



Examining indicators of Islamic city with an emphasis on the importance of Islamic culture (case study of urban planning engineers of Zahedan Municipality)

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ABSTRACT

The purpose of this research is to examine indicators of Islamic city with an emphasis on the importance of Islamic culture from the viewpoint of urban planning engineers of Zahedan Municipality, and since there are different views and ideas about the method of construction or formation of cities of Iran, as an Islamic country, we found it necessary to, examining these indices in one of the metropolises of Iran, study this important point. The method of this study has been firstly review and library methods through which, by reviewing various documents, we have explained the indices of Islamic urban planning. At the next stage, our research is descriptive-survey and applied. The statistical population of this research is all urban planning engineers of Zahedan Municipality and the statistical sample of this research is 58 of these engineers, that due to their small number, we have used all-considered method. The results of this research indicated that there is correlation between the indicators of Islamic city in Zahedan city and the architecture of this city in the viewpoint of urban planning engineers of the municipality of this city. Also, the mean of single sample T test in target population is 62.25, which indicates that these indices have a high correlation with the way of formation of Zahedan city.

Keywords: indicators of Islamic city, culture, city of Zahedan, urban architecture.

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INTRODUCTION

Islamic beliefs and values have created the foundations of organizations and institutions of the Islamic society and have been intertwined into the warp and woof of thoughts and deeds, and individual and social behavior of the Muslim person. Such an integrity and interconnectedness of the whole view of beliefs, values and behaviors has transformed Islam religion to a culture (Islamic culture). Islamic culture in any society and country, maintaining its divine and universal nature and originality, takes a form and appearance tailored to the geographical, historical, linguistic, etc. requirements. Islamic-Iranian culture is the same transcendental Islamic culture that has been blown up into the soul and body of Iranian culture and has evolved and developed according to history, geography, religion, language, etc. during the last 41 centuries. With the advent of Islamic Revolution in Iran, which highlighted the Islamic trait in its cultural attributes, the hope to establish a country based on Islamic principles and values and Islamic thoughts was increased. These principles and values are derived from Islamic teachings and also include important factors of national culture that are not contradictory to them. In order to elucidate Islamic values in the physic of the city, identification of values that can and should, by appearing in an Islamic complex, represent its identity, is very necessary. Islamic culture in any society and

country, maintaining its divine and universal nature and originality, takes a form and appearance tailored to the geographical, historical, linguistic, etc. requirements. Iranian-Islamic culture is the same transcendental Islamic culture that has been blown up into the soul and body of Iranian culture, and due to the fundamental and inclusive changes in cultural, social, political, security, economic and technological spheres on a regional and global scale, the decisive and unique role of culture in national, international and global arenas has become more clear. Principles and values of culture of revolution have been extracted from Islamic teachings and include important factors of national culture that are not contradictory to them too. In order to elucidate Islamic values in the physic of the city, identification of values that can and should, by appearing in an Islamic country, represent its identity, is very necessary (Naghizadeh, 2004). There are many influential principles and values that in this study the most basic of them including mosque-centeredness, introspection, district-centeredness, and naturalism were chosen. But what matters is implementation of these principles and values in modern cities, which is one of the best opportunities for creation and introduction of a complex for Muslims' living based on the teachings of Islam and the cultural values of Islamic community, that unfortunately, not only this opportunity has not been properly used but also in practice, it has turned to a threat for Iranian-Islamic architecture and urban planning. In other words, the experience, the context and the situation that could serve as an opportunity and ground for revival of Islamic values and play a valuable role in introduction of a suitable model for a Muslim

human's life environment, generally has acted contrary to this and has appeared as a new imitation of contemporary cities or imitation of alien patterns. Some research have been done regarding the indicators of urban planning, among the most important of them, Meshkini's research in 2014 can be mentioned. But, in the field of investigating the magnitude of Islamic factors in the city architecture, or in other words, Islamic urban planning in Iranian cities, no research was identified by the researcher; so, we decided to do research in this field. The present study seeks to investigate and explain indicators of Islamic city with an emphasis on Islamic culture in the first stage, and then measure the impact of these indices on urban planning of Zahedan city from the viewpoint of urban planning engineers in Zahedan Municipality.

