An Introduction to Neighborhood and Its Conventions in Persian Literature

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Abstract

Neighborhood is considered to be the smallest unit of urban life, and citizens who compose the residents of the neighborhood are called neighbors. In our religious and social literature, it can be said that social management starts with two small components “neighbor” (citizen) and “neighborhood”. These two components have basic roles in all of the relations of small and large social urban managements. Persian literature is the carrier of various sciences including social sciences and a part of science of management (governance and civil policy). It has also taken a look at these two components of urban and social management in Iran. Reviewing this literature can give us an image for understanding the relations of urban life in Iran and its historical culture and consequently exploitations in designing new urban life patterns and civilization in this age. This article is seeking to find this view briefly.

Keywords: Persian Literature, District, Neighborhood, Neighbor, Urban Management.
1. Introduction

In Persian literature, “Kooy” or “Mahalleh” is as much present as “city” and this shows that dividing the city to smaller sections and choosing some persons among the people to help the managers of the city in order to manage it better has always been a considered issue. Among these people, we can refer to “patriarch”, “Mohtaseb” and “watchman of the neighborhood” and also places such as “square of the neighborhood” for advisory and entertainment gatherings and “mosque of the neighborhood” for praying and also collective decision makings.

Kooy, Mahalleh (Mahalla) and Rab’e in Rabaz and Sharestan segmentations are indicative of a geographical, socio-demographic, cultural, economic and political unit which is distinguished from other neighborhoods with some specifications. In historical and geographical sources in Persia, the word Kooy and sometimes along with it is Arabic form – Mahalleh, has been used. In a translation from the History of Bukhara, the word Kooy has been used for describing sections of the city (Narashkhi, 1984: 73).

The word Mahalat (Mahalleh) is seen more in the sources of 4th and 5th centuries AH which is the result of the application of its Arabic form. Ally, passage, square, physical elements and public places are links between the components of each neighborhood or their link with other neighborhoods. Sometimes, in addition to the word Kooy or Mahalleh, a more general meaning of its functional form is expressed. Thus when a “Kooy and Kooche and Mahalleh” is talked about, all of the components and totality of that neighborhood are considered (Bastani Rad: 2012, 30).

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1 District
2 Neighborhood
3 In Persian “Mo’tamed-e Mahalleh”, someone who is trusted by the residents of that neighborhood
4 Someone who took care of calculating and accounting
5 neighborhood
6 Outer, external
7 Kooy ha/ Mahalleh ha
8 Kooy, in Persian literature, has sometimes been used as Mahalle (neighborhood, district) which is clearly indicative of a section of the body of the city, but in many cases and especially in lyrical literature, Kooy is not an urban physic, but a dimension that shows the marking of those with special features and specifications; such as terms “Kooy-e Nik Nami” (having a good reputation), “Kooy-e Doost” (being a friend), “Kooy-e Kharabat” (state of desolation), “Kooy-e Meykadeh” (tavern), “Kooy-e Meyforoushan” (vintners), “Kooy-e Delbaran” (darlings), “Kooy-e Moghan” (Moghan, the wise men from East), “Kooy-e Yar” (Beloved), “Kooy-e Eshgh” (Love) and so on, in which case we shall not expect a geographical mark from these “literary ones”. Mahalleh has also had the same meaning in the lyrical literature (Bastani Rad: same).
2. Discussion and review

2.1. The Role of Neighborhood in Managing the City

According to the texts which have remained from Persian literature and language, neighborhood has had four basic roles in managing the city:

1- Creating a Collective Identity for the Residents of the Neighborhood

This identity, which is very significant in Persian literature and Iran’s social history, has been formed by the gathering of a group (Daryani neighborhood), tribe (neighborhood of Turkmen), religion (neighborhood Armenian), or even a profession and guild (neighborhood of whitesmiths). Of course, such identifications did not always create moral values; there have been some neighborhoods which haven’t left a good name of themselves due to the homogeneity of their residents. The most famous of them all is the Jamshid neighborhood in the heart of the old Tehran; or in many large cities of Iran where the unofficial residencies of the immigrants, who were called “Ghorbati” have somehow become a neighborhood. They had created a fear for the residents of the city that they avoided to go out in the neighborhood when those immigrants were present. There have also been some neighborhoods which were created through residence of some sick people together, the most famous of which was “neighborhood of lepers”.

