



Iranian - Islamic Culture at Making Urban Spaces in Iran

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ABSTRACT

Human life environment has significant effect on the behavior and identity of human toward implicit values in its. In between, city is an environment for manifesting identity, values derived from beliefs, world view and culture of residents and creators, urbanization and urbanism history in Iran indicates large and deep changes in different time sections reflecting set of conditions governing cities. Urbanization background in Iran is turned back to four centuries B C and old cities of Iran, in the course of their life changes, are of certain legitimacy for physical and functional integrity. Iranian architecture and urbanism combined with Islamic culture are created new structure of urban system and cities are largely changed. This analytical – descriptive research relying on library studies tries to investigate effects of Islamic culture and its combinational results with Iranian urbanism. Realizing historical change of the city and perception of effective factors on it shows that the city is adapted on its time in every historical section and changed physical and functional changes using thinking way, culture, customs and scientific data and technical achievements of its era. On its elements function are visual crystallization of Islamic nature, then, attention to the role and we of physical elements is more and more necessary for being more prominent its identity that if inattention to them, their Islamic and historic identity is gradually faded and lose their past functions.

Keywords: Iranian – Islamic culture, urban identity, physical and functional changes, Iran.

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INTRODUCTION

Life environment and space is a mixture of human, environment and artifact environment that “culture and world view of people” play a role as a bed and space in which these elements are immersed. In fact, world view and culture explain relational principles of natural and artifact elements to each other and each human. Life environment should be understand able for citizenships in terms of performance, nature, shape, relations and soon and manifestation of values and culture and world view of that society [1]. With respect to the fact that thin kings and world view of people have effect in their lives and human comfort depends on being in harmony with its world view and ideology, necessity of governing of these values on urbanism and architecture is considered as vital [2]. Traditional architecture is filled with items, some of which may sometimes be discovered and used. The basis for this mystical architecture is its dynamism and efficiency, a valuable Architecture whose fruits are buildings that are immortalized [3]. For investigating effect and relation of Islamic culture and thin king bases of a society with features and characteristics of its architecture and urbanism, forming and urban change procedure and urban elements should be studied in different eras. Architecture and urbanism is a life – dependent art and in Islamic and Iranian cities more than any other place, their arrangement is always was in the hand life and life way has devised architecture and urbanism program. Therefore, adaptation and overlapping cultural, physical, functional and semantic features play significant in the creation of desired urban spaces [4]. discussions such as relation of spaces and urban elements to each other, human feeling in a limited space, ratios and proportions, open spaces features, degree and intensity of different rates of hierarchy, features of index element of city, features of relational network, urban identity aspects and many other issues need respective coordinates with respect to a “specific culture” in a particular time and place and this is

less considered in available studies. For example, in Iran, review on studies such as academic studies, seminars topics and conferences and titles of articles introduced in them, reports of administrative plans and soon show that attention to the role of culture and especially Islamic culture and its role in development and forming procedure of from cities and designs doing for present and future are faded. So, with respect to this, importance of this issue is felt.

Theoretical Bases

Culture has comprehensive, wide and large meaning in the dictionary that exceeds idiomatic surface perceptions. In Dehkhoda dictionary it is stated that: (it is said to the branch of a tree that put on the ground, then it has come out from another place and they cultivate that branch in other place, education and training intelligent and wisdom, education and training, for hang) [5].

Culture means knowledge, politeness, science, insight, education and training and also, scientific and literature works of a nation and / or tribe. From UNESCO point of view, culture is a full generality of spirituality, material, thin king and feeling features determining a social group. Culture includes not only art and literature, but also life customs, constitutional law of human kind, valuable systems, traditions and beliefs. However, every society and school is introduced a definition for culture, that number of these definitions amounted to 164. Brief review of them indicates their relative unit root. Focuses and emphasis on finding minimum conceptual assumption accepted for culture is because almost there is no action of individual or society that culture has no effect on it and also, it has effect on the culture. Introducing comprehensive and precision and all accepted meaning is almost impossible. So, due to importance of the culture, introducing assumption and agreement between parties (conversation) of each program are necessary [6]. Culture governing each society reflects thought and values resulting from people and is main element of personality and plays a role in forming life environment, so that without presence of human identity, spiritual and even material life will not continue. So, one can realize importance of cultural orientations in the forming procedure of Iranian cities. Three factors culture, economy and climate create physical, shape, construction and urban morphology factors. Different cultures create different economic systems and have power of economic and political objectives change of every society. Because full understanding a construction and an economic system is impossible without knowing cultural basis and principles, it can be said that culture of a society determines the economy type, economy of that society determines the type of technique and type of technique determines the construction and physical system of that society. So, three cultures of Islam, west and socialism having social – economic systems different from each other, have created different urban construction [7, 8]. No doubt, cultural factors are one of the most important and effective factors for understanding architectural and city space, because it is effective on individual and social life in everywhere. Spencer, in sociological book, pointed out the culture as a metaphysical element. Perhaps, it can be said that the culture has not inherent aspect and is transferred generation to generation, its elements are overlapped and spread place to another place, and it has selected and can find specialized dimensions and be divided into some of kinds and finally, changes. Learning and habits that human obtains through it from his knowledge and personal experiences that analyze new environment with that in mind with its reminder in dealing with architectural spaces [9].

