

## Urban management solutions in promoting Iranian-Islamic lifestyle. (Case Study: Tehran Municipality)

Soluciones de gestión urbana para promover el estilo de vida iraní-islámico. (Estudio de caso: Municipio de Teherán)

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### ABSTRACT

The main objective of the present research is urban management strategies for the promotion of Iranian-Islamic lifestyle (Case study: Tehran Municipality). This objective will be achieved through by descriptive-analytical method, the role of the Tehran municipality in achieving this pattern is from the aspects of physical development of Tehran under the title of maintaining Iranian-Islamic identity in physical development, determining the criteria for urban construction based on Islamic criteria and values, The clarity of the Islamic symbols and symbols, the organization of the image and the urban landscape, and research on Iranian-Islamic architecture and urbanization. The results of the research show that the municipality of Tehran can promote the genuine values of the Iranian-Islamic lifestyle and use of the sciences and experiences of human societies based on Islamic teachings and as one of the pillars of authentication and self-sufficiency factor and scientific independence, freedom from feelings of humiliation and Alienation and, ultimately, the social development of society.

**Keywords:** social development, Iranian-Islamic lifestyle, urban management, Tehran municipality

### RESUMEN

El objetivo principal de la presente investigación son las estrategias de gestión urbana para la promoción del estilo de vida iraní-islámico (Estudio de caso: Municipio de Teherán). Este objetivo se logrará mediante un método descriptivo-analítico, el papel del municipio de Teherán en el logro de este patrón proviene de los aspectos del desarrollo físico de Teherán bajo el título de mantener la identidad iraní-islámica en el desarrollo físico, determinando los criterios para la construcción urbana basada sobre criterios y valores islámicos, la claridad de los símbolos y símbolos islámicos, la organización de la imagen y el paisaje urbano, y la investigación sobre la arquitectura y urbanización iraní-islámica. Los resultados de la investigación muestran que el municipio de Teherán puede promover los valores genuinos del estilo de vida iraní-islámico y el uso de las ciencias y experiencias de las sociedades humanas basadas en las enseñanzas islámicas y como uno de los pilares del factor de autenticación y autosuficiencia y independencia científica, libertad de sentimientos de humillación y alienación y, en última instancia, el desarrollo social de la sociedad.

**Palabras clave:** desarrollo social, estilo de vida iraní-islámico, gestión urbana, municipio de Teherán

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## 1 INTRODUCTION

The collective behavior of humans in the environment will become a culture of multi-dimensional interaction, in which social gains will emerge that will affect the human community. One of these products is the emergence of democratic and dynamic spaces that commit humans to society and their environment. This means that the hidden dialogue between the environment and the human being and the human community is formed that transforms space into a place. On the other hand, the design of the perimeter space by architects will act as a powerful catalyst for the formation of human interactions and the sense of space democracy and, as a result, the realization of social development. Such spaces range from the millennia BC to the present era, as well as from Greek and Roman civilization to Islamic civilization. The most important factor in these civilizations is the creation of a systemic people based on the opinions and opinions of the people of the community. Examples of these spaces include the Agouracas, the Forumas and the Herbab in ancient Greece, Rome, and Japan [1]. Also, mosques, churches, temples, squares, and markets are among the places where the idea of being democratic is quite clear. Nowadays, the emergence of the Senate in addition to the above spaces has helped the spirit of democracy and democracy in the community. The research approach has a verdict on the subject. Given the rapid and growing human population in today's modern societies, the need for more cities to provide synergistic spaces in relation to human behavior is felt more and more. The emergence of spaces that are in line with the culture of civil society and the interactions formed at different levels of behavioral society, will gradually shape the concept of place and life in the quality of human spaces. The influence of thoughts and thoughts on shaping people's lives and observing the behaviors and activities that shape cultural patterns lead us to formulate the basic principles for designing the environment. The need to identify the culture of the target community is an issue in the study of urban management strategies for the promotion of Iranian-Islamic lifestyles for the design of suitable space and the re-emergence of social values, such as social interactions, democracy, and the surrounding spheres of the phenomenon (Case study: Tehran Municipality). The need to identify the culture of the target community, to design suitable space and revitalize social values, such as social interactions, democracy and the bays of these phenomena, are the issues that in this research are the role of Tehran municipality in creating social development with the promotion of lifestyle of Iran - Islamic are considered.

