The Comparative Study of the Intellectual, Behavioral, and Objective Scopes in the "Muslims' City" with the Principles of the "Islamic City"

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Abstract

The study and research in the basics of the Islamic city in Islam and its application is one of the issues of identity featuring an Islamic city. The research’s aim is to study the changes in the city components (objective, intellectual, and behavioral aspects) with regard to Islamic urbanization principles emanating from Islamic laws and recommendations of Quran, the Prophet and the imams’ tradition and lifestyle, law, jurisprudence, consensus, and the study of morphologic structure of the Muslims' historical cities. The research is analytical and comparative, and comparative and descriptive analysis methods were used to study, evaluate, and analyze. In this research, the middle texture of Birjand city, as a model of Muslims' historical city, and the new developments around the central core, as a model of a modern and "Tehran-like" city were selected as a case study so that the main changes in two components of the city, i.e. the mosque and the market, are evaluated. In the other part, the changes of people's life style which have been manifested in their beliefs and behavior were evaluated and analyzed regarding four aspects; faith, emotional, consequential, and ritual using a questionnaire. The statistical population was 361 people of the two resident types of urban context. The result of the research showed that the characteristics of the skeleton items of the historical context is closer to the principles of the Islamic city, and the residents of the historical context of Birjand commit to the religious orders more in terms of the ritual and the consequential aspects, although there was no significant difference between two groups in terms of faith and emotional aspects.

Keywords: Islamic city, lifestyle, mosque, market, Birjand.
1- Introduction

One of the important intellectual, philosophical, artistic, artificial, and productive achievements of the civilizations and societies is a city which both has a relative durability and shows a manifestation of the beliefs and the cultural values of that society, and moreover, affects human behavior [1]. A review of the urbanization and urban development shows that the religious factor has an important role in the formation and development of many cities specially the old ones. In spite of being universal, Islam was born and developed in the city. Some orientalists like Fischel (1965) and Hassan (1973) call Islam as the most urban religion and believe that urban trends of the religious law is due to the same reason [2,3].

One of the fundamental challenges of the country today is how to withstand against strong waves of the western culture and lifestyle which encourages individualism, materialism, consumerism, triteness, and etc… and to apply the Islamic lifestyle. Islamic civilization, with a focus of Iran, which once was the first in the world in terms of thought, now is widely being attacked and has experienced basic changes in the lifestyle and consequently serious and fundamental skeleton problems.

In the past fifty years and by the science and technology development, a change in economy, political views, and cultural dynamics has affected the urban programming in the Islamic countries, and in the most cases, the programming and the urban renewal under the influence of the western culture have made the Islamic cities have a new structure and context which has been unprecedented since half a century ago [4].

2- Literature

About attributing the term "Islamic" to the city, it should be noted that the prevalence of the phrase "Islamic city" for the Muslims’ living places has started in the 19th century and by the orientalists with an assumption that these cities were special manifestations of the Islamic principles and values physically. The Islamic city has been the study subject of many western researches about the Middle East cities [5, 6, 7, 8, 9, and 10].

2-1- The Islamic city

Generally, three factors of human, behavior, and skeleton are involved in the formation of the skeleton space of the city. But in the Islamic city three factors of monotheistic worldview (intellectual aspect), morality and Islamic behavior (practical and behavioral aspects), and action and Islamic connection to the world (objective aspect and skeleton manifestations) are important in the formation. Four city types are identifiable for the Islamic society; The Muslims’ city, a city for the Muslims, a city for
being Muslim, and the original city of Islam [11]. A distinction should be made between these terms to avoid confusion.

The Islamic city has a fixed identity which will have its own special manifestation in every place and time. In the other words, it is a potential identity which can have its own special manifestation and interpretation in every time and space with regard to the local material, technology, knowledge, art, and culture which are not opposed to the Islamic principle and values [12].

