



The Impact of Islamic Culture on Construction of Cities

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ABSTRACT

The aim of this study was to investigate the extent of the impact of culture on the construction of Zahedan from the perspective of this city's citizens. Since, there are several theories and opinions on how to build or form the cities in Iran as an Islamic country, it was necessary to examine these documents to find out important components in urbanization of this city. At first, the method of this research was review and desk research by checking various documents; we have defined the construction of Islamic city with emphasis on culture and in the next stage, our research is descriptive survey and the type of applied research. The statistical community of this research is all inhabitants of Zahedan and the statistical sample of this research is by using Morgan table, there are 384 questionnaires, which has distributed randomly between 384 people of citizens of Zahedan in crowded areas of the city. The findings of this research indicate that there is a significant relationship between Islamic culture in the city of Zahedan and architecture of this city. As well as the average of one sample t-test in the objective community is 85.39, which indicates that there is a high relationship between the culture and how to build the city of Zahedan.

Keywords: Islamic culture, city construction, Zahedan, and Islamic urbanization

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INTRODUCTION

The Islamic city is alike other cities of non- Islamic civilization by using of urban practices of crushed civilization by Islam and the reliance on the shape and pattern of the new urban culture, which has been originated from new religion in the land conquered. It has features that have high similarity with each other and distinctive features than other non-Islamic cities. The formation of the society for civilized citizen is the goal that it can affect their living environment. The community as a big man, which has emerged by conscious and purposeful combination of human being, he needs place for his life that has called the city. Hence, the city in the civilized society is a forum that should be had the relation of its capacity with the spirit of the human community. The existing collective soul is the unit that his living place and his life as well as its adherence to the existential unity should be considered as the unit and a whole (Mansouri, 2007). Islam, after spreading in different lands has faced with the social and physical nature of cities located in this range with changes retrieved from their values. European researchers contemplated them in the study of these cities as the Islamic ones (Naghi Zadeh, 1982). The city is something more than the set of individuals and social facilities, the city is more a case of thought, coherence of habits and traditions and the organized mindsets be as the inherent nature of these habits, in other words, the city is not merely a physical mechanism and an artificial construction. The city engages the popular social

trends that give shape to it; the city is the product of nature and particularly human nature (Mokhtari Malek Abadi, 2012). In each geographic environment, the cities cannot be traced and imagined, because the features of the environment in relation to the severity and weakness of human acts' stresses give different perspective to the city. In other words, the physical factors related to economic data and the social and cultural space, which distinguishes the cities from each other (Farid, 1989). In the meantime, as well as Islam has been considered civilian religion as sort of worldview and ideology from the beginning of the prophecy until today and due to its feature, it reconstructed and trimmed the structure of cities and settlements that were possessed, (Vasiq and Peshuteni Zadeh, 2010). The two basic elements of space construction for the city include the square and the street. These two have considered as basic elements of spatial construction of the city (Tavassoli, 2007). Public city square or yard, from the very beginning, from the ancient Testament until today has the role of stacking the houses or urban elements and places. While the square and the elements relating to it are minor in terms of the framework in spatial construction of the city and socially this collection is in the spirit of citizens; just like the collection of Jame mosque, leanings, market, in Iran's cities that has been the fulcrum of Iranian citizens. The elements of the square and its enclosure buildings will be changed over time. In Iran is well known such spatial changes in squares such as Naghshe Jahan Isfahan, Amir Chokhmaq Yazd, Toopkhaneye Tehran. Commonly the used methods of urban planning of Iranians before Islam were based on private to styles, each volume fits its culture, and there is a particular pattern. In the period of Medes (7th century before

Christ), was the Persian style, that the changes of the city has originated from the political and economic power changes based on (plunder Defense). In the period of the Achaemenid Empire, the Persian style was common, the dynastic culture has a fundamental effect, and in this period, the cities were built based on religious beliefs and in the shape of square. The existence of governmental palaces with stone walls and military fortifications indicates the role of class culture in urbanization of that period. In the period of Alexandra and slokian (3th century AH), the Persian Heleni style was common and the city was constructed based on the incorporation of both Eastern and Western cultures, so that there is obvious difference with cities before it. In the period of Parthian (4th century AH), Parthian style was common and the physical spatial system was based on social class culture and culling the Greek culture. In this period, the system of spatial hierarchy with the enclosed walls of the city center to the margin was in the form of social classes, including the royal family, the courtier, officials, magus and clerics, crafters, villagers and slaves. In the Sasanian period, also the city construction was based on class culture (Habibi, 1997). In the 7th to 11th (AH) namely the element of after the invasion of the Horde was collapsing the city and the physical system and the closure of the 400-year-old Office of scientific-cultural movement of Islamic Iran. Only at the end of the dominance of the Horde and in the period of Hulagu Khan, Ghazan Khan, Mughal instead urban network, little by little, the single city and centralized system was created that Tabriz is the sample, which has left (Hilts, 1989).

