

Pedestrian-Oriented Urban Space with emphasis on Sabzeh-e-Meidan Pattern

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Abstract

With the arrival of cars in cities, urban spaces, especially squares, have become a space for cars to dominate and the square has become a square. Loss of squares with the dominance and circular passage of cars through the square, the middle island has become an inaccessible space for pedestrians, and plans and plans to rehabilitate and organize the squares are often on the sidewalk of the square. They have not gone anywhere. In the meantime, the green field is a space that the street passes by and has advantages in pedestrianization compared to the common squares. Therefore, with the above problem, the purpose of this study is to identify the green field as a suitable model for creating urban pedestrian nodes. This article deals with the recognition of field green by descriptive-analytical, comparative and case studies. The results of this study show that the pattern of the green field as the street passes by it, the safety and security of pedestrians; it can be used in different scales of city, village and neighborhood. The knowledge and analysis of the green field shows that this type of field with connection from at least one side to the building blocks includes important religious, commercial, administrative-government buildings, etc. and has various species in the form-shape dimensions. Accessibility is the presence of natural elements, scale and urban / neighborhood function. This type of field with flexibility in body, use and size can meet the diverse needs of riders and infantry. Relying on the dominant building or complex of buildings, Sabzeh-e-Maidan will act as a public front and pre-space and provide a successful, desirable and memorable urban space for the citizens. Recognition of the green field shows that this type of field can be used as a flexible model in different scales, in different functions in creating public pedestrian urban spaces.

Keywords: Pedestrian-Oriented, Urban Space, Sabzeh-e-Meidan, Square, Pattern.

1. Introduction

With the arrival of cars in cities, urban spaces, especially squares, have become a space for cars to dominate and the square has become a square. Loss of squares with the dominance of cars passing through the square, the middle island has become an inaccessible space for pedestrians. On the other hand, urban plans and designs have imitated the common patterns of riders and two-dimensional plans, using the design of the square, and the square space has become a traffic junction to bypass cars. On the other hand, Sabzeh Maidan, which in the past as a front in front of large or square buildings for the city has played a key role in the structure of the city. In this type of junction, the street crosses the side of the square and has advantages in pedestrianization compared to common squares. Therefore, with the aim of recognizing the green field as a suitable model for creating urban pedestrian nodes, the initial

assumption of this research is that the green field model can be used in the design of cities, neighborhoods and settlements. دیلوت Instead of producing non-pedestrian-oriented pulleys - used. Of course, depending on how the streets and the node or each other are connected, it may not be possible to turn the square into a green square. But its design can be realized in new designs or unbuilt sites, urban design, worn textures, etc. Because in a simple and initial look in a checkered texture (regular or irregular) by removing or leaving a green block of the field with one or more paths will be created on it.

2. Aim, question, method and research process

Therefore, the main question of this article is: "Is it possible to use the green-field pattern instead of the square in urban design?" The research method adopted in this article is descriptive, analytical, comparative and case study.

The process of the article also includes introduction, the problem of riding and pedestrian interaction in urban nodes, studying the history of green fields in Iran and the world, examining the formal and formal dimensions of green fields, comparative comparison of green fields and contemporary fields with quality Urban design studies are studied and analyzed. Then in the next step by evaluating their strengths and weaknesses; Comparative comparison of modern square squares and green squares in terms of urban design qualities, the feasibility of using the green squares pattern in new designs and its methods and conclusions.

3. Theoretical framework of research

In general, there are many problems and weaknesses in the urban spaces of Iran, which include basic needs to higher needs. The dominance of cavalry over the urban space and pedestrians and the threat to their safety, the impossibility of free movement in the fields is one of the most important issues. For this reason, the definition of fields and how to plan and design them should be revised. The artistic approach in organizing squares and streets is realized in the design of walls, flooring, signs and symbols of urban space, urban furniture including benches, lights and signs, kiosks, etc. This should be applied in the form of harmonious and varied colors, beautiful and original and native forms, considering materials with clean energy

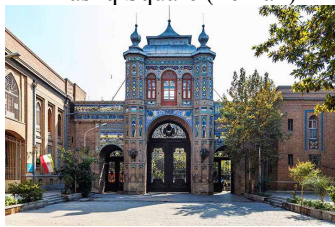




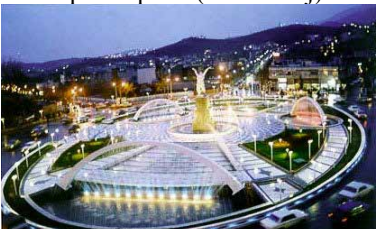
in a comprehensive and flexible program based on the needs and issues and requirements of the space. A look at famous and beautiful squares in various cities shows the importance of this matter. Naqsh-Jahan Square in Isfahan, Del Campo Siena Square in Italy and San Pietro Vatican Square are among the most famous squares in the world with this approach. In the Tab. 1 shows examples of Iranian squares that have many good and beautiful architecture and design.

Centrality: A centrality is a general pattern that applies to all fields, including urban design. According to cultural-economic reasons, the concept of centrality can be used in all dimensions and areas of urban design (Bahraini, 2006: 404):

- Identify the city center with the mosque as the identifying factor of the city
- Identify the center of neighborhoods with local mosques as the identifying factor of neighborhoods
- Integrating spatial-visual communication between different centers and parts of the city
- Adherence of all components of the city from the center

Spirituality: The spirituality of Allameh Tabatabai considers the acceptance of the originality of the world of meaning as the basis of the esoteric path and spiritual life; A world that includes esoteric perfections and spiritual authorities

Tab. 1. Good and Beautiful Square

<p>Mashq Square (Tehran)</p> 	<p>Amir Chakhmagh Square (Yazd)</p> 	<p>Naghsh Jahan Square (Isfahan)</p> 
<p>Azadi Square (Tehran)</p> 	<p>Saat Square (Sari)</p> 	<p>Iqbal Square (Sananadaj)</p> 

as “real realities outside the reality of nature and the material world” (Tabatabai, 1975: 51-52). “Islam preserves the meaning in the matter, the interior in appearance, the Hereafter in this world, and finally the brain in the skin and the nucleus in the shell” (Motahari, 1374: 31). To have spirituality and meaningful life, the first condition is that one arranges all one’s actions in life in line with a single goal that is inherently desirable. In Islam, God Almighty has been introduced as the source of existence and all perfections, and approaching Him has been considered the primary goal of human creation. For this reason, the ultimate goal of human activity and conduct and the highest human perfection is the highest possible point of being close to him. Therefore, knowing God is the first step in the path of such a meaningful life and the first move towards spiritual life (Mesbah, 2010: 28).

In the word, it is a fake source and is made of the word spiritual. Spiritual is also derived from the word meaning which is the source of Mimi. Its meanings are intended by adding y to it; Therefore, spiritual means attributed to the opposite meaning of the word. This word is also used in other meanings: authentic, correct, original, intrinsic, absolute, esoteric, and spiritual. But in the West, the word spirituality comes from the Latin word meaning breath, and from the root means to blow or breathe.

