Investigating the characteristics and principles of Islamic city based on Islamic literatures

Hamed Hayaty*
Preceptor of Department of Architecture, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran
* Corresponding author: hamedhayaty@yahoo.com

Fatemeh Monikhi
Student of Department of Architecture, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran

Abstract

Social and political systems, regardless of their type and nature, are always based on complex philosophical, moral and normative mechanisms such that it can be claimed that without the existence of an intellectual and theoretical system, social systems can’t be objectively realized and if possible its continuation is impossible. Political and social system in an Islamic society is not also excluded from this general rule, and its realization and continuation in outside world is dependent on theoretical and philosophical backing. This paper aims at the role of Islamic architecture and culture in the formation of urban spaces. Culture is the method of living in a mass. This paper also tries to consider the principles governing on urbanity relations in Islamic literature briefly. The principles governing on urbanity and citizenship relations in different societies are formed in terms of its historical and religious cultural characteristics which this issue causes the difference in relations’ structure in the country and different societies. Islamic society is also not excluded from this regulation. In Islamic societies, some principles are located as the basis of forming the structure of urbanity and citizenship system among them some fundamental moral and legal and humanity principles can be mentioned. This is a descriptive analytical research and based on using library resources. In this research, in addition to stating governing principles on Islamic city, the relation between urban spaces, culture, Islamic architecture and their influences on each other are investigated.

Keywords: culture, Islamic architecture, urban spaces, Islamic urbanity, principles governing on Islamic city.
Introduction:

The identification of different approaches and the formation of urban spaces have high influence on compiling goals and policies of urban designing. Though, different approaches are presented in the method of the formation of urban spaces, but are not explained for the use of urban designers clearly and/or have not been able to present a general and trustable approach for benefiting urban designers (Matlabi, 2006: p. 58). City is a set of spaces that human is organizing. Humans are living in urban spaces, i.e. they have a continuous relation of its mutual actions; they change it and are influenced by it; they move in cities and make it meaningful; they turn the components of urban space into significant signs for themselves or add some signs from outside (Dehghani, 2011: p.13).

Farhand (Culture) is a Persian word and composed of two words “Far” and “Hand”. Far if is used as prefix means forward, up, backward and outside. Eduard Barent (1871) in the book “elementary culture”, describes the formal definition of culture: culture is a complex set that includes educations, believes, arts, industries, techniques, morality, rules, traditions and finally all habits and behaviors and regulations that the person learns as a member of society and has duties and obligations against it and society (Castelz, 2001: p. 25).

Urban knowledge is continuously moving towards an idea of cities and urban cultures which is apart from racism and has wide cultural and historical validity. A review on the process of forming urban spaces emphasizes this view that different viewpoints to human and environment and the interaction of these two are effective on the fabrication of final product which is urban spaces. Hence, identification, analysis and designing or forming urban spaces needs identifying human and his/her motives and attention to the method of satisfying these needs in interaction with physical environment (Matlabi, 2006: p. 58). City is a collective experience of “location”. Building a location must be an intellectual, intuitive and polemical process to be related to the realities of daily life (Bahraini, 2006: p. 14). The main aim of urban designing is being active for other goals that have been more essential for the society and/or for content challenges that contemporary cities are faced with (Bahraini, 2006:p. 16). Space in its material implication, does not propose any specific character individually, but as soon as a human group begin to work in a place, the symbolical meaning of space is appeared; from now on, space becomes a bed for social life” (Habibi, quoted from Yazdani and Lavasan, 2000). The influences that cities make on human’s social life is more than what the ratio of urban population shows; because city is not only increasingly the location and workshop of today’s human, but it is the center of innovation and supervision on economic, political and cultural life which has attracted the farthest societies in the world and has found different locations, nations and activities as the living world (Gidenz, 2008: p. 605). Historical review of city growth during different activities can result in receiving general information from social, economic and political conditions in each period. This issue is the result of mutual relation of changing conditions and renewing city structures that has been able to be updated in social changes by applying these changes and with updating tissue and structure, and to provide living conditions appropriately (Soltani, 2010: p. 124). Mutual relation
of all cultures provides the possibility of a wide selection for human; gives him/her the opportunity to be in different areas in the same time. In addition, as in the pattern of scientific researches, while phenomena are not apart from each other and are a part of wider set, we are forced to adopt a decreasing approach to understand different aspects of a phenomenon widely and in detail. In the cultural area also we are forced to perform two kinds of operation; first a distinct and specific culture which is from its own is identified and then this culture is placed in infinite domain using any way; a domain that all cultures are combined together in it to create a collective memory which is from all humanity (Habib, 2009: p. 84).

**Problem Statement**

Islamic architecture is one of the biggest appearing sights of an art fact in material body. Historically, architecture is the first art that is made consistent with Islamic concepts and is accepted by Muslims. Islamic architecture as a very successful method of architecture is recognizable in the history of world’s architecture. In a general view, a worth and dynamic continuity can be re-identified in Islamic buildings: which caused all of them to be located with each other in a unit framework with the title Islamic architecture (Mahdavinejad, 2006: p. 58).