There are not many researches in relation to the subject of the investigation of urbanization in Islamic cities. In studying different researches, it has been found only two researches associated with the issue, includes the research of Mavadat and Eshkzari in the year 2010 on the city of Yazd, under the title of studying a religious and cultural thought trait in Yazd. As well as the studying of the researches like Taghvai *et al* in the year 2014 were under the title of the role of religious trends in the formation of Isfahan, which none of them has talked about it all-round of cultural discussion in Islamic cities, so from that perspective, our research is modern and new. In addition, the researcher reviewed the amount of being Islamic of Zahedan from the perspective of citizens, which in turn, the city is new and modern work. According to the background and introduction in relation to urbanization with an emphasis to Islamic urbanization, we have tried to answer that question; what is the shape of Islamic urbanization with an emphasis to Islamic culture? In fact, to what extent are the cities of Islamic Iran as one of the most important Islamic countries in the world have obeyed the principles and rules of Islamic culture?

Background of the Research

Nowadays in the world of Islam, most of the cities are Muslims and Islamic city has seen less in terms of the actual concept. The more social class difference, social damages, community turmoil etc suggest the topic of amnesia of pure Islamic foundations and Western culture surrounded the lives of Muslims (Jamali Nejhada and Talakesh, 2013). So far, in most Islamic countries, in the construction of geographical spaces, including cities have not paid attention to the true teachings and commands of Islam religion and as a result, the superficial impression and vulgar of the divine religion commands cause instability in the development of Islamic countries (Rahimi, 2007). The Islamic city will be raised as Islamic city regardless of physical locations, merely because of the existence of religious and believed people (Meshkini and Rezaie Moghadam, 2014). Islamic urbanization includes theoretical foundations related to the principles and values of design, programming, and executive, which rely on the living environment of Muslims, human relationships with the natural and artificial environment with other fellow should be

fitted. These principles and values have extracted of Islamic teachings and the holder of national important cultural factors (Bemaiyan, 2014). Theories in relation to the Islamic city have blended and been confused, some do not agree the word Islamic city, some agree and attach it to the Islamic period, which the city has created and developed. Some have created in terms of geographical regions of Muslim countries' city, that was called Islamic city and others were called it Eastern city. (Tavasoli and Bolkahri Ghahi, 2012). The cities of Islamic lands in front of Western cities have severely criticized due to the lack of the elements, such as legal system and Trade Union and matched relative independence with the Western City. The Islamic City has been described not only what it is, but also the help of what it is not (Ziyari *et al*, 2014). Therefore, based on the opinions of the researchers, the Islamic city is independent identity and lack of any civic institutions, development of urban life, thoughts of citizenship, and other similar indices (Yousefi Far, 2003). Some of the scholars review the impact of Islam in three categories of cities. On the first two species are habitats, likes Arbil has organic growth or like Damascus has the origin of the Greek-Roman design and by developing Islam gradually be in a range of Islamic lands, the third species are new cities, that army of Muslim are the founders in the conquered lands. Tunisia is a sample of these cases (Morris, 2002). Islamic cities in new conditions show more sophisticated specifications, that physical and economical duality between the traditional and new urbanizations in the older city margin or close to it are their overall patterns. The expansion of the Islamic countries' communication with Europe and America cause expansion of patterns and new characteristics in the field of urbanization and architectural of cities that had differences with the nature of previous cities. At this time the impact of Islamic beliefs were not considered as the tone of pre-colonialism, but they were the end of the prosperity of the traditional Islamic city (Momeni, 1999).

