



Of the Framework to culture (determination of the parameters of Islamic city Serve as sustainable city) Case Study: Qom city (capital of cultural of Iran)

Javad KHORDADI*, Milad SHAHRAD

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Abstract. Islamic city pure expression of culture and Islamic education and Quran and “Ahle Baet” as process or resources and the theory of Islamic culture. Therefore, Islamic city is not only the Framework, and marks the theological in interpretation is that it is culture. Unfortunately, today this culture in the planning and design of cities under consideration, and in the history of many of the city for expatriates who are alienated and often conflicting with Islamic culture, regarded as design adopted and run to world or country. Therefore, in this paper, using heuristic methods-explanatory and qualitative approach to explain the culture has been documented by studies and its purpose in the Islamic city is, in the hope that, the place of religion and culture in the Iran urbanism and the area to search for and pursue further explain view, be provided and at this paper, researchers and administrators, especially city managers to the important and fundamental element in cities. The next problem to be shown; Select the holy city of Qom and account information and images of Islamic culture and standards which have been examined, and in the end, given the characteristics of the Islamic city this result achieve demeaning far beyond of has the exist status city of Qom, Therefore it cannot be considered Islamic city of Qom.

Keywords: culture, Islamic Education, Islamic concepts, Islamic architecture, sustainable city, the mosque

1. INTRODUCTION

Civilization and urbanization in the culture of excellence achieved; In fact, the city takes place of the framework +activity. Yet the sesame relationships between individuals, citizens and the city manager is there lotion ship radically shape the culture and principles of your school and the culture and based on forms the special framework and considered culture and in digamous native. Accordingly, not only limited in the city, but also the most important part, should be considered the valid. Culture (Which has been a little neglected) and not body building element salien cities (in accordance with their culture) without thinking of the lack of objective localization will be modeled, in fact The Islamic city should be an expression of Islamic culture (and every region have expressed their in digamous materials). To create an Islamic city must first get to know its culture and to recognize that culture should specifically consider the Islam idea expressed and explained, Guide line sad opted and at the end of each of the elements of thought in Islamic city established. Therefore all the elements in the Islamic city were created with the aim Orin the case of other cultures is the best localization.

2. AIMS AND RESEARCH METHODS

In this study, some Islamic ideas with some elements of the Islamic community and the province and descriptive an atypical method and qualitative approach to examine the question has been studied in cultured blend Islamic city in the country to achieve true.

3. HISTORY OF RESEARCH

According to the studies done, unfortunately, in the field of architecture and urban planning on the basis of Islamic principles and values, research has been fruitful, and only in recent years, several books have been published on this subject.⁽⁸⁾

* Corresponding author. *Email address:* Jkhodadadi73@gmail.com

4. THEORETICAL FOUNDATIONS

In the broad sense of the word ,it means the correct and efficient management and utilization of the natural resource base, Financial and human resources to achieve optimal consumption pattern with the use of technical facilities and structure appropriate to meet the needs of today 'sand future generations of continuous and sat is factory as possible. ⁽⁹⁾

Islamic City: Islamic city refers to cities which have evolved with the culture and beliefs of Islam created or developed. Urbanization and Islamic cities, the periods specified) fourteen centuries ago(in the place and the surprise of vast area in the corner of the developed world⁽¹²⁾. The Islamic city there is many definitions. The definitions have offered such contemporaries as follows:

View of the city space and social structure that is based on Islamic ideals, forms of communication and its decorative elements also has arrived .But beyond the social context, another principle ruling the Muslim community is not limited to the lack of time and geography that it defined the concept of the Islamic nation. ⁽¹¹⁾

Islamic city management:

In addition to the demands of the world of Islam, the spiritual and otherworldly aspirations of its population also put the spotlight .and all the way to achieve this excellence in ideology and school of thought suggests it comprehensively. However, the most basic management tasks in Muslim who is aware of this issue. And prove it this way is because people in the Islamic community is illustrated ideas of Islam and ideas of Islam, the Qur'an Hakim and Ahle Baet method expressed and the manager also explained the activities and regulates relations; The director of the city or to the pure teachings of Islam in social issues and other matters related to the city well or of those who area ware of the issues and help take ideas to help. (For example, under his advisers) in order to elements and spaces properly select the city finally blend Islamic framework is planning to design, develop spiritual aims of Islam and the Islamic community people realize .In fact, Urban Development, which will demonstrate to the Islamic identity of the body should know the identity of Islamic culture in order to demonstrate the concepts of this culture in the form of the city.

Citizens (Nation), in Islamic city:

People: in the Islam in turreted of people as an action and a great place and all the culture of their behavior and their relationships with each other are summarized and all the relationships between them must be based on Islamic principles and social interaction sad here to the principles of Islam, so the Muslim city to both physical and mental excellence and growth has been helpful to others.