Literature review

Islam is beyond just a formal religion. Islam is a complete way of life for all ages, in such a way that it has provided methods for achieving the highest levels of perfection in all aspects of social, cultural, economic, etc. of life. The city has also been considered by Islam as the center of human life and activity, such that Islamic city can be considered the place for manifestation of all Islamic teachings, that in this case, the utopia that has been searched for by human beings throughout different times, will be realized (Mohammadi and Sheikh Biglou, 2011). On this basis, city as the human habitat, the environment and the origin of civilization and the context of social life of human beings, is a multi-component living environment characterized by territorial features, structures and physical spaces of the inhabitants, citizens, social institutions, civil relationships, and institutional norms (Mohammadi et al., 2012). City is something more than the collection of people and social facilities; city is more a state of thought, a coherence of the habits, traditions and organized thought ways that have become inherent in these habits; in other words, city is not merely a physical mechanism and an artificial building. City is involved with the social trend of the people who shape it; city is the product of nature, and especially of human nature (Mokhtari Malekabadi, 2012). So it should not be surprising that city as a complex social phenomenon has long attracted the attention of scientists and researchers in social arena, and each one has tried to measure different aspects of city from one perspective, and perhaps, the history of drawing a pattern among the ancients had been based on a spatial and temporal phenomenon on one hand or a "philosophical-scientific" utopia on the other hand. Philosophical because its mental-identity dimensions are beyond the conventional criteria and are placed within the limits of dynamic cultural-artistic values. It is a scientific issue because it has objective and physical dimensions that in all social-economic, spatial and ... grounds, it has scientific regulations and criteria, which are measurable and can be valued. Also, city as a spatial-temporal category has been created at a certain point, has evolved into space and has grown over time. This has resulted in that at any stage of history, city can transform its quantitative changes into qualitative changes required in its age (Fateh Rad Taghavi, 2013). Therefore, in any geographic environment, there is a form of social organization called city, which is distinguished from cities of other regions based on the role and position that it has in the urban network. It must be added that cities that have same role and position in the urban network, still may represent a heterogeneous geographical landscape based on the geographical environment and urban economics. Therefore, in every geographical environment, cities cannot be equally depicted and imagined, because the environment's characteristics regarding the severity and weakness of tensions of human acts, give different perspective and view to the city. In other words, these are physical factors in relation to economic data and social and

cultural space that distinguish cities (Farid, 2007). But another important issue is that not only Islamic city has not been realized in practice, but also there is a serious gap in coherent extraction of Islamic city literature, and basically in the concept of Islamic city and its developments and evolutions. This can be considered a problem because the past is a future light. Cities and living complexes are among the most visible and concrete manifestations of human culture, that, by providing objective and perceptual spaces, express many of the intellectual and mental components influenced by and resulted from it. In addition to this, kind of relationship, and the influential culture-building urban environmental spaces can influence formation of the infrastructure and mentality system of society (Danesh, 2010). According to this definition of city, worldview and ideological system have great importance in cultural identification of living complexes named cities. In worldview, human is moving between his reception of universe and his vision of self. His receipt of city is placed in the halfway of these two poles, and unites the symbolic principles of both views. City, in the hierarchy of spatial concept or determination, is a positive form that lies between the main coordinates of space. The cosmos, city and human have been determined to the same degree. These three scales, either individually or integrated, from the viewpoint of their example origin, are determined, long lasting, and perfect (Ardalan and Bakhtiar, 2001).