The primary foundation of Imam Khomeini’s spiritual culture or thought or discourse is spiritual beliefs. It is the belief in the views and convictions that create the necessary ground for the emergence and emergence of values in the individual and the Islamic society, and the spiritual values that are influenced by spiritual beliefs at various scientific, educational, and training levels of the organization and, finally, in Promotes an environment of social activities. Promoting spiritual values at the community level leads to the emergence of spiritual norms, each of, which on the one hand, is rooted in values, on the other hand, facilitates and legitimizes spiritual behaviors in society (Alvandi, 2014: 21-20).

Therefore, to realize spirituality in the city and urban centers and centers, it focused on spiritual values and behaviors directly and indirectly. This can be examined through form and content and events and the regulation

of the relationship between the components: harmonious and diverse forms derived from the original principles can lead man to think and contemplation and peace with spirituality. Uses and events in buildings and spaces can also help promote the spirituality of freedom and human beings by inducing spiritual states and providing a platform for God-centered education and excellence.

The basis of the meanings of expression and metaphor is based on the principle that the living environment, whether natural or artificial, can, in addition to the usual functional aspect, express and convey meanings and concepts, which are sometimes more important than the practical aspect. Symbolism has been one of the prominent features of the cities of the Orient, especially our land, which unfortunately has been gradually removed from the face of towns with the dominance of modernism. This feature can be observed in the following formats: using traditional Islamic-Iranian forms, using formal gardens and orchards, using classic signs and symbols, enclosing and closing spaces, paying attention to divine examples, paying attention to natural characteristics (Bahraini, 2006: 10-409). In the Islamic city, available poles are established to focus on the holy places of mosques, Hosseiniyahs, mosques, and Mahdis. Therefore, one of the characteristics of these centers and centers is to have spirituality derived from religious spaces.

Coordination and diversity; The complexity and diversity of our birth centers are due to the balanced and balanced differences of factors and characteristics instead of drastic and sudden changes in them. Conflict is usually the basis of difference and change and is necessary for the survival and stability of birth centers. Examples of this quality in cities are artificial and natural spaces, balanced activities together, harmonious chaand harmonious, 2006: 406). Unity-plurality is rooted in duality that complements rather than opposites. Unity means discipline, and plurality means diversity, freedom, and flexibility. The order represents unity, and disorder indicates plurality. Manifestations of this quality in the city are Mosque: unifying factor, physical-spatial effects of beliefs, such as the unification of the qibla, the crystallization of culture in the form: unifying, climatic effects of environmental formation, diversity, and change in private life, continuity and stability in life General

(Bahraini, 2006: 408).

Compatibility means placing compatible uses side by side. On the contrary, it separates consistent services from each other. Incompatible services such as smoke, odor, noise, congestion, noise pollution, and slaughterhouse should be away from residential, educational, health, religious, cultural benefits. The purpose of compatibility is to locate or transfer incompatible uses from compatible ones. Suppose it is necessary to separate refinishing (workshop) uses from residential or logging from residential.

The relationship between man and the environment: Man constantly interacts with his surroundings. This relationship is established through different human senses. Good and constructive relationships instead of destructive relationships can exist between human beings and their environment, which has a variety of ecological relationships, emotional relationships, symbolic relationships, and spiritual relationships (Bahraini, 2006: 409).

Comfort and tranquility; The meaning of a healthy city is to observe all the uses according to the desired density and per capita and to observe the standards and criteria per capita. Observance of environmental issues, foundations, preservation of cultural heritage, protection or comfort, etc., is essential. Today, double-walled layers protect residential units from the dangers of noise pollution. In general, in today's world, maintaining health and having a healthy social city lies in explaining urban uses.

The two components of distance and time are the most critical for locating land uses. The type of access is measured by space and time. These two factors are the unit of measurement of comfort. Dense access to urban services required by residents and avoiding annoying and incompatible uses are essential to comfort components. Efficiency The "cost-effectiveness" issue plays a vital role in locating and utilizing applications. Land price, economic efficiency, investment, and productivity are other essential factors of urban land efficiency.

Utility; means preserving natural factors, landscapes, green and open spaces, a network of passages, roads, and

residential areas. In the desirability of the road network, the directions should be located so that pedestrians and riders have the most pleasure and pleasant view of urban, suburban, and peripheral landscapes (Ziari, 2011: 23-21). 3- 6- Hierarchy According to Seyyed Hossein Sadr (2001), the role of Islamic cosmological sciences in placing man in the cosmic hierarchy is done through those aspects of these sciences constructed by the hierarchical structure of the world and man and the correspondences and bilateral relations. They are all dealing with a transcendent truth beyond the larger world's hierarchy and at the center of the more miniature world. Through research, study, and finally, of this hierarchy, man ascends from his earthly home, where these sciences begin, to the spiritual throne, where the source and origin of the traditional sciences must be sought. Mulla Sadra Shirazi classifies these levels into three levels: tangible, imaginative, and reasonable and beliefs: There is no being in this world unless it is a soul for it; in another world, it is a world of the soul (imaginary world), and it is rational in another world called The world of reason ... The principle of hierarchy is one of the fundamental principles governing the universe. This principle is perfectly evident in our past cities. (Tabibian et al., 2011: 75-65). The basis of the situation hierarchy is both that and it has been used in various forms in all complex and dynamic natural contexts: hierarchy in the spatial structure of the city and neighborhood, the hierarchy of access, the hierarchy of space in public, private (Confidentiality), Hierarchy of distribution of urban services, the order of symbolic elements (mosque) (Bahraini, 2006: 7-406).

Unfortunately, most principles, including print, have disappeared in our cities today. This principle can only be seen as a hierarchy of access in the proposed maps, failing due to more attention to rider access. Be. Bet, in any case, it is necessary to learn from the past cities, know the principles that kept our cities alive and well, and apply them in today's projects. Existence and use of different urban functions, different forms of metamorphic elements and spaces at different levels and creating harmony between structures and processes and between symbolic meanings and between state and play at different levels requires a biological complex that in the design, series Appropriate and coordinated groups should be selected

and used, so that while the performance and significance of each component or urban complex, the whole complex is not distorted.

Suppose biological complexes and transition elements from territory to territory are divided into different domains with distinct bodies and functions. In that case, other principles are not immediately desirable, and without creating the necessary conditions, both mental and physical, it will be undesirable even in many. Dissatisfaction with the boundaries, inappropriate interference of the domains, and employing the same material and spatial features for two parts with different functions reduces the qualitative desirability of the space. In other words, these conditions destroy the qualitative desirability of the area and make it lack identity (Tabibian et al., 2011: 75-65).

In urban centers, both in form and body, a hierarchy of functions and conditions should be considered towards the center, and its functional and semantic levels and requirements should be observed.

