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## **CITY WITH RESPECT TO IRANIAN CULTURE AND IDENTITY**

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### **abstract:**

Life in Iranian society based on religious identity and sense of belonging because - Iranian and Islamic culture is being formed. The points after modernism in Iran was under consideration in the development of our cities were forgotten. Neglect of environmental conditions, customs, religion and in a word "culture of Iranian citizens " makes cities were unfamiliar to him .

Urban community requires covering all their senses to improve and upgrade and become a desirable environment for life to the broader concepts of the rights of others. But the solution to achieving a sustainable city, " Utopia " Due to cultural and environmental conditions on Iranian citizens of this article is the religious needs - cultural citizens has been studied and the rights of citizens to reach City Emphasize sustainable and influence of Iranian religious and cultural values shape the sustainable city that has been expressed that the way things urbanites toward citizenship that enabled widespread to lead than mere habit.

### **Keywords:**

Urban identity, visual city, Sustainable city

## Introduction

Cultural attitudes - social and semantic in its look and look at the architecture have dealing differences together. Meanitists believe substance and meaning to both the world and the body and the body of a manifestation of the universe of meaning concepts they know. That part of the world religion of a person's life makes him the behaviors and social influences. Researchers with the cultural and social attitudes of the research areas are here to record and analyze behaviors, customs and its impact on human made.

Social studies field is a common method in cultural studies. Researchers intend to enter the community and with their own tools to measure behaviors and social relations deals. In this way, the researcher acts to find and offer tips, issues, materials and phenomena that exist in people's lives or are present, but they are not known as their worth, while the value and importance that can have a role or influence in recognition aspects of life may have in the past. The main concern of scientists is to understand the culture of a people's culture land. According to the definition provided about 250, it is very difficult. Architect researchers have been focused on more numerous definitions of culture, the customs, traditions, social deeds, thoughts and beliefs and their role in the architecture. From this perspective the task as part of the culture of architecture, giving reality to thought to mind by its special container and thus a manifestation of this will be measured within this culture, so each building is itself a cultural evidence.

Culture -oriented researchers offer a very important theory in this particular. They believe the disability is a place of culture within the community.

In other words they reject the reasons of theory of climatic, economic, technological .and... That each one of the main reasons for forming the building.

According to cultural attitudes - social, the building is formed which built of the relationship with nature, society, ideology, worldview, lifestyle, social and psychological needs, material needs, individual and group needs, economic resources and available techniques.

Islam the world does not invite to create ethnic relations but measure is the contents of this link. Islamic thought from the very beginning showed great ability to pass political and geographical borders has expanded rapidly and was replaced in the hearts of audience. Divine messages impact on their social relations and get rid Arab from silly thoughts and unholy roots.

Prior to the arrival of Islam to the Arabian land, the people based on their social relationships during ignorance put thoughts. Architectural look of a sign of social relations can be of Arab ignorance on how to enter each other's houses sight. At that time everyone in the Arab lands to be allowed without the permission of that entry way or the wall or roof of the house and entered the house to another.

Islam had big change in how to create behavior. Divine revelation the Prophet (PBUH) was revealed to the believers and said: "Oh, a faithful people, never enter to any house unless your house, until the practice to announce your entry into the house and this is better for you." Pierce the heart of believers in the divine revelations and change social behavior by relying on these very interesting revelations in the physical aspects of architecture led to the Muslim world. Manufacture of percussion loops and sound to bring in when entering the house, making the walls behind the veil called the entrance to prevent visibility into the house, making the porch and hallway filled maze and similar solutions in architecture, land Islamic are seen. (GH Memarian, 1386, p. 386-400)

## Islamic City

Overview of urbanization and urban development on the world shows that religious factors play an important role in the formation and expansion of old towns, especially in large cities have. Among the heavenly religions, Islam has had the greatest role in the development of urbanization. So that "some Orientalists Islam Religion has been called the most urban city religion law and the desires holy cause of this attitude have been considered. Looking back on 1400 years of Islamic civilization and its centuries bloom, This thing we are aware that the Muslim civilization as a civilization than to deal with building New cities." ( Bakhtiar Ezzat Panah, 1386, p. 1-4)

Islamic City in the early days of Islam was founded due to the " publishing center and the expansion of education religion. For example Mecca due to the "city " that had to meet the religious needs of Medina or the same way.

Whatever came ahead, the Islamic city would develop the same character, to be the center of politics and religion at the same time and " citizen " of the heart the same way depends on the meaning of order and was a member of a religious and civil society through its Member of the legal duties and was entitled. ( Sajjad Noroozi, 1386, p. 1-4)

Thinkers, including the role of culture and Islamic civilization and urbanization in the special features of Islamic cities are believed to be people like Richard Fry, Riaz Hassan, Ibn Khaldun, and... . All these religious people believe that Islam is a city

that caused one side of the changing face of old towns on the other hand lead to the formation of new cities was the Islamic features.



