

A STUDY ON THE CONCEPT OF DISTRICT OR NEIGHBORHOOD IN ISLAMIC CITIES**MOHAMMAD HOSSEIN SATTARI^{a1}, AZITA RAJABI^b AND BAHMAN JAHANGIRI^c**^aPhD Student in Urban Planning, Science and Research Branch of Tehran^bPhD in Urban Planning, Associate Professor of Tehran University^cMaster of Science in Urban Planning Islamic Azad University of Shahr Rey, Tehran, Iran**ABSTRACT**

People's social life and religious beliefs overshadowing the Islamic cities can be seen. Islamic city has been constant in nature that manifests at any time and place, where neighborhood in these cities is one of the structural elements. Indeed, Neighborhood in Islamic city is a settlement for racial, ethnic or religious groups. According to the studies on Islamic cities, it seems this topic has not examined in complete considering all aspects, thus this study intends to examine the concept of district or neighborhood in Islamic cities. This study is descriptive and analytic in nature, and data collected using library and documentary methods, mentioned that data collected using books, articles and other foreign and domestic documents grounded on this topic. The results indicated that district and neighborhood in Islamic cities include two main characteristics: the first the neighborhood as a functional unit provides the possibility to supply services in smaller regions of city, and on the other hand as a social unit provides the possibility for bond and emerging cultural, social, racial, ethnic and religious characteristics in given regions.

KEYWORDS: District, Neighborhood, Islamic Cities, Social Life

Cities have always been geographical areas that from the early manifested prevailing System in the community. In this regards, Islamic city reflects ideas of Religion representing Islam in all aspects, mentioned that a specific correlation exists between Islam and urban life, where Islam Promotion has been manifested with development and promotion of urban life. Islamic history has begun with the foundation and building a variety of cities. Islam as a cultural space and communication climate influenced urban landscape, the physical appearance of cities, their structures, how they works and their relationship with each other and area in surrounding them.

Indeed, People's social life and religious beliefs overshadowing the Islamic cities can be seen. Islamic city has been constant in nature that manifests at any time and place, where neighborhood in these cities is one of the structural elements. In other words, Islamic city is a potential nature that can be manifested at any time and place with regard to technology, knowledge, art and Aboriginal culture that are not in conflict with Islamic values and principles(Naghizade, 2006, p.81).

Islamic culture which is popular due to its religious culture had a major impact on cities:

1-change people's Urbanization Behavior

2-change physical appearance of cities

Islam and Islamic culture influenced Urban Infrastructure Development Scheme in two ways:

1-Emergence of New elements of the city: new culture requires new elements that emerging them represented a new interpretation for Physical manifestation of the city. Architecture provided new buildings to Islamic community. Holy shrine, Mosques, old schools and etc are all specific elements in Islamic age.

The evolution of the old elements: neighborhoods in Islamic age found with a thorough definition so that what assumed of neighborhoods has been formed in Islamic age. Further, Squares, roads and caravanserais are all the elements formed in Islamic age. Neighborhood in Islamic cities is one of the structural elements. Indeed, Neighborhood in Islamic city is a settlement for racial, ethnic or religious groups. Neighborhoods in Islamic cities develop from major and minor components, intervened with social, cultural, economic and spatial factors. Components seen in neighborhood develop Houses, alleys and deadlock and finally public facilities such as mosques, temples, marketplaces and etc(Ashraf, 1978, p.24). On the other hand, Cooperation and collaboration among individuals in a neighborhood and their social and economic support from are in a way that compensates shortage of rules and regulations to supply social security for individuals. A large body of studies on the characteristics of Islamic cities and concept of neighborhood in cities has been

provided; Smith(2010) has studied the archaeological study of neighborhoods and districts in ancient cities. In this study, Neighborhoods are small areas of intensive face-to-face social interaction, whereas districts are larger areas that serve as administrative units within cities. The result from this study indicates that face-to-face social interaction is more seen in smaller areas in neighborhoods. Furthermore, Habib et al.(2013) addressed investigating concept of neighborhood and its elements in fabric of old neighborhoods throughout Iran, stated that human's life and communicating with others start in neighborhood.

Relationship with high quality in neighborhoods can affect improving citizens' quality of life. This study aims to study concept of neighborhoods from different perspectives, where on elements engaged in developing neighborhoods in cities have been introduced.

The results indicate that the principles used in designing historical neighborhoods are in harmony with general aspects of designing neighborhood.