Safety and Security; A look at the history of Islam expresses the importance of individual and social security in various dimensions. These include protection against evildoers and internal security (security of religious minorities), guard against intimidation and attack, personal security (freedom, security in enjoining what is good and forbidding what is evil), passenger security, and customary and spiritual security that Each has had a definite effect on the body and soul of the cities of the Islamic era. Safety is vital that Prophet Ibrahim (PBUH) first asked God for "security" for Mecca. As this request of Prophet Ibrahim (AS) has been mentioned twice in the Holy Qur'an: As Ibrahim said: "Lord, make this city safe" Ayatollah Makarem Shirazi has noted in this regard: This verse shows the importance of security; Because he first asks for protection and then for financial blessings, and this is a reference to the fact that it is not possible to provide a healthy economy until security prevails in the city or country. It is noteworthy that God Almighty when swearing to the town (Mecca), mentions it as trustworthy: "And this is the land of the trustworthy" (Tin / 3) Bakhsh - Mecca »The model of Islamic cities in the holy city of Mecca. This city is significant in Islam, its animals, trees, and birds, let alone humans, must have

specific security there, and no one has the right to attack another. According to the narrations, urban security is one of the greatest and best divine blessings that all people need, and without it, happiness in life is meaningless. Life is not enjoyable for people who do not have security, and the criterion of the value of a city is its level of protection, as narrated from Imam Ali (AS): "The worst place to live is a place where the residents are not safe. » In this way, security is one of the first needs and demands of the Islamic city; Because in the shadow of security, the flourishing of talents and creativity and the growth and development of civilizations is achieved, and in its absence, civilizations decline; For if a city is not safe, even though all the blessings of the world are gathered in it, but again when it lacks the benefit of security, it will lose all the gifts. (Morty and has, 2014: 61-60).

Security and safety factors are essential components in determining urban uses. The issue is the protection of urban phenomena, facilities and equipment, and the defense of citizens against wartime attacks in cities. In this regard, passive urban defense measures and measures are necessary. (Ziari, 2011: 23-21).

Human Dignity Dignity "in the word has different meanings, the most important of which are: value, dignity, prestige, greatness, dignity, honor, humanity, dignity, position, position, degree, rank, position, dignity, decency from humility and purity from impurities, kindness and forgiveness, chivalry and generosity. The English equivalent of human dignity is "dignity human," which means honor, dignity, respect, title, rank and position, privilege, and outstanding honor. In the Oxford English Encyclopedia, the meaning of the word dignity is stated: In this regard, the second principle of the Iranian Constitution provides: "The Islamic Republic is a system based on faith in 1) the one God and the assignment of sovereignty and legislation to him and the need to surrender to him; 2) Divine revelation and its fundamental role in expressing laws; 3) Resurrection and its constructive role in the evolution of man towards God; 4) God's justice in creation and legislation; 5) Imamate and continuous leadership and its essential role in the continuation of the Islamic Revolution; 6) The dignity and high value of man and freedom combined with his

responsibility to God. (Rahiminejad and Habibzadeh, 2006: 60).

Allama Mohammad Taqi Jafari, by dividing human dignity into intrinsic and acquired dignity, believes that two types of dignity have been proven for human beings in Islam, which are: 1) Intrinsic dignity and natural dignity that all human beings as long as they voluntarily commit treason And they do not have the crime against themselves and others to take it away from them; 2) Dignity is a value that arises from the use of talents and positive forces in human existence and striving for growth, perfection, and charity. This dignity is acquired and optional, and the ultimate value of human beings is the same dignity (Jafari, 1991: 279).

The behavior of human beings in the social context (urban spaces), i.e., the relationship between human beings and human beings in physical, social, economic, and spiritual environments, is one of the essential and decisive issues in urban design. Spiritual aspects of people's lives, interests, desires, values, wants and needs, priorities, hopes, and expectations when related to each other and urban spaces create collective behaviors that affect the environment. And is affected by them. Culture in its general sense is a fundamental and determining factor in such behavior. Various dimensions of this are the structure of urban neighborhoods based on social behavior, spiritual-value aspects of the pillar of urban behaviors, dominant behaviors based on sensible traditions: entertainment, shopping, and consumption, social solidarity, defensibility of spaces, public participation, minimal involvement from the outside

(Bahraini, 1385: 410). The Islamic city, its centers, and urban areas must have human dignity and provide a platform for all people. So that in the dimensions of form and use and events and meanings that are directly and indirectly transmitted to human beings, promote human dignity.

Human education and excellence; The importance of human affairs and the place of education for developing a perfect human being in Islam is such that the success of guiding a person is better than anything in the world. God has mentioned the resurrection of a human being as the resurrection of all human beings and the death of a human being as the death of all human beings. This is where the importance of education in the high school of Islam shows its place. That is why We decreed for the Children of Israel that whoever kills a soul without right or corruption or sedition on earth, it is as if he killed all the people, and whoever gives life to a soul (saves it from death). It is as if He gave life to all people ... "(Maeda: 32). (Nili Ahmadabadi, 2013: 182). "Islamic education" is a set of educational models based on the Qur'an and the traditions and manners of the righteous predecessors. The Holy Qur'an says in this regard: "He is the one who sent among the believers a messenger from whom he recited to them His verses and Yazkiyyah, and he taught them the Book and the Wisdom, and He was the One before whom there was a clear error" (Friday, verse 2); He it is Who has raised among the illiterate messengers from themselves to recite to them His revelations, and to purify them, and to teach them the Book and Wisdom, and they were indeed in manifest error before that.

Features of the Good and beautiful Square

Spatial and physical proportions

Pedestrian and Walkability

Being small and understandable

Beautiful Architecture

Sociability

Signs and symbols and memorable events

Fig.1. Features of the Good and beautiful Square

A square where there was green. A square that was decorated with greenery and flowers and plants. Every square where there were flowers and plants. It is the name of a square in Tehran near Ark Square in front of the bazaar. It is the name of a square in Rasht. The name of a square in Qazvin In front of Aali Qapo mansion "(Dehkhoda, 2016: 1005). Maidan means vast land and the place of horseback riding is also called Maidan in Arabic and its sum is squares (Amid, 1362: 1185). Green means grass, freshly grown plant, fresh and green plant (same: 764).

Views and theories:

Planning and designing cities with the focus on easy movement and riding access is one of the dominant approaches in the contemporary period. As a result, urban hubs have become squares (circular spaces for cars to bypass). This type of urban design has caused many problems and issues for people and the loss of many social, cultural and physical qualities in cities. With the dominance of the knights on the knots, pause and social interaction have been weakened and eliminated and replaced by fast car traffic. In other words, the mentioned approach between the two human needs, movement and access on horseback and living on foot in the city, has only met the first need

and has eliminated pedestrian life in the mentioned nodes. Therefore, the approach of the present study is "to find an intermediate solution to meet both needs - movement and access on horseback and on foot - by studying the green-field pattern".

The green of the square in European cities dates back to the 19th century and before. These green squares were created in various shapes and forms in front of public and important buildings of the city such as churches, palaces, libraries, etc. to create public and green space and urban and neighborhood parks. The space in front of the church in the cities of medieval Europe and later - called Parvis - was a public urban space that was created in various forms and shapes and in harmony with the underlying characteristics. These spaces are generally designed in such a way that the passageways of the environment pass over it (outside it and not inside the square) and thus are an integrated and accessible space. Figure 1 shows examples of this type of public space in front of the churches. In addition to the location of the church, the way the paths reach the square, columns and elements are also used in the square, which contributes to the integrity and pedestrianization of the square. (Pakzad, 2006 and Zeita, 2006).