Theoretical foundations

Leonardo Benholo in the book "History of city" considers a structure such as complex access network, enclosed and compacted urban planning, deadlock alleys, very compacted residential districts with very little open space and interval space, compacted and homogeneous large commercial, service and religious collections, and independent residential units, for Islamic city (Benholo, 1990). Al-saiad defining Muslims' city has pointed to Jame mosque and the central governmental space, the route between the two gates of the city with the string of market around that, the defense complex, introverted residential areas, divided based on ethnicity and occupations, and not having open and large public space for coming and going (Bagheri, 2007). Definition of city according to municipal law: Article 4 of Municipality Law, passed in 1884 stipulates about formation of a municipality: in each place where its population is at least 5000 people, a municipality is formed. Note 4 of the same article stipulates about establishment of a municipality in cities with fewer than 5,000 inhabitants: at every point where formation of municipality is necessary in terms of situation and importance, even if its population does not reach five thousand people, the Ministry of Interior can order formation of City and Municipality Committees in that place (Mansouri, 2002). Definition of city in terms of Article 4 of the Law of Definitions and Rules of State Divisions: Legally, a city is a place with legal limits that is located within the geographical boundaries of that section and has a view with its own special features in terms of construction texture, occupation and other factors, such that the majority of its permanent residents are engaged in jobs of business, trading, industry, agriculture, services and administrative activities, and in terms of urban services, it has a relative self-sufficiency, and is the center of social, economic, cultural and political exchanges of the absorption and influence area around itself and has at least 5,000 peoples population.

Definition of city:

Definition of city in legal terms: The word city or medina in many countries of the world is derived from the Greek and Roman word which mean "civilization" or "regulations". In this way, city refers to the place where civilization and regulation overcome brutality and violence (Kamyar, 1992).

A commentary on city in Holy Qur'an:

In the Holy Qur'an, various words have been used to refer to the place of human gathering. The lexical meaning of "Madineh" is city, which, according to some scholars, its plural form is "Madan". "Ghariyeh": the words derived from "Ghariyeh" have been repeated in Quran 10 times, and the meaning used in various translations is the place of living of people, whether it is the largest population or the smallest population of that situation (Naghizadeh, 2008). When the Almighty God in Qur'an uses the word "Ghariyeh", according to some interpretations derived from hadiths of the infallible Imams, it has also been used for population more than a hundred thousand people, but why the almighty God has not used the word "Madineh" for some places? It seems that in the definition of city, the almighty God has used indicators that definitely population does not have a role in them, but it is the nature of those places that distinguishes between city and other settlements (Saremi, 2008). Islam is basically religion of city and has paid special attention to great human communities. Islamic thought, while rejecting Bedouin and calls Muslims into cities, subjects the importance and value of city to the degree of spirituality governing the people of city, and human beings (or city residents) have roles in its definition of city. For example, when it speaks of "Antioch", despite the fact that it has been a large and densely populated city, because of the ruling heresy, calls it "Ghariyeh" meaning village (Naghizadeh, 2008). The criteria of Quran in identifying city are as follows: 1. Cultural competence of individuals: usually in each human community, people have two types of culture: some are righteous and bound to social rules and law; and a number are non-righteous and abnormal and law-evasive! These people, despite geographically living in a social habitat always together and are considered to be residents of one region and province, but in accordance with Quranic Registration Department, righteous people have urban identity and the non-righteous ones has rural identity. 2. Presence and residence of a prophet of God: another indicator of city in Qur'anic culture is settlement of a divine prophet in a region, even although its people are non-righteous and wrongdoing. The prophets of God are the most righteous and kind people whom Allah the Almighty has selected them from among people. They have a respect and reputation for God, and each one alone is a nation. Therefore, their place of residence deserves the name of "Madineh". As long as they have settled in a place, God has referred to it with the name of Madineh, and as because of opposition of its inhabitants, they have been expelled or have exited that place, in the divine word, it has become a village. 3. Madine, Madinat on-Nabi (peace be upon him): The previous name of Madineh was Yathreb. Yathreb was named Madineh after the hegira of the prophet and in the honor of his entrance and residence. The city of Madinat on-Nabi (perhaps in the order of God, the city of prophet) is the place of occurrence and emergence of a particular kind of politics that differs from its politics before and after that. The pre-Madineh politics had been predominantly tribal-primitive and the post-Madineh politics (until before the new era) had been mainly caliph-empire. In other words, Madineh is tremendously different with Yathreb in its inner structure. Yathrib is part of tribal Arab-based relations and seriously represents its features but Madinat on-Nabi indicates a different logical way of life which has been profoundly transformed. If before that time, the tribal honors and the resulted pyramid structure determined the place and situation of residence, henceforth a kind of social equality was based that according to brotherhood method, makes refugees (Mohajerin) the guest of helpers (Ansar). 4. Islamic city: Islamic city is a city which is relatively constructed based on Quranic and prophetic principles and teachings (Jamalinezeh *et. al.*, 2012: 33). Islamic city is a fixed entity, which will have its own manifestation in every place and time. In other words, Islamic city is a potential entity that can have its own