According to the studies, it seems this topic has not examined from different perspectives, thus this study intends to address examining concept of district or neighborhood in Islamic cities, and gives response to the questions below:

1-what have been the causes for forming district or neighborhood in Islamic cities?

2-which characteristics have been mentioned for neighborhood system in Islamic cities and Iranian cities?

This study is descriptive and analytic in nature, and data collected using library and documentary methods, mentioned that data collected using books, articles and other foreign and domestic documents grounded on this topic.

ISLAMIC CITY

Given that forming Islamic cities is in a direct relation with Islam as a thorough ideology, since the establishment of the Islamic State, Islam came triumphantly around the country and dominated on large lands resulted in social, cultural and political progresses. The first three centuries of Islam rule mentioned Renewal of urban greatness in Central Asia, North Africa and Middle East. Although the first Muslim conquerors were from The Bedouins, Islam from the early founded civilization in urbanization. Physical form of Islamic

cities in many perspectives reflects their social structure. Islam put an emphasis on Veil in family life. The city consisted of a series of houses which inside them was out of access, considering the fact that the house was just a unit.

The streets were narrow winding paths ended in meandering streets and alleys. Stores centralized in square along in one or more passages Or enclosed passageways, forming bazaar(Zarabi and Tayebi, 2010).

A definition for district and neighborhood

According to Dehkhoda glossary, neighborhood has been defined as district, Quarter and a part of some parts of city, or village and/or town. According to Dehkhoda, in The following combinations, the term "neighborhood" implies an independent village rather than a part of village like Esfahani neighborhood, Astarabadi neighborhood, the Jewish neighborhood (Dehkhoda, 1987, p. 402). This definition for neighborhood indicates a very important issue, that is, independence of neighborhoods, so that neighborhoods have been able to supply people's requirements.

In general, there exists a high diversity over definitions for district and neighborhood, and this found on an emphasis by these definitions on physical elements of neighborhood and/or social and cultural elements (Rabani, 2006, p. 156). Some found difficulty to define neighborhood from abstractness of neighborhood concept. In their opinion, neighborhood involves an abstract concept, rooted in people's behavior rather than streets and buildings (Kahrom, 2004, p. 18). To define neighborhood, there is a world of difference on Western scholars' view and Iranian scholars' view. Some western scholars' view on this topic mainly has focused on marginal textures, yet the Iranian view on concept of neighborhood mainly has focused on old textures existing in the body of cities. Iranian scholars do not observe poor marginal sector in social texture of neighborhoods, yet in western scholars' view neighborhoods generally consist of poor marginal sector in cities that mainly found the settlement for Immigrants. Harlem neighborhood of the Manhattan borough of New York, Puerto Rican neighborhood in Chicago, Turkish neighborhood in Berlin and Chinatown in Canadian cities are all the features for such an attitude towards the concept of neighborhood. For instance, Kevin Lynch knows neighborhood a relatively large part of city which enjoys the same characteristics(Kevin Lynch, 1995,p.123). such

characteristics that sustain in all around the neighborhood and end in everywhere that neighborhood ends, can be observed in some of the elements engaged in neighborhood, and the more the similar facets exist, the more unity in neighborhood would be (Kevin Lynch; pp. 189-190).

Another definition for neighborhood that is more in consistent with Iranian nature of neighborhood, states that neighborhood emerges from association, low or high affinity, close socialization, strong ties of neighborhood and informal alliances between groups of people; further, neighborhood develops from adjacent houses in a specific geographical area, and families have the same feeling for their neighborhood that have for their residential house, that find themselves in a familiar surrounding by entering to neighborhood (Shokouhi, 1994, pp. 48-50).

Some know neighborhoods the specific spatial units that their surrounding is perceived only by means of residents who have taken settlement there, and people can communicate with each other through having settlement in these neighborhoods, thereby they can find a common identity (Tolaei, 1994, p. 95).

Tomlinson knows having a geographic area of the city with low or high space, development of a small group of people in the community and dependence between group as three leading conditions for forming an urban neighborhood (Tomlinson, 1969, p. 181).

According to Human geography culture, neighborhood is a part of urban area in which face-to-face interactions dominate. Neighborhood is a limited community in terms of space that majority of people outside neighborhood perceives it better than the residents in neighborhood (Johnston et al; 2001).