In this paper, the existing relations in the city in two parts and framework culture will be examined:

1. Culture(The urban software):

Culture, way of life of a community in terms of anthropology, consisting of a prefix (FAR) means the front, Hang of Tang Avestarootmeaning of which corresponds to an Education drag and training in the use of Latin for Education culture is a term sometimes used instead of the meaning of civilization; and the term, with in its territory to some of the characteristics of a culture, a cultural are a called culture area.

Islamic culture:

Pure and genuine Islamic culture from a comprehensive and permanent treasures of the Qur'an and the sayings of Ahle Baet (). The genuine treasures of all the issues of life(even in its laws Bashar) spoke. It has been said that local cities to meet the social demands associated Vfrdy citizens together and meet each other. In this regard, Islam suggests ways to engage people and bring for the many ideas, concepts mentioned as a divine covenant and stand up for them away to live in a world of valued and hand Also, because of them oral excellence In fact, the Qur'an Drklam many concepts such as lies, deception, waste, betrayal, crime, deception, suspicion, discrimination and extremes, city-deception, in-Mirage, the city-

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poverty, rather than to justice and equality, honesty, integrity, patience and contentment,, health and welfare and security, the simple life and sacrifice, cooperation and good-natured, liken neighbors and accountability, Vshhr Islamic city is stable . Both concepts are applied in many problems of today's cities (both in the West and what the East) can solve. (Hence we can say to the world, is the Qur'an). Recognition of Islamic culture and its role in architecture and urbanism that somehow indigenous religious beliefs and traditions and strengthening the technical advice in the field of sustainable architecture capable of influencing Iranian and Islamic culture Brghnay increase.

Concepts and teachings of Islamic culture and its role in the development of the city as a sustainable city. The relationship between culture and interests of each other and matching functionality with techniques and theoretical and Building techniques formed branches of the thought and vision researchers Putin front that some of them ⁽⁹⁾.

Throughout the centuries and the modern world, the different styles of songs and cultural mindset to caress the designer, the makeup and special materials to the space manifesting itself on the audience that occasionally plurality) tools, equipment and materials (on unification of components carried out. However, in the past, but such behavior is not ruling Islamic culture is so strong that the result of the city's rich Islamic elements associated with the city plans for individual behavior. It should be Islamic in materials they say the Muslim community (even in the smallest implementation plans) should be considered.

5. CONCEPTS

Here are some of the concepts and guide lines as a very small portion of the Sea is a pure Islamic concepts discussed its impact on our communities and the lives of citizens surveyed cities and some of the problems (which are solved shadow in Level understanding this paper) have been expressed. And about the relationship between culture and materials compatible with each other and the theoretical foundations of technique and technology. Now shaped building several concepts that Drqran Islam is raised in relation to Individual social relations are:

1. Justice: of the most important concepts in Islam, the concept of nation represented a new concept called the class system of justice in that time. Equity in various topics such as economic, cultural, etc. will be. Including the Koran and the tradition of ahle baet () for justice can be found many examples of such Nahj al balaqeh, Sermon 126 discussed economic justice Imam Ali () and asked the Imam () says: The opening to the public justice and the justice system to bear on him to be expensive to be harder on him. Motahari apply to just four meaning that is to be harmonious, equality and rejecting discrimination, respect for individual rights and the rights granted to each beneficiary him, and refusal to comply are not entitled to the benefit of speech and mercy what is possible or perfection (2). But today we see that the economy is one of the biggest problems caused by lack of proper management in their cities. And because of the quality of services in urban areas is very poor, urban crime and the injustice, discrimination and all sectors of urban waste Pinus male does not have the same services and the Golan urban poverty, as many The lack of sufficient tact due to the loss of part of the costs or taking on less important areas Grdd.v impact on the city.

2. Science learning and personal knowledge: science literacy in all cultures is something that is important for learning science and explore the facts are seeking a better life more healthy. Wise Qur'an Hakim is full of references to science and science (the science of divine science in general) for the whole world and all of which at some points there .Arab Drtaly ignorance of the science of life. Other aspects emphasized the importance of the many different religious faith of others is to learn. also referred to the (council), the Islamic city in which science is taught (When Islamic city):

- Knowledge of the utmost, so where there is no exploitation and colonialism and thus
- ainta in the country's independence against the world.

- Culture study is much higher than other cultures.
- Scientific production in various areas of life is the ability to supply the global market.
- It is based on the highest and most complete body of strength and beauty can pool formed at the same elegance.
- Environmental health, social and psychological very high pollution and pollution in the environment cannot be seen.