Fig. 2. Tajrish Square, the middle green island in the dominance of Savareh (Author)

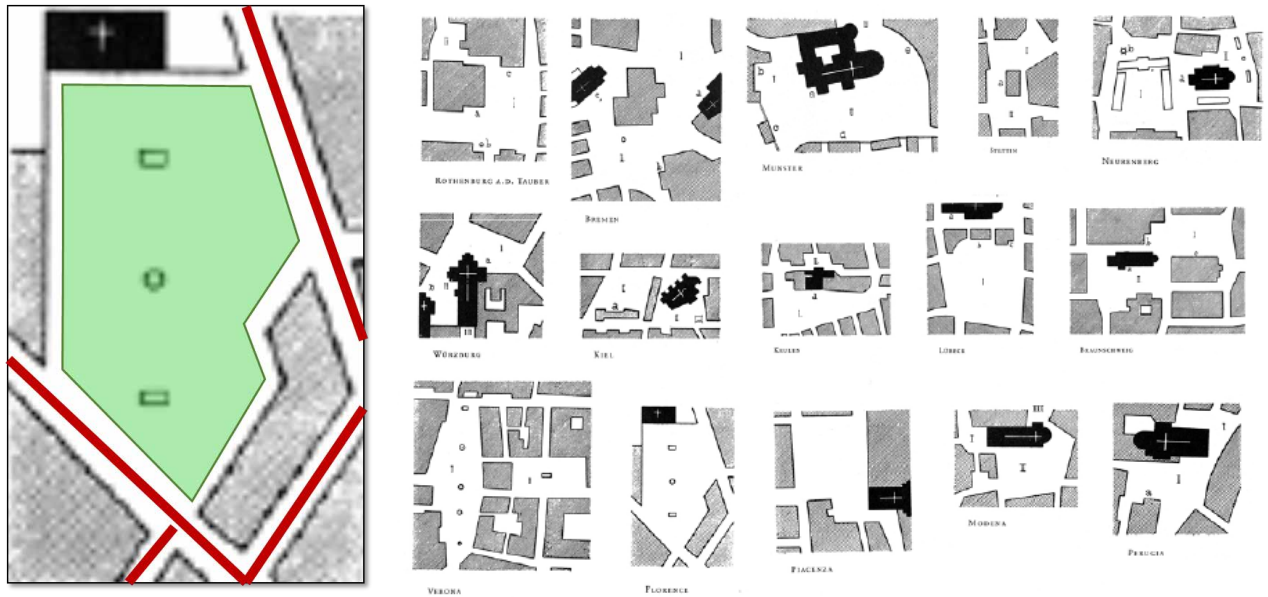


Fig. 3. a) Squares in front of European churches Prerequisites for the creation of green squares b) Santa Maria Novella Square in the city of Fernize



Fig. 4. Piazza Santa Maria Novella in Fernize (right) b) Union Square San Francisco c) Brunswick Square in Cumberland, England

Zanjan Sabzeh Meydan:

In the cities of Iran, the green fields of Tehran, Zanjan, Isfahan, Rasht, etc. are famous. These fields often appeared in the last two centuries and the Safavid and Qajar periods. The name of the green is Tehran Square, which about three hundred years ago, most of the vegetables of the people of Tehran were supplied from this square, which was a vast plain. Sabzeh Maidan was one of the important and interesting places of Dar al-Khalafah in Tehran and the main square of the city. Sinners and convicts were hanged in this square. Today, Sabzeh Maidan is a major part of Tehran's traditional bazaar. During the Zandieh and early

Qajar periods, vegetables were planted in and around the square for the consumption of the people of Tehran, and this is why it was named Sabzeh Maidan. Until the time of Mohammad Shah Qajar, this place was the only public square in Tehran and also the place of punishment of convicts. In this square, cattle, sheep and chickens were killed and sold. Under the canvas canopies erected in the square, some merchants such as straw sellers, shoemakers, and scavengers were engaged in business. This situation had created a dirty neighborhood with an ugly view from the square.

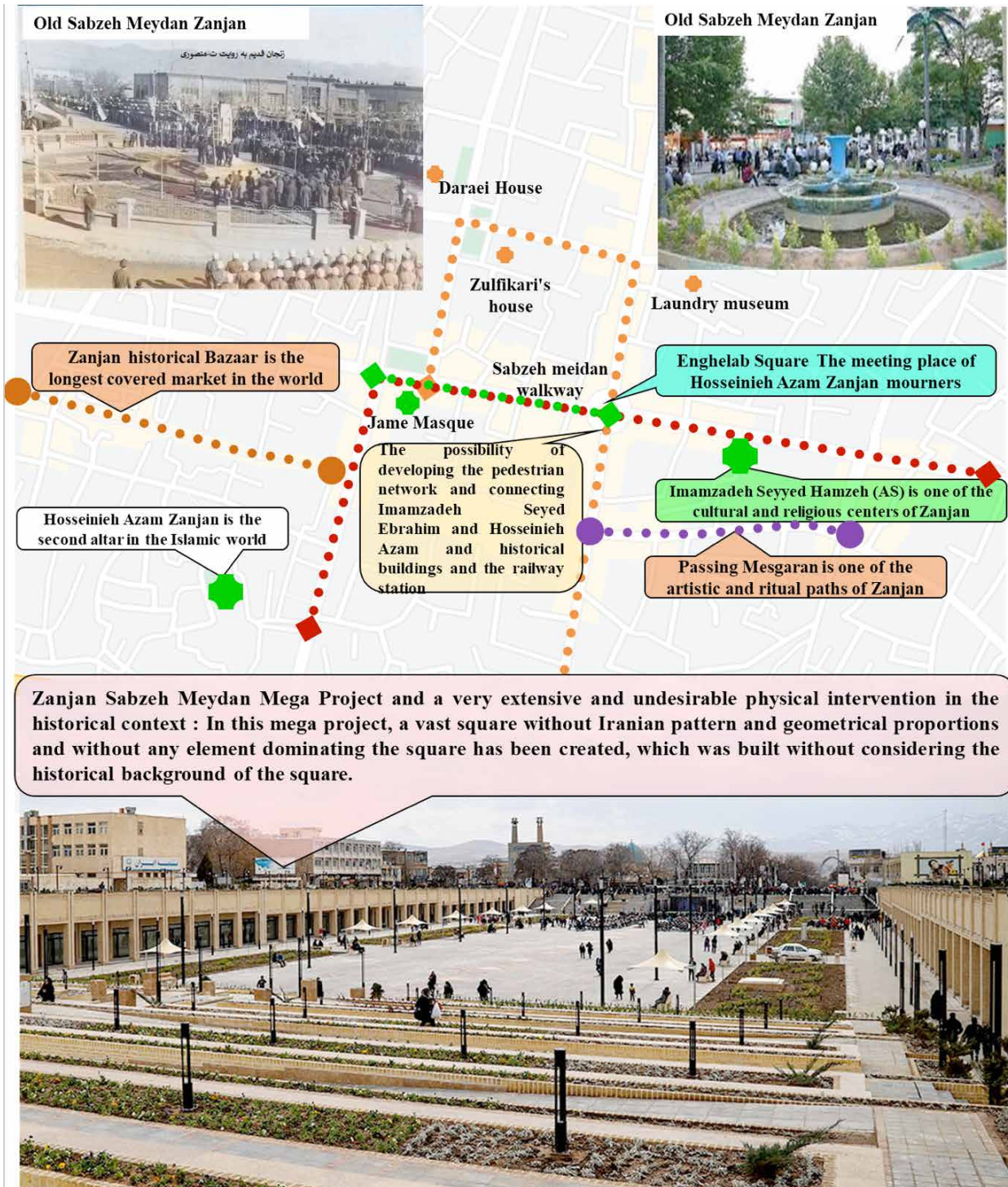


Fig. 5. Zanjan Sabzeh Meydan; before and after reconstruction.