**The goal of research**

This paper is compiled by the aim of the role of Islamic culture and architecture in the formation of urban spaces and the method of using different components and elements of Islamic city and considering the fundamental and moral principles of humans that is highly emphasized in the manifesting religion Islam.

5- **The question of research**

Can Islamic culture and architecture be effective in the formation of urban spaces?

**Islamic city**

Quiddity and method of “city” and “Islamic city” in Islamic teachings are the bed and origin of wide and continuing issues which requires a deep look and wide seeking in the resources of presenting these teachings. Holy Quran is among the fundamental and original resources in the explanation of Islam approach to the characteristics of appropriate city. Islamic city is not only a city with multiple domes and minarets having various religious places and having historical and ancient face like the cities in early Islam and/or a city with religious humans. No complete definition of Islamic city and its characteristics is yet presented. Islamic city reflects economic, political, social etc. Factors that among them the following cases can be mentioned:

- Adapting city’s artificial environment with natural features
- Formation of cultural center based on religious believes
- Reflecting Islamic rules in terms of public and private domains
Establishing social organization based on ethnic similarities (Saoud, 2002).

Among the enormous criteria of achieving Islamic city, having unity, nation implication, beauties, identity, monotheism etc. can be mentioned.

**Islamic architecture and urbanity**

Islamic city is a castle of faith before anything else and in terms of policy and laws follows the regulations that are originated from Sharia and hence religious role of human prioritizes on economic-military goals of the established government in that city. Urban society in Islamic government is in complete harmony and conformity with two societies: rural and tribal societies (Bahraini, 2008, p. 41). Nevertheless, the main characteristics of Islamic architecture are as following:

- In Islamic architecture and urbanity, 4 factors are usually deterministic: weather conditions, local materials, traditional forms, traditional methods, and Islamic and social values.
- One of location indicators in Islamic architecture is the hierarchy and justice and equality which is observed in Islamic urbanity. Hierarchy is identified by the anticipation of presence and confidentiality. Justice and equality are having no superiority of one location to another location (Vosogh and Pashtooni, 2009).
- About the architecture of Islamic houses, the coverage of Muslims’ houses, dividing house to internal and external sectors, contriving two types of compartments on the door of houses for distinguishing men and women guests and using small and color glasses.
- About passages and their performance and role, it can be said that in Islamic urbanity alleys are long and meandrous which was because of creating shadow on the façade of houses and preventing from penetration of obtrusive and warm wind in alleys.
- Iranian-Islamic cities before modernization had specific features among them walls can be mentioned that the cities were trapped inside and only cemeteries were outside of walls. General mosque and market were two urban elements and general mosque was the highest building in city (Yazdani and Pourahmad, 2007).
- Existence of residential quarters with appropriate and coordinated separation along with social, tribal, religious etc. differences of people.
- The existence of military- defensive facilities and fortifications like wall, tower, rampart, gate, dam and canyons of districts.
- Other specific characteristics like cemetery and periodic markets out of city’s rampart (Yazdani and Pourahmad, 2007).
- In Islamic city, the exploitative relations which were existing during Sasanid era between city and village were removed.
- Islamic guilds were one of main characteristics of Islamic cities until the present century. The wide extent of the specific role and relation of Islamic guilds distinguishes them from European guilds in middle age (Mashhadizadeh and Dehghani, 2008; 21, 22).
• Fundamentals of urban life in Islamic era are investigated in divisions by titles: the method of leading urban issues, religious and educational centers, guilds in city and countryside (Mashhadizadeh and Dehghani, 2008; 21, 22)

Islamic-Iranian architecture and urbanity

Islamic architecture is among most influential architectures around the world and the type of Islamic-Iranian architecture is the prominent of this claim such that Prof. Hillenbrand, the faculty of Islamic art in University of Edinburgh, Scotland says: “Iranian and Egyptian architecture are the main source of architecture inspiring all over the world and the world of Islamic countries”. Islamic-Iranian city is the result of mutual actions and influences and impressions of various endogenous and exogenous urbanity factors that in the historical evolution is the geographical bed of the domain for these cities. Functionalism and having practical logic for all elements, spaces, frameworks, avoiding of absurd, multiplicity in application, aesthetic goals, innovation, creativity and not imitating non-Muslim, different valuation for urban spaces, observing personal and family privacies, lacking view on neighbors, preventing any neighborhood trouble, observing proper height for residential units, avoiding dissipation, fabrication of null luxury elements, consistency of skeleton with the geometry of passing spaces and roads and rivers etc., giving recognition to houses, appropriate orientation of their continents, necessity of relation between human and nature in the house, making appropriate calmness and silence against other urban spaces that are crowded, attention to unity principle in intensity in making urban spaces and city, dependency to stable and collective entity not individualism, observing the rights of neighbors, benefiting the ancient methods of making Islamic structural elements etc. (Razavipour et al, 2011, p. 140). Islamic cities are like other cities following their culture, tradition and religious, and have exhibited this culture in their urbanity framework and spaces.