2-2- Islamic urbanization

The Islamic city includes theoretical bases related to the principles and values which must be followed in planning, programming, and forming the Muslims' living space and should dominate the human relationship with the circumstances (natural or artificial) and also with the other human beings (society). Based on the Islamic education, these general principals dominated on the world are unity in diversity, heterogeneity, balance, size, harmony, and items like these of which the Isfahan school is a very good example [13, 14]. Basim Salim Hakim (1986) mentions some ideological factors which have been involved in the formation of Arabic Islamic cities, such as not hurting others, interconnected buildings, retreating, respect to others' property, and the right of having required light and air for all residents' buildings [15]. PirNia (1995) in the book "The Islamic Architecture of Iran" classifies the principles of the Islamic architecture and specially the architecture of the religious places and mosque in four groups: paying attention to people, pray, self-sufficiency, and introspection [16].

Also, referring to the Quran verses, NaghiZade (2008) in the article "The Characteristics of the Islamic City from the Quran's Point of View" has stated the characteristics of an Islamic city in terms of architecture and urbanization based on the Islamic principles (rosary, prayer, virtue, unity), the global values (order, beauty, justice, security), the characteristics of the God's action (balance, size, limit, equilibrium), nature and natural elements (light, wind, water, soil), the social relationship adjustment (unity of society, neighbors' rights, greetings), the characteristics of the artificial environment (land reform, identity, edification, avoidance of vanity, avoidance of pride, avoidance of corruption, avoidance of prodigality), and the urban and architecture items (mosque, house, symbols, color).

In a study done about the Middle East cities, four principles which are affected by the religion and the religious high values, have been mentioned:

1. The privacy and separation of the public and private spaces which differentiated the Muslims' cities form the Christian cities. The most obvious private space was related to the residential units and their open spaces. In relation to each other and to the public space, the houses were so that there was the least relationship between
inside and outside; so, not only the residents felt safe, but also the others kept away from the possibility of sin or mistake, and violating the others' right [7, 17, 18].

2. The hierarchy of access which connected the public passages of the city gates, made the access of the semi-public passages of the district possible, and provided access to the houses through narrow and blinded alleys. Items such as steps, penthouse, mazes, changing the material of different passages warn the observers about entering a semi-public place [19, 20, 21].

3. Territory: the Islamic cities divided into several districts are based on different social, tribal, cultural, religious factors, and each district had its own service and special skeletal items like mosque, and separate gates which had been closed at nights [22].

4. Centrality with the focus of the Jama mosque (main mosque) and market, in the other words, the importance of the religion for the Muslims manifested by location selecting of the city Jama mosque and surrounding it by the market row, the religious schools, and the territory of the ruler [23].

2-3- The constituent elements of the Muslims' cities

To understand the morphology of the Islamic cities, one must get familiar with the Islamic ideology, because the Islamic rules and regulations have influenced the programming and construction of the Islamic cities and have given them a different identity in comparison to other cities of the world. The Islamic cities have gotten influence from the laws and regulation of the book, tradition, law, jurisprudence, and consensus more than anything else. The effective factors on the structure of the skeleton of the Islamic cities are:

1- Religious factors 2- Climatic factors 3- Economic factors 4- Relationship factors 5- Governmental factors 6- Health factors 7- endowment factors [4].

The German geographers were the first researchers who had provided three models for the city of the Islamic era to explain the structure of the traditional Islamic city: Detman (1961), Writh (1982), and Ehlers (1991) [24].

In the model of the city skeleton, which is the model of the most Islamic cities in the beginning of Arabs' dominance on Iran, the city center includes palace, the Jama mosque, forum, school, and market. In this model which belongs to the first century of Islam, Sharestan had still its own importance as a considerable and wide element, and observation of this model remind us the general plan of the city Harat. In the cities of the northern Africa and Syria, the Jama mosque had been located in the central core of the city and the religious school, public bathroom, and market were around it [25].

