



An Examination of Iranian-Islamic City Model with Emphasis on Cultural Development in Zabol City

Gholamreza Miri^{1*}, Badil Sancholi², Mehdi Kadkhodaei², Saeideh Salimi Rad²

¹Assistant Professor, Department of Geography, Faculty of Humanities, Zahehan Branch, Islamic Azad University, Zahedan, Iran.

²Ph.D. Student in Geography and Urban Planning, Department of Geography, Faculty of Humanities, Zahedan Branch, Islamic Azad University, Zahedan, Iran.

ABSTRACT

The purpose of this research is to examine the model of the Iranian-Islamic city with an emphasis on cultural development in the city of Zabol. Since, there are many opinions about how Iranian cities forms or unites to an Islamic country, it made necessary for us to examine this issue in one of the Iranian cities through investigating these indicators. The method of this study initially is review and archival by which we examined various documents explaining the urban-style indicators of the Iranian-Islamic model, and in the next stage, our research is a descriptive and exploratory survey of applied type. The statistical population of this research is all citizens of Zabol city. The statistical sample of this study, which is based on Morgan's table, includes 384 citizens of this city. The questionnaires were distributed simple randomly in several crowded points of this city. The findings of this research indicate that there is a meaningful relationship between the Iranian-Islamic city model and the architecture of this city in views of the people who live in this city. Also, the average of single-sample t-test in the target community is 81.31, which indicates that the Iranian-Islamic urbanization model has a significant relationship with the formation of Zabol city.

Keywords: Iranian-Islamic City Model, Urban Architecture, Zabol City and Culture

Corresponding author: Gholamreza Miri

INTRODUCTION

Islam is beyond the formal religion. Islam is a complete way of life for all ages, in such a way that, it provides way out for achieving the highest levels of perfection in all aspects of life like, social, cultural, economic, and so on. Besides, the city has been considered by Islam as the focal point of human's life and activities, so that the Islamic city can be viewed as the center of emergent of all Islamic teachings; in this case the Islamic city, which humans desired to build during the different ages, will be materialized then (Mohammadi and Sheikh Beyglou, 2011). Meanwhile, Islam as a kind of worldview and ideology from the beginning of its mission till now, is considered as a civil religion as well, and due to this very trait, it has reconstructed and restructured the cities and settlements that it has enclosed (Vasigh and Pashtooni Zadeh, 2010). Therefore, there is a close relationship between the concept of the city and the Islamic worldview from the beginning of it. In Islamic city, the first ideas upon Islamic worldview are understood by the individuals. The concept of the Islamic city that many Orientalists have used is based on the assumption that "as Islam is an all-inclusive value scale and determines all behavioral patterns and social organization, thus the physical morphology of the settlements is the product of Islamic faith as well, and with the proper understanding of Islam, one can also understand the structure of the Islamic city". They also emphasize this point that Islam had developed urbanism and weakened and destroyed

primitive life. Hence, there is an irreconcilable relation between material and spiritual life in the Islamic civilization and the Islamic city, a relation that resembles the inseparability of citizenship, economy and religion (Mohammadi and Sheikh Beyglou, 2011).

Today's Muslim cities are an imperfect imitation of the urbanization patterns and traditional methods that have been built and implemented in the West. New cities have not any national, domestic, Islamic, and historical identity, and have not only failed to demonstrate the sustainability of the historical life of the society, but over that, also they have disassociate the society and their history, and have grown alienation and isolation feelings in the inhabitants. Whereas, in the past, Muslim cities with different environmental climate conditions at different ages and with various economic and political conditions, each of which manifests their own features of thinking, beliefs and culture of their people. Definitely, they could also play a useful and effective interaction with other cities by changing the principles and recognition and by applying the native solutions for specific environmental and civilian issues (Bamaninian, 2014). The city is the symbol of civilization, and for its founder and its inhabitants, it is reflection of values and beliefs. The Islamic city, despite its various diversity like; racial, climatic and so on, is immersed in a unique faith, and while standards and laws of life prevail, it also

provides a definite form of architecture. In the Islamic world, the city is the cornerstone of Islamic civilization, and in fact, spatial reflection of the Islamic cities has been the advancement and promotion of Islamic religion (Talebi, 1991).