Islam and environmental issues

Islam is a creed based on social justice in which the rights of neighbors are highly recommended and there is a specific priority to the right of neighbor. Islam is a full social religion and recommends collective behaviors in all life issues including from daily and worshiping issues to economic, recreational, sport issues. It is clear that in such religion, urban life is a special and different and notable definition. Social life of Muslims must proceed on an environment that has the possibility of performing these collective issues in the best possible justly form and in addition must all be participated in its formation. It means that such environment must be, in terms of both design and skeleton form and also safety and environmental and urban facilities, completely proportional to the life style suggested in Islam. Such space must be the bed of growth and ascendancy for all its residents and finally the bed of growth and ascendancy for Muslim community. Thus, calmness and safety must be established in this space and relative justly relaxation must be provided in this city for all citizenship.
Clean city in the viewpoint of Islam is the city that is the bed of collective growth of Muslims towards moving to sacred goals and naturally the life style in it must be proportional to religious principles and Islamic decrees can be implemented in it. Therefore, the goal of urban designers and managers must be to reach appropriate conditions for actualizing life style according Islamic decrees and principles (Javanshir, 1980).

Islam and necessity of preserving nature

In the system of world, all God’s creatures have specific position and respect that without them a part of world’s affairs remains unimplemented. It means that all elements are located in a unit, coordinated and targeted system. So the way of intervening each of these issues has some regulations which the total life process of world suffers disorder without considering it. Nature as the most main shelter of human and civilization creation has specific position in relation with human life and every kind of damage to it is interdicted in Islam. Environmental affairs of cities and preserving natural sources and optimal use of them are part of preserving human life and Islamic civilization which can be the focus of designing cities (Javanshir, 1980).

Three-propositional interaction of human, city and nature

Humans live in cities and cities are formed in the bed of nature. This longitudinal relation along with the direct relation of human and nature creates a circulating multi-propositional set of simultaneous interaction of these three factors. It means that humans by intervening nature build the basis of cities and building cities also affect living style of human. In addition to the influence of cities on the form of human life, urban facilities are also effective on nature; such that the relation between city and nature, human and city, and also human and nature are nearly equal and equi-level in terms of valuation; and since human himself can be a part of nature, human and nature can be as creatures of the world in a unit category (Javanshir, 1980).

City in Quran’s viewpoint

Among the pages of Quran, where the speech is about the life of old prophets and explaining spiritual evolution of human societies, many points do also exist on artificial environment, cities and urban life. However, this doesn’t mean that in this holy book we follow direct orders and/or chapters specified to physical and functional aspects of urbanity, such as it is common in this profession. Because in this world, cities and concentrated population points have provided only physical context and a global scene for formation of the view in different dimensions of human life; unless where a specific quality has increased the role of these points in misleading or sublimating spiritual life of its residents. Cities are in this regard the defined spaces that a misled or spiritual society is restricted in; the places made by human which reflect happiness, balance and harmony of a human society in their spatial unity; and/or represent their separation and collapse from sin and distraction of their residents’ feelings. The most important criteria of Quran are constituted by these kinds of qualitative criteria for distinguishing the states of
different human societies. Aside from these qualitative criteria, there are also some evidences that Quran hints to places and names of settled societies and different cities, have not been accidental in quantitative aspect and in their final goal are not also without quantitative orientation. By a more clear expression, in the depth of different words that are used for remembering different population centers, some signs of distinguishing urbanity hierarchy and presenting some steps in terms of their civil and maybe physical qualities are hidden. The attention to this issue is also essential in this perspective that every time in the existing translations, different words which are used in Quran for naming different population places, are used by insensitive and uniform words that can induce to the readers of other languages the idea that (for example English or Persian) originally all words have had equal and equiponderant concept; and thus the relation of each word to its specific spatial purpose is unidentified and ambiguous in the main passage. In some works of Western urban sociologists which are written about Islamic urbanity, some cases can be seen that because of this ambiguity, the possibility of avoiding attention to hierarchies of urban societies in Quran and the results of this notion in other transcripts of urban geologists are reflected (Benet, 1964, 114-115).

City and collective residential units

Holy Quran is the first and main valid source of investigating ideas and viewpoints of Islam towards all issues of Muslims’ life including the phenomenon of city and urban life. In the hints of Quran to urban environments and collective settlement, three types of population unit can be regarded which are separated from each other in terms of physical and maybe cultural specifications. The basis of separating the mentioned units, as it becomes clear in the investigation of their vocabulary meaning, seems is in relation with their level of extent, population and/or civilization which are addressed in the following.

Qarieh (city): The most used and common word in holy Quran which is used for defining a unit of collective settlement and means “city”. The following Quran’s verses show some examples of application and translation of this word.

1. [And in this way, in each city (Qarieh) we locate their greatest sinful persons to do deception]. (Surah Anam, 123)

Or where it is talking about certain durability and stability of cities over the world:

2. [We didn’t destroy any city (Qarieh) unless a death was assigned for]. (Surah Hajar, 4)

And also where qualitative criteria for an urban environment are described:

3. [And we didn’t send any prophet unless we put their people into hardship and pain.. and if the people of city (Qarieh) were turned believed and tended to piety.. and are the residents of cities secured] (Surah Araf, 94)
The word Qarieh in Dehkhoda dictionary is mentioned with the following meanings: “hamlet, village, city; every place which is the house and shelter of people and had multiple buildings connected to each other”.