In the new theory of the Islamic urbanization, which is famous as Abraham model and based on the verses of Quran and the Prophet's hadith, good neighborly relationship is being mentioned; because this relationship determines the ideal size of the city foundation and its distance and appropriate density; a congregation of 160
families (1600 people) which can coordinately consolidate the neighborly relationships and solidarity.

At the beginning of Islam spread, among all elements which formed the internal structure and morphology of the Islamic city, three elements were so considerable which included the rulers' residential area, Jama mosques with minarets, and row of the market. Inspiring from the Islamic beliefs, there was always a salient separation between the public section and the private section. Almost in all big city squares and also in small squares (district centers), there was a religious building (mosque, "tekye", shrine). The presence of a religious building in the city joints caused these places being felt visually in the important connection places of the city. The importance of these religious buildings was so that in many cities the city center was called "tekye"[4]. Generally, the city elements of the cities of the Islamic era included mosque, house, market, district, schools, squares, passage network, garden, leisure time usage, bathrooms, graveyards, cistern, and caravansary [27]. Although the government citadel, fence, and some scientific and welfare places like observatory, library, tekye, convents, "sagahkhan" (place for drinking water), and charity foundations are also identifiable in the structure of the Islamic cities. In the other studies, the symbols and colors as the elements of the city and the architecture [28] and the material of the city parts which has been changed by the Islamic lifestyle have been mentioned [11].

3- Research method

The research method is analytical and comparative, and data gathering was documentary and field study through library sources, studies, and researches, database, and the questionnaire. In this study, first, the Islamic city and urbanization are defined and the characteristics and principles of its physical and architectural structure are mentioned and then, the principles of the Islamic architecture of the mosques and the Islamic markets, derived from the Islamic sources, were studied.

After that, by using the comparative method, the principles and characteristics of the market and mosque in the traditional and new context, and the residents' attitudes and lifestyle of these two cities were analyzed. The statistical population of the research was selected from the architecture and urbanization students of the Birjand Azad University who were the residents of the old part (Chahar Derakht district in the city center) and the new part both as the future managers and programmers of the city and as the citizens, because in the Islamic city, people or "city resident" are classified in to "city resident" and "city manager"[29]. The selection of this age range was due to the fact that in this period the person character is formed in as acceptable level and the religious practices are done independently and consciously. Regarding the statistical population of the research, multistage cluster sampling was used. Based on the Cochran formula, the size of the population was estimated 384 people which after the
implementation of the prevention, 23 people were omitted due to some defects in the answers and finally, 361 questionnaires were used to analyze.

4- The mosque

The dominant element of the Muslims' historical city is the "mosque", not the building only with materialistic and worldly usages. The Muslims' historical city was a city which talked to every new comer and shouted itself and its builder and beliefs [29].

The development of all Islamic cities and their hierarchy were under influence of the main city mosque. The importance of the mosque in the ancient Islamic city was so that the word "city" was just attributed to places in which the Jama mosque had been built. The role of the mosque in the public face of the city indicates its conducting role so that by seeing the mosque appearance, both the citizens and others understood where they are in the city or district, and they could find their way due to special hierarchical order around the mosque.

The architecture form of the mosque building is dependent on the need, conditions, time, and place, but by thinking in general guidance of the religious leaders in the Shia and Sunni hadith sources, some points can be inferred as the principles of the Islamic architecture of the mosque:

A. predicting the needed capacity of the posterities: in building a mosque people's present need is not enough to be considered; but, wherever possible, the future needs should be considered as well so that in the future expansions, little destruction will be needed. As it came in a narrative: the Prophet (peace be upon him) visited a group of Ansar (supporters) who were building a mosque and said: make it wide and spacious. You will fill it later (in the future) [30].