On the other hand, attention to the following fact is necessary that "Architecture has always been a life-affirming artistic style, and in Iran, more than anywhere else, architectural decoration has always been under influence of life, and architecture constantly, was scheduled by lifestyle" (Pirnia, 1995). In the traditional Islamic cities, the central part of the city is an island, surrounded by a network of sidewalks. The central part of cities was a physical environment with social, economic, and cultural values which was guardian of religious and cultural heritage of Muslims (Mir Mohammadi, 1996). Elements and components that existed in the ancient cities of Iran have had a kind of integrated and interconnected spatial interaction. In the Islamic cities, the spaces such as the mosque, the bazaar, the center of government, residential spaces, etc., while each of them maintain their own particular rank, position and character in the hierarchy of urban spaces and play their role, They create a unit that represents the city as a coherent and interconnected space. The citadel had been holding the complex of buildings and structures and the city's governing body and had been embracing governor's palace. The citadel also, had being linked to a mosque and Bazaar. Among all, the citadel is separated from other elements as a political compartment, and exhibits itself as apex of the city by creating a defensive wall around it (Nazarian, 1995).

The Jaame mosque had been built on a proper place for religious-political center, and as office of clergy of the city and the area under its influence. Some mosques were headquarters of the government and was linking religion and the government, such as the mosques that were called "Daar-ol-imareh" [administrative house], like the citadel of Tabriz, which firstly was built for a mosque application, but later it became the headquarters of government. The mosque in the city is considered to be the most important public building and it gained an infrastructural identity in Islamic urbanization (Mashhadizade & Dehaghani, 1994). The Bazaar surrounds the mosque and the school, and according to the remained of traditions of the Sassanid city, pass across city market and draws from the main square of the city (governor headquarters) to the wall and barriers. Upon such credit we can call the Bazaar as city backbone (Haibi 2005). There were numerous markets in the Islamic city, each of which was concatenated to others for the sale of specific or several specialized products (Morris, 2002). In this research, the researcher tries to study the works and research of other scholars and Islamic commandments and the Holy Quran to examine the pattern of the Iranian Islamic city with an emphasis on culture. In line with the continuation of this research, we tried to measure the criteria for the model of the Iranian Islamic city from the viewpoint of the people of Zabul city through offering a questionnaire with subject of "criteria for Iranian Islamic city" and answer the question of how much of the city of Zabul follows the patterns of an Iranian Islamic city.

Theoretical basics

Islamic city is a city built by Muslims and according to their monotheistic worldview, in which the contents and physical aspects of Islamic relationship with the world and behavioral aspects, such as Islamic ethics and behavior in order to meet the celestial, physical and spiritual needs of the people are paid Special attention in the Islamic city (Sajizadeh and Mousavi, 2014). The Islamic city is where the Islamic laws are observed. The scholars of religion, based on the kind of government that shadowed the city, regard it as a city in which there are Islamic Ummah [mass] and a reign of god. In the of the Islamic city model, the predominant factor is Islam, and certainly all the