interpretation and expression, at any time and place, with regard to technology, materials, knowledge and art and native culture (which does not conflict with Islamic principles and values)(Naghizadeh, 2004). Islamic city is a city its social relations are organized based on religious values and its physical face reminds the Islamic identity of its inhabitants (Bagheri, 2004). The title of the Islamic city is attributed to a place where the sermon on Friday is pronounced, and elements such as ruler, judge, the school of theology, defense castle, and graveyard which are under the influence of traditions and qualities preceding the arrival of Islam are added to the previous definitions (Pourahmad and Mousavi, 2010). Detman and Vires have presented models for Islamic city that these models have illustrated the elements expressed by others. Detman, presenting a model for the structure of Islamic cities, has introduced city centered around the mosque and the large central market and a residential belt around it. In this model, the ethnic, social and cultural segregation of districts with their own special centers has been recommended, that a fence around the city protects it. This city has provided separate cemeteries for various religions and rural markets outside the city. In the model proposed by Vires, the Islamic city is illustrated with the market as the center which is located radially along the paths leading to the city gateways. This is while Vires has achieved this model only by examining the geographical characteristics of the cities of West Asia and North Africa (Falihat, 2011). Perspectives on the nature and concept of Islamic city: 1. First viewpoint: Islamic city as an Islamic nation (Ummah): A group of people believe that Islamic city is not limited to a specific time and place, and the concept of Islamic Ummah is inferred from it. On this basis, there is a view that introduces Islamic city as the city of religious and believer people and subjects the definition of Islamic city to people who have Islamic beliefs (Bagheri, 2004). 2. Second viewpoint: Islamic city, a city based on Islamic laws and orders: Another viewpoint is that Islamic city derives from Islamic beliefs and understanding of Islamic laws and principles. Its main characteristic is rooted in two factors of Qur'an and tradition, which has distinctly different aspects caused by Islamic ideology, thoughts and dominant beliefs; and the theoretical foundations of its design and construction include Islamic principles, criteria, and rules and orders (ibid, 2004). 3. Third viewpoint: Islamic city as the result and achievement of Islamic culture and civilization: There is another view that considers Islamic city as the result of Islamic culture and civilization, and believes that Islamic urban planning is the result of civilization and the achievement of cultural production of Muslims. These people believe that although urban life have had much importance in Islamic world, but there is no visual evidence of Islamic city, even in its general lines and primitive features, by engineers or geographers (Morteza, 2008). The adjective of "Islamic" beside architecture and urban planning shows Islam as a civilization and not Islam as a religion; and interpretations of Muslim nations during the ages from Islam and its conversion into urban planning and architectural models are absolutely reliable, and we should never generalize absoluteness of principles of Islam to the cultural and technical achievements of Muslim nations (Afshar Naderi, 1992). Culture and culture building: In every society there is a collection of customs, traditions, written and unwritten rules, and general and universal knowledge in the form of discourse, which is referred to as culture. Everything in human society has a subset of these things which is called the culture of that thing; lack of culture to use something justifies the need for culture building, and, on the other hand, existence of an inappropriate culture requires appropriate culture building (Rabbani, 2009). In order to reach Iranian and Islamic cities, one must pay much attention to the main elements and integral parts of this great collection. Observing urban planning and architectural patterns