In forming neighborhoods in cities and division of cities to neighborhood, district and quarter, many factors have been intervened that some include:

Social factors: social factors can be regarded as different social groups in city including different ethnic groups in the city that cause the city to be divided into different neighborhoods such as Kurds and Turks neighborhood. Further, in new structures of neighborhood development, City ghettos provide emergence of urban neighborhoods based on the structures existing in ghetto (Shokohi, 1994, p. 63). Religion is of social structures that can provide causes for building urban neighborhoods like Armenian Neighborhood, Jewish Neighborhood and

etc; also, religion can be of leading factors for a neighborhood association (Raymond, 1992, p.73).

Economic factors: economic factor is another factor that can cause spatial divisions in form of neighborhood and district, so that neighborhoods such as draper neighborhood and coppersmith neighborhood and etc. class difference is another infrastructure that can divide the city to the poor and rich neighborhoods, and attributes such a social topography.

Political factors: political structures can provide the infrastructure for city division to different neighborhoods, e.g. division of a city to different units to ease of better control over the city is considered.

Natural factors: factors including Rivers, mountains, hills, vegetation and etc can provide division of a city to different neighborhoods. A sample of it can be observed in Isfahan city where river Zayandeh-Rood was especially for division of Muslim neighborhood from Armenians neighborhood.

Considering these factors in Iran indicates that the fact that in cities formed before Islam, social-economic factor played a major role in dichotomizing residential neighborhoods and the domestic and foreign relations there. No change was seen in such relations after Islam. In some cities, dichotomizing residential neighborhoods was based on tribal ties, and members at each tribe used to take residency in the neighborhood considered for themselves (Papeli Yazdi, 19987, p.5). After The third century AD, the factor of religion was converted to one of important factors of neighborhood associations so that followers of different religions including Shafyan, Hanafi, Shia and etc in some cities used to live in distinctive neighborhoods provided for them, and often provided specific public facilities for themselves. In a traditional concept, neighborhood is remembered as a part of city in which residents gather together based on commonalities over linguistic, ethnic, religious, professional and vocational, and develop a cohesive community, mentioned that traditional neighborhoods practically have enjoyed relative independence.

Yet, in today's concept for urban neighborhoods, commonalities above have lost their importance, and common point in residential neighborhoods in which staffs live can be found in their financial ability, occupation. In such neighborhoods due to lack of deep

commonalities among residents, sense of place and belonging and social cohesion have been so poor, and no guarantee for long residency of residents does not exist in neighborhood.

Structure of district and neighborhood in Islamic cities

Cities in Islamic age generally acted as residential neighborhoods, and city as a neighborhood system, i.e. neighborhood structure and how neighborhoods organized depending on size of city, population and other properties were different, mentioned that size of neighborhoods and sub-neighborhoods was diminishing or increasing, yet urban system acted as neighborhood sub-systems.

Serjeant says about Sana'a city, Sana'a has been divided to several neighborhoods that included old neighborhood structure, in which power of central government reduced personal identity of neighborhoods, that also found with crystal boundary in neighborhoods, and the name of neighborhoods was a synonym for Neighborhood mosque (Serjeant, 1980, pp.35-36).

Amos Rappoport knows Islamic cities a set of heterogeneous neighborhoods in which residents with specific language, religion, occupation, family or marriage live; further, he has imagined the neighborhood structure within Islamic city as follow: every neighborhood is a small city with all the services including mosque, bathroom, Bakeries, markets and the same organizing and elements were found throughout all the city (Rappoport, 1981, p. 251-252).

With respect to Neighborhoods and social classes and strata of people in Aleppo and Damascus, it can say that Neighborhoods and social classes and strata of people in Aleppo and Damascus take residency in neighborhood units called with *Torrid*, mentioned that *Torrid* has been a residential area in which small markets and workshops were available, yet far from the central markets throughout the city. Such small communities found with one thousand population and face-to-face relationships. In summary, in these cities, neighborhoods were small communities with close communication with relatives, ethnic or religious homogeneity of management unity and livelihood, physical separation with the rural and semi-rural property within larger cities (Lapidus and Hourani; 1970; pp. 195-196).

Yaghoubi defines Baghdad that is one of the Islamic cities at that time in this way: this city in a circular form enjoys districts and neighborhoods that are totally separated from each other, yet totally under control of government. Yaghoubi, says, alleys and gates were through Ceiling and walls well-known with the names of Commanders and relatives and Mansour, the alleys were through walls inside city, and alleys where places in which commanders were living, that there were strong doors from both sides of alleys keeping it safe (Yaghoubi; 1987, pp. 10-12).