indices and elements of the city's social and physical life are based on this factor would gained identity and organization. The Islamic city, first of all, is a castle of faith, and politically and legislatively is governed by the rules that are provided by the Shari'a, and hence the religious role of the city has priority over the military-economic objectives of the governorates based there (Habibi, 2003). Some theorists have defined the Islamic city based on its intrinsic qualities. They have known the Islamic city a mixture of body and soul, and have believed that any attempt to form it without regard to the content and soul is ineffective (Habibi, 2005). For Mansoori the Islamic city considered, as the castle of faith, observer of religious regulations, and place for manifest of justice, religious duties and political-social ideals of Islamic state (Mansoori, 2007). Barghi and Taghdisi consider the issue of justice as one of the most important concepts of the Islamic city and have introduced such a city a general crucial with independent neighborhoods (Barghi and Taghdisi, 2008). In other words, Bagheri has presented the Islamic city a signage of the Islamic civilization with a particular spatial, cultural and social identity, and has attributed characteristic such as introversion, rationality, adaptation to geography and functionalism with the Islamic city (Bagheri, 2007). Firuzabadi in "Al-qhamous Al-mohit" book has noted Medina an equivalent to the Islamic nation as a minimum condition for forming a city and Ghodam-ebne-Jafar in "Alkharaj and Sanaah Alktabh" has known the emergence of cities linked with the humanitarian needs because the holy Qur'an issues the difference between urban and rural areas in the existence of governance, Administrative, political and judicial systems (Falahat, 2011). Ahlers, based on the views of Dietman and Wirth, argues that the traditional Islamic city is centered on the mosque and the bazaar and the placement of jobs in Bazaar around the mosque market with a hierarchy. He introduces the divisions of residential areas on the basis of ethnic, social, and religious groups, and he identifies the existence of military and defense fortifications around the city, the cemetery and periodical markets as its characteristics (Osman, 1997). Ibrahimy has known the elements such as mosque, souk, citadel, neighborhoods, street network, fences and elements outside the city such as the cemetery and weekly markets under the influence of natural factors, religious beliefs and cultural rules of law and principles that initiate an Islamic city (Ebrahimi, 1996). The Islamic city is a city based on the principles and doctrines of the Qur'an and the correct narrations of the Qur'an (Shokrani, 2008). In the studies on the Islamic city, the social, political and economic conditions of the Islamic city and the body that covers it are presented as the most fundamental features and contradictions that reflect the distinction between the Islamic city and the western city or even reflect the adaptation of the city itself And the region in different time periods (Moayedi and Daneshpour, 2012). City of in terms of Law: The word "city" or "Medina", in many countries of the world, has been derived from the Greek and Roman word, meaning "civilization" or "regulation". In this way, the city refers to the place where civilization and regulations overcome the abyss and violence (Kamyar, 2000). Urban elements in Islamic cities of Iran, the meaning, concept and existential essence of elements and features that shape the construction of the Islamic cities of Iran and the establishment of elements and their relationship with the settlements of the people are based on several systems. Systems such as Waqf [Donation], including Waqf of mosques, Hussainiyahs, baths, etc., as well as a trade syndicate system including occupations, city administration and organization, education of religious, legal and Islamic laws for the cities are among them (Bazarger, 2003). Urban elements and architectural units and Iranian-Islamic cities can be divided into several categories:

1- Residential spaces: including single family homes, multi-family houses, integrated single-family houses having shared open spaces and services, urban and suburban Caravanserais.

2- Religious elements: including mosques, monasteries, religion schools, sacred tombs, holy shrines, Imamzade shrines, Husayniyyah's, Abbasey's, Tekkiyeh's and open or covered spaces dedicated to passion sessions.

3- Individual and group business units: including the Timches, inns, Caesarea, shops, etc., and spaces joined to them like dock, storage, Stables.

4- Manufacturing plants: including workshops related to trade, factories and shops for distribution of raw materials and suburban workshops.

4- Units of public services: including the Dar-ol-Hokumeh [Governance House], courts, libraries, cisterns, public baths, cemeteries, cafés, tea houses and restaurants.

5- communication networks and public utilities: for interconnection including streets, markets, bazaar, squares, alleys, tracks and the dead ends; for water supply services including aqueducts, cisterns, and streams; and for sewage including : continuous underground sewage channels (Falamaki, 1986).

METHOD

The present research is a descriptive and exploratory survey of applied type. In this research, the method initially is review and archival through examining various national and foreign documents explaining the Iranian-Islamic city model, as well as examining process of effecting Islamic culture on Iranian-Islamic city with respect to Islamic religious standards. A researcher-made questionnaire was developed based on the number of 24 scale items for the Islamic city indices. Then by using the questionnaire tool, the Likert spectrum: from completely disagree with 1 score, to totally agree with the 5 score, we assess and analyze the eight major indicators, the mosque index having 3 questions, Islamic market index having 3 questions, religious residency index having 3 questions, material index having 3 questions, urban road index having 3 questions, neighborhood index having 3 questions, field index having 3 questions and housing index having 3 questions, on the basis of urban development with the model of the Iranian-Islamic city with the emphasis on culture. For Reliability assessment we used Cronbach's alpha coefficient and its value was amounted to 84%, which is acceptable. The statistical population of this study is all residents of Zabol city. According to the Morgan table, statistical samples numbers is 384 individuals were randomly selected and the questionnaires were randomly distributed among them in five crowded centers of Zabol city as follow

the entrance to the "University of Zabol", "Zehak Cross-Junction", "Ferdowsi Avenue", "Yaghoub Leyth" Park and "Be-saat" Street

For analyzing the hypotheses, single sample t-test were used and analyzing the data was accomplished by using SPSS statistical software. Study region was Zabol city.