that lead to preservation of urban privacy with particular cultural elements is a necessity. It is true that there are principles and values derived from Qur'an and prophet's tradition but it may be difficult to implement that in an environment that has been influenced by other attitudes for many years and perhaps also had been stronger in terms of cultural elements (Bazrgarzadeh, 2003). In order to create a targeted cultural environment, we can act in two ways: 1. Conscious culture building, and 2. Unconscious socialization or culture building. In conscious culture building, the awareness is purposeful and in accordance with environmental conditions, some filters are created and the accepted awareness is selected and influences the person's character. In case that in unconscious socialization or culture building, cultural environment has been formed, awareness is formed on the basis of receiving the reaction of environment and transfer of awareness to the environment. No individual or organization is neutral in cultural changes of society; the impact of organizations in community culture is firstly on its own employees through organizational culture, and in the second place on the clients, and ultimately on the witnesses; hence, if the culture of society fails to show its effects, and other intellectual-cultural systems are modeled, then the organizations and institutions that our urban planning and construction system is also in the heart of that, will be essentially influence by that (Falamaki, 1958).

RESEARCH METHODOLOGY

The present study is descriptive survey and of applied type. In this research, firstly by library studying and using internal and external articles, the concept of Islamic city and its indicators was investigated according to Islamic and religious standards. Then a standard questionnaire was developed based on the criteria of Islamic city; and using the instrument of 18 items questionnaire, in the form of Likert scale (from totally disagree as 1 to totally agree as 5) four major indicators (the index of mosque-centeredness, 4 questions, the index of introspection, 4 questions, the index of district-centeredness, 6 questions, and the indexes of naturalism, 4 questions) of formation of Islamic city have been examined and analyzed. In order to test reliability, Cronbach's alpha coefficient was used and its value was 82% which is acceptable. Present study's population is all urban planning engineers of Zahedan Municipality. Given that the entire statistical population was equal to 58, in order to determine statistical sample, all-considered method was used and all engineers were asked to fill the questionnaire. In order to test the hypotheses, T-test was used to compare the means. Data were analyzed using SPSS software. The study area is Zahedan city which is located in southeast of Iran and is the capital of Sistan and Baluchestan province. Zahedan has religious differences due to existence of Shiite and Sunni Muslims, that this issue has been effective in the city architecture. Since there are some differences in construction of mosques of Sunnis and Shia, combination of mosques from Shia and Sunni alongside each other has given a special beauty to this city.

RESULTS

Indicators of Islamic urban planning

1. Mosque-centeredness

The word "Masjed" (mosque) comes from the root of Sajd, which means bowing and worshipping and praying and mosque is said to be a place of worship, and its plural form is "Masajed" (mosques) (Montazerol-Qaem, 8314). Also, in Moeen Dictionary, "Masjed" means the place of "Sajdeh" which means putting the forehead on the ground in order for bowing and

reverence (Moeen, 1971). It is evident that Muslims who built mosques from the very first days have great respect for this place; and also due to the increasing number of mosques, their architectural forms are also expanding. Mosque is certainly the main religious institution of Islam, which among its various functions, the highest of all is the functions of collective worship (Nasr, 1992). Islamic cities primarily had a legal feature which distinguished them from villages, and it was having a Jame' mosque and pulpit (Memarian, 1992).

In the architecture of Islamic city, every city should have only one mosque where Friday prayers were held (Aminzadeh, 1992). This method was lasting until some time when in most cities, Jame' mosque did not have the capacity to accept the prayers and instead, in some cities one Jame mosque was not so crowded. For this reason, some called for construction of several Jame mosques in big cities. Gradually, some big villages also demanded Jame' mosques for Friday prayers. By expansion of big cities and the increase in their populations, and because there was no possibility of holding Friday prayers in one mosque, in some cities two or more Jame' mosques were allowed. Also, it seems that in later centuries, few of big and populated villages were allowed to hold Friday prayers in their largest mosque (Social Affairs Department of Tehran Municipality, 1834). The word "Masjed" (mosque) have been repeated 28 times in Qur'an and mosque is explicitly mentioned as a place where Muslim person worships and prays in that and by which he states faith in unity of God (Morteza, 2008). Mosque is an excellent example of Islamic building and is the key to Islamic architecture and have been constructed such that last a long time. It was by mosque that Muslim builders became familiar with pre-Islamic architectural heritage (Nasr and Saghapur, 2002). Mosque-centeredness can be considered in two areas of spatial organization and urban design. The views of a city are part of its overall picture that convey the religious, social, and cultural concepts of that city and reflect its identity (Alaghebandan, 2002). In the area of organization also mosque is defined as one of the social centers and urban spaces. One of the most visible aspects of the identity of community and the Islamic city is mosque, which plays a fundamental role both in the aspect of apparent identity and the spiritual aspect. Mosque was the only form of construction that inevitably spread throughout the entire Muslim world, and this was done from the very beginning of conveyance of prophet. The identity of Islamic cities is generally due to construction of mosques that the height of their dome and minarets and the pleasing sound of their Azan differentiate it from other non-Islamic cities. Assigning the title of Islamic city to the cities without a mosque is meaningless (Saremi, 2004).