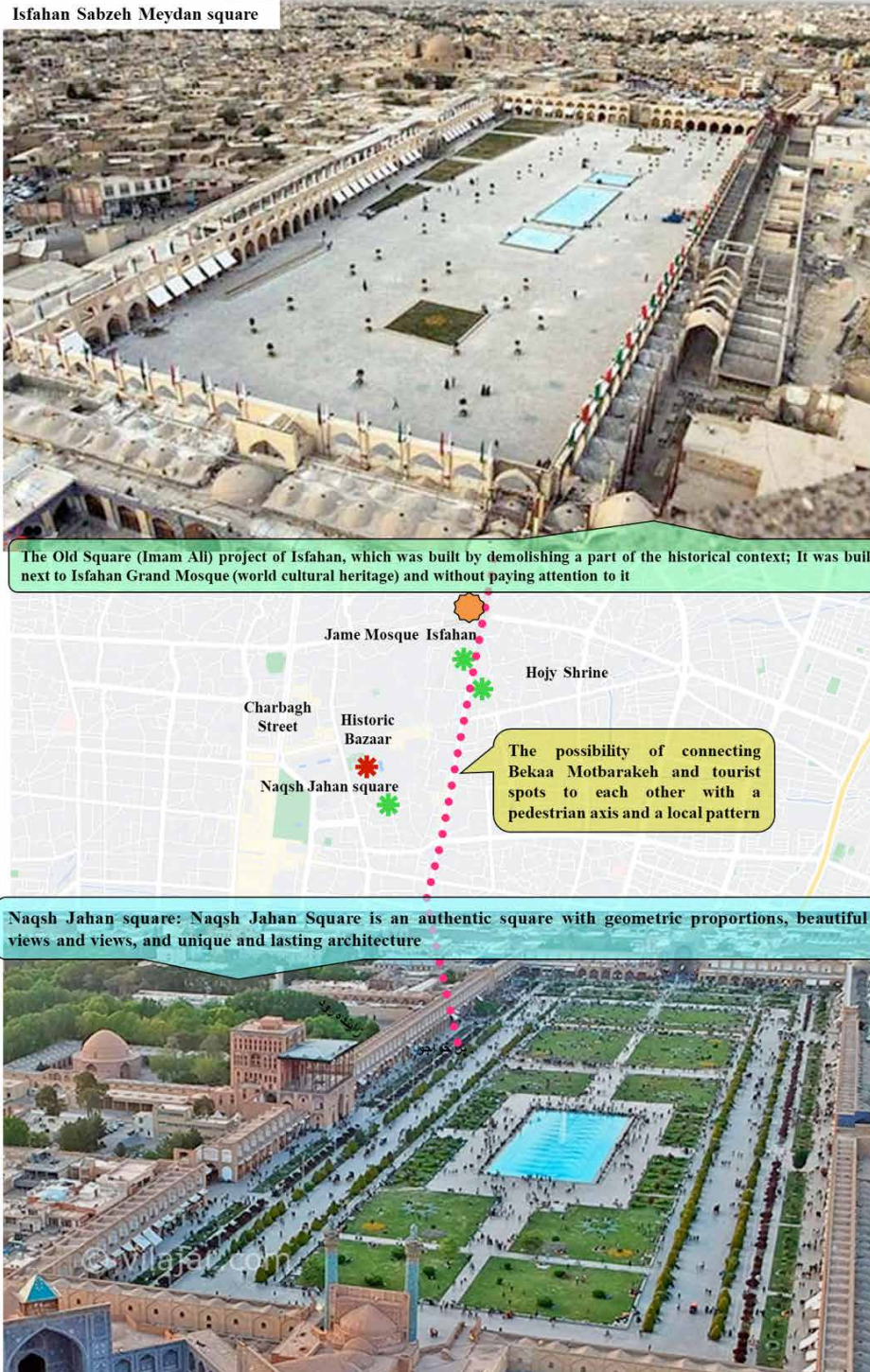


Fig. 6. Isfahan Sabzeh meydan and Naghsh Jahan Square

In the new Zanjan square green project, which is associated with the removal of the green square and the creation of a large square, the local pattern and its historical context have not been paid attention to. The new large square lacks geometric and spatial proportions, and in that view, the ground and walls are uniform and lack a beautiful and lasting design. This megaproject, which is now a part of urban design, lacks any activity and use in the body of the square, which only has a similarity in shape with Naqsh Jahan Square in Isfahan.

Isfahan Sabzeh Meydan

Old Square of Isfahan is the meeting point of the four main axes of this city. This square, which consists of four different

spaces, namely the main square, Jalokhan Jame Mosque, parking lot and a set of underpasses, has been among the most visited places by tourists in recent years. The lighting of the fountains in the old square of Isfahan, the trapezoidal structure, its numerous vendors and the atmosphere that is a reminder of the distant past, encourage all tourists to visit this square.

It is interesting to know that the underpass of Isfahan Old Square plays a very colorful role in this city by connecting the Jame Mosque to the Haruniye Building, Kase Gran Caravanserai and Isfahan Bazaar. It goes without saying that the market axis, Harounieh alley, Qaisarieh market and Royal Citadel are also considered as other important and interesting elements of Isfahan Old Square.



Fig. 7. Tehran Green Square; A) Holding government and religious ceremonies in the past (right) (Source: Institute for the Study of Contemporary Iranian History and Nazar Publishing, 2006) B) Buying and selling vegetables in the green field of Tehran in the past (left)