In general, the neighborhoods in city had been divided to four parts that each part was under control of man from engineers, and passages and marketplaces were in different sizes in each neighborhood. There were many neighborhoods out of city, that provided with essential services (Yaghoubi; 1987, pp. 12-20).

Another Islamic city, Fes in Morocco can be remembered that included two old and new parts in which different ethnic groups took residency in old Fes, and royal family, civil bureaucrats, central military bureaucrats were in new Fes, that both old and new Fes were found with different neighborhoods. Old Fes had been divided to eighteen neighborhoods, mentioned that there was gate in passages and streets in the city that used to be closed when there was inconvenience. At night, access to neighborhoods and walking around city due to closed gates in neighborhoods and lack of lighting, were impossible (Letoutneau; 1961; pp.15-18).

Ibn Battuta, says about City of Sara, people in this city are from different tribes, and each tribe has its own neighborhood, where also each different neighborhood found with different marketplaces. Traders from Ajam of Iraq, Arabic Iraq, Egypt, Syria and elsewhere take their residency in a particular neighborhood covered with Towers and walls in all around (quoted by Ashraf, 1985, p.40). Most of cities in Iran's cities in Islamic age had neighborhood and district. In these cities, each city has the services required for residents, causing social tie and group association inside neighborhood and separation with out of neighborhood.

The name of neighborhoods was originally derived from religion, Profession of Ethnicity, language and etc.

Population and size of neighborhoods were different and boundary of neighborhoods mainly was a social and often physical boundary, mentioned that urban

identity was often in contrary with neighborhood identity, yet Sovereignty and central power set the equilibrium and sometimes the contrast between the neighborhoods in city is considered as a tool to control city by governments. Most neighborhoods in the cities of Iran were introverted (because of significant social homogeneity and being provided with daily services within the community), yet there must be relationship between these neighborhoods and other neighborhoods and cities to provide neighborhood needs through a linking space like passages. In Iran, however separation of neighborhoods has been serious, less talked about gate in neighborhood and separation of neighborhoods. Neighborhoods in cities of Iran in age after Islam have been small cities.

Functions of neighborhood system in Muslim lands

Forming district and neighborhood in Islamic cities enjoy many advantages and privileges, that some of them are as follows:

Revitalization of semi-rural life in the city maintaining social, cultural and occupational characteristics

Those days when people migrating from villages to cities due to a variety of reasons, faced with expanding development of city, they intended to maintain their customs, religion, traditions and habits from any damage.

In this regards, reunion in a part of city in addition to social security brings about mental security, whereby Revitalization of life would come to realize and accepted biological life styles would be found.

Lapidus has written about Damascus: immigrants to large cities from small cities and villages continuously make efforts to sustain on their life inside walls of city, e.g. there were neighborhoods in Damascus in which people of Harran were living. Often this found in religious sects through which separation and conflicts among neighborhoods started, and more association caused inside neighborhood. In cities of Iran, followers of The four Sunni schools and also Keramatieh, Mu'tazilah, Isma'iliah and other Shia sects used to live in a neighborhood, and had their mosque, marketplace, and special place for mourning and ceremonies, that this led to social-political conflicts in neighborhoods (Ashraf, 1985, p. 31). Cities like Aleppo and Damascus and Antioch include the cities with ethnic and religious communities. Turks, Christians and Alavi had all their own neighborhoods. They had no common point which each

other, lived separated from each other, and each had their own Customs and rules. Competition, rivalry and conflict dominated the relationship among them. These neighborhoods prohibited to have social and intergroup relationship together. Alavi and turk Muslims did not regularly attend mosque. So as described, each neighborhood had its own group so that other neighborhoods were alien to another neighborhood (Ashraf, 1985, p. 39).

Enhance social life and meet personal needs through collective life

Life in the neighborhoods of Islamic cities has created an emotional bond between people, causing mental security for the person in an association with a group who had the same religious and ethnic characteristics with the person, in order that the person could specify his place in city, and determine his identity among people with different social, economic, and cultural properties. In this regards, Amos Rapoport, states, the person relies on a group in the traditional cities in Islamic age, and the groups in sake of space are separated from each other as a means to maintain their identity, lifestyle, religion, language, food habits, mentioned that everyone knew all the people in a neighborhood, and had the feeling of security.