FINDINGS

No individual or organization is unbiased in the cultural change of society; the impact of organizations in society culture, firstly, will be on its employees through organizational culture, in the second place will be on the attendants, and ultimately will be on the witnesses. Hence, if the culture of the society fails to bright its effects and the imitation of other intellectual systems and eventually the cultural invasion itself, could affect the political and economic system of society and the impact on these systems, will cause organizations and institutions, in which our

system of urbanization and construction is placed in the heart of it, to be under its essential influence as well. Supremacy is with a society that can be more influential. Finally, it can be said that culture makes the root of the society that if it is well irrigated and strengthened, it can be effective in the formation of political and economic theories that act as the trunk of a tree, and make it ample. The institutions and organizations in this issue are leaves and branches of the tree and the development is its fruit. The key prerequisite of any ample tree is the investment; without long-term investment, the possibility to harvest development fruit, based on genuine culture and fundamental values would not occur at all. Therefore, to design an urbanization model based on fundamental principles and values whose purpose is the growth of justice, morality, spirituality, and earthly progress, all political, cultural, economic and administrative systems which are cultural-based system, must be engineered. Therefore, in order to attain the goal culture, the country has to be culturally engineering. The city in Iranian culture is a comprehensive concept, consisting of various cultural, social, economic, historical and natural aspects. From the combination of the specific characteristics of the city in each of above aspects, their mutual interactions and facing against the creator's mind and the city's audience, the human race, a concept is formed that is called the city. The Islamic city with all its pillars and concepts, including the importance of finding residential districts in this city with respect to the status of the concept of the "Islamic Ummah" in Islam or the formation of a city arrangement based on centrality of mosque and religious buildings are examples of the influence of culture and beliefs on the city. Having not formed by uptown and downtown districts and the existence of homogeneous district in the Islamic city, as a symbol of the concept of justice and the meaning of balance, is another example of the influence of the fundamental belief and values of Muslim people who build up the Islamic. Below we mention the elements and components of the Iranian Islamic city model:

1- district:

In the Islamic lands, the city is a collection of homogeneous and similar districts that, are integrated in a specific place, based on the relations, associations and ethnic, religious, and occupational or territorial affiliations formation and they have been maintained their identity and authenticity in this form for many years. The district is an indicator and distinctive of the zone. This zone consists of spaces for the activities of the people who are living in the district or referring to it for the purpose of performing or receiving services. The Iranian cities before the dawn of Islam, are preconfigured and were fragmented into zones in regard to the dominant culture classification. After the emergence of Islam, the division of the cities into districts has been gradually reformed by changing criteria of division mainly to non-material factors such as ethnic and tribal relations, religion, occupation, initial homeland and sometimes related with political or economic power layers (Nagizadeh, 2008). Usually districts in Islamic cities have a central district with specific functional elements in district scale. Each central district consists of elements such as bazaar, mosque, Hosseiniyeh, water reservoir, workshops, Zurkhaneh and Square. But the mosque and bazaar have always been the main element of the district center. The presence of a religious or economic building in urban junctions caused these spaces' presence to be visually and perceptibly felt in the most important points of communication of the city (Shakouei, 1994).

2- Housing:

Among the main features of housing in the ancient Iranian-Islamic urban and architectural system, one can mention the followings: suitable space, spatial hierarchy, connection with nature through the combination of open and covered spaces, interior concentration, hygienic and natural adjustment of environmental conditions, proper heights, type and procedure of ownership, establishing human-nature relation, regulation and division of territories, spatial and functional diversity, efficiency, flexibility, and so on.

3- Mosques:

The mosques, due to their comprehensive, important, abundance, and supremacy in Muslim cities, have been one of the main factors in the identification of all Muslim communities, including the city and the rural area. This identification was not only attributed in the visual appearance, but also, it applied in aural attribute and other attribute, such as multi-functionality, centrality and location of mosque.

4- Passages:

The most prominent feature of historic passages is their human scales. Proper width was another characteristic of the passages of historical cities, which, according to the ingress and egress of pedestrians from them which we refer them to as interpreted as hierarchical trailing and physical standards. The cleanness of passage was one of the most important and considerable issues for the people that had been appeared in sweeping the streets and houses' anterior. Also, the existence of a hierarchy in the passages' network and providing for the possibility for public monitoring facilitate the security of houses, passages and districts.