2- Increasing the Coefficient of Social Safety

3- Providing Small Spaces for the Entertainment and Gatherings of the Residents of the Neighborhood

4- Improving the Quality of Urban Management By Considering the Division of Management into Smaller levels

2.2. “Mo’tamedin”: Helpers of Urban Management

The book “Seyr-al-Molook” (Siyasatnama) of Nizam al-Mulk Tusi, who was both an expert in literature and management of society, has been expressed that one of the ways of managing a city was managing the neighborhood based on the participation of “the trustees of the neighborhood”. Usually, in old neighborhoods (and also some of the current neighborhoods of the cities), there were some people who were known as the trustees of the people of the neighborhood due to their temperament, character and integrity. They even protected the properties, honor and lives of the people when their neighbors went on long travels. The interesting point is that, based on evidences of Persian literature, these trustees sometimes also

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9 strangers
10 Trustees
11 Book of Government
12 The interesting point is the return of urban management to these “trustees of the neighborhood” for a better management of the city. According to the approvals of the Islamic Assembly of the city
helped the rulers to manage the government. The story of “Amir-e Turk va Siasat-e Mo’tasam\textsuperscript{13}” in the Siyasatnama by Nizam al-Mulk is the biography of one of these local trustees\textsuperscript{14} (abridged from Nizam al-Mulk: 2008, 74-78).

The story begins when a man cannot take back the money he has lent to the ruler of the city and inevitably, he asks all of the elders, trustees and nobles to mediate so at least take back a part of this money but he does not succeed until a person guides him to take a cobbler man as the medium to take his money so he does. Surprised of the old man’s power, he asks him about the reason behind it:

“…he said: know that I have been muezzin on the minaret of this mosque and it is by sewing that I make a living and I have never drank alcoholic beverages and done bad deeds. And the house of a ruler is in this ally. The other day, I said my prayers and exited the mosque to come to this shop and saw the drunken ruler who was pulling the clothes of a young woman and pulled her by force and that woman was shouting and saying: O Muslims, I am not a woman who would do this and I am the daughter of X and the wife of Y and my house is in the Z neighborhood and everybody knows about my honesty and goodness and this Turk man is taking me by force to assault me and my husband has sworn to divorce me if I do not go to him and to my house even for one night and cried and nobody helped her for the Turk man was very strong and powerful and had thousands of men in his army. Nobody dared to help her. I talked and shouted for a while but it did not work and he took the woman to his house. Because of this wrong thing, my religious prejudice motivated me and I became impatient and went and took the elders of the neighborhood to the house of the ruler and advised him to do the right thing and shouted that there is no Muslim in the city Baghdad, where the Caliph is, that would take a woman to his house by force and assault her! If you do not let her go we will immediately go to the Mo’tasem and talk about your petition. As the Turk man heard us, exited the door of his house with his slaves and hit us and broke our feet and hands. As this happened, we all feared and ran. It was the time for us to say our night prayers. I said mine and still had time so I wore my nightclothes and I laid down. I couldn’t sleep because of my suffering and prejudice. It was past midnight and I was still thinking when it occurred to me that if the Turk man wishes to do bad things and assault her, he could have done it already and no one would know. And this is worse since the woman’s husband has sworn to divorce her if she would not go home for one night. I head before that drunken men will not remember anything about their last night after waking up from their night sleep. So it occurred to me to the minaret and say Azan so that the Turk man would think that it is dawn as he hears it and let this woman go and send her outside of his house. Perhaps he would pass this mosque by. As I say Azan, I would immediately come down and stand near the door of the mosque and take the running woman to her husband’s house so that this poor

\textsuperscript{13} The Turk Ruler and Mo’tasam Policy
\textsuperscript{14} Afavi has related this story in the Javame-al-Hekayat to the Motazed Abbasi
woman’s life wouldn’t be crushed. So I did as such and went to the minaret and said azan and Mo’tasam ruler of the Muslims was awake. As he heard the azan, he became furious and said: anyone who says azan at midnight is a corrupted man because any man who hears the azan will think that it is morning and exit his house and suffer.

He told a servant “go and tell Haj al-Bab that I want him to go and get this muezzin, who has said azan at midnight, right now so that I would teach him a lesson and tell him that no other muezzin says azan at the wrong time.”

I was standing near the door of the mosque waiting for that woman when I saw Hajeb al-Bab who was coming with a torch and as he saw me, he stood by the door of the mosque and said: “did you say azan?” I said: “yes”, he asked: “why did you say it when it wasn’t time for it? The Caliph is furious with you because he thinks it was wrong and has sent me to teach you a lesson”.

I told him the story of that Turk man and that woman from the beginning to the end and as he heard it, he became furious. He said to the servant: “tell Hajeb al-Bab to send a hundred soldiers to the house of that man and tell him that the Caliph wants you and when you get him, get the woman who was taken to this man’s house and sent her to her house with this old man and two or three other men and reach out to his husband and tell him that the Mo’tasam says hi and pleads for this woman and says: “although she went to the Turk man’s house but it was through no fault of her own and you shall take better care of her than before and take the ruler to me as soon as possible”.