2. Introspection

Basically, in organizing various organs of building, and especially traditional houses, people's beliefs have been very effective. One of the beliefs of Iranian people is valuation of personal life and its respect, as well as the self-esteem of Iranians, which has made Iranian architecture, introverted. Introverted space is closed like a warm hug, and it is toward the inside in every side (Pirnia, 2004). Introspection may be considered as the most prominent feature of hierarchical observance or a product of confidentiality. Introspection is a concept that has existed as a principle in the architecture of Islamic Iran and can be understood and viewed obviously in various forms. One of the undeniable features of architectural and construction works of the past such as house, mosque, school, caravanserai, bath, etc., can be considered their introverted trait which has a deep root in the foundations and principles of social, religious, and cultural thoughts of this land. Esterlen in describing the structure of Iranian-Islamic city structure, talks about the concept of "always----being inside

something” and refers to the psychological concepts and the need of human to have a shelter everywhere, even in city scale (Seyfian and Mahmoudi, 2004).

3. District-centeredness

In explaining and defining the term “district”, physical criteria as well as social criteria are most widely used. In Persian conversations, district is a social unit and the place of residence of some community circles that have common features socially. Semantically, district is the place of landing, transduction, place and location (Moeen, 1971). District is a certain part of a city area or region which has specific social and economic characteristics. The foundations of spatial structure of traditional Iranian cities has always been based on district divisions and distribution of population, groups, guilds, activities and urban services has also been based on this structure. The three main criteria of place, common interests and sense of belonging and dependence play essential role in defining and clarifying the concept of district. The criterion of place plays a major role in crystallization of the concept of district and local community in urban planning issues. This criterion refers to the area in which people have common properties there and can geographically perceive these common elements. The common benefits criterion implies that the local community members, apart from place, have common attributes and elements, and have come together and interact with each other based on common components such as religious beliefs, ethical and political orientations, or occupation. The sense of belonging and attachment can be expressed as a sense of belonging to a place or group or a specific thought, and in its advanced form, cause deep interaction and interconnection between human beings with one another as well as between humans and their environment (Naderi Bavanlu, 2002).

District in Islamic city: With arrival of Islam to Iran and fall of Sassanid dynasty, urbanization began a new phase in its life. The entry of Islamic laws into the lives of urban residents, physical deformation of cities due to construction of elements such as mosques, and formation of urban districts based on religious solidarity can be considered as the characteristics of urban life in this time (Mashhadizadeh Dehaghani, 2004). District as the cell forming cities is one of the most important elements of Islamic culture. In many Islamic hadiths, living in any place is not permitted. Non-alignment with polytheists is one of the commands of God in the Holy Quran. Even becoming similar to polytheists is not permissible in Islamic culture. For this reason, and based on the principle of format and content, urban or residential buildings should not directly or indirectly refer to imitation of polytheists and non-Muslims (Saremi, 2008). The Prophet initiated the first zoning system of the city by dividing the lands of Madineh and with this zoning the importance of unity of Muslims in organizing the way of life and urbanization of Muslims became evident. The Prophet (PBUH) has paid great attention to the issue of social cohesion and solidarity, and has made division of land and regionalization of the city such that it causes strengthening and consolidating social unity and solidarity. He allocates some districts to various tribes regardless of the amount of wealth and poverty or in other