5- Materials:

The most obvious feature of the materials used in historical works is their local provisioning. These feature, while sustaining the harmony of architecture with the environment and climate, have played a significant role in maintaining the local self-sufficiency of the cities. Also, this feature has been the basis for perceiving the physical and mental unity of the city with its surrounding nature. Another feature of the materials used in historical contexts, was their limited color and, consequently, the creation of coherency in the city and its elements as a whole. The possibility of absorption of local materials in nature, after destruction and evacuation, and the lack of damage to the environment was another important feature of them that, for today, this feature could be hardly ever find in materials.

6- Bazaar:

Each city had at least one Bazaar in a linear layout, starting from the gate and passing through the city and stretching around the mosque. In the city's flourishing period, moreover to Sharrastans' [towns], Rabazs' [township] has also a separate market, and in some places even, the Sharrastan's bazaar rounds about the Friday Mosque. Each business had its own section lane in which other occupations or businesses cannot enter, and that lane section was usually named to correspondent business. For example, the shoe market, the copper market, etc. (Soltanzadeh, 1983). The functional features of the market and its linkage to three major political, economic, and religious centers elicited all social activities be related to the Bazaar. In times of social and political crises, especially in confronting foreign factors, the market was activated as a social barrier for people (Nazriyan, 1995)

7- Religious places:

Hosseiniyeh, Tekaya, Khaneqahs, Qadam-Gahs', Saghkhanehhs, Abbasieh, etc., are examples of other religious places. Depending on the sect of the people in different cities of Muslims, they have a significant respect. These elements, along with their lateral rituals, such as the movement of mourning group and passion plays and Nakhlgardani rituals, have had a significant effect on the spatial organization and the mental image of people in the city.

8- Squares:

major and minor squares, or in general, open and accessible public spaces are the main elements of Iranian historic cities that are located in different ways, as a urban space, the location of activities and social interactions, Trades, the place for the establishment of national, religious and sporting ceremonial, the place for the implementation of government orders, access to the essential elements needed by the people, and finally played a role in the identity of the Iranian city. However, squares of today, in general, have different aspects of form, spatial, functional, and identity, and are not comparable with historical squares. Although it is difficult to find common physical features among the cities of the Muslim world, but with a through insight it is suitable to note some of the common features that can be mentioned, as following:

1- The absence of structural differences between religious and non-religious architectures:

In the Islamic world, there was no organization like those cathedrals in the Christian era, which instill a particular spatial style and model to these applications. Due to this fact, regardless of limited presence of special elements such as minarets and domes that belonged to the mosques, other elements and spatial models, with a little modification, were used in some of other non-religious architectures. For example in caravansaries, residential houses, baths, and so on.

2- The absence of volumetric hierarchy in city scale:

Although major mosques, especially in large cities, were very large and brightened among other buildings, but Bazaar, for example, despite their very significant expansion in terms of composition and elements, they were not very different from residential buildings. In the Iranian Islamic cities, most residential, commercial and service buildings were one or two stories, and as a result, the city had a fairly smooth and low-height skyline, and only mosques and other religiously valuable monuments such as minarets and domes were built so high that they were the main features of the city's image.

3- Urban network connection:

Apart from housing context which is densely populated and has no free spaces, large commercial, service and religious complex, which are considered as typical elements of the Islamic city, are built very compactly and homogeneously, and they often made up an inner coherent building.

4- The superiority of the internal view to the exterior view:

The main view of the residential and special buildings, was often tended toward interior expression, and the majesty of upper-class buildings, such as baths and mosques, and ... were generally judged from within.

5- Spatial superiority to volumetric expression:

In this urbanization system, urban elements and urban texture elements in Islamic cities, unlike the middle ages, were not streets and urban blocks, but rather, urban texture was created from the organically side-by-side alignment of residential spaces (Afshar Naderi, 1996).

The findings of this research are divided into two descriptive statistics and inferential statistics. In descriptive statistics, data were collected based on the variables of the research through distributed questionnaires among the people of the city to determine the abundance, as well as the percentage of responding to each of the research questions.

Gender
Table 1: Status of participants by gender in terms of gender

group	abundance	Percentage
man	291	75.78
woman	30	7.81
Unanswered	63	16.4
total	384	100

Regarding the results of Table 1, out of 384 participants in this study, 63 respondents did not respond to gender questions and

291 (75.78%) were men and 30 (7.81%) of all questionnaires were women

The age of respondents to the questionnaire
Table 2 - Age of respondents to the questionnaire

Age	Abundance	Percentage
Under 25	89	23.17
25-35	132	34.37
35-45	73	19.01
Above 45	56	14.58
Unanswered	34	8.85
100	384	total

According to the results of Table 2, 384 participants in this study did not respond to the age questionnaire. The age of 89 person (23.17%) was below 25 years, 132 person (34.37%), was at the age range of 25 to 35 years, 73 person (19.01%),

was in the age range of 35 to 45 years and 56 person (14.58%), among the total number of questionnaires, was more than 45 years old.

