141) [17]. Hamid al-din Appointed as Chief Justice of Balkh by command of Seljuk Sultan Sanjar at the end of Jumada al-ula 547 AH (1152) and took his own father's place. Hamid al-din Mamdooh Anvari Abiverdi is a famous poet contemporary with him. Anvari was accused of libel on Balkh people and was infuriated by them, after that, he refuged to Hamid al-din in a Qasida and survived due to his steadfastness. The date of birth of the judge Hamid al-din is unknown but Ibn-Athir has written his death following events happened in 1164.

Besides the “Magamat-I-Hamidi” these epistles have been attributed to him: death as a mean toward the best adequacy, the fervour of refuger toward presence of aider, garden of contentment in prise of Abi al-Reza, chalice of wealthy in prise of the end, epistle of orison toward three brothers and hopeful wishing in crown treasure [12].

Magamat-I-Hamidi was written in 1156 contemporary with saljooghis. Ecuilibrium, rhytm, toiling and verbals are the main characteristics of this period of time and prove that Persian literature affected by Arabic literature. Magamat is also affected by Arabic literature and due to the author confession in the book introduction, there was an explicit imitation of Arabic magame-writing style especially of “Badi al-zaman Hamedani” and “Magamat-I-Hariri”.

Magamat-I-Hamidi is one of the worthwhile literature works that has recorded a part of customs, urban planning and beliefs in its poems and literature works.

Building And Its Components In The Past:

Room:

I moved ahead and found the house dark, and cotton curtains hung over the rooms doors.

The components and enclosures of room:

- 1- Doorway: before solar doors became popular, doorway to yard; usually a curtain was hung on inside the door. The door was opened from outside and closed to inside so that back of the room was facing the yard.
- 2- Shelf: was a space on each side walls with 30cm depth, 90cm width and 30m height.
- 3- Long shelf: was a shelf with greater width and height that usually there was an empty space below it to put tea maker and its supplies.
- 4- Niche: during constructing the middle wall, at least one brick of width was diminished, thereupon, a chelflike space was created in the location of middle wall along the width of the room named niche, it was a proper place to keep and show precious containers.
- 5- Wall heater: there was a chelflike bulge that was built above of the heater inside the wall.
- 6- Closet: in the traditional houses there was a small room named closet. Closet usually was at the end of living room and connected with it. Families often were kept their clothes and some of the other utensils in the closet [7].
- 7- Treasury: was a small space inside the wall with dimentions of 50*60 that used for keeping foods [5].

Number of doors was one of room characteristics: one door room, two door room, three door room, five door room.

Porch:

To this door and shop and courtyard and porch I employed and Porch: was a logelike in the biggest room with slightly higher floor.

Porch framework is like a hall with the following major differences:

- 1- Is built the same level to yard or at least frontage.
- 2- Its entrance is through the main entrance.
- 3- Not only dose not have an independed entrance, but also is the passway to side rooms.
- 4- Rooms were built on both sides of it instead of corridor.
- 5- At most cases, there is no ventilator but it has a basement [5].

Kitchen:

And I wish she has a home that pulls wind composed of sounds to it. A kitchen at...[5].

There was a kitchen in a corner of traditional houses that in addition to the smell of food, the smell of contentment also smelled of it. Simple and basic equipments houswife requires were arranged around of the kitchen. Tuns were big and open clay containers that used for keeping flour, rice and beans. At another corner of kitchen there was bread oven, stove, water storage and woodshed.

Kitchenenclosures:

Stove, oven, oven flue, woodshed, coalshed and pit [5].

Courtyard:

She apperents around the courtyard She is like a fish in a desert.

...And I employed poor prople fideism and needy people trusts in this door and shop and courtyard and porch. Existence of a yard with gardens and a pool in its center was another contrivance in order to reduce heat intensity in traditional houses. Inside yard was a proper environment to create a small garden and a pool. The floor level of houses yards was usually lower than alleys. This lower level of yard than the alley had three benefits:

- 1- Aqueduct water that currented in streams at the same level with alleys, descended to yard garden and water storage in the basement automatically.
- 2- Due to a part of building was into the ground, heat transfer between inside and outside of building was reduced and fluctuations of temperature were become lower.
- 3- Building foundation and as accordingly whole building was showing more resistance versus the earthquake. Having a yard is a simple yet effective approach to provide comfort in dry and hot weather.