B. paying attention to simplicity: the narratives which narrate the Prophet's (pbuh) mosque building or prevent him to decorate it with gold or paintings, in fact indicate the necessity of the simplicity principle in the mosque architecture. In other word, using art in the mosque architecture is disagreeable if it is just to make apparent attraction and contradicts to the philosophy of the mosque foundation. But, in cities today, sometimes the decorative art is used exaggeratedly in planning the internal and external space of the mosque. Consequently, to reduce the costs of building the mosque, sometimes using lifeless and soulless brass covers instead of the dome seems unavoidable, while dome, big minaret and recessed altar in the wall were not the architectural elements of the mosque in the beginning of the Islam period. In his speech, the Prophet (pbuh) said the signs of apocalypse: "Salman! On that time, the mosque will be ornamented like the churches and the synagogues [31].
The simplicity of the mosques has been so emphasized in the historical architecture and urbanization, while many of today's mosques are like art exhibition of different countries.

In the construction of the mosque, the place and time should be regarded, and it is not meant that today again we must build the mosques by clay and mud in spite of the construction development and appearing new material and changing the architecture methods. But, the message of these narratives is paying attention to the simplicity in the mosque so that it would be suitable for a pray place.

C. disapproves of the imitation and following the non-Muslims' temple structure: basically, imitation to the non-Muslims is forbidden in Islam due to the adverse psychological and social effects. The Prophet (pbuh) said: "I know, after me, you will build your mosques with crenate, like what the Jewish do in their synagogue and the Christian do in their churches" [32]. Another innovation in building the mosques is imitating modern and postmodern architecture styles. But in the historical architecture of the mosques, three spaces of floor, porch, and dome, in a relationship with the Islamic thought, were the mysterious symbol of the pray form in three states of standing, bowing, and prostrating [33].

The mosques of the Islamic cities were a manifestation of divine beauties and an obvious example of the integration and communication of the symbolic form with the deep beliefs which can be seen in all aspects and symbols of the mosques [34].

4-1- The Jama mosque of the Chahar Derakht (four-tree) district

Based on the inscription in the mosque, the building is related to the end of the Safavids. The Chahar Derakht mosque is among important religious places for people of Birjand and it is one of the monuments of the southern Khorasan which is in the list of the National Monuments.

This mosque has two gates of which the first one has the brick ornamentations but the second one directly goes to the bedchamber and it has arch and formal decorations which is related to the time of its construction. The important parts of the Jama mosque includes: the pre-arch entrance, columned bedchamber, small altar and arcade altar, floor of the mosque, and the forms of windows and skylights.

Among the other main parts of the building are 21 perfect columns with a foursquare form. These columns with a height of 2 meters have made a special scene in the bedchamber.
4-2- Mosalla Al-Mahdi

After spreading cities in the past decades, the religion took a marginal role in the city programming. Dexiadis considered mosque just as a place of pray in the plan of Islam Abad. He put the National museum, the National Library, and etc… in the city center but the Jama mosque, which is a manifestation of the Islamic city, was put beside other needs such as high school and mall in the marginal district. Thus, separating the Jama mosque from the center of the city was separating it from other political-social events as well [4]. By horizontal spreading of the city and formation of the new contexts around the old districts, the Chahar Derakht district and the Jama mosque in Birjand could not coordinate with todays' needs like entering car into the residents' life and increasing the population and it lost its importance and like the most cities in Iran, a mosque (Mosalla) is being built in the outskirts of the south-west of the city for Friday prayers, Eid Fetr (Passover) prayer, and some religious meetings. Mosalla Al-Mahdi of Birjand is being built in the outskirt of the city with infrastructure of 10 thousands and 400 meters.

Picture 1. Jama Mosque of Chahar Derakht  

Picture 2: Mosalla Al-Mahdi

5- Bazar (Market)

Like the mosque, the market had also started from a very simple form and has gradually changed and achieved to a space complication and a perfect order. The market can be considered as a backbone of the city in the Islamic period so that it has not lost its value and credit in spite of passing so many centuries. The characteristics of the Islamic market are defined as they have come in the tradition and legal sources and obtained the physical objectivity in the Muslims' historical cities.