## 2 IMPORTANCE AND NECESSITY OF RESEARCH

Given the Iranian-Islamic civilization and identity, the indisputable aspect of Islam, which is also in keeping with the requirements of contemporary time and space, is of utter importance in the foundations and then in the body of the Islamic cities. Human identity is shaped and played by the influence of two external and internal factors. The internal factors cover issues such as religion, worldview, history and culture, and the external factors of interactions and connections with other civilizations. These effects are as good as positive, in the tendency to anticipate non-existent and authenticate foreigners, Shows negative. To this end, and in order to strengthen the application of the Shari'ah in the construction of the environment, by avoiding what Allah and his Prophet have forbidden and doing what they have called for, there must be a social planning and organization that has a continuous connection with the Quran and The result is environments that achieve the attention of religious texts and Islamic jurisprudence. In this research, three steps have been taken to achieve these goals. First, using the analytical-argumentative method, an attempt has been made to extract the principles and indices of Islam in the form of beliefs based on the principles of the Islamic religion, and the relevant attributes have been extracted from them, then by the method of historical-research, the study of the realization of this Indices in the contemporary neighborhoods have been discussed and finally, suggestions have been made to improve the current situation by presenting solutions. The resources that are used in the study paths can be presented in two main and specialized sections, each of which is briefly mentioned here: the Holy Qur'an and the commentaries of al-Mizan, Sample, Sunnim and ... / Nahj al-Fahsa / Nahj al-Balaghah / Baharalanwar / Mofatih al-Hayat / Al-Shi'a / Articles and books of scholars and experts who have been active in this field. The realization of a city and a desirable religious community is subject to the knowledge and proper implementation of these principles and teachings. The principles of religion as the fundamental intellectual and ideological foundations that constitute the intellectual foundations of society, although not directly affecting the formation of biological spaces, but since the artificial environment reflects the spirit and soul of the architect on the body; It is possible to observe the effects of the emergence and belief in principles such as monotheism, justice and resurrection in the buildings of Muslims. It seems that the basic purpose of Islam is to explain the principles and principles of religion to be suitable for illustrating the characteristics of life, which is based on religious beliefs; that is, the religious lifestyle that was introduced before entering into the introduction of the principles of religion as well as the extrapolated patterns It is necessary to discuss them in order to clarify the concept of Islamic lifestyle.

## 3 IRANIAN-ISLAMIC LIFE STYLE

Lifestyle is a relatively consistent collection of all the behaviors and activities of a particular person in the daily life, which requires a set of habits and orientations, and thus has a kind of unity [2]. The concept of lifestyle involves patterns of social relationships, entertainment, consumption, fashion and coverage, and even opens the attitudes, values, and worldviews of the individual and the group they are members to. By studying and analyzing the concept of lifestyle, one can find out the hidden attitudes, norms and values that exist in the minds, beliefs, and deeds of individuals, and are aware of existing or emerging orientations and patterns, the interpretation and the actual image. A more sophisticated one, Life style is an empirical and precise tool for understanding, understanding and understanding cultural realities at different levels of social and various issues. In the definition of lifestyle, some argue that lifestyle is a consistent pattern of behaviors, habits, attitudes and values that are considered to be the characteristics and characteristics of groups. In another definition, it is considered to be the totality of normative approaches and behavioral patterns that

have created the process of socializing them in one person. Accordingly, lifestyle involves individual behaviors, values and attitudes, and these are related to cultural resources, social and economic environment. In general, the recognition of the lifestyle, that is the attempt to understand the interactions between the environment, systems and the individual, which affects the development and development of the individual.