In the dictionary of urbanity, such a word that covers an assembly of several houses to a city is a hint to city with its general meaning, i.e. a “population center” every place that can be a city, town and/or even each small point that is the location of population settlement. It means from the viewpoint of a city maker, “Qarieh” does not necessarily mean “city” but it is a hint to an urban center generally which may have a high variety in terms of scale, population and social development.

Madineh: In several verses of Quran, the word “Madineh” and its plural “Madain” is used in hinting the events that happened in historical and civilized lands of that era. For example in the story of Moses and confronting with Pharaoh, the following verses having “city” and “cities” can be observed.

“And the people of city (Madineh) turned into by happiness” (Surah Alhijr, 67).

And/or: “This is the trick you have initiated in the city (Madineh)..” (Surah Araf, 123).

And also: “And send some compilers to cities (Madain- plural of Madineh)” (Surah Araf, 111).

The word “Madineh” in terms of vocabulary is described “city, town, metropolis, Sharestan” (Dehkhoda Dictionary). Here, the talk is not about several houses and/or village; attention to the mentioned meanings and other writings of Muslim thinkers which are related to Islamic cities makes clear this point that the intention of “Madineh” is acener of population assembly with urban characteristics which is not necessarily in the size of “Qarieh”. In this vocabulary not only indirect hint to its larger size and extern than “Qarieh” is included, but also it differs in terms of the level of civilization and quality of urban life from the previous stage. In other verses, Moses and another person are described in one of Egyptian cities.

“And he entered to the city (Madineh) without its people get notified…. In the morning he was waiting with fear in the city (Madineh)… and a man came running from the farthest location of city” (Surah Qesas, 15).

Here, it is not talking about Qarieh and in all cases in which the events are occurring in Egypt, the use of this word is always fixed and nowhere Qarieh is used in place of Madineh because ancient Egypt is a civilized country having large and prosperous cities (note that Madine, Madaniat(civilization) and Tamadon (urbanization) have one root). Having this evidences, it can be proved that in terms of urbanity, Madineh is a Quran hint to city and other important population locations that compared to “Qarieh” have specific considerable civilizing and/or cultural importance.
Balad: In this case also referring to different meanings of this word in dictionaries, points to another level of collective settlement and urban environment. Among its meanings is every location of land that is inhabited or destroyed, empty of residents or settled. Now in the viewpoint of a different city-maker from this meaning with the thing stated about “Madineh” is a conceptual presentation with a regional property and including wider spatial characteristics; therefore, nearest professional translation of this word is region. It must be remembered that the phrases like “Muslims’ belad”, “Sham Belad” or “Ajambelad” etc. are used in many geographical books of Muslim writers and emphasize the correct and common use of this word. In the viewpoint of urbanity profession, a word like “Balad” is a hint to a settling unit in the size of city, region or land, and is located after Qarieh and Madineh in the urban hierarchy. With regard to the verses that include this word, it becomes clear that the related descriptions really include spatial and geographical load and are used for specifying the locations that had the state of “city-region”. This maybe means that against the thing that is reflected sometimes in the translations of this word, using the word “balad” doesn’t mean a total city and therefore its occasional conversion of its meaning from city to land or vice versa is inexpressive and doesn’t transform the complete pictorial notion that holy Quran presents. In order to illustrate the discussion, attend to the following cases:

“Until the time that loaded clouds are taken and we transport them to a dead land (balad) and rain comes”. (Surah Araf, 57).

Here, by describing the displacement of clouds from one point to other, it is clear that the scene of moving clouds can be a city and therefore the translation mentions the extent of action as land; but in the following verses in which balad is translated to city, having a deeper thought, we can see that land is a better meaning:

“Don’t you know what your god did to Aad, holders of tall columns that no similar was made in the cities (balad)” (Surah Fajr, 8).

In the other word, it means there were some buildings that couldn’t be found in other lands, unless we suppose Aad nation were making some houses in their village that were not made their similar in other cities. Continuing this issue and in another case, it says:

“And with Pharaoh, holder of height shelters and buildings, those who rebelled in cities” (Surah Fajr, 11).

I.e. the persons who rebelled in their lands and also:

“And they take your loads to the city (balad) the place that can’t be reached only by body hardship” (Surah Nahl, 7).

It means that they take your loads from a place to another; a land to another and not necessarily from a city to city.
Houl: Every time there is a talk of city and its exterior areas, the spatial separation between city and surrounding is attended and their separation is named in a specified way. Suburbs and its surrounding areas that have been accessible for citizens are called with the phrase “Houl”. For example, in the following verses, in addition to stimulating prophet to extending god invitation among citizens, the attention to urban residents is also emphasized.

“We messaged you to warn the people of Mecca and the surrounding people..” (Surah Shora, 7)

Inviting Mecca’s suburb people is noted another time:

“And to warn Mecca’s people and the people around (Houl)” (Surah Anam, 92)

And also the people around Medina are addressed:

“The people of Medina and its surroundings (Houl) shouldn’t neglect the prophet of god” (Surah Tobeh, 120)

Different verses that are mentioned represent that from the viewpoint of separating urban hierarchy, holy Quran attends to geographical and social partition between the residents of city and suburb and has proposed interaction with them in the issue suburb people are called for by participating suburb people in urban issues.