words, economic privileges and at the same time, each of the districts specific to tribes were divided into sub-sections and sub-districts to meet their needs. Fengoronban also said in an analysis of Baghdad city, built in the eighth century by Mansur Khalifa: the city is divided into districts and each district is divided into other smaller districts; each section or district was a small world where poor and wealthy people lived together (Bagheri, 2004). This issue makes it clear that division of cities into residential districts has been a reflection of Islamic beliefs and has tried to reconcile a kind of harmony between the tribal nature of Arabs and the emphasis on kinship relations among the members of a tribe, and then bring together various tribes in separate districts of the city, all beside each other so that all of them live in a broader framework, that is, the same brotherly relations that the Prophet (PBUH) implemented to destroy tribal prejudices and create a theist society (Saremi, 2008). Development of community and its related programs has been highly adapted. Islamic city is a set of districts that each of them has a relative independence inside them and has had convergent and congruent cultural and value elements. Organization of Islamic cities has been based on centralized development, that centered on organization of its center, through construction of public buildings, has caused that in addition to strengthening public participation in organization of the environment, the spatial organization and the district physic also will be formed based on a general centralization (Bagheri, 2004).

4. Naturalism

In the Oxford dictionary, the word “nature” means the whole world and all creatures other than man-made things. The Latin word “nature” has been taken from the root “Nat” meaning “breeding or being bred”, and this confirms the ancient concept of breeding of nature and our being its child (Nasr, 1992). The collection of nature and the components of the rules governing it are referred to as divine verses in Islamic teachings; that thinking, contemplation and intellection about them and their relation to one another, leads man to better understanding of universe of existence, and ultimately to knowing creator of being and his unity. Islamic teachings reminds Muslims about this fundamental point that contact with nature and thinking to it creates a sense of reminding in mankind and will surely lead him towards a better and more informed knowledge of the basic principles of Islam, such as monotheism. Therefore, recognition of creatures, including natural elements and their definitions, naturally, will be a reflection of Islamic thought, because the view of every civilization about nature is reflection and result of that civilization’s view of heavenly and celestial truths (Aminzadeh, 1992).

The findings of this research are divided into two groups of descriptive statistics and inferential statistics. In descriptive statistics, in order to examine the data collected based on the research variables through questionnaires distributed among the employees, frequency and also percentage of responding to each of the research questions were determined.

The age of respondents to the questionnaire

Table 1 - Age of respondents to the questionnaire

Age	Frequency	Percentage
Under 25 years	8	13.79
25-35 years	16	27.58
35-45 years	19	32.75
Above 45 years	7	12.06
No response	8	13.79
Total	58	100

According to the results of Table 1, out of 58 participants in this study, 8 persons did not respond to the question related to age. The age of 8 persons (13.79%) was under 25 years of age, 16 persons (27.58%) were at the age range of 25 to 35 years, 19

persons (32.75%) in the range of 35 to 45 years old, and 7 persons (12.06%) of the total number of questionnaires were in the age range of over 45 years.

Educational level of respondents to the questionnaire

Table 2: Participants' status in terms of educational level

Group	Frequency	Percentage
Bachelor's degree	24	41.37
Master's degree	20	34.48
PhD	6	10.34
No response	8	13.79
Total	58	100

According to the results of Table 2, out of 58 participants in this study, 8 people did not respond to the question about the educational level, and 24 persons (41.37%) had bachelor's degree, 20 persons (34.48%) had master's degrees and 6

persons (10.34%) of all questionnaires had PhD degree or were PhD students.

Gender

Table 3: Status of participants in terms of gender

Group	Frequency	Percentage
Male	29	50.00
Female	19	32.75
No response	10	17.24
Total	58	100

According to the results of Table 3, out of 58 participants in this study, 10 ones did not respond to the question related to gender and 29 persons (50%) were men and 19 persons (32.75%) of the total questionnaires were women.