Another group of theorists, believe the Islamic city of the Islamic faith in the relationship between urbanization and urban life and have believed that the cities compared to rural areas of better conditions for religious practice such as prayer, fasting and charity are entitled. William Marcy that Creator is the Islamic concept of the city believes that the structure of Islamic cities are the manifestation of religious orders. against the above theory that Islam believes in the impact of urbanization and urban life are also opposing views the concept of Islamic culture in the territory of the city.

Ashraf Sadat Bagheri said in the book "Theories about cities realm of Islamic culture" of the Muslim vote to endorse the city opposing theories about the analysis in the realm of Islamic culture as the city pays them to be divided into five categories that include:

1 - the theory that know Islamic culture in the territory of the city as a duplication of the old Roman and Greek cities.

2 - the theory that the city characters of Islamic culture in the territory east and it was called East Town.

3 - the theory that Islamic culture in the territory of the city requirements and features should know that a city is having.

4 - the theory that Islamic culture in the territory of the city lacks the historical continuity and perpetuation know.

5 - the theory that Islamic culture in the territory of the city structure is loose or promiscuous know.

In response to opponents of the concept of theories of Islamic culture in the territory of the city called the "Islamic city in physical size, social, religious, economic and political identity and independent Islamic. Unaffected by cultures the world in various fields, including the way Urbanization of each other quite naturally and traditionally there has been until today. So it is possible that urban planners and Muslim experiences in some cases the architects and engineers have used Rome and Greece, but there was not to enjoy the authentic identity Tissue dispel the Islamic City. Secondly, some features of the Islamic city structure has been imitated by Western architects, especially in architecture and design castles war, so if the effect, " was mutual.

Islamic city, according to the origin of their formation is divided into three species. " The first two species have habitat inventory or as Arbil (ancient Arblay) had organic growth or, like Damascus, has been designed Greek origin - have been Roman. Both species with the development of Islam, gradually were in the range of Islamic lands. Jdydnd cities in the third species Muslim armies conquered territories gave " the foundation. Tunisia is an example of these cases.

The fact that cities in the Islamic world until the late nineteenth century also influenced by internal factors such as doctrinal and ideological factors, economic, natural, government and military, communication, dedication and... Found to create and expand. Study the internal structure of Islamic cities suggests is that among the above factors, influence of culture and Islamic ideology in urban planning have made so many cities and inner tissues in the Muslim world, especially Iran, Iraq, Egypt, India and even North African countries and the same are similar to each other.

One of the factors affecting urbanization and the structure of Islamic cities, the colonial influence of Islamic countries was in the seventeenth century. During the development capital and port cities, colonies stricken countries as the most appropriate supply centers considered colonial objectives with the profound changes performance in terms of structure, space and physical development were encountered. Domain colonial influence in the colonial cities was so extensive that the city even after the independence period with little change the face and the face of modern urban landscapes retain its inharmonious against cities Native backward have created. (Bakhtiar Ezzat Panah, 1386,)



City views of the Quran and Islam:

The purest and undoubtedly most comprehensive source of Islamic teachings is Holy Quran. The ocean that humans ages and ages of the blessings that have been yet preserve freshness, the decline has not been established.

Words "Almadineh" 14 times, "know" 14 times total in three and "Albelad" five times in the Quran came in some of the revelations, the city has been looking for a particular (noun expression), in others the main issue and the message None of the verses associated undeveloped properties and some other cities of revelations directly with one of the characteristics of cities and population centers are related.

Regarding the expression of dignity and security in the city of Quran, the city could actually be respected and God in turn will swear City:

Naml chapter 91 verse: "I was commanded to worship the Lord in this city. God " urban and everything it owned Hrmtsh inputs and I am commanded the Muslims.

"Balad verses 1 and 2: "I swear to you that this town and settled in this city selection

"Tin Verse 3: "And I swear by this city safe.

In the above verses that was revealed in Mecca is observed that a city can be holiness so that God can swear to it and know that Mecca is always respected, but also the sanctity of the oaths of the two properties has added.

The residency of prophet in Mecca gives holiness to the city.

The city notables, and virtuous living scientist, even sacred memories, the works of prominent individuals gives sanctity to the city and this more or less in most parts of the world has been considered.

B. security features mentioned city is given of Mecca as the direction of holiness is given.

As mentioned before the security features of the city, several cases have been reported for one of these cases, sworn to "Safe City" which was referred to was.