And he told me: “stay here for a while”. As an hour passed, they brought the ruler to the Mo’tasam. As Mo’tasam saw him, he said: “you bad man, what have you seen of me that shows lack of prejudice in the religion Islam or what have you seen regarding my petition towards a person or any disturbance for the lives of Muslims? Isn’t it true that I am the one who went to Baghdad, where Muslims had been held captive by Romans, and defeated the Roman army and Caesar and wondered in the city Rome for 6 years and didn’t come back before burning down Constantinople and building a central mosque and freeing that captivated man? It is due to my fairness that wolves and lambs drink water from the same place, how come you do not fear and
take a woman to your house by force to assault her in the city Baghdad where I am at and hit people as they advise you to do the right thing?”

He said: “bring a bag and put him into it and tie the bag tightly”. They did as such and then he asked them to bring two woods for suppressing plaster and said: “one of you stand on this side and the other on the other side and hit him until he breaks”. Then the two men took the woods and hit him as much as they could until he broke. They said: “you the ruler of the Muslims see, all of his bones are crushed”. He said to them to keep the bag closed and throw him in Dejleh River.

He then told me: “you Shaykh, the one who does not fear the almighty god won’t fear me and the one who does fear the almighty god won’t do a deed that would require his punishment in both worlds. This man did a wrong thing and got what he deserved. After this, anyone who harms others or deprives others from their rights or humiliates the religion and you come to know of them, you shall say azan when it is not time for it so that I would hear and call you and ask you about it and punish them as I punished this man even if he is my child or my brother”.

Then he gave me a reward and sent me home. All of the important and great people of the city are informed of this incident and this ruler did not give you your gold because he respected me but because he feared that bag and wood and Dejleh. Because if he did the wrong thing, I would immediately go to the minaret and said azan and he would have had the fate of that Turk man.” (Nizam al-Mulk: 2008, 74 to 78)

Gholam Hossein Yoosefi, by referring to one of these local men with a post, explains “Raees-e Bokhara”\textsuperscript{15}:

“Raees in the organizations of Islamic cities is the title of a position such as the head of municipality and also Kadkhoda\textsuperscript{16} of the village, Kadkhoda of the neighborhood and so on and it was considered as one of the important local posts in the days of Seljuks. Although the responsibility and the job of the Raees is determined by the orders of the king, but there are some reasons for which the king can only select a person who is wanted by the people.” (Onsor al-Ma’ali, 1994, 280)

Ibn Akhveh, while explaining “Mohtasab”\textsuperscript{17} (which is also a local post and a colleague of the cities’ managers), writes:

“Mohtasab is determined by the Imam or his substitute to monitor the people and their works and their interests. The Mohtaseb shall be free, mature and powerful so he cannot be a child, mad

\textsuperscript{15} Ruler of Bokhara
\textsuperscript{16} Alderman
\textsuperscript{17} One who calculated and accounts
or an infidel. But if people are not muezzin, they can calculate and also slaves, women and a libertine”. (Ibn Akhveh: 2007, 9)

With these explanations, it is specified that local identity can draw the attention of the urban managers as an available and practical field for civil participation of the citizens. Social participations of the people, using the abilities and capabilities of the citizens in organization the affairs of the city, increasing the power of urban management in implementing the projects, recognizing the real problems and challenges of the citizens and residents of each neighborhood and interacting with public and governmental domains are among the most important goals of the neighborhood-oriented approach in urban management. The best way for transferring people’s requests to urban management and organizations, in addition to the active participation of the citizens, is through local trustees as the representatives of people in the form of social organizations. Prioritizing the implementation of urban projects by considering the decisions of the citizens is also considered as another one of the advantages of the participation of citizens.

2.3. Interactions of Citizens with One Another (Neighborhood)

Interaction of the citizens with one another is one of the most initial customs of urbanization. Human society (including rural and urban ones) is a place where people from any place – even those who are not residents – interact with each other. One of the first interactions of citizens with each other occurs in the first days of entering a new city, a neighborhood or a house. The contribution of neighbors with each other in becoming familiar with the neighborhood especially city centers and providing the daily needs, welcoming new neighbors, helping them in moving and arranging their furniture and so on are usually the first experiences of any citizen. This relationship becomes wider day by day and becomes so powerful that sometimes it leads to family relations. Some social groups are also the outcome of purposeful and directed interactions of citizens with one another; also social groups are formed with the purpose of participating in developing cities and neighborhoods which are called neighborhood-oriented and non-profit groups.