The Theoretical Basics

Culture can be known as complex collection of knowledge, beliefs, arts, and customs of a society (Custler, 2000). That is based on the values that group is committed to it and follow it on the social structure (Gidenz, 2010). Culture is the symbolic systems of cognitive treasure of a society, which has been based on the previous generation, so make today accessible to the individual available of that community (Nolan, 2001). The city is human habitat, environment, and is multi-component lives, that territorial attribute, structures, physical spaces of citizens, residents, social institutions, civil relations and institutional norms were considered by it (Mohamadi *et al*, 2012). Accordingly, only the mosques, minarets, and domes in the texture of a city cannot be sense of being Islamic city. The Islamic city is the spatial representation and social building, that is based on the Islamic ideals enter the forms of communication, and their decorative elements in it. In Islamic cities, the manifestations of Islamic civilization will have particular spatial, cultural, and historical identity, which its characteristics have originated in relation to the religion of Islam and the Quran and the tradition. In these cities, the relationship has seen intrinsic, general, and structural between a religion and built space of urban, individual, and social relationships. The spiritual space of human life in the Islamic city with words such as the Holy City, Utopia, etc say the fact that the more than the idea that is called Islamic city, identity and spiritual meaning of human biology had surpassed on physical and structure of the city (Mohammad *et al*, 2012). The Islamic city is a city that has built by believers and according to their monotheist worldview and pays special attention to themes like the Islamic relationship with the universe and Ethics and the Islamic behavior in order to satisfy people's spiritual, physical, and emotional needs in

Islamic city (Sajjad Zadeh and Mousavi 2014). The Islamic city is a place in which there are provisions of Islamic verdicts. The scholars of religion based on the type of Government that the city hangs, they know that city, in which there are the Islamic Ummah and rule right. In the Islamic city pattern, dominating operation is Islam, and certainly all of the indicators and the social and physical life of the city are based on the operating and the identity system. The Islamic city, before anything else, it is a fortress of faith and in terms of political and law, regulatory function that has caused by the Sharia, and hence the religious role on the military-economic targets of established governments on that city has priority (Habibi, 2003). The city, which has built based on appropriate and guaranteed teachings and submissions of the Qur'an and the correct traditions. (shokrani, 2008). The words which are known as a city today is transformation and urbanization, that was known flux before

Islam and now by development and progress of the fluxes, its name has changed to the city.

Look at the Farsi vocabulary Dictionary, it indicates that the word city is from the root of Khashtar (means territory, kingdom) from the origin of Khashi (kingdom), which means kingdom, order, ability, and being able. On the other hand, the word city is synonymous with khoreh (leprosy). The term khoreh means absolute light or light gnawing of the Lord upon the people, which by that light, some individuals presidency on some other, and by which are able to the industry and the profession, and what is specific on any type (Barati, 2003). It has cited the most important traits and the existing contradictions from the perspective of Islam in relation to the formation of the Islamic city in the following.

Table 1-characteristics and contradiction of Islamic city in religious thought

Traits of Islamic City	Conflict of Traits of Islamic City
Unity	Divisions, hypocrisy and Shrek
Coordination	Inconsistency
Thanksgiving	Disbelief of blessing
Mention and thinking	Negligence
Guiding	Misleading and selfishness
Worship	Polytheism and humanism
Security	Fear and insecurity
Justice	Injustice
Moderation	Futility, lavishness, addiction
Piety	Sin and ugliness
Simplicity	Riya

RESEARCH METHODOLOGY

The present research is descriptive survey and a kind of application. In this research, first through a library studying and by using of internal and external articles, the concept of Islamic culture and Islamic city was as well as how to affect Islamic culture in the city according to Islamic religious standards. Then, it has confiscated 26 questionnaires based on Islamic city elements and by using the questionnaire by Likert spectrum (from completely disagree with the score 1 to completely agree with the score 5). Reviewing and analyzing five major indexes (mosque index 4 questions, Islamic market index 3 questions, Islamic school index 6 questions, Hosseyniye index 6 questions, Islamic cemetery 5 questions) in the formation of the Islamic city. In order to verify the reliability, it has used Cronbach's alpha coefficient and its value was 86%, which is acceptable. Statistical society in this research is all inhabitants of Zahedan. According to the statistical society and based on Morgan table, the statistical sample was 384 people, that the questionnaires were distributed randomly simple in two crowded centers of Zahedan (the entrance of Sistan and Baloochestan University and Shariatie Street (market)). To examine the hypothesis, it has used single sample t test. Data analysis were done through SPSS statistical software. The case study was Zahedan.