Houses yards were often dusty or paving with bricks that not only lighted rooms but also served as a moderator of temperature. At summer nights when home residents were sleeping on the roof, cool aire on the flat roof of the house flowed easily into the yard, and at day, this cool floor of yard cooled the house. Hall and rooms arranged particularly in different positions in the yard. There was a pool in the center of yard. This pool was very efficient for reducing yard temperature by absorbing sun energy. Moreover cooling environment and physical function, its mental impact was also very important. Old houses had multiple yards due to their large sizes, including the outer courtyard, interior courtyard and orangery that rooms were located around it. Interior courtyard was the most private yard. In every yard the pool and the garden were interdependent [7].

The small yard was covertureable in some of traditional houses to prevention of frozing citrus in the winter. There was a small pool and two or four garden with tangerine, orange and lemon trees at the center of this yard.

Courtyard enclosures: frontage, exhaust, eastward, pool, pool room, garden pit, façade.

Ventilator:

... Audio as a ventilator just similar to visual as a pool both are partners in compliant the conquest of love.

Ventilator room is the airconditioner of house .

Ventilator: was a tall building that was built on top of the house with holes on each side to drag wind no matter it breez from which side.

Ventilator was also one of traditional homes elements, which had an important role to provide a suitable environment in summer by acting as a natural airconditioner. Ventilator was like a chimney with 8 to 15 meter height that linked the roof and internal environment of building together. Yazd ventilators have steered north and northwest wind called Isfahani wind, to hall, basement, pool room and generally summer stay of hous through channels [7].

Direction of demanded winds determined shape and direction of ventilators. Architecture at a desert town subduded hot desert wind and embayed it in narrow corridor of ventilator such that it had no way but cooling and flowing downward. The task of ventilator was so detailed and accurate which we can darely claim that today veloped descience and technique failed to replace a better instrument with it. In social view, having a ventilator at home represented the dignity of the house members. The size of ventilator was correlated to economic situation of landlord, in a way that houses of poor people had not any ventilators. Moreover, economic situation of landlord has impacted on the type of materials used in ventilator construction [7].

Overall, good performance of ventilator coused transferring this technique to countries around the Persian Gulf by Iranians in nineteenth century. Today some countries by modeling this Iranian technique are doing naturally building ventilation [7].

Arch:

...I saw a decent crowd on the arch and roaring rised in every back room...

Arch was an archlike roof built for room or home doorway.

Because of shortage of wood at the central plateau of Iran, roofs covered by bricks and formed to an arch or dome. Due to this reason very thick walls were built to bear heavy archs. Thickness of walls was normally about 15% of whole land. Moreover, thick brick walls were also acting as a thermal insulator. In most cases walls, roof and soffit was covering with a thatch layer to make building stable as well as prevent rainwater seepage in the winter. They were used wheat shaff, and because the location was weat rich, they were used a grass called Shoor.

Until a few decades ago, at the end of summer an beginig of fall deasert people were made a mixture of chaff and clay in old allays and then used them for recovering roofs tatch to make their houses resistant against winter rains.

Porch:

..... And I employed poor prople fideism and needy people trusts in this door and shop and courtyard and porch.

Porch was an arch and construction shaped crescent like a sanctuary. Porch was a large corridor, a home that its front is open, and a place for kings and grandees sitting down (Dhkhoda, meaning of this word).

Porch is the roofed part of building that front of it is open and it dose not have any doors or windows and is overlooking the courtyard. Porches are entrance and exit areas and they prevent sunshine and make building glory.

Porches are one of important elements of building. Madain porch is one of well-known porches. The roof of this porch is an arch with 24 Ghaz ostiol and also made ordinary or with brick [3].

Veranda:

...And in this veranda that I brought from Iraq custom.

Veranda: is a home like a tent or canopy and big marquee or roof that made in front of house (Dahkhoda, meaning of the word).