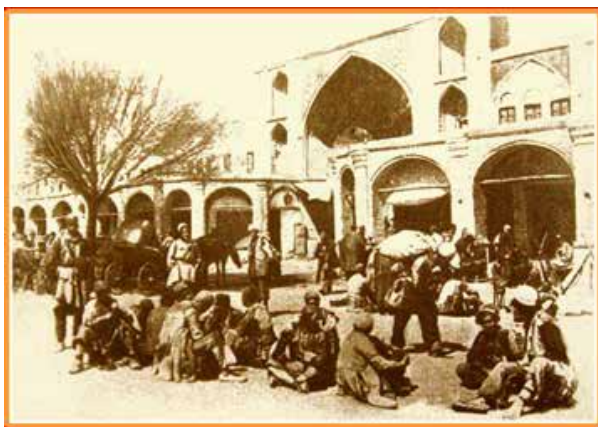
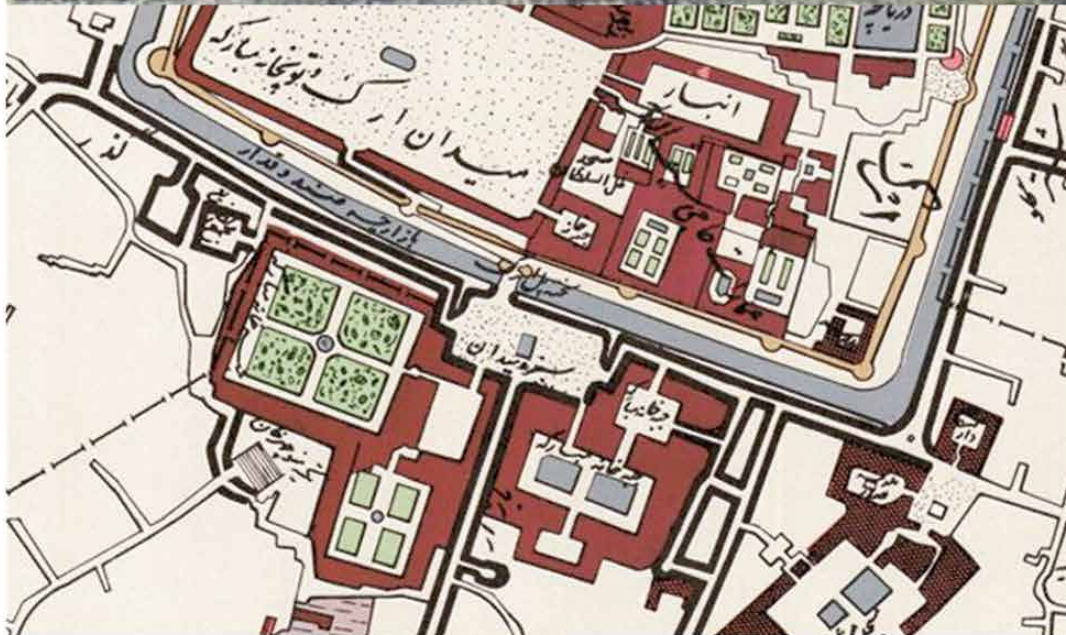


Fig. 8. a) Green Square of Tehran Holding government and religious ceremonies in the past, punished in the Zandieh and Qajar periods



Tehran Sabzeh-e-Meydan

Tehran Sabzeh-e-Meydan



Fig. 9. Tehran Sabzeh Meydan and Argh Square

The Old Square (Imam Ali) project of Isfahan, which was built by demolishing a part of the historical context; It was built next to Isfahan Grand Mosque (world cultural heritage) and without paying attention to it

In 1268 AH, by the order of Mirza Taghi Khan Qajar Amirkabir, they cleaned the square and built two-storey rooms around the square, most of which were dedicated to crystal shops and various Iranian and French products were offered in them. Until a few years after the completion of the construction of 1269 lunar square in the month of Ramadan, every year an exhibition of goods made in Iran and Europe was held in the rooms and tents that the green of the square set up. A large pond was built in the middle of the square. The changes were made by Haj Alikhan Hajib al-Dawla, whose Timcheh Hajib al-Dawla on the south side of Sabzeh-e-Maidan is one of his creations. Today, only the southern part of the square (market entrance) is left.

In the decades, several plans have been proposed for this historical square of Tehran. Among them was the multi-storey car park project in the square, which was opposed

by architects and urban planners. In the last few years, this square has been reconstructed and has achieved a physically regular appearance, but some qualities such as greenery (as one of the most important features of the green field) are empty.

In some other cities of Iran such as Zanjan, Rasht, Qazvin; There is a green field. The green of Zanjan Square in the central and historical context of the city in front of the bazaar and the Grand Mosque of the city and the environment on the most important street of Zanjan has an important role in the life of the city. Sabzeh Rasht Square is the name of an old square in Rasht, which is located near the Municipality Square of this city. This square was rebuilt and improved during the reign of Mohammad Vali Khan Tonekaboni (Great Sepahsalar) during the reign of Nasser al-Din Shah Qajar and has since become a public promenade. Today it has a green space, a public library and statues of the famous people of Gilan Shivan Foumani, Professor Fazlollah Reza, Dr. Mahmoud Behzad, Professor Majid Samiei and Professor Akbarzadeh (<http://nasirmahaleh.com/>).



Fig. 10. a) The location of the green square in the old map of Tehran (Source: <http://nimrouz.com/>) b) Satellite image of the green square of Tehran, important elements of the Tehran market, Bank Melli, 15 Khordad St. in connection with the square (www.googleearth.com)



Fig. 11. Green of Qazvin Square, 1319 AH (Source: <http://www.khiaraji.blogfa.com/>)



Fig12. Green of Rasht Square, green, large, lively urban space and place of social interaction and leisure of people

4. Typology of green fields

The concept of species conveys the idea of culture. Buildings, composition of areas and urban spaces can be formed as a result of ritual relations between members of a society in a certain period of time and with their internal concepts indicate the social and cultural characteristics of a region or stratum of society (Roberts and Grid, 2011,

37). Therefore, for the typology of green fields in general and in particular, different dimensions of social, cultural, access, physical, environmental, historical, etc. should be considered (Table 1):

In a simple design, in a regular or irregular checkered texture, a green field with one or more paths is created by removing a block (or piece) or leaving it blank:

Tab. 2. Typology of meadows in different physical dimensions, access, environment, scale

Dimensions	Typology				
Historical	Historical field	Historical Square			
Physical (form and shape)	Regular-rectangular	Regular - regular shape	triangle - irregular	semicircle - geometric / non-geometric	
Biological Environment	Has vegetation		Without vegetation		
Sociocultural	Religious (related to church and mosque)	Government (related to palaces and government offices)	Social (related to church and mosque)	Economic (related to bazaars, passages and commercial complexes)	
access	Ability to access and bypass the car around the square	Possibility of accessing and bypassing the car in the surrounding area of the square.	Inability to access and bypassing the car in the green area of the square.	Fully pedestrian	Fully machine oriented
Scale (urban / neighborhood)	Urban	Neighborhood oriented	Pre space building / public complex		
Main function in the context of the city / neighborhood	Front of a religious building (church, mosque)	Government building front (palace, office, etc.)	Public building front (market, library, etc.)	Multi-functional	city park / Neighborhood park