1- Lack of spiritual and skeleton dominance of the market on the city: the encountering space of the supplier and the demander in the Islamic city is an indoor
market which is unique structurally. In this model, the market is not only a place of obtaining profit due to its unique characteristics: but it is a place of morality, affection, belief, and the Islamic value. The physical space of the Islamic market, noting to God, fear of the Judgment Day, the moralities of the market caused that people avoid the concealment of information and follow clarity not only due to the financial motivation, but also due to strong divine motivations. This clarity can lead to price decrease, facilitate exchanges, increase the consumers’ comfort, producer's added value, and consequently increase the market efficiency.

The complex of the market is one of the big achievements of the Islamic civilization: it does have any exemplar neither in the ancient orient nor in the ancient Greece and Rome and middle age Europe. When Islam was dominant on a big part of the world, the market has also developed as a common aspect of the cities under its jurisdiction. In the most Islamic cities, market, as a central core, was the traditional and old context of the city and was located in it as a beating heart [24]. In the Islamic cities, the markets were connected to the Jama mosques and the economic and government palace were located next to each other.

2- The human and defined relationship of people, who were businessman, industrialists, and customer, with each other based on the Islamic recommendations: the market in general is viewed as "spirit of city" due to having religious elements like mosques and school and "Tekye", the market itself is viewed as "heart of city" due to its elements and space roles, and the businessman is viewed as "the God's friend" [35]. It is recommended that in the pray time, the businessman leaves the job and does pray. The goal of buying must not something immoral and the buyer should not help injustice. The businessmen are forbidden to enter the businesses which are illegal religiously, such as lucre, selling alcoholic drinks, and deception in transaction. Doing business in the areas which its residents do not pray is abhorrent. It is pleasant if people do business kindly and treat customers with ease and if the customer regrets for buying a good, the seller accepts his excuse [36].

3- The merchants’ attention to legal and illegal earnings and following the transaction conditions: the merchant in the Islamic cities must pass some stages, study trading, and be a member of Youth Community which attributed themselves to Imam Ali [11]. About following morality and Islamic values in the market, Imam Khomeini says:

"A market in which a merchant buys a good 1 toman and sells it 30 toman to the poor customers is not an Islamic market. A market which imports contraband and sells it expensively and wants to destroy the Islamic economy is not an Islamic market. A market which does not think to the poor and is weak and thoughtless is not an Islamic market". [37]
4- Softening the materiality of the market by the help of elements like mosque, "Tekye", school, and so on: in the Islamic cities, the market had been connected to the Jama mosques and the economic and government palace were located next to each other. But it does not mean that the market does not have a social role; wherever people get together undoubtedly a clash of ideas will be formed [35]. The highlighted presence of the religious schools and mosques in the markets of the Islamic civilization, along with the main responsibility of the clergymen have caused that the market in the Islamic civilization constantly move toward avoiding illegal earnings and following moral behaviors. Shafaghi (2005) counted 34 mosques and 17 schools inside the market of Isfahan.

In the city of the Islamic era, the city center was both a center of trading, business, and pray and a center of scientific and social activities. Thus most scientists of the time had spent some hours in a day in the market, so the market and the mosque had an important role in culture formation of the cities.

5-1- The old markets

The market in the Islamic period was viewed as the essential part of the central and main context of the cities and by having facilities and equipment like dock, mosque, caravansary, cistern, Sagha Khane (place for drinking water), and bathroom was a place to meet people's everyday needs and important political and social decision-making area, besides its commercial usage of providing the household supplies.