If we wish to rank the interactions of citizens with each other, arguments and discussions of neighbors with each other or their so-called daily greetings is ranked as first and forming social groups and doing voluntary activities and neighborhood-oriented activities for solving or reducing urban problems and consequently increasing urban welfare is the highest level of citizens’ interaction with one another. This interaction between citizens is called

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18 Today, these groups are called NGO and CBO: despite the imagination of some people who assume that these groups are the achievement of Western people, the history of Islam shows that these groups have Eastern roots. The Kholf al-Fozoul contract, which was closed before with prophet’s mission revolving around Muhammad, led to the creation of a popular, non-profit and benevolent group which was a great example of NGO. The story of group of Ayyaran supervised by Samak-e Ayyar (R. K. to Khanlari: 1964).
“neighborhood” in the individual relationships of citizens with each other which is considered a lot both in social customs and in religious ones.

The most excellent example of interactions between citizens is manifested in customs of dealing with neighbors (individual behavior) and social groups (collective behavior) and generally respecting the rights and responsibilities associated with citizenship. This neighborhood and interaction is the more valuable it will be:

“Inevitably, man shall respect the rights of a friend, especially the older ones.” (Beyhaghi: 2007, 522)

Togetherness of the citizens and their friendship with each other can be considered as one of the manifestations of citizenship culture which leads to the reduction of social problems and difficulties and improvement of the living space in the city. In the enlightening religion Islam and in the wise teachings of Persian literature, an emphasis has always been put on the interactions of the citizens with each other. These interactions are called “Customs of getting along with neighbors” based on which many of the different issues of life become mutual between people from same neighborhoods and residents of houses. In Persian literature, this togetherness has been referred to. Of course, “friendship”, which is the improved stage of interaction, is seen more frequently in Persian literature. About friendship with people with good moods and behaviors and dervishes, Sa’adi writes as follows:

“Some men were confederate tourist passengers and shared the difficulty and ease. I asked to accompany them but they did not agree. I said: this is the goodness of new leader not to talk to the poor and deprive them from benefit and advantages and I know I have the power and speed in me to serve the men as the helper of a bread baker not a burden of the mind.

    En Lakom Akon Rakeb al-Mavashi As’ay Lakom Hamel al-Ghavashi

    I am grateful for the almighty god who did not deprive me from the blessing of dervishes although I didn’t have that unique speech and this advice is applicable for all of those who are like me throughout their lives” (Sa’adi: 1995, 87)

Onsor al-Ma’ali, in Qabus Nama, while addressing his child, says:

“You my son know that people, as long as they are alive, need to have friends for it is better for a man not to have a brother than a friend. Someone asked a scholar: “which is better, a friend or a brother?” he answered: a friend is even better than a brother”. (Onsor al-Ma’ali: 1994, 139)

In Persian literature, friendship is so emphasized and important that a chapter in Kalila va Demna called the friendship of pigeon and raven has been written. In this chapter, stories about

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19 If I am not able to ride horses, I will serve you as the carrier of Ghashieh (Ghashieh: clothing of saddle, here it is perhaps requirements of a trip.
contribution and empathy of some friends are narrated that eliminate several problems with each other’s friendship:

“It has been told that in Keshmir area, there were a happy hunter and a clean meadow in which the raven’s feather seemed like the tail of a peacock due to the reflection of its basils and compared to its beauty, the peacock’s tail seemed like the feathers of a raven. He had hunted a lot and other and there was a successive difference between the hunters of that place. One day a hunter who was in a bad mood and wearing harsh clothes came with a trap and a stick in his hands and he opened the trap and throw in a seed as a decoy and sit there waiting to hunt. An hour passed and a group of pigeons arrived and their head was a pigeon called “Motavvagheh” and others always obeyed his rules. As they saw the seed they came down without thinking and they all were trapped. The hunter became happy and ran quickly but with coquetry (an allusion to the hunter’s happiness about hunting the pigeons) so that he would hit them and the pigeons were stressed and attempting to run.

Motavvagheh said: there is no place for fighting. You shall all consider the release of your friends more important than your own. Now the good thing to do is to try and pick up the trap with each other’s help for that is how we can be freed. The pigeons obeyed him and picked up the trap and flew. And the hunter stood and waited for them. He was hoping that they would finally be tired and fall. As Motavvagheh saw the hunter waiting for their failure, he told his friends: this ruthless man is still waiting to see us fail and as long as he sees us he won’t give up. The right thing to do is to go through villages and forests so that he could not see us and give up and be hopeless and there is a mouse who is my friend who lives nearby, I will ask him to cut this trap and free us. The pigeons obeyed his order and went on and the hunter returned.” (Nasrollah Maneshi: 1994, 158 and 159)

That is how the cooperation and contribution of the friends for solving the problems and eliminating danger and the significant value of the friendships have been emphasized; in this story, there is no difference between friends. The pigeons have a friendship with one another and in fact they attempt to free each other, not only themselves, and cooperate in eliminating the danger of the hunter. And it is because of the friendship between Motavvagheh and the mouse that he frees the pigeons from the trap.