**Form and model of Islamic city**

German geologists were the first ones that worked on the preparation of the model of Islamic city. Among their designs, schematic design of Dettman shows an appropriate eastern Islamic city. Dettman in his design that was prepared in 1969, in addition to general mosque, also depicted market as the center and heart of Islamic cities. The building of General mosque is usually located near to market in Islamic cities. It is worth noting that Mecca was the place both for pray and market, and the relationship between general mosque and market in Islamic cities evokes Mecca city in human mind. (Picture 1)
Another model of Islamic cities was prepared by another German geologist named Wirth faculty of Erlangen which is partly similar to Dettman model and in fact consensus of two designs can be observed.

Wirth not only knows market as the center of Islamic city, but also presents it as the character of Islamic city and the factor of its distinction from other cities of world’s cultural area and in fact the indicator of these cities. In Wirth’s model, markets are extended from city center radially and the main roads are extended from city center and in the direction of market centers towards gates. These ways are called passage; they have considerable width and usually include the center of quarters (figure 2).
In the left and down of this design, loyal palaces exist that can’t be extended to all Islamic cities, but it is true about the cities of North Africa.

**Some principles governing on urbanity and citizenship relations in Islamic literatures**

Norms and regulations governing on urbanity are the behaviors and citizenship relations based on the principles, rules and policies that originate from culture of each society. Islamic society also having a culture affected by religious includes a special system in relation to urbanity and urban relations.
Fundamental principles

This section addresses the investigation and analysis of the principles that have essential and fundamental role in establishing the system governing urbanity and urban behaviors and relations in Islamic society. Sociality, fundamentality, inclusion and typical wideness, originality, extremism, facilitation and relaxation in living style and thought driven are among the cases of investigation in this section. These principles mostly pint human’s goal-driven life, by looking oracle in anthropology and by emphasis on most common needs of appropriate life for human and preventing from scope of thought and religious believe and defending benefits and preventing damage and facilitating problems and adherence to deals and contracts as the basic of common discipline (Hakim, BasimSalim).

Principle of purposeful living

By seeking Islamic literatures and holy Quran, we find that the creation of world, creatures and human is not performed for null and fun, and it is for reaching a great goal. Human as a part of this world is not also null and aimless and god in holy Quran frequently points the aim of creating human as the favorite of the creatures (Hakim, BasimSalim).

Applications:

a) Selection of position and geographical orientation for constructing buildings (being southern or northern) and adapting the directions of buildings with indicators like Qibla.

b) Centrality of important and religious places I cities like important mosques and cemeteries of Imams or Imams’ children.

c) Establishing balance between religious, servicing and health centers for removing co-directional material and spiritual needs.

By the way, programmers and decision makers of Islamic societies must in urban issues with celestial concepts in world and the binding of moral values, consider welfare-based living principles as the criteria of their decisions and in addition to proper attention to material appearance of life and in line with spiritual life tools and appearances such as training, educating, moral and religious centers, try to show concept and meaning of living in religious places such as utilizing best designers, executers, face makers and artists for designing and implementing religious places by utilizing variants of facilities. Totally, in these societies, it must be tried to extend and promote moral dignities in cities and calling for spirituality in society level through software and hardware designing in the general design of urban materialism and spirituality such that proper accesses exist between servicing, educational, training, health, helping and religious centers (Hakim, BasimSalim).
Principle of human dignity

According Islamic verses, human is the substitution of god on earth and god has given dignity to him and has made him great such that all being system and world are provided in order to realize and preserve human dignity. Religious legislation blames avoiding the borders of dignity and greatness and knows forbidden everything contrary to human dignity. This dignity is the character of human type and is not related to any person or group. All humans have dignity and all of them are equal in having this trait and the origin of appearing this dignity is also merely being human and being son of Adam.

Applications: Regulating and formulating urban and citizenship relations, enacting and compiling governing rules in the area of urban relations and approving designs and the suggestions of supervisor to institutions in Islamic cities all must be performed on the basis of human dignity; because in a society which is based on Islamic ideal, each type of legislation and approval and programming opposite to human dignity is cancelled and null. Relations of managers and managerial institutions and executing factors with citizens must also be consistent with the principle of human dignity and all services must be performed by observing dignity principle including health, cure, recreation, living services and also servicing needy people and the people benefiting from aids. (Ansari, Sheikh Morteza, Qavaed Al-Osool, volume 2)

The principle of justice

The principle of justice can be considered as one of the most important indicator of divine and human fundamental principles governing on citizenship relations in the area of social interactions. The essential importance of justice, its scope and inclusion in social relations and its affection on the procedure of society movement, creating hope, happiness and movement are among the most important cases that have made the principle of justice as the unique principle of human interactions in all eras. The principle of justice, movement towards creating and developing justice in society is the principle that all transaction, interaction and actions of a person or society must be scaled with and must get direction towards it.

