



Authenticity

The full text of this article is entitled:
The impact of Islamic places on the
social, economic and physical
structure of Iranian cities, Case study:
District 3 of Isfahan
Published in the same issue.

The impact of Islamic places on the social, economic and physical structure of Iranian cities, Case study: District 3 of Isfahan

Ali Ettehad^{*}, Master of Urban Planning: Faculty of Art and Architecture, Department of Urban Planning, Islamic Azad University, Science and Research Branch, Tehran, Iran

Ali Aghazadeh Khatoni², Master of Regional Planning: Campus of Fine Arts, University of Tehran, Tehran, Iran

Introduction

Cities have always been the habitat and manifestation of human relationships, and the connections, memories, and business relationships within cities have always made them dynamic and vibrant. Cities, especially Iranian cities, have long been formed based on the beliefs, beliefs, and values of the people living in them, most of which have been derived from the religious beliefs of the people (Satari Fard, 2015). As if by studying and reviewing the history of urbanization and urban planning in the world, it can be clearly seen that the role of religion in the formation and expansion of traditional cities is very important.

Religious beliefs in Iran, as elsewhere, have been an influential factor in all aspects of citizens' lives, socio-political organization, and the shape of their cities. The early organized religions were introduced to the Iranian plateau with the arrival of the Aryans around 1700 BC and were combined with and replaced by the previous religions of the natives of the plateau. After the arrival of Islam in Iran in the seventh century AD, these buildings gradually gave way to a series of mosques. Mosques took over the religious and cultural duties of the fire temples and became the major religious centers of the cities of Iran. Fire temples were the most important religious centers of our pre-Islamic Iranian cities, and larger fire temples were known as fire temples. Fire temples were both places of worship and the main cultural centers of the community. The fire temples were easily accessible to the majority of Zoroastrians by being located in the city center. Fire temples, in addition to their religious functions, were also considered centers for social conferences and economic, educational, training, and political activities (Meshkini, 2014). The religious, religious and ideological color and smell of Iranian cities can be seen from the beginning of their existence until today. These religious cities have always housed religious sites that are reminiscent of the religious beliefs, beliefs, and traditions of the people of the city.

The shape of Iranian cities in pre-Islamic times included three main parts of government: the middle flux, the outer flux, and the inner flux. But in the Islamic era, with the introduction of new structures, changes were made, the most important of which was the entry of the mosque as the main element of Islamic cities into the urban fabric. In the Islamic period, the development of the city was outside the city, and the outer city sometimes forgot its old elements (Taghavi et al., 2014). Religious places such as

mosques, Imamzadehs, and Hosseiniyahs in Islamic cities have always presented themselves as one of the important components in the Islamic urban space (Sattari Fard, 2015). These urban spaces, which are specific to Islamic cities, have played an important role in promoting the vitality and quality of the environment in cities.

This study briefly reviews the conditions of Iranian cities before the advent of Islam and then examines the effects of Islam and religious places on the social, economic, and physical structure of Iranian cities by studying theoretical and experimental texts.

In general, two main questions are discussed in this study:

What have been the effects of religious places on the social, physical, and economic components of Iranian cities from the past to the present?

How are the current effects of religious sites in Isfahan Region 3 on the social, physical, and economic components of the region evaluated from the perspective of its residents?

Methodology

The present study is descriptive-analytical in nature and applied in terms of purpose. A combined method of library and field studies was used to collect information. Accordingly, part of the information was obtained through documentary methods and study of Iranian-Islamic historical sources, and another part of the required information was obtained through field studies, local observations, interviews with old people and Hosseini patriarchs, and the preparation of a questionnaire and its distribution among the people. The city was obtained. The sample size was calculated using Cochran's formula. The validity of the questionnaire items was assessed by the Waltz and Basel method, and the reliability of the questionnaire was assessed by Cronbach's alpha test. Calculating the sample size is very important for statistical inference and findings. One of the most widely used methods for calculating sample size is the Cochran formula, which has been used

in this study to measure the number of samples.
$$n = \frac{\frac{Z^2 pq}{d^2}}{1 + \frac{1}{N} \left(\frac{Z^2 pq}{d^2} - 1 \right)}$$
 Considering that the

population of District 3 of Isfahan Municipality is 110368 people, according to the calculations of Cochran's formula, the sample size of this research was determined to be 383 people. Sampling from the statistical population was done randomly. Due to the fact that the research variables are qualitative, the collection of numerical data has been investigated through a questionnaire and the Likert 5-item spectrum method.