Verandas are places roofed and supported by columns that made on both sides of courtyard or corridors of mosque or religious places. This kind of area is facing to courtyard and connects mosque entrance to seraglio or dome house.

Fence:

...And I spend money of fifty Muslims for this fence that I made facing this veranda.

Fence: was a house made by wood or rock around the garden to prevent entry to it like a marquee.

Sinkhole:

... And they will vomit their eaten food from sinkhole of memory.

Indoor well, tight opening well at home that rainwater and other waste waters flows in it, and a large tight opening well that house waste waters flow in it.

Indentation:

... Look when you arrive to paradise indentation and do not pass if you arrive to balconies and courtyards.

Palace jags were named indentation.

Party room:

... And youth party room became old age hospice.

A room for wine, binge and party called party room.

Privacy room:

... Litany was hunting people larynx, heart and spirit with whispering at privacy room...

... And I will make a floor for that land by privacy room of tomb.

Place of comfort called privacy room. They were made an especial room to rest in every home.

Conclusion:

The art of Architecture is one of the most conspicuous emanations of people culture during every period of history, indicates human life environment. This art was subordinated of more or less fixed and known principles and criterias in the past. After that the new patterns of building became popular, the city gradually was turned off build houses according residents taste and with building materials. The modern buildings less respecte to Iranian ancient architectural styles and further are an imitation of European architecture that climately is not commensurate with the geographical location of Iran. Ancien houses with yards had a good space for children to play and exercise, as well pools and gardens with flowers and plants had an important effect to mental health of family members. Today, living space becomes small, especially in small apartments, so that family members are limited. Home has lost its old sense and apartments considered as a luxury space. Being in a permanent home in the past had broad implications to neighborly relations. Situations where people in a neighborhood knew each other and had face to face contacts also their relationship was closer and more intimate. But today, possibility of having a deep neighbouring is very low. Moreover, multiple relocations and living in apartments coused that people more than knowing each other, becomes to passengers that are located adjacent to each other by accident for a short time. Due to today economic and social developments, many traditional life tools gradually become useless therefor their demand declined and relevant professions and businesses are also entirely forgotten.

REFERENCE

- [1] Ibn-Athir Jozi, Majd al-din, 1969. The comprehensive Principle in prophet Hadithes, Beirut.
- [2], 1976. Divan expressions in Ghaznavi and Saljooghi period of time, Tehran, Tahoori.
- [3] Balkhi, The judge Hamid al-din, 1986. Magamat-I-Hamidi, Editted by Anrabi nejad, Reza, Tehran, Academic press.
- [4] Pirnia, Mohamad Karim, Stylistics of Iranian architecture, Tehran, Sadi Press.
- [5] Janeb allahi, Mohammad Saeid, 2006. Forty discourse in Anthropogy, Tehran, Naghsh avar press.
- [6] Khastar, Mojdeh, Ghale nooei, Azam, 2006. Maghame-writing in persian and arabic, Tehran, Omid mehr press.
- [7] Dehghan manshadi, Mahdi, A century of change, Yazd, Nikoo ravesh press.
- [8] Dehkhoda, Aliakbar, 1986. Dahkhoda Dictionary, 37, Tehran.
- [9] Dehkhoda, Aliakbar, 1993. Dahkhoda Dictionary, 11, Tehran.
- [10] Dehkhoda, Aliakbar, 1994. Dictionary, Tehran, University of Tehran.
- [11] Sadri afshar, Gholamhossein, 2005. Selective Persian dictionary, Tehran, Moaser.
- [12] Owfi, Mohammad, 1976. Superior wisdoms, Tehran.
- [13] Moein, Mohammad, 2005. Persian dictionary, 3, Tehran, Amirkabir press.
- [14] Moein, Mohammad, 2005. Persian dictionary, 4 and 20 Tehran, Amirkabir press.
- [15] Moein, Mohammad, 2005. Persian dictionary, Tehran, Maharat press.
- [16] Moein, Mohammad, 2008. Persian dictionary, Tehran, Farhang nama press.
- [17] Vaez balkhi, Safi al-din, 1971. The virtues of Balkh, Editted by Habibi, Abdolhay, Tehran.