Since the Safavids era and especially in the last century, Birjand has been changed to a commercial base for the merchants of the cities Kerman, Yazd, Harat, and Sistan and it has gained economic prosperity due to its relative security and location in the route of the important cities. Since the beginning of the twenties century, Birjand not only was a place for the Iranian merchants gathering, but also it was selected by the Indian merchants to improve trading as well. The existence of at least 30 Indian merchant who were active in Birjand indicates the importance of trade relations with India.

There were 25 markets or malls and 16 caravansaries in this city and some of them were as the merchants' offices, warehouse, and the center of trading, and their antiquity goes back to the historical time of the Safavids and the Qajars.

The historical market of Birjand in the Islamic republic street includes a market row and some sub-rows in an indoor form. The roofed markets, regarding the climate conditions, the Islamic culture, and classifying the occupations, are one of the characteristics of the Islamic city.
5-2- The new markets

By emergence of the modernity and a tendency to consumerism in the city, the historical markets of the city have gradually lost their previous function, and the commercial activities have been transferred to the luxurious sides of Modarres and Moallem streets due to shopkeepers and customers’ inclinations, and the relationship of the religious and cultural centers such as mosques, religious schools, and schools with the market has decreased. Traders do not like trading in the chambers of the historical market and the customers also like to obtain their goods from luxurious new-built stores to promote their social class. Step by step, by evacuating the historical context from the original owners, the original culture of the markets has been also changed, and creating a new business does not need those mentioned education and memberships in the Youth Society anymore. In fact, the market does not affect the cultural trends of the city anymore, but it is the quick physical and functional changes of the city which effects on the market. In the new markets of the Modarres and Moallem Streets, there are numerous problems in different areas such as promoting fashions and consumerism, disregard to neighborhood, compatibility, utility and usage dependence, visual disturbance in the billboards and usage introduction, breaking the skyline, physical erosion, and the material dominance of places like banks in the other parts of the city which are opposed to the Islamic principles like beauty, balance, respect others' rights, avoiding prodigality, avoiding pride and so on.

6- The behavioral and intellectual territory of the Islamic city

The characteristics of the surrounding have a serious effect on the human's spirit, behaviors, worldview, culture, and consequently human's lifestyle. As Harvey (2008)
shows in the historical analysis of the Housman's interventions in Paris, these interventions influenced people's lifestyle in these two cities:

"Paris was changed into a city of light, a big center of consumption, tourism, and joy: Cafes, stores, fashion industry, and the luxurious exhibitions changed the city life so that it could absorb the extended surplus via consumerism."[38].

The Islamic city is not just a skeleton. Besides, the believer's "monotheistic worldview" and "Islamic morality and behavior" have roles in the Islamic city. Since the main factor of the Islamic city is believer, and the most important issue related to him is his "intellectual aspect" or, in other words, his belief [11], and on the other hand, "action and behavioral aspect" of the Islamic city is defined based on the Islamic principles, so a questionnaire of the religiosity measurement was used to evaluate and study the citizens' attitudes and religious beliefs and their commitments to do the Islamic behavior.

This questionnaire has been used in different countries and for different religious followers and it is compatible to Islam. The questionnaire includes four belief, emotional, consequential, and ritual aspects and the scale of evaluation is Likert which includes five items, i.e. completely agree, agree, middle, disagree, completely disagree, and the score 5 to 1 is given to each respectively. In determining the level of the citizens' religiosity, three levels are assumed in which the scores above and below 25 percent shows strong and weak religiosity and the average 50 percent indicates an average religiosity. The reliability of the questionnaire is determined on the different samples which was the total alpha 0.83 for the students, and also the validity is high due to the standard questions so that the alpha for the variables of the belief, emotional, consequential, and ritual were 0.81, 0.75, 0.72, and 0.83 respectively [39].

The results show that the belief aspect of the religion has consolidated its place in the citizens' belief, because in the belief aspect (believe in the God, Satan, Angle, Resurrection Day, the presence of Imam Mahdi, Quran is the God's words) the average number of the responders was 4.3 and there was no significant relationship between the citizens' comments and the residential students' comments who were living in the old and new parts of the city.