RESULTS AND DISCUSSION

Relation of culture and construction of the city:

According to different studies especially Rappaport ,culture is the main factor that impacts house construction and it has an important role in the social constancy [10]. Three factors culture, economy and climate create physical, shape, construction factors and urban morphology. Different cultures create different economic systems and have power of changing the economic and political objective of a society. Because full understanding one construction and one economic system is impossible without knowing base and culture principles of that system. It can be said that the culture of a society determines the type of economy and the economy of that society determines the type of technique and type of technique determines the construction and physical system of that society. So, three cultures of Iran, west and socialism having different economic – social systems have created different urban construction [8].

Effect of Islamic culture on urban spatial construction:

Islamic culture with slogan of equality, fraternity, and vertical and horizontal mobility leads to dynamic of urban society and dynamic of people in urban society, so that at first, it was created to closely relationship between urban concept and Islamic culture and first Islamic government was established in the city. Family life limit and its values are important for Islamic culture. Therefore, instructions and regulation

are planned so that affect construction of cities and identifying to their morphology that is different from other cities of the world [11].

Islamic culture is considered in two categories in the construction of urban space:

- A) Effect of Islamic culture on emergence of the city and its organization manner.
- B) Effect of Islamic culture on the construction of housing.

Effect of Islamic culture on the emergence of the city and its organization manner are always resulted from following elements:

Comprehensive mosque, Bazaar, neighborhood mosque schools, monastery, graves, "Hoseiniyeh" and "tekiyeh", type of religion, endowments and encourage people to construct buildings and charities [12].

Effect of Islamic culture and thinking on Iranian Urbanism:

Investigation of effective factors on the architectural forming and Iran urbanism indicates wide effect of the culture. Difference of the form and profile of the cities of the country in similar climate is a reason of this claim. Iran country during its history have always power of cultural interaction and receiving the positive culture features in to main parts of before Islam and after Islam and even beyond it, has become one of the exporters of cultural and art values to other countries during its history. Emergence of Islam in Iran led to penetrate new rules in culture of Iran. Rich cultural background and specific characters of Iranian gave the peak of Islamic art to it. This process is also cultural attraction in architecture and urbanism and Iranian city after emergence of Islam adhere to the part of old principles in transformation arising from new world view [13]. Brief review on conducted studies about cities and historical architecture before Islam in most nations suggest the contradiction or dissimilarity of the same cities and their buildings with their changed shape after Islam.

Effect of Islamic thinking on art and architecture and urbanism changes of Iran is unavoidable.

This clears the Islamic thinking effect as a world view and indicates that Muslims use those forms and native and national shapes that not only have not oppositeness to Islamic thinking, but also have power of physical manifestation to Islamic education [14].

Forming procedure of Iranian – Islamic city based on the culture and Islamic world view:

most of researchers who know that especial factor or factors (a part from Islamic teachings) are effective and involved in forming Islamic cities with who believes that mysticism and Islamic philosophy are effective on forming life environment of Muslims, have said about effect of beliefs and accepted values of the society and also, effect of spiritual symbols on forming physical spatial organization and shape of Muslims cities [14]. Urban life structure more affected by government authority and had a kind of social and economic dynamic, continued also in Islamic periods. However, culture and Islamic attitude have affected urbanization and changed to some extent its texture and construction. After that, Iranian city has had combination of Sassanid are and especial features of Islamic periods structurally. In both periods Governing political construction closely related to the religion entity had significant effect on urban life structure and caused Iranian cities world be presented as a political center which had important executive administrative function [15].