Of course the friendship between the pigeon and the mouse is not an ordinary friendship and this is one of hidden messages in this story that friendship and contribution is not particularly between the members of the same group and they have friends from any other group as well. The necessity of finding friends is an effective and constructive interaction of the people among themselves. It means that friendship and interaction between all people, from any group, with any customs and culture, with any behavior and interest, can be the origin of blessings and freedom from traps of social damages and problems. On the other hand, by considering how the
mouse helped free the pigeons, it is specified that one of the advantages of friendship is being able to help others as well.

2.4. Customs of Getting Along with Neighbors

2.4.1. Customs of Getting Along with Neighbors in Islam

Getting along with neighbors is perhaps one of the most important reflections of the citizenship culture. The city causes the initial and preliminary bonds to be broken (the bond between relatives, members of a tribe and so on) and turns them into secondary bonds (neighborhood, job, political affairs, social participations and voluntary activities). Neighborhood is one of the most initial bonds of them all. A bond that links houses, cities, humans and citizens to each other to the extent that they are the same in many aspects of life. Neighborhood means the interaction of citizens who live near each other. It means understanding the people with similar conditions as us. It means a mutual understanding with people who nearby us. The concept of neighbor is a mutual and respectable concept in all cultures, and customs and in all religions and centuries. All cultures have emphasized on respecting customs and regulations which lead to the peaceful life of two families near each other; whether in an apartment where the distance between the neighbors is as much as a row of breaks or in a village where the distance is greater. These customs are perhaps older than urbanization and citizenship. These customs were firstly seen in days when cavemen lived together as a tribe or group. They were supposed to learn how to solve mutual problems so that the tribe would remain cohesive; because in those days, individual living of a family was equal to their death. Thus people came to a mutual understanding and rules which was later called the customs of getting along with neighbors or neighbors’ rights towards one another which has been referred to in the cultural roots of all tribes.

Customs of getting along with neighbors has always had a place in the culture of Iranian people. In the ancient Iran, the residents of cities and houses were friends or relatives who live in a neighborhood and nearby each other in the frame of a city or a town so much so that this neighborhood was limited to living in a shared house. The elders of each family were supposed to encourage the young ones to respect the neighbors and be friendly with them in order to maintain the uniformity and cohesion of the family. Many of the ancient customs of Iran have been formed based on the existence of neighbors together.

The enlightening religion Islam, which is the religion of kindness and mercy, has strongly emphasized the goodness of vicinity and peaceful lives of the neighbors beside one another and respecting the rights and customs of getting along with them. The holy prophet Muhammad, in this regard, says:

About the Rights of Neighbors: if they wanted help from you, help them. If they wanted to borrow something from you lend them, if they became poor, meet their needs. If they faced a crisis empathize with them. If something good occurred for them, congratulate them, if they became sick, go visit them. If they died, go to their funeral. Do not build a longer house than theirs in order to avoid blocking the current of air unless they give you permission.” (Shahid Sani, 2001, 105).

In the tradition above, the holy prophet has referred to and put emphasis on one of the rules of urban development in this age (avoiding building long buildings in such way that the right of someone else is disturbed) hundreds of years before the approval of the urban development rule in respecting the rights of neighbors. That is why Islam considers getting along with neighbors to be equal to constructing a city; because the development of the allies lead to the development of the neighborhood and the development of the neighborhood leads to urban development. Imam Sadegh, the head of Ja’fari school of thought, says:

“Hassanoljevare Yoghammeroddiyara Vayazido Fel’emar; Being a good neighbor develops the cities and makes people’s lives longer” (Kalini, 2001, 2nd Vol., P 667)

One of the most beautiful evidences of respecting the customs of getting along with neighbors in the enlightening religion Islam is paying attention to the living circumstances of the neighbor which ultimately leads to social reformation, fairness and elimination of poverty. As it has been mentioned in the tradition of the prophet:

“Ma Amana Bi Man Bata Shab’an Vajaroo Taviua, Ma Amana Bi Man Bata Kasia Vajarahoo Ariya; He who sleeps full at night when his neighbor is hungry does not have faith in me, he who sleeps fully clothed when his neighbor is naked does not have faith in me” (Noori, 1407 AH, 8th Vol. P 429, Tradition 9897)