In the emotional aspect which is usually manifested in the emotions, imaginations, and feelings related to have contact with the divine world, like an absurd feeling in lack of the religion, the feeling of fear of the God, the feeling of closeness to God, the feeling of a deep spirituality in the time of being in Imam Reza's Shrine, and the feeling of not frightening from death, the average number of the responders was 4.1 which indicates the citizens' heart deep attachment and religiosity.
In the consequential aspect which includes the effects of the religious belief, action, experience, and knowledge in the person's everyday life like the citizens' idea about selling the alcoholic drinks, cheating in paying taxes, religiosity of the political leaders, lack of enforcement of the Islamic law in the Islamic society, inappropriate hijab, and women's entrance to the stadiums to watch the matches, a huge differences appeared in the citizens' comments. The analysis showed that 46.5 percent of the students living in the old part of the city apply their religious beliefs in everyday life, and 36 percent apply them in average level, and 17.5 percent of them apply them less. But, just 23 percent of the students living in the new part of the city fully believed in applying their beliefs in everyday life, 45 percent was in the average level, and 32 percent was in a low level. The verbal statements of the people indicated that the consequential aspect of the religiosity is completely under the influence of the people's social and stratification condition.

In the ritual aspect which is doing religious practices like worship, pray, participating in the rituals, fasting and so on, the difference between the answers of the residents of the two new and historical parts got clearer. In the new part, 21 percent of the sample members are weak in practicing religion, 60 percent are in average level, and 19 percent are strong, and in the old part, 11 percent of the sample member are weak, 30 percent are in average level, and 59 percent are strong. Thus, it can be said that paying attention to do obligations and avoiding banned actions are done more seriously among the residents of the old part of the city; however, both groups do religious practices and participate in mourning ceremonies of Moharram.

The difference of the attitude and the behavior can be mentioned about the difference between the average score in the belief and emotional aspect with the consequential and especially ritual aspects. In other words, the belief and emotional aspects of religiosity are more related to the theoretical issues and the consequential and ritual aspects are more related to the practical issues. It means these two aspects are not always in the same direction. Sometimes it happens that a person behaves in a way which he cognitively considers incorrect, and in reverse, sometimes he does not behave in a way that he believes in. For example, the citizens' responds showed that they select spaces like cafes, coffee shops, restaurants, and etc… to spend their leisure time instead of cooperation with the religious institutions and presence in the mosque because the mosques do not have a comprehensive program for their social activities.
Table 1: the results of the religiosity aspects of the citizens in two old and new parts

<table>
<thead>
<tr>
<th>Religiosity aspect</th>
<th>Old part</th>
<th>New part</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%2 low</td>
<td>%5 0 average</td>
</tr>
<tr>
<td>1- Belief</td>
<td>0 8 92 0 14 86</td>
<td></td>
</tr>
<tr>
<td>2- Emotional</td>
<td>7 10 83 11 14 75</td>
<td></td>
</tr>
<tr>
<td>3- Consequential</td>
<td>17 36 46.5 32 45 23</td>
<td></td>
</tr>
<tr>
<td>4- Ritual</td>
<td>11 30 59 2 60 19</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>9 21 70 116.5 33 50.5</td>
<td></td>
</tr>
</tbody>
</table>

Other factor which the citizens mentioned about the effects on the different aspects of the religion was the life and livelihood problems in present time and effects of the media and advertisement. Different problems in marriage and employment were clearly manifested in the answer that "one cannot follow all the Islamic rules in today's life".

General results of the research show that the respondents' religiosity did not have a major difference in the belief and emotional aspects but the citizens of the new part of the city have gotten lower scores in two aspects of consequential and ritual.

6- Result

While in the historical parts of the city, there was a sense of balance, appropriateness, and human measures and spiritual mood, today's city condition induces disorder, psychological pressure, imbalance, and the dominance of quantity on the human life.