Build Security in district and neighborhood

Creating neighborhoods in every city helped for official and unofficial control there, mentioned that residents took control over all abnormal events, and authorities received and controlled any abnormal event, and on the other hand the possibility to control ruling over cities was provided. Only members of neighborhoods used to come and go there, and strangers were not allowed for coming and going, that just a limited access to neighborhood existed. Indeed, areas were specified in the neighborhoods and communication among residents was controlled (Amos Rapoport; 1981; p. 252).

Public participation and the creation of public institutions

Despite European cities that always public institutions to defend rights of people against governments existed there, such public institutions have not been ever created in Islamic cities, yet Trade associations even were not allowed to emerge in some

Islamic lands, and lands where Trade associations emerged, were all under rule of government. In absence or inability of such associations, neighborhoods were a better choice, yet found poor for association among people. Some private social organizations were formed as neighborhoods that undertook with doing affairs in neighborhood and city. Lapidus, says, a high emphasis on importance of neighborhoods in social life within Islamic cities has been mainly because of lacking other forms of public associations that could be found in medieval or modern age, especially trade associations that prevailed in Mamluk period in Syria.

Lacking trade associations was compensated through ethnic/neighborhood associations, and on the other hand neighborhoods affected aims and procedures going on political and public activities, so that neighborhoods were an organized and deterministic force against Mamluk government in Syria. However, Mamluk government in Syria failed to understand and organize changes and developments, was able to defend the neighborhood interests existing there.

Secure life for Minority religious groups and their separation from Muslims

Separation of Minority religious groups from Muslims has been accepted with respect to Islamic rules, yet this was in favor of Minority religious groups. In this regards, non-Muslims in Islamic cities by paying taxes called as Ransom that were lower than taxes on Muslims were received supports, and take the residency in separate neighborhoods. Thereby, they had freedom of action in doing their religious customs and traditions, had their own religious places and temples in their neighborhood.

Yet, Separation of Minority religious groups from Muslims has been serious in all Islamic land. Lambton, says, Muslims and non-Muslims have been always different from each other. Non-Muslim community despite being inside darlislam, yet did not found with the community of Muslim on the whole in a reunion(Lambton; 1970; p. 66).

Concept of district and neighborhood in cities of Iran after entry of Islam

After fall of the Sassanid empire and advent of Islam in Iran, urbanization started a new stage of its life. Advent of Islamic rules in life of Urbanites, change in physical form of cities due to building elements such as mosque and forming urban neighborhoods based on

religious association all can be regarded as characteristics of urban life in this age(Mashhadizade Dehaghani, 1995, pp. 11-12). Islamic city can be known as a system in which neighborhoods were the sub-systems which developed it(Kowsari et al. 2007, pp. 44-48).

At this age in Islamic cities throughout Iran, urban neighborhoods without any ethnic, religious and racial superiority in surrounding market and central area were extended(Habibi, 1996, p. 71). In cities around Islamic lands, neighborhoods enjoyed different functions. According to the studies, the most functions of neighborhoods include:

- respond the need for a new identity in a large city based on the given indicators like ethnic, religious, social, economic and/or cultural indicators
- set security and control in neighborhoods by people's participation
- observe rights of minorities in urban
- draw attention to Psychological and mental needs of immigrant identity
- Fill the gap in the urban bureaucracy through informal and public institutions (Sheikhi, 2003, pp.58-61)

In the traditional system in Iran, neighborhood is the settlement for people with different ethnicity, race, religion, or sects. Urban community originated from tribal system built sets called neighborhood. From the early by building Islamic cities and even before Islam, each tribe under family conditions, common benefits and relative networks, used to build separated neighborhood in the city. Need to internal association on one hand, and confining social groups against others on the other hand, justifies necessity to relative self-sufficiency in the context of services and facilities. Cultural-social association caused building mental agent for sense of belonging to neighborhood, and following unique traditions and customs, as well as feeling distinctive to residents in other neighborhoods.

Individuals who took residency in these neighborhoods had their own rights and duties, known themselves an element for survival and convenience to get the best outcomes. This sense of severe association caused being distinctive to other residents in city and neighborhoods. Forming the neighborhoods Heidari Khane and Nemati khane in Safavid age in most cities of Iran including Isfahan and Shiraz can be known as the samples of this topic. Each neighborhood in Islamic age

has been known with physical elements like Communication network and neighborhood center and other physical elements like Water storage, mosque and Saqqakhaneh; further, special economic facilities were established in each neighborhood, that the center of city was provided with everything to meet needs of people in neighborhood.