Checking the validity of the questionnaire

Waltz and Basel used a method to measure the validity of the questionnaire that, based on the direct opinion of experts, each item receives a score between 1 and 4 (Waltz, C., & Bausell, R. B, 1983). It should be noted that the number of experts who will evaluate the questions should be at least four.

The CVI index determines whether research questions clearly question the realm of content (Waltz, Strick, & Lenz, 2005). This index is used to measure the relationship between items and the concept under study. (Polit & Beck, 2004).

Check the reliability of the questionnaire. $\alpha = \left(\frac{k}{k-1}\right) \left(1 - \frac{\sum_{i=1}^k S_i^2}{S^2}\right)$

Among the assumptions of the one-sample t-test, we can mention the quantity of data, the randomness of samples, and the compliance of samples with normal distribution. Data with absolute magnitudes greater than 3.5 and skewnesses greater than 2 do not fit the normal distribution. Examining the elongation and skewness coefficients of the questionnaire data, it was found that 5 out of 16 items in the questionnaire do not follow the normal distribution. After performing the necessary transformations in the SPSS software, such as subtraction, inversion, etc., the data related to these 5 items also followed the normal distribution.

Discussion & Results & Conclusions

Islam, and especially the Shiite sect, has had an important effect on the formation and development of traditional Iranian cities, which is the main focus of these influences from the religious places in the city. Among the religious places influencing Islamic-Iranian cities, we can mention mosques, Imamzadehs, and Hosseiniyahs. These places have served as major religious, cultural, and political centers of the city from the past to the present. These places are also considered a factor in the growth and development of cities, as many tourists travel to these centers every year, contributing to the growth and dynamism of the economy and culture of the destination city. On the other hand, religious places as the main urban space in Islamic cities strengthen social relations and, on the other hand, cause the growth and development of cities.

In this study, first, by studying related theoretical and experimental texts, influential religious places in Islamic-Iranian cities were identified and their effects on the physical, social, and economic structures of the city were identified separately. Then, by examining the results of the questionnaire, it was found that, from the perspective of the residents of District 3 of Isfahan, each of the religious places has a special impact on the context of the region. According to the respondents, increasing social interactions is the main impact of mosques and husseiniyahs, and the prosperity of religious tourism is the main impact of Imamzadehs on the physical, social, and economic structure of the Isfahan Region 3.

According to the results of the questionnaire analysis, it was found that mosques on social interactions, cultural activities, identification, spatial organization, and land use change in the city with an average difference of (1.085), (1.072), (0.990), and (0.484), respectively. In general, mosques have an average difference of 0.805 on the city's social, economic, and physical structures.

Also, Imamzadehs on the prosperity of religious tourism, identity, cultural activities, social interactions, growth and development, and land use change in the city with an average difference of 1.103, (1.079), (1.063), (1.032), (0.896), and (0.640) have an effective role compared to the average of the criterion, but there is no suitable access to reach the shrines (mean difference of -0.9830). In general, imamzadehs affect the social, economic, and physical structures of the city with an average difference of 0.690.

Hosseiniyahs also have an effective role in the prosperity of religious tourism, identity, cultural activities, and social interactions with the difference between the average (0.521), (0.485), (0.556), and (0.645) compared to the average of the standard. In general,

imamzadehs affect the social, economic, and physical structures of the city with an average difference of 0.545.

It should be noted that since the items related to each religious place (mosques, shrines, and husseiniyahs) were different according to the theoretical foundations and conceptual model of research in preparing the questionnaire, it is not possible to compare the average of these places with each other, and it is only possible to analyze the items of each religious place separately.

Keyword: Islamic urban planning, religious places, mosque, Iranian urban planning, region three of Isfahan

*Corresponding author: ali.ettehadi.TNT@gmail.com



How to refer to this article:

Ettehad;Ali, Aghazadeh khatouni;Ali. (2022). The Impact of Islamic Places on the Social, Economic and Physical Structure of Iranian Cities, Case Study: Region 3 of Isfahan, Iranian Urbanism, 5 (8), 113-127.

COPYRIGHTS

Copyright for this article is retained by the author(s), with publication rights granted to the Iranian Urbanism Journal. This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<https://creativecommons.org/licenses/by/4.0/>).

URL: <https://www.shahrsaziiran.com/1401-5-7-article8/>

DOR: <https://dorl.net/dor/20.1001.1.27170918.1401.5.8.8.6>