Level of education respondents to the questionnaire
Table 3: Status of participants according to educational level

group	Abundance	Percentage
Diploma and under	84	21.87
Diploma		
postgraduate	89	23.17
Bachelor	100	26.04
Master	57	34.48
Doctorate	0	10.34
Unanswered	49	13.79
Total	384	100

According to the results of Table 3, out of 384 people who participated in this study, 49 people did not respond to questions about the level of education, 84 students (21.87%) had a diploma and a under diploma degree, 89 (23.17%) had a

postgraduate degree, 100 (26.04%) had a bachelor's degree, 57 (34.48%) had a master's degree, and 5 (10.34%) of the total questionnaires had a doctoral degree or a doctoral student.

The Impact of the Iranian Islamic Cities Model in Zabol City from the Viewpoint of the People of Zabol
Table 5, T-test results of comparison of the subjects' views on the variable of realization of goals with the hypothetical mean of society

One-Sample Statistics

Iranian Islamic City Model	N	Mean	Std. Deviation	Std. Error Mean
	384	81.31	6.11	.733

One-Sample Test

Iranian Islamic City Model	T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
	84.23	259	.000	81.31	72.19	94.38

The subject of this research is the impact of the the Iranian Iranian city model with an emphasis on culture in Zabol city from the viewpoint of the people of Zabol. To examine the question, one-way t-test was used. Considering that the avergae value of the case is 72 and the average of the subjects' views is 81.31, it can be concluded that with reliability of 95%, the difference between the two averages is significant and the average effect of the Iranian Islamic city model in Zabol city is larger from the hypothesized average. Therefore, it can be stated that the impact of the Islamic Iranian city model is significantly higher in Zabol city.

CONCLUSION

Islamic culture in every society and country with preserving its nature, its original divinity and universality, formed with the requirements of the geographical, historical, linguistic. Iranian Islamic Culture is that of high culture has been blown to the soul and the body of Iranian culture. Over the past few decades, due to fundamental changes in the cultural, social, political, economic, security and technological field on a regional and global scale, the excellent and determinants role of culture has become more visible in national, international and global arenas. The Islamic Revolution of Iran, as a climax point of the twentieth century's spiritual, cultural, social and political developments, has the potential and actual huge capacities and in this area, and the country's comprehensive development and transcend requires effective and clever use of these capacities in national and regional and global relationships and interactions. The Supreme Leader of Iran, god may lengthen his life, has considered culture to be a factor in shaping the mind and the public behavior and believes that it is influential and directive in country's macroeconomic decisions. Therefore, in order to design a urbanistic model based on fundamental principles and values whose purpose is the growth of justice, morality, Spirituality and material progress, all political and cultural economic systems and a culture-based administrative system must be engineered. In this study, we have looked at the Iranian Islamic city model with an emphasis on culture and cultural engineering. This study concluded that, in the implementation of the Iranian Islamic city model, with respect to the culture, we should approach to design of elements like district, Bazaar, Mosque, squares, streets, religious places, material and housing which are explained in the text. In the second phase of this

research, we tried to measure the level of impact of the Iranian-Islamic model with the emphasis on culture by providing and distributing the questionnaire in the midst of the people of Zabol city. The results indicate the high impact of the Iranian-Islamic model, with an emphasis on cultural development in Zabol. Besides, other findings of this study shows that, according to sig = 0.000, it is important to consider, in the city of Zabol, there is a significant relationship between the Iranian Islamic city model and culture. Also, with respect to resulted average of 81.31, which is higher than the hypothetical average (72), with 95 percent reliability, it is proved that the Iranian-Islamic city model has been able to have a high impact in the construction and formation of the city of Zabol.

OFFERINGS

In line with the continuation of this research, it is suggested that the Iranian-Islamic city model, be investigated in other parts of Iran. It is also recommended to consider ethnic, religious, intellectual, geographical and structural differences as important issues in social life, and they be investigated later.

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