Another one of the evidences that are frequently found in the valuable life of the prophet of Islam and his pure family is visiting the sick neighbor. The story of Zahra-e At’har and her child Imam Hassan Mojtaba is also an excellent sample of the customs of getting along with neighbors:

Imam Hassan Mojtaba says: “one night I saw my mother praying around the dawn. I was in bed and I heard her pray for the neighbors and relatives and name them one by one. But the more
I listened I found out that she did not pray for herself. When it was dawn, I asked her: Mother! Why didn’t you pray for yourself? She said: Ya Boniyoljar Thomaddar (My son, first the neighbors then our family)” (Arbali, 1421 AH, 2nd Vol. 468)

In the recent centuries, western societies have shown interest in this matter and have attempted to form local groups by reinforcing the local bonds and reinforce and soften the neighborhood relationships. As they did this, they consequently saw the participation of the people. Therefore, a part of the responsibility of urban management was given to neighborhood groups in the frame of the responsibilities of citizenship. Safety, development and construction of the neighborhoods and the cities, environmental health, reduction of social damages, development of social bonds and local interests and so on are the outcome of reinforcing neighborhood.

But living in the neighborhoods and cities these days is very different from that in the past. One of these differences depends on the type of neighborhood and respecting the customs of the getting along with neighbors. In the past, the neighbors were completely familiar, they were in touch and they were like a family. The members of a neighborhood were the same. If someone faced a problem, everybody would know about it and they would honestly help and participate to solve that problem with sympathy. These familiarities and relations were so significant that moving from a neighborhood or being separated from the neighbors was difficult for everybody and they did not agree to leave their neighborhood easily. In fact, citizens became rooted in their neighborhoods and sometimes they stayed there for multiple generations and became invested in living there. Those were the reasons that led the neighbors to become closer to each other and get used to each other and wed each other; in such way that these marriages led the members of a neighborhood to slowly create a close bond of relativity between themselves. On the other hand, these coexistences, friendships and familiarities slowly created the field of mutual regulations and customs among them.

2.4.2. Customs of Getting Along with Neighbors in Persian Literature

Persian literature has attempted to publish the good tradition of respecting neighbors well; sometimes in stories and sometimes in comedies. In the inch inch of Persian literature from the furthest times till now, in various styles and languages, implicit and explicit in words and lines, getting along with neighbors and respecting the rights of neighbors. Following the educational literature, dramatic literature has also put an emphasis on this issue; especially in the branch of writing screenplays and playwriting and producing long and short video arts.

Many ancient proverbs also refer to this concept. Also avoiding the good and bad features have been presented in the frame of neighborhood proverbs, such as “Morgh-e Hamsayeh Ghaz
Ast (Dehkhoda, 1998) which has been mentioned in terms of envy and jealousy or "Hamsaye-e Khoob az Famil Nazdik Tar Ast", this phenomenon and proverbs which are its outcome in this age. The attention paid to “neighbor” in Persian literature is in such way that it has been said:

“When you want to by a goods, firstly look at its material and when you want to take a woman’s hand in marriage, look at the nanny first and when you want to buy a house, firstly look at the neighbors” (Partovi Ameli, 1986, 91)

In the fourth chapter of Golestan (advantages of silence), Sa’adi has a sweet story about it:

“I was skeptical about the contract of sale of a house. A Jew said: I am one of the aldermen of this neighborhood; ask me about the description of this house. You should buy it for it has no defect. I said: except for the fact that you are my neighbor.

A house with a neighbor like you is worth ten dirhams of silver with bad carat silver
But man shall be hopeful that after you die it would be worth a thousand”
(Sa’adi, 1995, 130)

There are so many stories in the literature that have such messages and stories. The story of Choopan-e Dorooghgoo is one of these stories where the hidden lesson is to help the residents of a village (neighbors) in eliminating the danger of one another. An example of this is a delicate story of the visit of a neighbor:

“A deaf man visited his sick neighbor. On the way, he told himself: when I am sitting at the top of his bed, I ask him how he was and he says: I am fine. Then I asked him about what food he eats and he will definitely say a useful medicine. Then I ask him who is his doctor is? He said: that person. When I get to the patient, the patient was in fact were furious and unhealthy. The deaf man put his head close to the patient’s ears and asked: how are you? The patient said: I am dying! The deaf man said: Alhamdolellah! What food do you eat? The patient said furiously: poison! The deaf man said: it is a useful medicine bon appetite! Who is your doctor? He said: Azriel! The deaf man answered: congratulations!” (Safa: 1998, 380)