FINDINGS

The city or the county in the different period of imperial has different faces, the habitat of teachers, Medes tribe, clerics, tradespeople and citizens and other defenses were necessary. In the suburbs of most towns and villages, there are habitats for farmers and sometimes crafters, which were famous for countryside or literacy (Soltan Zadeh, 1986). However, Islamic culture with the slogan of equality, vertical and horizontal mobility causes the dynamics of urban community and the

dynamics of the urban people in the community in a manner that there was a close relationship between the concept of city and Islamic culture at the beginning of work. And it was established the first Islamic Government in the city. Islamic culture cared for family life's privacy and its values. Therefore, all orders and regulations were planned in a way that affects the construction of cities, which are different with other regions of the world (shokoie, 1995). The specific policy of Islam at the first period of Islamic Empire was based on the development of the existing cities (Rey, Isfahan and Damascus) with Islamic color and smell and the creation of a new foundation of cities (Koofeh, Baghdad and Samaria) (Habibi, 1997). The Islamic culture in spatial construction of the city can be evaluated in two categories at the following: 1-the effect of Islamic culture in creation of the city and how to organize it. 2- the effect of Islamic culture in construction of buildings. The effect of Islamic culture in rising and organizing are always because of following elements: Central mosque, market, neighborhood mosque, schools, graves and Hosseyniye that encourage individuals to create buildings and charity facility (SoltanZadeh, 1994). The first function of the Islamic City was its political-military functions. The cities with garrison house were the power centers and the tall walls were certain power of them. The main Castle of the city was the location of the Caliphate or the ruling around the city aristocracy whether military or civilian had a residence or not.

The presence of this aristocracy created certain contexts in this region (Fakouhi, 2010). Another function of the Islamic city was the religious function, which has indicated in the space of center mosque and other mosques in the city. The most sacred part was the central point and the placement of the mosque. Another function of the Islamic city is economic function, which are crystallized mainly in the framework of the markets or propel. Markets in the city were generally in the Center and with dividing it to specialized markets according to the type of goods gradually were scattered in the city.

Finally, it should be mentioned the function of the Islamic city. Density and roughness of residential context are breakdown of commercial and crafters contexts with the tight and meandrous alleys are the common characteristics of the area in the Islamic cities. The residential neighborhoods as well as are reflection of religious combinations. Muslims live in the close neighborhood to the mosque while the residential neighborhoods, Christian, Jewish etc. are in a particular locations and long distance of the mosque. In Islamic cities, despite the existence of urban equipment relatively suitable, there are less public spaces for the rally. For example, although there are public bathing with pattern of Roman bathing in the Islamic city, but these bathing unlike the ancient pattern was not a gathering and discussion place (Habibi, 2011). The city should store the water, whether because of the dryness of the land or for system of defense, so the water supply system imposes its discipline on the formation of the city by underground store (Khoshnevis, 2006). The effect of the Islamic culture in construction of house were based on the following principles: the principle with Hijab, the principle of extroversion, the principle of simplicity, the principle of self-sufficiency, the principle of matching with environment, the principle of prevention of vice, the principle of respect to the family. The Islamic culture needs a city for the realization of aspirations, and the first constructed place was the mosque. The mosque, in addition to the role of being religious has social, political, and artistic role. Construction of the Center mosque was initially limited to cities and the villages did not have a Center mosque. Having the center mosque is one of the legal characteristics of the city towards the village. In the next centuries, center mosque was built in some of the big villages, such as Balkh and Isfahan (Abdollah Ebn Omar, 1971). The market is the second main factor in the formation of the Islamic period's cities, that is surrounded by the mosque and there are

the urban neighborhoods around it. Often it was ethnic, racial, religious, tribal origin, that in each one, there are special mosque, market, school, special bath to themselves (Habibi, 1991). Hosseinieh and leaning are simple spatial within the neighborhood, which have built for rally of religious and social ceremonies and usually has a religious function. In each city, there are neighborhood for each religious group, such as Shias, shafaian and Hanafi. The devotion is one of the most important rulings and principles of Islam and encourages people to construct religious and general monuments, and in addition to other outcomes, it causes urban construction. It has constructed religious monuments such as the mosque, school, monastery, leaning, Hoseyniyeh, inn, dar al-shafa, dar al-ziafa, water storage, saqqakhaneh, and mill due to the abundant number of devoted institutions (Soltanzadeh, 1993). In the situations that one or more big religious or general buildings have built as endowed, for the financing of the costs related to the administration of this service, it has constructed commercial and service besides it, so that their incomes endowed to those buildings. It can be said that with the arrival of Islamic culture, equity, social justice, and negation of class culture, physical walls of cities or to clear expression of urban social hierarchy collapsed and around the cities were flourished. The findings of this study divided into two categories of descriptive statistics and inferential statistics. In the descriptive statistics, it has verified the collection data based on research variables through distributed questionnaires between people to determine how much the frequency as well as the percentage of responding to each of the research questions.