Applications: Extension of applying justice principle in decision making, rules-making and approvals, applying and implementing the rules of giving and depriving responsibilities, enacting and adopting complications, punishments and rewards, distributing facilities and allocating incomes, presenting different urban services including recreational, health and cure services, are clear and far-reaching up to a level that doesn’t need recounting in one hand and enlisting it not easily possible in the other hand. This principle is among the most important principles governing and value-giving to urban relations. (Ansari, Sheikh Morteza, Qavaed Al-Osool, volume 2)
The principle of welfare

Welfare in vocabulary means opening, ease, inclusion, ease of living and availability. A great human is the person who has been honorable in his life and in his world generous. According this principle of supplying materials needs of human, it is an essential and fundamental principle. Imam Sadegh says: “best assisting to piety is independence” (HorAmeli, 17/29); and he said “this world is the best assister of other world” (HorAmeli 17/29).

Applications: Supplying the welfare of citizens, providing the conditions of including them from facilities (up to need) must be among the goals of urban system, and its governing rules and regulations. Hence, responsible persons and trustees of urban issues have the duty to spend all their attempts for realizing this inclusion and welfare continuously, and with acceleration and balance with increasing human needs which trying to use all existing material and spiritual facilities with incentive of removing poverty and designing for organizing living are among them. Supplying educational, training, health and cure, scientific, recreational and athletic, art and industrial facilities for creating welfare and realizing development in society, organizing social forces and base of managerial geometry in order to realizing welfare are in this direction. Pathology of society welfare, finding pains and problems and faults, seeking solutions and performing in order to remove problems, all these cases are the needs that are considered in the principle of welfare. In summary, welfare is the human index of godly living.

In the space of such life, human finds the possibility of meaningfulness and being godly. It is not absurd that prophet has said: “The person who has unstable living, his religion and other world decays” (Khomeini, Tahrir Alvasileh)

The principle of safety or the principle of the necessity of safety supply

Safety is among the indicators of an organized society and insecurity is among the most important components of not-organized societies. City as the shelter of citizens is defined with a few characteristics that the element of safety is in the vertex of them. In the other word, among the most important operations of city is supplying high degree of safety. Hence, the principle of supplying safety as one of key principles must be an indicator of decision making and actions in the area of urban issues and each process and action which negates safety or reduces it, must be prevented and each security-causing approach must be amplified and supported. Religious literatures consider security as one of the most important achievements and blesses of god to human and emphasizes on it.

Application: Creation, establishment and supply of personal and collective safety of citizens is one of the ends and goals for each type of planning and decision making in urban issues even in establishing and creating cities, and every non-safe decision and planning is invalid and non-legitimate in Islamic ideology. In the planning for Islamic cities, the necessity of providing appropriate software and hardware safety-giving mechanisms and positioning for establishing
urban regions and designing urban structure such that it can provide the safety of citizens with minimum vulnerability. (HorAmeli 17/29)

**Moral and human principles**

The principles that are addressed in this section are mostly in the area of human behavior and methods. These principles that are formed in the space raised from fundamental principles, while have legal reflections, so most important indicators of their ideas are morality and humanity. For this reason, they are recalled as moral and human principles. These principles are the result of human and oracle judges in the area of human behaviors, actions and reactions and call human for behaving in the frameworks appeared from these principles. (Bojnordi, 2/40)

These principles are as following:

- The principle of equality for all society in Hudud, rights and duties.
- The principle of forbidding sponsorship on badness.
- The principle of forbidding annoying others.
- The principle of respecting sanctities and forbidding contempt to them.
- The principle of dissipation and wastefulness.

**The principle of equality for all society in Hudud, rights and duties**

According this principle, if law is enacted for someone in society or guild of social guilds and putting law from the specific features of this person or guild is not determined, this rule contains other people and guilds in different times and lands and that law is considered trans-temporal and trans-spatial. Whether this law proves justice or puts a duty on or determines Hudud and the conditions of an issue. This principle is come in decrees and duties in the texts of jurisprudence and its regulation with the name share rule. (Bojnordi, 2/40).

Applications: This principle is one of governing principles on legislation and in a sense is bound to proper method of legislation. According this principle, the legislature must in the time of legislating, consider first all society and second different times and environments and if enacts law for certain people, must make clear the private of that law (Bojnordi, 2/40).

**Principle of forbidding sponsorship on badness**

Apart from the prohibition of doing badness and obscenity and not observing rights and Hudud of citizen obligation, every kind of assisting, aiding and preparation for committing crimes and badness and leaving duties and non-relying on the regulations of citizen moral area is obscene and is forbidden and illegal, and this principle that we call it the principle of forbidding assisting and preparing badness, is mentioned in jurisprudence by the title “rule of sponsorship on sin”. (Bojnordi, volume 303/1).
Applications: Issuing every kind of construction about the places that are built for committing sins and crimes such as wine-selling, wine-making workshop, gamble place, interest transaction place, places for corruption and prostitution are among the cases that are forbidden and sinful. Every kind of construction in the mentioned areas is forbidden and sinful. Designing and preparing building plans in which moral and social criteria of religious are neglected or results in the destruction of moral bases and basics of society values. Constructions and designs that results in view on others properties and neglects the rights of other citizens are forbidden. Planning and performing each kind of social and cultural activity that is not consistent with moral criteria and spiritual values of society. Each kind of assisting (economic, intellectual) on the activities and collections that are active on committing crime and sin is forbidden. (Saqiri, Esmail, 1998).