## Factors affecting the Islamic City

There are a number of factors in order of appearance and design of Islamic cities, certainly played a role. Islamic cities in addition to normal position (topography) and local physical features, structures reflect the economic, political, cultural, social, general community was newly established. Overall, these factors are as follows:

### Natural laws

Reflection of the principle of specificity of the first Islamic city, or indeed the nature of adjustment or adaptation of building design and shape of the city with natural conditions, are both natural position (topography) and the climate. Using concepts such as life retreats, terrace, covered with narrow streets and gardens, these conditions have been demonstrated. Such elements in order to comply with conditions warm weather prevailing environment designed for Muslims.



### Cultural and religious beliefs

Religious beliefs is the focus or cultural life of Muslim people constitute extravagance, so mosques in the hierarchy of the institutional and spatial position have been major focal diacritical cultural beliefs and private lives of public expenditure system, the location and order parts.

Consequently, urban design, including narrow streets and Bnbsthay separating public and private domains from each other and the earth while taking on the separation or the separation of women from men has been emphasized. Consequently, any economic activity with social exchange and present work is head of the user (private houses) was separated from residential and more such activities in public areas has been concentrated in the main streets.

### Design principles of Sharia law branch

Social and physical relationships between private and public domains among social groups and places, also reflect the laws of Sharia (Islamic law). Privacy principles into law by the promotion of the wall above the person's promotion has been determined to ride camels. In this case, and laws related to property rights, for example, including the factors determining the form (or forms) is the Islamic city.



## Social Principles

Urban social organization based on social cultural perspectives, ethnic origins and religion has been consistent. Therefore, in order to meet the development needs of these particular social kinship alliance, defense, social order and religious movements have been applied.

Factors such as extended family structures, privacy, separation of sex and strong social interaction clearly shaped building houses. Hyatdar appear dense and has been crystallized. Social and legal issues under the control of religious scholars and thinkers have a place near the main mosque (the main social institutions) and social life, where most disputes happened, lived. Change of political power from the system (democratic) Muslim council starter authoritarian regimes themselves, especially the late Ottoman period, leading to transfer of political sites away from the city center to city, castle or form (Arg) is to better protect the device from the rulers done. Examples of such supplies can be in the cities of North Africa was under the shopkeepers or borough.

The party draws a good community and so is an ideal opportunity to need because of the general issues that must be considered a project and be QImfrsayy about it. Most importantly the community about what is desirable and what is its components, and ways to create what it is, is controversial, such an ideal society Plato proposed, but serious discussions about its dimensions were made. In the Muslim community is considered desirable and ideal that all God's innocent and authorities were trying to achieve it. Including the Prophet (PBUH) in Medina to the new form. Of course, that the Prophet did not succeed all objectives and to realize aspirations Mdynhalnby community, as well as Imam Ali (AS) to form the desired garment Alavi pay which unfortunately was not given the opportunity to the enemies of the Prophet more business success and to realize its goals.

Better recognition for the Islamic utopia some components are referred to the Islamic city, to show city vision.

Justice: justice and the installment of the most important features of Islamic society in Islam about the appointment of Justice attention has been following the rule of justice and giving people the rights to the owner the right is right.

Justice discussions should be noted that the City Planning in Urban Bnamh concepts of justice include the following: Justice means proportional distribution of functions and services, access to appropriate servicing facilities and activities without discrimination or differences between the investment of a city and metropolitan area

residents the estimated amount of this principle with the following criteria will be determined

- 1 - Share and share equity interests in urban
- 2 - Provide opportunities (opportunities) for all urban communities
- 3 - Provide sufficient access to services and facilities, education, health, leisure and culture for all city residents
- 4 - Providing fair employment and housing for the people and inhabitants of various parts of the city (Welcome to my hero, 1384, p. 1-13)

Semantic content and emphasis on cleanliness and appearance among the backend features of Islamic utopia. In the Islamic ideal utopia, reliance on "Tayeb" meaning the clean city and well-being and content, appearance and inward focused. It can also clean and healthy city of biological material is offline. The spiritual purity utopia to be associated.

Good for the city in verses, the word "Baladaltayeb" for clean cities, the term : "Baladalkhabis" used for unclean cities. A few verses in this regard we mention

Heights Chapter 57 verses 58: "And He blessed that advance its sends the winds as good news because the winds, clouds lift burdensome, we build the mental dead cities and send it rains and rains, the Myrvyanym perhaps any Smrhay advice you get. " " clean city and the city go to the Lord commanded but little evil that emerged plant can do. For people who say thanks to the revelations of Allah We express such "diversity.

Fater Chapter 9 verse: "God sent the winds and clouds them to our cities and sent "them to dead land we live with it. Homebrew alive in the day so well.