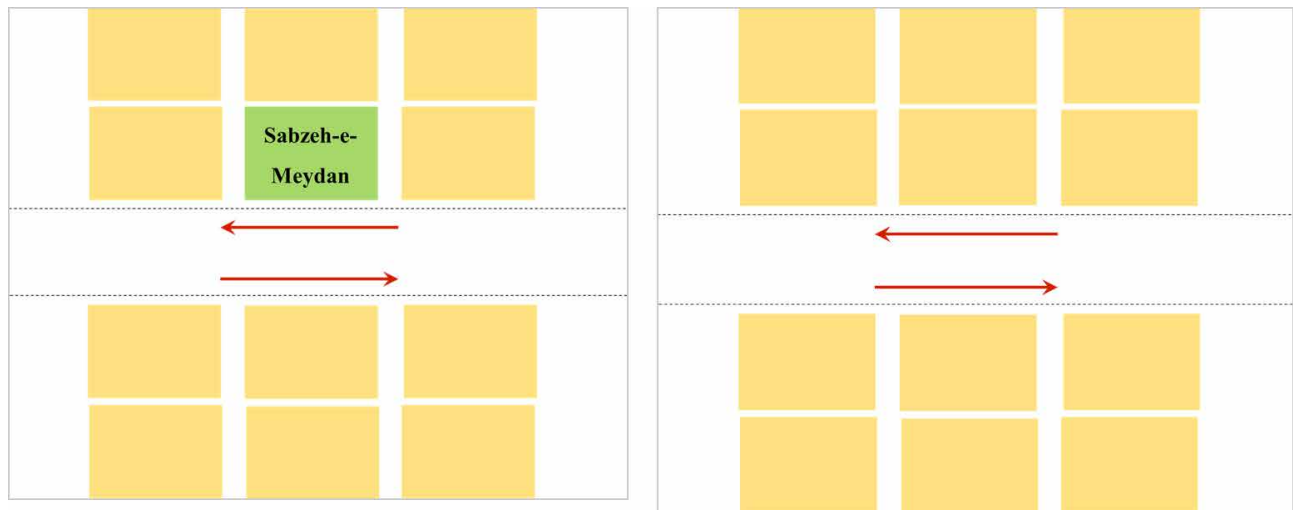


Fig. 13. Schematic drawing of a green field in a checked texture by removing or leaving a block

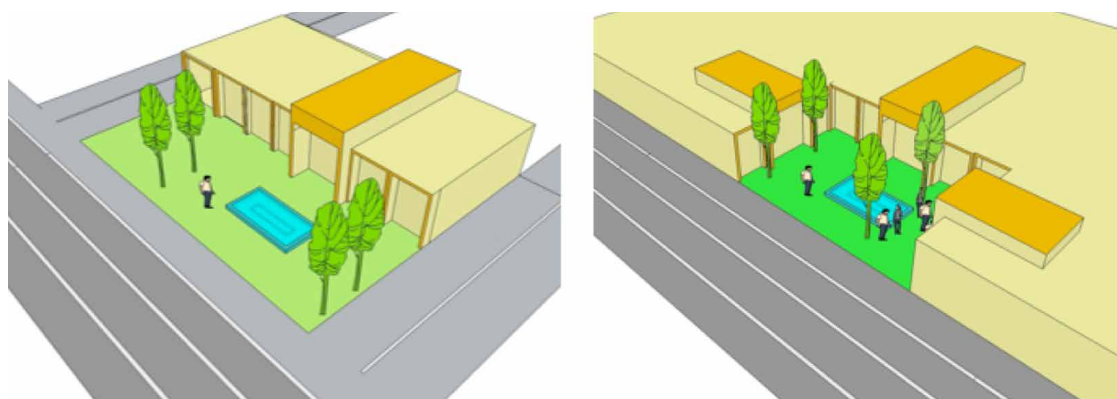


Fig. 14. Schematic drawing of building blocks in connection with the green of the field

One of the most important features of a green field is its connection (at least on one side) to building blocks. In other words, the mentioned building blocks are an important building or a row of buildings in the immediate wall of the green field.

Square greens may also form in non-rectangular shapes (irregular, semicircular, triangular, etc.).

5- Comparative comparison of green squares and contemporary squares (squares)

Urban design qualities have a wide range of dimensions that cover a wide range of individual and social human needs in general and in particular, from basic needs to

high needs. Theorists have presented various criteria and qualities in general and also for urban spaces, especially squares. For example, according to Matthew Cremona (2003); the ten dimensions of urban design are: space, function, morphology, perception, landscape, context, time, social, economic, ecosystem. The comparison of the pulley and the node based on these dimensions and qualities presented in Table 2, shows that the green-field pattern has many advantages over the pulley, especially in the pedestrian dimension of the qualities.

The square is composed of a circle and several linear paths (perpendicular) to it. This circle is due to the circular path of the car. But the green field consists of a rectangle (square)



Fig. 15. a) Schematic drawing of a green square with the shape and form of a triangle b) Dealer-Scofido + Renfro proposal for Washington Unity Square (<http://www.iran-eng.com>);



Fig. 16. Schematic drawing of non-rectangular square shapes (triangle)



Fig. 17. King Cross Square in London; With 7000 square meters of public open space; Rider access routes pass by the square and the place of social interaction as well as symbolic elements of the gate, etc. are visible in this square (www. Building.co.uk)

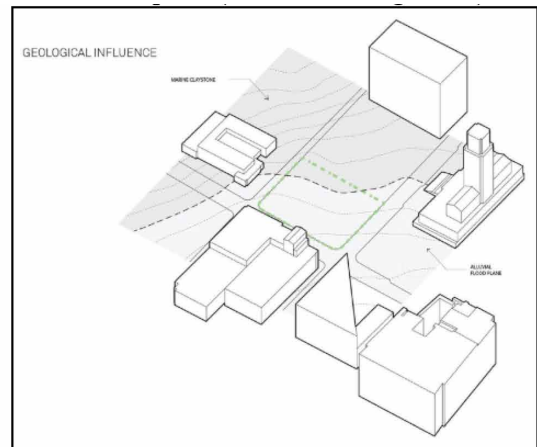


Fig. 18. Park and Square with a Green Square Pattern in Downtown Los Angeles, USA; Riding access routes pass by the square and the place of social interaction as well as symbolic elements of entertainment, etc. is evident in this square (www. Archdaily.com)

and several linear paths on it and probably a few rectangular blocks on it. This rectangular shape is due to paying more attention to humans, valuable buildings (bazaars, mosques, etc.) and less prioritizing the movement of cars. Also, one of the most important features of a green field is its connection from at least one side to the building mass. The result of this type of selection and combination of shapes and forms, has led to the oversupply and weakening of some qualities of urban design in the square, and in contrast to

the superiority of the green field in having these qualities.

6- Feasibility study of using the green field pattern in new designs:

At a glance, the relationship between the green field and today's constellations, the adaptation of the green field to the constellation seems impossible. However, in new designs as well as village and neighborhood designs, it is possible to use this model, so this possibility is examined in

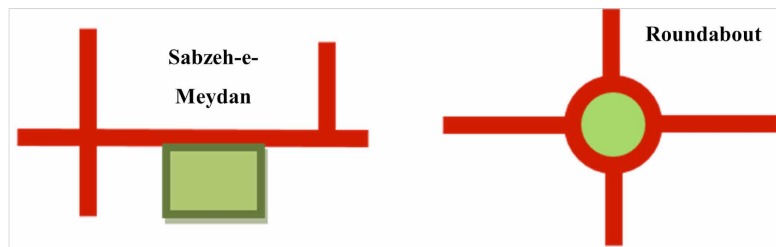


Fig. 19. Comparison of squares and meadows in terms of form and shape, access and connection of paths to it and surrounding texture

Tab .3. Comparison of squares and green squares in terms of urban design qualities