The impact of Indicators of Islamic city in Zahedan city from the viewpoint of urban planning engineers of Zahedan Municipality

Table 5, one-sample t-test results of comparison of the subjects' views regarding the variable of realization of goals with the hypothetical mean of population

Table 4, One-Sample Statistics

Indicator's impact	N	Mean	Std. Deviation	Std. Error Mean
	58	62.25	2.1751	.2413

One-Sample Test

Indicator's impact	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
					84.23	267

The subject of the question of this research has been about the impact of indicators of Islamic city in Zahedan city from the viewpoint of urban planning engineers of Zahedan Municipality.

To examine the mentioned question, one-variable t-test was used. Considering that the mean value of the compared item is 54 and the average of the subjects' opinions is 62.25, so it can be

concluded with 95% confidence that the difference between the two means is significant and the average impact of indicators of Islamic city in Zahedan city from the perspective of urban planning engineers of Zahedan Municipality is larger than the hypothetical average. Therefore, it can be stated that the impact of indicators of Islamic city in Zahedan city is high from the viewpoint of urban planning engineers of Zahedan Municipality.

CONCLUSION

Considering the comparison and comparative analysis applied in human and Qur'anic criteria regarding city and village, it seems that the Holy Qur'an does not disagree with the criteria that scientists and experts have put in place in the history of emergence of cities in order to identify them, but from the theme of Qur'anic messages, very delicate criteria can be understood which are not similar to those presented by mankind. In human definitions we saw that criteria such as population, non-agricultural activity of people, existence of administrative, industrial, commercial, service, welfare, worship institutes and style and principles of architecture of human complexes have been the most important factors distinguishing city from village; and if a complex had been consistent with those criteria, the term city or Madineh had been assigned to that. But Qur'an has not considered any of these materialistic criteria and privileges to be a criterion for recognizing city from village. Qur'an has not called any one as urban or villager due to having a residential place where the person is located intentionally or unintentionally. Basically, in Qur'anic sociology, there is nothing important as city and village; rather, what is at stake is the culture governing the societies and the cultural privileges of humans. In other words, it can be said that Qur'an measures and evaluates civility by the criterion of monotheism and righteous acts meaning law-obedience of individuals and not communities. In fact, the essence and function of cultural engineering can be known as realization and providing of the method of effective interaction and systematic and dynamic relationship between social, political and economic systems and the cultural system. In this study, in order to identify Islamic values in the city body, it was tried to identify values that can appear in an Islamic complex and show its identity; there were many influential principles and values that in this research, we introduced the most basic of them including: mosque-centeredness, introspection, district-centeredness, and naturalism. This study concluded that implementation of these principles and values in any age and period requires a profound work in the culture and education of that society. Indeed, despite existence of influential principles and values that can show itself in construction of the environment, implementation of these principles and values requires a long-term cultural effort so that it can guide the evolution of cities and urban planning in line with these principles. Existence of clear and certain perspectives based on principles and values, creation of institutional capacity, level of authorities and decision making, institutional integrity and policy integration are factors that can influence culture building in principles and values of Iranian-Islamic urban planning. In the rest of the work of this research, we tried to, by construction and distribution of questionnaire among urban planning engineers of Zahedan city, study the impact of indicators of Islamic city in Zahedan city from the viewpoint of urban planning engineers of Zahedan Municipality, that the obtained results indicated high impact of indicators of Islamic city in urban planning and formation of Zahedan city. Also, among the other results of this study is attention to this important point that according to $\text{sig} = 0.000$, there is a significant relationship between indicators of Islamic city and formation of the city of Zahedan, and also given the obtained

mean which is equal to 62.25, which is higher than the hypothetical average (54), therefore, Islamic urban planning has had a high impact with 95 percent confidence in the construction and formation of Zahedan city.

Recommendations

In line with continuation of this research, it is suggested that firstly the other indicators that may have remained hidden from the perspective of this research will be identified and then analyzed in the considered city. It is also possible to evaluate these indicators in other cities and by comparing them with each other, recognize the most Islamic city of a province or the whole country, and then determine the general characteristics of a complete Islamic city for enthusiasts.

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