Koran sura 48 verses 49: "He is who before His mercy, sent the winds as good news and giving the blue, sent down to clean it a dead city life and people and cattle that "means that we drink.

GH Chapter 9 verses 10 and 11: "And from the sky blessed water gardens and sent it Drvshdny Rvyanydym grains and long palms with clusters arranged disruption, to be servants and provision of water thereto, the city we live dead. Such as the coming " of the grave.

Used the above verses that dead city is dought at all. But little vegetation in the city goes bad. With providing other conditions in the city is clean and the people who grow plants of their products are growing. Which is basically in good economic

benefit is expected in the otherwise dead in the city was not expecting any economic pensions. The concept of sustainable development concept is similar to that land today, residents using the trial and error have found it.

unity: unity of the individual with society, environment, community unity, unity components in general, the attitude of unity, unity in the face of anatomy and the city, and the same unity in the proportional distribution of urban elements and... Signs and symptoms of unity in the Islamic utopia. Islamic utopia of unity with the Creator to show their unity Nhd components.

What city in the form of image comes to the eye include mass and space between buildings and the view is. Perhaps the identity of Physical courage is arguably one of the city where subsequent draws. This is a special time TV, but the product of urban living and continuing evolution of life throughout the city is accommodating.

In body mass and subsequent risk cities and citizens have been hidden city of historical memory and narrative of time past and identity, the city will be the next generation. Style and lack of a rule (the unity between components) in addressing the specific issues causing confusion and disorder in urban TV in the TV causes urban and adverse effects of this angle into the conscious and unconscious areas of mental perception of citizens and environmental psychology also affects the place.

Safe City: Islamic utopia, the city of peace and security is assured. Roots of faith • and the faithful are secure. There are people of faith and pious Muslim are roots of safeness, suggests the city is safe and vice versa. Islamic utopia in security and practice will provide for citizens.

Security of the basic needs of human societies and communities to grow and progress is achieved in the shadow social security. This security is far from the first rank

Ibrahim verse 35: "And Abraham said, My Lord, this city safe and revolving round my ".abhorrence of the worship of idols.

Baqara verse 126: "And Abraham said, My Lord, this city and its people safe rotating " them to believe in Allah and the Last Day, maker of fruit a day.

Immediately after the above revelations security, believes the city is discussed. Urban security, which people with ideas and pagan idolatry, and their threats can not be unitary and faith. If the monolithic need for indigenous people to know, to meet this need, a safe environment is necessary. The security in times of social security is higher. In today's modern world, security has no relevance fundamentally believe is creating conditions that threaten the security of people believe, meaning has been synonymous with progress.

Another important point of today's world it has been neglected, interaction with social security is the security of faith. If for growth and prosperity, and scientific and social security need for the investment we should not believe the security of the people who fully interactive and direct impact on their social security has made neglected. Developed world today with great facilities, security, faith in humankind has put at risk. While expected to invest increasingly be successful in achieving social security.

## Association of Islamic cities with contemporary time

Islamic city with these characteristics and physical dimensions and design purposes, the kind of economic logic, political, social and cultural adherence, which had this experience can Mvzndhay for systematic planning and modern methods to be considered. Islamic city is simply given adaptable to modern living standards and functional ability to find and match its high compatibility with the environment, cultural, social and religious Tbyyman maintain. In this case, the Islamic city still needs to Jamhman very relevant in today's urban and it seems valid.

Islamic cities of joy and understanding to what extent it reflects the traditional Islamic city give? Absence of any correlation between the Islamic design principles outlined above the general and physical characteristics of modern cities can be the main reason behind the Islamic identity crisis, social and urban communities is economic. This crisis is nowhere better in the cities of Morocco, especially in Algeria can not be put on display, where the identity and cultural controversy reached crisis so that peace and security there has overshadowed his. Now there is strong need for application of these principles, but modern methods to restore the cities to have Islamic life.

On what measures should be thought to improve the existing system so that the system could be more success coincided with the municipal building, alone and with relevance, but also necessary, but now the question here for features such as what the Islamic city mentioned how much Our urban system has relevance? What degree of hand skills so that concepts such as dignity Yafthaym, social security, security, faith, security and cleanliness of the city's mental Urban language to translate them in your plans we can crystallize.

## Conclusion

Solutions available for improving the present situation can be culture-building and promoting Islamic culture between city officials and the city management and public participation in urban planning and implementing the spirit of unity can be represented in the displayed.

When people are part of the authorities tried to promote their city and in this case, the psychological and social security is established and when the plan based on cultural and religious values are more citizens interact with them and they They tried to achieve more at this time the authorities have more responsibility and the Islamic community intended purpose within its own will achieve the Islamic city.

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