Dimensions	Criteria	Contemporary Roundabout	Sabzeh-e-Meydan (Green Square)
Space	the freedom	Restriction and threatening the freedom of infantry by cars,	Pedestrian safety inside the green of the field
Perception	Readability, belonging, memory	Often as a traffic junction with a weak position in the mind map, just crossing the square and lack of attachment and belonging to the urban space	Strong knots and signs in the mind map and high readability in the mental image of people, passing, stopping, talking and a sense of place and the possibility of belonging to a high public memory
Poured	Beauty, visual proportions	Uniform form of space due to the necessity of car rotation	Geometric shapes and forms in space and the possibility of artistic creativity and promoting the beauty of the green space of the square
Landscape	Beauty	The possibility of forming a favorable urban landscape and the difficulty of benefiting the infantry from it	The possibility of forming a favorable urban landscape and the possibility of benefactors benefiting from it
Time	Continuity of time	Lack of social life at night	Possibility of continuous life and continuity of time during the day and night
Background	Heart of sorrow	Belonging to low memory and lack of sadness to space	Green field as a strong field in the city
Function	Performance	Poor and impossible access to the middle island of the square, poor comfort and convenience of pedestrians due to lack of required furniture	Better access to the square from multiple directions of the green field, space for pedestrians and the possibility of the required furniture and strengthening comfort and convenience
social	Sociability	Today's squares	Possibility of forming dialogue, pause and social interaction
Economic	Vernacular economic	Restriction and threatening the freedom of infantry by cars,	Economic prosperity due to the possibility of popular presence
Ecosystem	Bioavailability	Often as a traffic junction with a weak position in the mind map, just crossing the square and lack of attachment and belonging to the urban space	Effective presence of water and plants, less environmental pollution, high bioavailability

detail for different situations:

Using the green-field pattern in the design of new cities or urban areas: Using the green-field pattern in the urban design of unbuilt areas (without a history of planning and design) is one of the best opportunities to realize this idea. In this case, with a comprehensive look at meeting the transportation needs, urban pedestrian nodes are created in the form of a green-field pattern. In this regard, different modes of green field design such as having a dominant building (green square as a front for it) or without a dominant building; Local, regional and urban scales, the use of negative balances to increase productivity of space, etc. were considered.

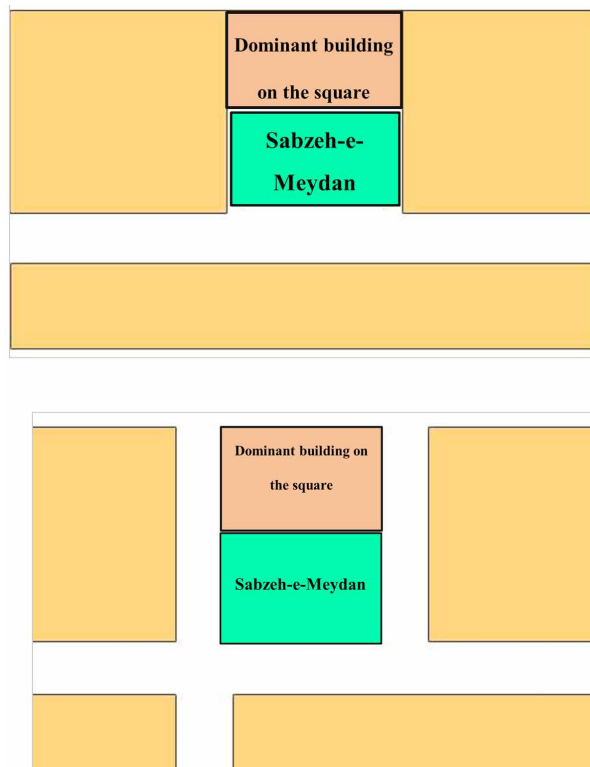


Fig. 20. Sabzeh-e-Meydan in connection with the surrounding Context

- Using the green-field pattern in revitalizing dilapidated neighborhoods and textures: In urban design of dilapidated neighborhoods and textures, to improve the environmental qualities, the idea of a green field can be used to balance mass and space. For example, in front of important buildings and complexes such as mosques, cultural and sports centers, etc., it created a pedestrian space. Or by emptying

one of the parts in the appropriate range and planning and consistent design of the green field body, a desirable public urban space is created in terms of use and walling.

- Applying the green-field pattern in the design of villages (rural guide plans): In designing villages (guide plan) to maintain pedestrianism and minimal intervention in the village, using the idea of green-field can be a good solution. This idea can be used as a front in front of a mosque, Hosseiniyah, school, water fountain, etc.

Problems of operation and riding access:

Considering that horse access is one of the essential needs of cities and urban contexts; Turning, bypassing and crossing in the directions needed by people, should be considered in this regard. This is possible in several ways in the green field: **Alternative 1:** All traffic needs are met within the green area, in which case it should be possible to bypass within a radius of the green field.

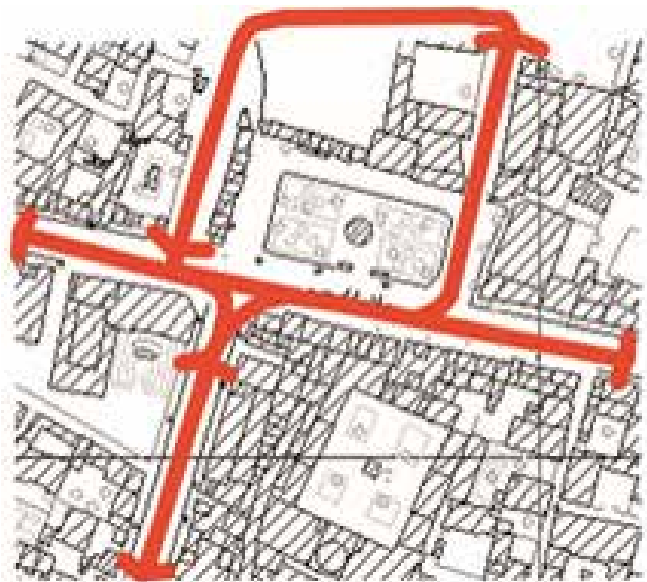


Fig21. Rider access in the green of Zanjan Square and the possibility of bypassing cars in the area of the square

Alternative 2: Part of the traffic needs to be done outside the green field and in another node near the green field.

Alternative 3: Use traffic management solutions (traffic restrictions). These strategies can include paving with flooring, unilateralization of some routes, and development of subsurface routes.

7- Conclusion

By studying the condition of the nodes in contemporary cities, it was found that these public spaces are affected by the riding system and the vacuum of pedestrian qualities is felt in them. Also, the knowledge and analysis of the green field shows that this type of field is connected with at least one side to the building blocks, including important religious, commercial, administrative-government buildings, etc., and has various species in the form-shape dimensions. , Access, enjoyment of natural elements, scale and urban / neighborhood function. In other words, the green of the square, in terms of background and environmental conditions, can be in shapes (regular rectangular, semicircular, triangular and irregular, etc.) with vegetation and its absence, front for the building dominating the square, recreational-leisure function , Commercial, overflow of social-cultural activities, etc. in comparison with urban and neighborhood. In designing this type of field, while using creativity, the problem of rider access can be solved in the design range, immediate range or all-round range. Also, in designing this type of field, underground levels can be used to increase the efficiency and shortage of spaces and needs in terms of the necessary conditions. Sabzeh Maidan, with its numerous strengths and the qualities of thematic urban design and case studies, has many advantages over the common equestrian knots (pulleys). Recognition of the green field shows that this type of field can be used as a flexible model in different scales, in different functions in creating public pedestrian urban spaces.

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