Physical fabric of neighborhood as a spatial manifestation of economic-social conditions enjoyed particular cohesion and heterogeneity. In other words, the factors above cause building physical elements in a neighborhood, and emerging a set of elements in residential centers, indicating mutual relationships among residents in their daily relationship (Pakzad, 1985, p.18). Yet, these neighborhood structures and functions found with many changes in contemporary age, that the changes can be influenced of economic, social and political factors governing the country. By The Arrival of the Automobile, complicating social division of labor and rural to urban migration, transition from traditional system and entering to a new space of development in cities in the current system emerged with fundamental changes, that attention to development of outsourcing and looking to out would have effects on how urban spaces form. Under such circumstances, city loses its efficiency even in subjective or objective sake, and as a result concrete and financial interventions would occur in physics of city, and this is in a way that citizens' attitudes towards traditional identity

of neighborhoods change, and this impression not just as nostalgia but remains as an element giving identity to citizen in space of city and neighborhood.

Hence, it can state that urban neighborhoods in Iran as set in economic-social conditions have faced different development that can be entered into discussion from two perspectives: one is drawing attention to neighborhood in form of economic and social developments, and political system governing country that this was conducted by Authorities and national leaders, and continuously could have effects in different historical periods including Islamic, Qajar, Pahlavi and after the Islamic revolution; another is influence of world military changes as well as social, economic and technological changes on Iranian neighborhoods that requirements for each have found with particular effects. In this sense, changes appeared in defining neighborhood, and mostly Formal and contractual rules are used to define neighborhood, such that Tehran has divided to 337 neighborhoods, and Isfahan to 418 neighborhoods and districts, that division was aimed to control the affairs of city better, yet Tehran in Qajar age has had 5 neighborhoods and Isfahan had 36 neighborhoods.

CONCLUSION

According to the theories and studies, a summary on characteristics of neighborhood and district in Islamic cities can be as follow:

Researcher	City	Characteristics of neighborhood and district in Islamic city
Serjeant	Sana	Neighborhood Center is characterized by neighborhood mosque neighborhood identity is Under the influence of the Government identity Neighborhoods in the city enjoy particular borders
Amos Rappoport	Islamic cities	Language, religion, occupation, family or having experience of marriage specify border of neighborhoods The neighborhood includes users such as bathing, bakery, market, and etc The identity of each neighborhood is considered as part of the whole city
Lapidus and Hourani	Aleppo and Damascus	Each neighborhood has a population of about one thousand people Relationships within neighborhoods are mostly face-to-face. Family relationships, ethnic or religious homogeneity, unity of management and living in this neighborhood are obvious. Neighborhoods enjoy Physical boundaries and are as a semi-rural town in the heart of city
Yaghoubi	Baghdad	Neighborhoods in the city are closed and separated from each other. Neighborhoods are in full control of government. Each district has been under control of governmental Commanders and the rest who took control were from followers. -each neighborhood has enjoyed separated Ceiling and walls.
Letoutneau	Fes and Morocco	Individuals with residency in neighborhoods are specified based on ethnic characteristics. Each neighborhood enjoys passages and streets with separated gates. Gates were closed at night, and coming and going was forbidden at night.
Ibn Battuta	Sara	people in this city are from different tribes. each different neighborhood found with different marketplaces. This city has been considered for residence of traders that entered to neighborhood.

According to these definitions, it can say district and neighborhood in Islamic cities enjoy common characteristics that some include:

In these neighborhoods, most different social strata, cultural features and often rural-tribal features have been forming social structure of neighborhood. Structure of neighborhoods more than being under influence of Islamic rules has been influenced of land characteristics and a reflection of conditions and effective cultural-social factors before Islam. The neighborhoods above as defined have enjoyed different functions including different occupational, cultural, social, religious and racial roles, and have built the opportunity for Revitalization of rural ties in framework of city. Urban neighborhoods in cities in Islamic age have been tools to control city, which also helped for urban management, provided with security by means of unofficial controls. The possibility to control city was provided through independent units in neighborhoods of Islamic cities. Each neighborhood had its own Guardian / custodian who considered people's views and expectations in addition to resolving their problems. In general, it can say Islamic cities include two main characteristics: the first the neighborhood as a functional unit provides the possibility to supply services in smaller regions of city, and on the other hand as a social unit provides the possibility for bond and emerging cultural, social, racial, ethnic and religious characteristics in given regions. These functions given the advantages which lie on them can be used in cities so as to reconstruct personal and social identity.

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