The age of the respondents to the questionnaire

Table 2- the age of the respondents to the questionnaire

age	frequency	Percentage
Below 25	167	43.48
25-35	73	19.01
35-45	64	16.66
Higher than 45	43	11.19
No answer	37	9.63
Total	384	100

According to the results of the table 2, 384 individuals were participated in this study, 37 individuals did not respond to questions about the age. And the age of the 167 individuals (43.48%) were below 25 years, 73 individuals (19.01%) at the age of 25 to 35 years, and 64 individuals (16.66%) at age of 35

to 45 years and also 43 individuals (11.19%) at the range of higher than 45 years between the whole questionnaire.

Education level of respondents to the questionnaire

Table 3, the status of participants by level of education

Group	Frequency	Percentage
Diploma & Under the diploma	57	14.84
Associate Degree	76	19.79
B.A	113	29.42
M.A	89	23.17
Ph.D	12	3.12
No answer	37	9.63
Total	384	100

According to the results of table 3 of the 384 participants in the study, 37 individuals did not answer to the questions related to education level. 57 individuals (14.84%) have diploma and under that, 76 individuals (19.79%) have the associate degree, 113 individuals (29.42%) have a Bachelor's degree, 89 individuals (23.17%) have higher than bachelor's degree, 12

individuals (3.12%) have doctoral degree or PhD student between the whole questionnaires.

Gender

Table 4, the status of participants by gender

Group	Frequency	Percentage
man	209	54.42
woman	127	33.07
No answer	48	12.5
Total	384	100

According to the results of table 4, of 384 participants in this study 48 individuals did not reply to the questions relating to gender and 209 individuals (54.42%) were men and 127

individuals (33.07%) between total questionnaires were women.

The Extent of the Islamic Culture Influence on the Construction of Zahedan

Table 5, the results of a single sample t-test comparing with the opinions of the subjects regarding the achievement goals' variables with hypothetical society average

Table 5, One-Sample Statistics

Culture	N	Mean	Std. Deviation	Std. Error Mean
	384	85.39	4.631	.273

One-Sample Test

Culture	T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
	84.23	268	.000	85.39	70.34	90.47

The subject of the question of this research was regarding the impact of Islamic culture in the construction of Zahedan from the perspective of habitats in Zahedan. In order to review the mentioned question, it was used one-variable statistical t-test. Considering that the average amount of comparing is 78 and the

average of respondents' comments is 85.39, so it can be said with 95% confidently that the difference between the two averages was significant and the average amount of the influence of Islamic culture in the construction of Zahedan is higher than the hypothetical average. So, it can be expressed

that the impact of Islamic culture in the construction of Zahedan is high to a significant extent.

CONCLUSION

Culture as institutions, techniques, arts, joint group behavior, economics, and ideology in the different systems had particular impacts in the construction of cities. Culture changed shape, location, texture, and economic efficiency of cities. High population density, per capita down in the absence of spatial differences, discipline, access to public services, public transport, and the model of neighborhood, the city, the region, the fundamental component in construction the city. Culture, social- economic and physical systems change the cities. In the wake of our research, in this study, it is obtained 5 elements for good and adequate Islamic city, that should be in each Islamic city and basically these cases should be governed in the form and with Islamic culture. These cases have higher importance including the mosque, market, schools, hosseyniyeh and cemetery of the city. In Iran, before or after Islam, particular types of cultural have created specific style of cities. Construction of the city before Islam was in form of ancient castle, the county, the villages, but Islamic culture with its specific elements has created particular form of cities. We can clearly see the effect of Islamic culture in the formation and organization of cities, construction of houses. The fundamental components of the Islamic culture in the construction of the city can be outlined mosque, market, school, hosseyniyeh and the cemeteries that effect the occupation, location, context, and status of urban space of functions. The type of religion, economic, ethnic, linguistic, and class factors are effective in formation of the neighborhoods. Devotion culture in the construction of mosques, schools, temples, leanings, inn, dar al-shafa, cistern, water mill in the formation of city has been very effective. In the following of this study, we try to study the extent of the impact of culture on the construction of Zahedan by making and distribution of questionnaires among the people in Zahedan, which the results have the high impact of culture in urbanization and the formation of Zahedan. Also other survey results of this research is important to pay attention, when considering sig = 0.000, there is a significant relationship between culture and construction of Zahedan. Also due to the resulting average that is equal to 85.39 which is more than the hypothetical average (78), so culture can have high impact with 95% reliability in the construction and formation of Zahedan.

Suggestion

In the event of following this study, it is suggested to study the impact of other social life factors in the current life and social life from the perspective of Islam. As well as the continuation of this research in other cities and even in the form of complex, in other provinces and compare it with the results of this research, which can be important for the lovers of the Islamic City.

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