This story has also been quoted by Molana in the first volume of Masnawi Ma’navi in a skilled way:

“Someone told the deaf man that his neighbor was sick,
The deaf man told himself, with this ear, what would I get from what that young man said,
Everybody now knows about his sickness, I shall go there for it is not bad

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20 Equal to the English proverb, the grass is always greener on the other side of the fence.
21 A good neighbor is closer than relatives
22 The Lying Shepherd
23 Thanks God
As I see his lips moving, I will talk him
I will ask him how he, who is suffering, is and he will say I am fine
I will say how did you eat sugar?, he will say in a mung bean or a syrup
I will ask him who is your doctor?, He will name a prescriber among doctors
I will say congratulation on having him as a doctor, when he sets foot in here you will become well soon
We have tested his skills, wherever he goes patients become well
He memorized all of these answers and that good man went to visit the sick man
He asked: how are you? He said: I am dying, he said: thank god; the sick man became furious with him
Why does he thank god for this, is he my enemy? The deaf man compared the answers and knew something was wrong
Then he asked him, what do you eat? He said poison, he said bon appetite and the wrath was increased
Then he asked him who is your doctor?, for he will now come to cure you
He said Azriel is on his way you go, he said be happy! I congratulate you on his arrival!”
(Rumi: 1994, 148 and 149)

Kalila va Demna also referred to friendship, companionship and neighborhood as one of the best educational works; basically the urban and social relations are based on friendship in Kalila va Demna. Neighbors are friends who create various stories in various situations. In one of these stories, the friendship and separation of the neighbors have been presented in the frame of the friendship of “Do Bat va Yeki Bakheh.” In this story – without considering the conclusion of the story and the lesson lying in it – the friendship between ducks and turtle, obtained from neighborhood, has been referred to, to the extent that none of them tolerate the other being away.

“It has been mentioned that two ducks and one turtle were living in a pond and due to their vicinity, there was a friendship, honesty and companionship between them. Suddenly the treacherous fate disturbed them and separated them from one another and the water which was the staff of life for them faced a significant crisis. As the ducks saw this condition and got close to the turtle, they said: we are here to say goodbye, stay healthy you dear friend and dearest neighbor and agreed comrade. The turtle cried due to the pain of separation and so many pearls were poured from his eyes with his teardrop.

Law’ La Adomo’a va Fayzohonnola kharaghat Arzal-veda’e Hararahol’akbade

\[24\] Turtle
\[25\] If you weren’t here, the teardrops and their frequent pouring, warmth of levers, burns down the ground of saying goodbye (allusion to the difficulty of the long distance between friends)
And said: you my friends, the loss of water impairment is too much for me for my living is not possible without it. And now, the right and friendly thing for you to do is to try and think of a subtle solution for my problem. They said: the pain of your desertion is too much for us and wherever I go, even if we are blessed and fruitful, we won’t enjoy it without you; but you do not value the opinion of the affectionate and the words of the preachers and you do not remain on any topic that is associated with the goodwill of you mood and wealth. And if you want us to take you, our condition is that you won’t talk at all as we pick you up and fly and you won’t open your mouth and argue with those who will talk badly about you as they see us.

He said: I accept your condition and you do anything that you think is best for me and I will accept for I am drawn and my heart is broken...” (Nasrollah Maneshi, 1994, 110 and 111)

Alas their togetherness did not last long for the turtle did not listen to their advice and opened his mouth and was thrown down and separated from the wood and felt death.

In this work, sometimes neighbors become so close that seem like each other’s families. Kalila va Demna in the story “Boozineh va Bakheh” consider their friendship with others to be the reason for which their relatives and families respect them:

“Now I see that you must be respected and you adorn my house and children by seeing them and you make my family joyful; when everybody is aware of my status in your friendship, and my close relative see my pride and self-praise, they will bring to you the food they have cooked so that you are somehow respected.” (Nasrollah Maneshi, 1994, 245)

Also in the “Stories of Bidpay” which is another translation of Kalila va Demna, in the story “Hamdooneh va Sangposht”, friendship is considered to be the reason for being blessed where the turtle asks the ape to come to his house and talks about this citizenship— getting along with neighbors – principle:

“The best thing between friends is for a friend to enter the other’s house so that blessings would follow his footsteps and he will become familiar with his friend’s family and children and their breaking bread with each other would be emphasized.” (Bokhari: 1982, 206)

Thus, respecting the rights of others is necessary for the “citizens” in the city in the customs of friendship:

“The worst and poorest brother is who seeks his own ease when his brothers are suffering and does not attempt to help and be kind and gives anything that he does not consider as qualified and valuable for himself to his brothers and he wants to satisfy his friends wrongly and considers the redemption of the other world to be too much” (Same: 241)

26 The Monkey and the Turtle
27 The Ape and the turtle
Another one of the effects of this culture is the type of friendship for which we can refer to the wise words of the rune master Sa’adi Shirazi which has adorned the entrance of the United Nations Organization as well:

“Adam’s sons are body limbs, to say; for they are created of the same clay.
Should one organ be troubled by pain, others would suffer severe strain.
Thou, careless of people’s suffering, deserve not the name, “human being”.