Historical procedure: Iranian cities change in related to Islamic culture:

Iranian cities regulation, before and after Islamic is two completely different methods. Before Islamic, by definition of governor from hierarchy of social groups, the city is divided into two areas, castle and outside. After arriving Islamic to Iran, social classes are removed. The city serves all and derives from residence and collective life. Urban spatial organization in this period is defined by public service center and semi – independent neighborhoods in relation to each other [16]. City of Islamic period was structurally continuity of Sassanid era, but, had accepted some changes. Social – cultural, political and economic condition of the city was continued. Religion organizations had play more important role and religion centers such as mosque, school and monastery played more role in how to physical spaces of the city. Enclosed class circle was broken and pervasive social, economic and political dynamic governed the society. Distance among city and village was less and city and villages around it were connected each other in regional systems and created enclosed set. Alongside this boom, form and structure of cities took special shape [15]. In Iran whether after Islamic or before it, specific styles of culture has created special type of the cities. For example, Achaemenian and Seleucids are built based on Persian and Hellenistic – Persian styles. In Parthian and Samanids physical spatial system of the city is based on class culture and fading Greek culture and in terms of separation of social classes. In the late of Qajar era, a kind of cultural hybrid was created affected by external cultures in construction of the city that appeared in Pahlavi I and then Pahlavi II era. These cultural schools are observed in the cities of Iran. In total, construction of the cities is appearance of the predominant culture of regimes governing the countries [8].

View of proponents and opponents of effect of Islamic culture on cities structure:

Although correlation between manufacturing of human including architecture and urbanism with the culture and world view is accepted, some thinkers believe the effect of the culture and world view of

societies on artifact environment features and others believe that these architectures and designers are who should suggest special culture to the society [1].

A) Proponent view:

- Lapidus points to the social – ethnical and economic structure of Muslims cities as the noblest cause of forming life complexes in his different written works. If he was informed about effect of Islamic culture and thin ting on economic, societies, he know the same explanation and his conclusion witness on possibility of Islamic city presence and / or Islamic culture effect on the forming life complexes of Muslim [17].
- Hourani has suggested in on article titled “Islamic city” that main mystery of urban life bloom and continuity is continuity of the economic activities in the city and support of political regimes for these activities and also showed the emergence procedure of Islamic city and its relationship with the village. He believes that urban structure is related to political, cultural – social and economic construction of the society and effectiveness of Islam is appeared in the form of these two categories. He says that Islamic city has respective features.
- Weber knows Islamic culture and ideology is quite proportional to the urban life body. He believes that priority of Islam indicates the victory of the part of urban norms on vagabond norms and priority of urban power on desert – navigation power [15].

B) Opponents view:

- Brown believes that “although Muslims believe to religion values and religion organs is some categories more than other religions such as Christianity, but it is not true to label everything the Islamic even their city, because we have attributed an action to people who have rich culture inheritance (before Islam) and their cities are formed based on the same culture and Islam play less role in forming and its change [1].
- Kuban denies strong relation and effect of the culture and Islamic world view with forming physical environment as a sample of thinking that denies religion effect and especially Islamic culture in forming the physical environment and believes that Islamic culture plays no role in forming the life environment of Muslim, and the most important role is applied by historical records and past cultural inheritance [14].

Stern, in an article titled “Nature of Islamic City”, knows that structure of urban life of Islamic period is obviously continuity of previous structure and believes that lives of cities have started their routine as the past and city has took form and Islamic icon only in generality. He also believes that the important centers such as bazaar, bath, fence, gates and inns (caravanserai) are from the past periods [15].

CONCLUSION

Culture as entities, techniques, arts, cooperative common behavior, economy and ideology has significant effects on construction of cities in different regimes. Culture, as a result of work, explains physical system, patterns and features of the society. Physical elements and man – made space are important because manifestation of culture and values governing society are affected by worldview prevailing on the society and explanatory of many spiritual affairs. A set of these attitudes and also actions directed by this worldview related to the environment are proposed the important part of society’s culture that the culture, in fact, is a space and bed of human activities and all categories and their mutual relations point to the role of culture in the construction process and change of cities. Since architecture and urbanism have basic relationship with the culture and worldview and in addition, they are formed as a manifestation of society identity and because main element of “Iranian culture, worldview and identity” is the Islam, relationship of culture and worldview of the Islam with the architecture and Iranian urbanism is undeniable. Architecture and city like other human manufacturing are categories that have not desired probability of manifestation without attention to the worldview basis and cultural values of the society. With emergence of Islam, culture and Islamic life way are introduced to the inhabitants of and concepts. Iranian culture is quickly accepted it and because it was suitable to human nature, it tries to filter Iranian culture and developing it and also taking spiritual coordinates of Islamic culture and introducing new culture. One cannot speak strictly about relationship between attitude and Islamic culture with urbanization category and positive or negative effectiveness in this area. This effectiveness is different on physical space of the city and its structural features. This problem, that is, proportion among Islamic culture and urbanization phenomenon has attracted more attention. Most thinkers believe that urban life of Muslim is continuity of ancient traditions affected by Islamic culture and ideology. With respect to above, it can be said that although Islamic attitude affect culture of urbanization, but has not created more change structurally and physically in it, and to the large extent it was like periods of before Islam. In this

area, importance of "Iranshahri", thoughts and continuity of the form and Iranian urban life structure in the Islamic period should not be forgot.

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