## 4 RESEARCH FINDINGS

### 4.1 The Role of Urban Management in Sustainable Social Development

It should be noted that urban management is a tool by which sustainable cultural, social and economic development can be created. In such a process, urban management, especially municipalities, can help local citizens improve social relations. From the cultural point of view, a good city, in addition to efficient urban management, needs citizens who are knowledgeable and familiar with the rights of citizenship duties. Therefore, urban management should have public awareness and the creation and promotion of urbanization culture, the development of citizenship and education of citizens in different fields, functioning and cultural activities. Urban management in the urban development process has a special role not only in its economic and developmental dimensions, but also with the changing social and cultural changes and the expansion of the urban population, in order to meet the increasing cultural and social demands of the instruments and arrangements it is necessary to provide. One of the duties of community leaders is to recognize and strengthen the strengths of the community's culture and try to expand it. Among other duties of managers, they try to understand the cultural weaknesses of that society through the dissemination of constructive cultures. The gap between the need for intervention and the impact of urban management on cultural and social affairs and how it is implemented is one of the important issues that needs to be analyzed. Citizens living in the city from urban management and municipalities do not expect to look at the developmental, physical, economic, and services of the city, but to provide the ground for social support, citizenship relations, the organization of social and cultural affairs, the provision of social and psychological security, and so on. They are demanding.

### 4.2 Citizen Participation The first step in the realization of social development

Social participation as one of the components of social capital today is recognized globally as one of the key elements of sustainable development. Today, despite many efforts to institutionalize social participation at all levels of management, such as the formation of Islamic councils in the city and villages throughout the country and the formation of local councils in the city of Tehran, it shows that the status of social participation in the city of Tehran Low level. In the study of formal and informal dimension of participation in Tehran, the results indicate that the level of participation in its formal dimension, such as participation in NGO activities, such as the Environmental Conservation Association, membership in the City Council, the Association Charities and so on, less than its informal dimension, such as religious-charity partnerships [3]. Also, about 54.4% of Tehran's population is not involved in any formal participation [4]. Mousavi's research findings show that 91.6% of respondents in civil society have no involvement [6]. The results of the study show that the level of participation and willingness to participate in Tehran is at a very low level. This is a two-way phenomenon, both from the people and from the municipality. In the first case, it should be said: Tehran's growing growth in less than a century, and the gathering of a population of ten million people, has eliminated all the specific traditions of the city and has a multicultural fabric, or even a particle that In it, social networks within families (family and kinship) are far more powerful than outsourced networks (a topic that is very harmful to social participation and the formation of social capital). In general, the results of previous research show that social participation has an unclear and vague position in city management in Tehran. The main feature of social participation in Tehran is its traditional and informal nature. Another important issue in relation to citizenship participation is the participation of silent and vulnerable voices in Tehran. The reality is that silent voices, such as women, children, and especially the elderly and the disabled, have the least social participation among urban groups in city management decisions in Tehran.

### 4.3 The role of the municipality in promoting the authentic values of Iranian-Islamic lifestyle

Studies on the sources of the Qur'anic and historical studies led to the extraction of indicators by which the adaptation of contemporary residential spaces to the Islamic principles can be measured and, after the pathology of the cases studied, a solution for them. The municipality of Tehran, with the observation of the indicators presented in the table below, can introduce the Islamic-Islamic lifestyle in beliefs and behaviors, and thus the city's body, leading to social interaction.

**Table 1** Indicators of Islamic architecture and urban development derived from the principles of Islam

Indicator	Patterns		Basics	meanings
	Behavioral Belief - Physical	Belief		
Central mosque	Religious axis and religious color in the physical form of cities	Divine unity social unity (centralization)	Oneness	Insight Islamic
Central mosque naturalism Contact with graves and cemeteries	Attention and Death Note in Behaviors	Remembrance of the Hereafter human	Resurrection	
The central mosque of the holy ritual bow	Determination of Hosseiniyeh Formation of Urban Development Laws Based on Provincial Principles	The important role of perfect human being in being and adherence to commands She	Prophecy and Imamate	
Equilibrium of ecosystems	Observance of the human dimension in the areas of observance of neighborliness and the observance of fairness in access to service spaces	The basis of affairs in the existence of balance and balance is not losing the rights of others	Justice	

Source: [5]

#### 4.4 Creating social relationships and environmental incentives

Among the processes and elements that motivate specific behaviors in space are environmental values. Values link between motivations, emotional feelings, and individual behaviors. "Human behavior is the result of a person's motives and needs, the capabilities of the environment, the person's mental image of the outside world from his perception and the meaning that this image holds for him. Therefore, any activity under the influence of circumstances can take many forms and cause various behaviors. Imagining the physical environment without considering the human environment is unthinkable. This is because space has an impact on human behavior.