The Jama mosque of Chahar Derakht is the main item of the old part of Birjand city by which the market, Arg Kolah Farangi (pergola), school, and other elements of the skeleton are close to each other and take advantage of the mosque spiritually. No big and magnificent building is constructed next to it so that it remains as a symbol in the citizens' mind and reminds them a spiritual meaning and the God and also gives identity to the Muslims' life. The centrality of the mosque, introspection, keeping away from disturbing sound outside, simple walls, using local material and the known forms, and observing the spatial hierarchy in planning remind avoidance of self-congratulatory distinctions and proud and affect the prayers' increasing concentration. By being simple, the collapsing skeleton of the indoor market of the traditional part of Birjand tries to
keep away from all signs of appealing spaces of materialistic aspects of todays' life which are all in accordance with promoting consumerism and vulgarity. In this market, the sellers know himself the God's friend and he tries to trade in an Islamic way and he never forgets the God.

The new part of Birjand is separated from the historical part by streets around it, and by having a checkered network like the other cities of Iran, wants to repeat the architectural and urban model of Tehran, and Mosalla Al-Mahdi, as a religious usage, has been constructed in the city outskirt.

Although in the past, the mosques had different political, social, educational, and judicial role, today they do not have the same function in attracting people of different classes due to financial problems, not using artistic tools and language in the programs, lack of appropriate cultural equipment and facilities in the mosque, not using cultural and artistic facilities of computers and software, not having the cultural and promoting program appropriate for today society, and parallel operation of other religious centers like Tekye, Hoseiniye, Fatemiye, Zeynabiye and so on.

In the new markets of the city, by imitating the western architecture and promoting individualism, the skeletal elements like the banks and malls have dominated on the city and contempt human by their super-human scales. In these markets the relationship of the shopkeeper and the customer is just based on more profit, and there is almost no sign of the Islamic pure values and concepts due to identity transmutation and destroying holiness.

Planning and urban programming reflect people's value [40]. On the other hand, the values influence on the form of the city [19]. The studies show that the skeletal, dimensional, and materialistic aspects and the elements of the living place can be viewed as a reminder of religious identity of the society and living place. The changing values, which is firstly manifested as simple, intangible, and non-measurable behavioral and cultural changes, gradually changes the identity of the society and put it in the crisis which may lead to obsoleting and rejecting many religious and cultural values of the society.

7- Conclusion

Giving skeletal manifestation to the Islamic principles and values can show the world the favorite space of the Muslims' life and a magnificent manifestation of the abilities and equipment of the Islamic worldview. In this regard, paying attention to the following items is recommended:
Identifying the values of the Islamic culture which should be manifested in the skeleton of the living spaces and codification of the criteria of the Islamic bases in order to evaluating imported models and current situation of the cities.

- Redefining district and creating a new concept of living spaces based on the Islamic concepts and principles and architectural criteria of the historical cities and a hesitation on todays' city issues like tall building.

- Preservation and restoration of the valuable historical context and preventing erosion and decreased efficiency of the historical markets and mosques.

- Integrating todays' philosophical and scientific approaches of the world with the local and native conditions of the country to produce and apply the plans and programs of the city.

- Serious attention to redefining the architecture and function of the mosques based on the Islamic values (location finding, proper size of the place, determining the surrounding use in order to prevent disharmonies, loss of identity and chaos, paying attention to multi-functionality of the mosques, paying attention to the endowment).

- Extensive monitoring of the government on the Islamic market in order to reduce selling the goods which advertise profligate, triteness, and consumerism and having short-term courses to educate shopkeepers in the Islamic trading principles.

- Revising the course books of the universities and the scientific centers in which there is no topic about the spirituality in art and they are just a translation of the western philosophers, planners, and architects' works which have led to repetition of the western models in the architecture of the buildings and citizens' lifestyle in the Islamic society.
References