The principle of forbidding annoying others

Different interpretations are presented from this principle that is mentioned in jurisprudence texts and its regulations with the name “no harm”; the thing considered in this topic is the principle of infliction. a) Preventing and forbidding annoying other citizens; according this perspective, each kind of behavior and action in practical areas and in legislating areas that causes harm to others and its requirement is others’ harm, in addition to prohibition and being sinful, is also with responsibility and the annoyer is responsible to the incurred harm. This viewpoint in the explanation of no harm rule can be attributed to Sheikh AlshariaEsfahani. (Shirazi 59/1)

b) In another explanation of this principle which belongs to Sheikh Ansari non-compensable harm is rejected. He believes there is no harm non-compensable and every work that causes harm has responsibility and must be compensated by annoyer. (Shirazi, 59/1)

Applications: This principle is among the most important and practical principles governing on the set of urban relations. According this principle, every kind of legislation, enacting complication, taking and proving right, which causes harm to citizens is forbidden and null, and as it is performed there is responsibility. Every kind of construction or destruction that causes harm is forbidden and illegal and has responsibility. Establishing every kind of center, occupation and activity or preventing from them which is annoying is included in this decree. Creating obnoxious workshops and activity is forbidden based on this law. Decision makers in urban issues, must be in all situations obligated to observing this principle. (Saqiri, Esmail, 1998)

The principle of the necessity of respecting sanctities and prohibition of disgracing them

Respect and greeting of religious quotes and human accepted principles and social norms which are looked by the view of sacredness and validity in the society, and its commemoration, are among the human accepted issues and respect to respect to the believe of total and avoiding disgracing them are an un-doubtable principle. (Saqiri, Esmail, 1998).

Applications: Trying for preserving, holding and efficientizing sacred and religious locations by different ways and preventing from disrespect and destruction and inefficiency are from the...
issues that must be considered by urban management. It has been accepted that sacred and valuable locations are not the only places that are directly addressing promoting religion within citizens (such as mosques and churches), but there are some indirect effective places in the life of human that accepted religious concepts like learning, health etc. can be promoted through them; such as educational and research locations. Observing religious rules and decrees in the managing structure and the way of measuring city issues are similar to scientific honor for religious values and not observing religious rules in action is itself disrespect to them. Observing the respect of citizens as they are ether faithful (religious brother) and/or are equal in creation (similarity in creation) is from obligations of religion. (Mohaghegh, Sharaieh Al-Islam)

The principle of forbidding dissipation and wastefulness

Moderation in consumption, optimal use of facilities, sources and properties, avoiding every kind of null costing or improper use of properties and facilities, prevention from extravagance consumption, extravagance, dissipation and wasting the resources of individual or Islamic society is from the accepted principles of human relations. This principle is not only accepted in Islamic thought, but also religious sources have emphasized on that such that dissipation is among mortal sins. (Ansari, p. 334) With regard to this principle, promotion, consumption-orientation and creating the backgrounds for more-than-enough or improper consumption is also forbidden and blamed.

Applications: The necessity of moderation and avoiding improper and imbalance allocation of budget is among the duties of planners and budget-makers in Islamic city. Therefore, imbalance and dissipating or narrow budget and plan or a program that leads to stagnation, inefficiency and non-use of facilities in a city is forbidden and illegal and in the other hand is not legitimate and is not mandatory; and in the other hand, the incurred damage to citizens and city from such programming is on planners and decision makers. With regard to these anticipations, decision maker, rule enactor or approver of required system about city issues are obligated in all approvals and structure of city to observe the principle of respecting dissipation and wastefulness and must put it as the criterion of action, and must create and establish supervision and controlling and regulating institutions to prevent the works during which costs are controlled and dissipation and wastefulness are prevented. Preventing rework and repetitions or improper implementation of urban projects, preventing implementing non-necessary, inefficient and low-efficiency plans are from other actions of programmers in Islamic society. (Saqiri, Esmail, 1998).

Legal principles

These principles address the explanation, recognition and analysis of the principles that their main common value is the legal propositions of those principles: These principles despite of being able to have moral and human anticipation, as a principle of representing legal and religious musts and prohibitions can be considered a duty (i.e. by a jurisprudence look can report a set of sins or permissible acts); which are following establishment and report of rules and
decrees that found specific duties and laws and/or even establishing a rule or decree in the area of implementation.

Representing responsibility of some behaviors and possessions which the actor must pay the incurred damage and also emphasizing the point that charitable possessions are excluded and are not with responsibility. (Mohaghegh, Sharaieh Al-Islam).