#### 4.5 The Role of Urban Management in Regulating Social Relationships

One of the important relationships that man makes with the outside world. His relationship with other peers in the community. In order to regulate these municipal relations or urban management, the city can derive from Qur'anic teachings a series of guidelines that can be used as theoretical bases for planning human relationships and creating an environment that can strengthen the manifestation of these relationships and prevent them from collapse. Cited and used. Cities, by their particular spatial organization, the diversity of urban elements, the type of dispersion and enhancement of urban elements, the kind of communication that forms the boundaries of society, The hierarchy between the disparate spaces of the city, including private, semi-private, semi-public and public spaces, and the physical unity of the city and the city's space, play an important role in regulating the social relationships and relationships that each individual with his own community has.

#### 4.6 The Role of Urban Management in Respect of Citizenship Rights

The following is a content analysis of the form and concept of the basic and basic rules that govern the management of city in the administration of city affairs and tried to refer to the status of citizenship rights in these laws. Citizens' Rights and Municipal Law (approved in 1334 with current amendments and extensions): This section of the legal text of the municipalities, both in title and content, has a very direct relation with the organization of the municipalities, the relationship of individuals with the municipalities, and the duties of the municipality With which it will lead to the realization of social development. Hence, it is of particular importance to citizenship. Unfortunately, the law of the municipality approved in 1334 and its subsequent amendments and supplements, which are still valid (with the exclusion of additions), are valid and have legal validity, and no mention of citizenship is mentioned, and only refers to the duties of the municipalities and not Citizens.

### 5 CONCLUSION

In a summing up, we can say that the Tehran municipality can promote the genuine values of Iranian-Islamic lifestyle and the use of the sciences and experiences of human societies based on Islamic teachings and as one of the pillars of authentication and self-sufficiency factor and scientific independence, Humiliation and self-alienation, and ultimately play a key role in the social development of the community. Considering the architectural and urbanization indicators extracted from the principles of Islamic religion and emphasizing the desired goals in Islamic and historical texts, in order to reconcile the design of architectural spaces with the principles of religion and the Iranian-Islamic lifestyle, practical strategies are presented. Considering the central role of urban management in promoting urban lifestyles, the Tehran Municipality will be able to retrieve these neglected principles in contemporary residential spaces. In order to organize these strategies, they are presented in three categories: physical, spatial, functional-planning, and meaning and symbolism.

#### Physical

- Consider the communication paths (visual and functional) of burial mounds and cemeteries, with the city

- Consider spaces for prayer in different urban areas
- Using traditional forms and geometries and familiar boom (revisiting Islamic-Iranian Identity)
- The similarity of buildings in the use of indigenous materials (humility and lack of prosperity in the outer body of buildings)
- Use of materials produced in the canvas (reduction of consumption costs, durability and alignment with canvas)

### **Spatial**

- Enforcement of access routes with an emphasis on the focus on the sacred space of the neighborhood
- Integration of open spaces with courtyards and open spaces of mosques
- The lack of space over humans (modifying the confines of spaces with the scale of human proportions)

### **Functional-Planning**

- Access to religious spaces everywhere and at any time (the plurality and flexibility of existing uses under the surveillance of religious spaces)
- Establishing soft boundaries between public and private areas in neighborhoods (observance of space and functional hierarchy and design of communication joints)
- Neglected neighborhoods in the productivity of natural resources (clean air, proper lighting, favorable landscape, etc.)
- Protecting the coherence of nature (avoiding the destruction of natural factors such as trees, rivers, topography, etc.)

### **Meaning and symbolism**

- The presence of water, light, plants, etc. in the public spaces of the city as symbols and indications
- Indicating open spaces with the emphasis on revealing to the sky as the symbol

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