(Sa’adi: 1995)

Hakim Sanaee has also advised us about the necessity of caring about the goodness of our neighbor:

“Thou who has become rough with the needle of envy of thousands of hearts, what would be your advantage when you sew clothes;
Your neighbors are hungry for one or three days, you are full with seeds and sweet and oily food;
Wash the guilt from your heart and know that in the day of resurrection for the pureness of heart is better than chastity” (Sanaee, 1996: ode 189)

And many poets have explicitly and implicitly referred to this matter and have recommended us to respect the rights of neighbors. Of course in Persian literature, there is also a warning about trusting the neighbors and as Naser Khosrow says: “if the neighbor was not honest and like your brother don’t trust him; although he will come to the highlands and cave with you!” (Naser Khosrow: 2007, ode 61) the necessity of knowing about how your neighbor is doing has also been recommended in Siyasatnama. Although sometimes what Nizam al-Mulk has meant by this knowledge has been more close to an investigation of the conditions of the neighbor in order to protect the land and what benefits it!

3. Conclusion

This research was a brief review of terms of urban management based on neighborhood and a short look at the customs of getting along with neighbors. It does not need to emphasize that management, in these days, especially in large cities and human societies, needs to exploit the traditions of the nation in addition along with science. And, as it was mentioned in this research and the presented samples, Persian literature, as the carrier of social and national teachings and experiences of Iranian people, is full of historical and behavioral patterns and samples of managers who managed Iran and concerted for a better management of internal affairs of each society. If these experiences were properly extracted and upgraded and given to the current managers of urban management, they can provide the current managers with a proper image of how to manage the current communities. They would rely on the ethnographic and more successful methods of the current conditions to manage the cities and urban societies. On the other hand, the interpretation of these experiences from the Iranian history and literature leads to
the increase of their participation in managing their societies (in a small scale: neighborhood and in a larger scale: city). Therefore, it seems that the attention paid to the Persian literature and the relevant researches and reviews will be effective in reaching these purposes.

**Explanation of Difficult Words**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Darzigari</td>
<td>Sewing</td>
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<tr>
<td>Namaz-e Digar</td>
<td>evening’s prayer</td>
</tr>
<tr>
<td>Taghabon</td>
<td>Mutual cheating</td>
</tr>
<tr>
<td>Koreh</td>
<td>Unpleasant, disagreeable</td>
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<tr>
<td>Mokabereh</td>
<td>by force</td>
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<tr>
<td>Seyeki</td>
<td>wine</td>
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<tr>
<td>Javal</td>
<td>a container made of wool where things are put</td>
</tr>
<tr>
<td>Estekhraf</td>
<td>Humiliating someone</td>
</tr>
<tr>
<td>Morafeqhat</td>
<td>companionship and friendship</td>
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<tr>
<td>Yar-e Shater</td>
<td>a friend by one’s side, witty</td>
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<tr>
<td>Vahid</td>
<td>alone, unique</td>
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<tr>
<td>Motesayed</td>
<td>a place for hunting</td>
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<tr>
<td>Sang Posht</td>
<td>turtle</td>
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<tr>
<td>Azhdeh</td>
<td>rough</td>
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<tr>
<td>Nazeh</td>
<td>Clean, Lacking Defects</td>
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<tr>
<td>Mota’evat</td>
<td>obedience</td>
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<tr>
<td>Mojadeleh</td>
<td>hostility and animosity</td>
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<tr>
<td>Imam</td>
<td>leader, pioneer</td>
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<tr>
<td>Sahe Nevesht</td>
<td>prescriber, doctor</td>
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<tr>
<td>Bat</td>
<td>duck</td>
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<tr>
<td>Padrood</td>
<td>goodbye, leaving something</td>
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<tr>
<td>Khasb</td>
<td>green and plant like</td>
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<tr>
<td>Dam taragham</td>
<td>inhaling</td>
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<td>Hamgenan</td>
<td>equal</td>
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<td>Hamdooneh</td>
<td>monkey</td>
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<tr>
<td>Margha’</td>
<td>clothes</td>
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</tbody>
</table>
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