The principle of respecting ownership

The ownerships raised from legal ways are respected and all citizens must observe the legal ownership of others. This concept is called as the principle of ownership respect. According this principle, every person is allowed to put every kind of ownership possession in his properties unless its possession is forbidden by the decree of law and is illegal such as dissipation of own property which however the owner has it, but is not allowed to dissipate his/her property and financial resources. No one is allowed to possess others properties without the consent of owner, ether by acquisition or by exploitation, unless the person is allowed for such possession by the decree of law by the recognition of legal authority. No one is allowed to prevent owner from possession in his/her properties unless by the decree of law and as the executive of law. (Saghiri, Esmail, 1998).

Applications: Referring to this principle, every kind of possession in others properties and assets without their consent is forbidden and illegal, unless by the decree of law and therefore urban institutions and their managements including policy making or implementation, must consider observing the respect of ownership as the indicator of activities and decision makings. (Mohaghegh, Sharaieh Al-Islam)

The principle of property privacy

IbnManzoor in the book LesanAlarab introduces privacy as following: “Privacy is the thing that is prohibited. Therefore it mustn’t be violated; privacy is the thing which contact with it is sin and mustn’t be performed. (LesanAlarab, 120/12).

Privacy means the area and scope that locates around a property and others are prevented from possession. Legislature, both religious or secular, in some cases for some properties have assigned privacy and possession into that privacy is legal only for its owner, and others are not allowed to possess, acquire and exploit it without the permission of proprietor. Putting privacy for properties is for one of following triple goals and it is possible that in some cases all three goals or two of them exist:

1- Preservation and protection of properties and assets: some of privacies are for defense and protection of properties like privacy of sources, wells, aqueducts etc.
2- Preservation of proprietors ownership; some of privacies are enacted by legislature for defending the rights of their owners such as: the privacies for houses, gardens etc.
3- Some of privacies are put in order to prevent dangers and events; such as privacies of roads and railroads etc.

Applications: All privacies with the subject of law and religious that have assigned the limits of properties and assets must be observed carefully by city management and must be considered in regulating the relations of citizens and city and executing management of cities. Determining privacy for personal and general assets in order to achieve triple ends in the beginning of discussion are from the important issues of urban issues organizers. In the determination of privacy especially for general assets, the possible future extensions of cities must be considered. Urban privacies must be in environmental, welfare and servicing areas in order to removing needs and necessities of living and providing appropriate conditions. According this principle, the existence of polluter industries and occupations and the set of activities that harm appropriate living must be out of privacy of citizens’ life. (Saqiri, Esmail, 1998)

**Conclusion**

Since art and architecture has close and incredible relation with culture and worldview, therefore the relation between Islam and art and architecture is completely accepted. Islam as a complete religion presented decrees and principles that were effective on all aspects of human life in this world and other world; the teachings that led human towards god’s essence and included all dimensions of his life. Muslim architecture following these teachings made houses and buildings that visualized Islamic identity of its residents.

Modern technology also can smartly assist in a managed form to urban design patterns for reaching appropriate Islamic city to have more adaption between the base of urban life and lifestyle, and decrees of Islam; and to create better the bed of calmness and relaxation for the growth of society and social acting to the principles of Islamic civilization. Urban tools can be the generator of the culture of optimal use and proper interaction with nature, and hence can actualize the preservation of god’s blessings. In regard with dynamic city management and social culturalization, urban hygiene can be better realized and preserving the health of citizens and the decrees related to purifications and not-polluting related to life environment are implemented.
References

Quran

NahjAlbalaqeh

IbnManzoor, LesanAlarab, volume 13

Bojnordi, S.H., Al-Qavaed Al-Fegheih

Khomeini, S. Rohollah, TahrirAlvasileh

Saqiri, E., Civil law, Forozesh publication, Tehran, 1998

Mohaghegh, Sharaieh Al-Islam


Habibi, M., Civil society and urban yard, Beautiful Arts publication, no. 7, p. 21, 2000

Habib, Fereshteh, Analysis of culture and skeleton interaction of city, City identity publication, Third year, no. 4, p. 84, 2009

Dehghani, Z., Anthropological investigation of tribal-social identity in an quarter of Karaj, a master thesis, Social science, Anthropological field, Tehran University, 2011


Matlabi, Ghasem, Human approach to formation of urban spaces, Beautiful arts publication, no. 27, p. 58, 2006.


Javanshir, K., Different sources of energy and the world of tomorrow, Tehran: Tehran University, 1970.

Khartechneco, Nicolai, Advanced energy systems, Translated by Dr. Asqar Baradarn Rahimi, Mashhad: Ferdousi University publication, 2001.
Bahraini, S.M., From Shar to city, Tehran University publication, 2008.


Vosogh, B., Pashotanizadeh, A., Concepts of residence in Islamic verses and quotes.

Yazdani, M.H., Pour Ahmad, A., The effect of modernism on skeleton evolutions of Islamic Iranian cities (Tabriz sample), Geographical research publication, 2007.


Hakim Basim Salim, Islamic Arabic cities, principles of urbanity and construction, Translated by Malek M.M.


Hakim, S.M., Haghaiegh Al-Osol, V. 2.

Khooi, S.A., Mesbah Alvosol

Holy Quran, Quote of Hafas from Asem


Naghizadeh, M., Features of Islamic city from holy Quran view, 2000, Magazine of Sahifeh Mobaien, Second period, Fifth no.