3. Charity and self-sacrifice: one of the highest concepts, words and behavior of ahle baet () give high culture is seen in this tradition, Imam Ali () is very strong. This year's charity sought out the benefits of reducing the problems of society (2013) in the country is also due to the culture. Islam is charity various types including Zakat and Khums and supports it and give gifts and charity, such as unlawful and abominable and named. (ان تبدوا الصدقات) (فان لله خمسته و للرسول و للذي القربى و اليتامى و المساكين) (فتنمما هي) But one of the biggest problems of modern societies around the world that are involved with the issue of poverty and marginalization in the cities, especially big cities. And strategies to improve the situation of the early years of the nineteenth century, has been proposed. That none had been able to solve the problem well and this problem. But Islam 1400 years ago, the best way to solve the problem states. So Islamic city a result of this concept, city:

1. Poverty and hunger which is zero and there for efface every beautiful city.
2. The balance is established among people and increased interaction.
3. Many of its economic interests, for example, the Hajj are the best example of Islamic economic interests.
4. There is no capital crime because the uses of charity, is mentioned in the Quran for vulnerable groups of society. In fact, their support for the economic and psychological pressure on them is reduced as a result of crime and society on the one hand and on the other hand, many of the present problems such as reduced marginalization factors that cause deterioration of the face of the city will be lost.
5. In the interests of individual assets is in line with the interests of the public.
6. For example, you can use groups and locations to collect this kind of help that people give to the needy, such as food and books, etc. to get, and moderation and times of the population establish draws.

4. Extravagance and savings: As mentioned to highlight the culture of the city must first true expression of cultural concepts Bashym. srfh money means use and the level of need, the blessings of God, who raised this factor against waste be. But the profusion of Muslim culture means much of anything is exceeded. In fact, these two concepts in Islamic culture to the people of this view suggests that the best and the strongest of all, it is their dignity, their use (saving means). In fact, saving the Islamic city means using less durable materials but in materials should be used in moderation appropriate to the culture of each region on one hand, longer life, and on the other hand, the beauty and differs from other cultures add. The Islamic city in addition to being suitable for retrofitting techniques and materials. It also enjoys a top priority. For example, the creation of two shell covers the use of an element called "Convention" is. This element of vertical blades with a coating of one or more brick is obtained. In addition to creating a lightweight cladding Convention allows the use of materials and saving insulation between the roof and the roof arise. ⁽¹⁾In the view of other features Crate and lack of nobility is that once introverted culture in the building adjacent to the building is done. ⁽¹⁾It is also home to a mixture of straw flowers joinery) materials such as straw flowers wire flower) were used to hot summers and cold winters in the central desert of Iran has made easier and smoother economic terms and has easy access and is fairly effective. These materials vary greatly and yet people absorb foreign culture and society is convinced of their high price. This will spread the culture of contentment, interest in luxury oriented, followed by the so-called "eye and the eye" in the community and to promote the city as it was an expression of life in a world of people, life is eternal people We see that this concept is very beautiful comprehensiveness and freshness of Islam Robbie has since about 1400 years ago the

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issue of the lack of waste considered returns can be many problems in society easily and without cost, reduce the problems that modern societies are very involved are. The Islamic city, a city that is:

- Pollution is very low because of the creation of waste and polluting industries, which is very low.
- Economic strength (using food waste to animals (the use of palm kernel for camels) and providing solutions for the production of re-used or recycled.)
- Islamic cities with strong cultures of human knowing the culture in a new and different every trip to anywhere in the efficiency of the blessings God sees.
- In the space of not created in vain, or copy them. But of all the places in the city, based on need and is designed shape fits perfectly with the taste of humans.

For example ,to prevent waste in the city fora reduction in waste, especially waste places which are more separate trash for waste and recycle able waste again(recycled) or initiatives such as recycling used that(in most areas) is not to be revived.

5. Honesty and good mood (neighboring backyard): (verses 9,10 Hojarat). In Islam and its people have mentioned several rights, including the right neighborhood, the right leadership manager director Brmrdm the right people, the right kind, can be named. As a result, one must gently mash with all the people who are in touch with behavior, but now one of the most important problems of crime communities living in cities that are very insecure and many solutions have been proposed which include a sense of security can be noted, however, how this sense of security can be established? can be named. Therefore in Islam:

1. The community made up of people working together and apply concepts and sense of belonging to the highest increases.
- 2city managers and people respect each other's rights together cities with their native culture together to create and maintain.

6.Effort and perseverance in the pursuit of clear day, one of the concepts that have always been an inmate of the Koran to the people it is trying to Local products that even the Prophet and the Aemmeh, their agricultural land to do their work and reclaiming the land were noted. So long as society is shaped by the culture with the highest quality products and the most frequented lands. So when our cities of that:

- With the highest level of the world's highest self-sufficiency.
- The most prosperous and highest quality land was lush and even most of them.

7. Stay away from immorality ridiculed and recommendations to the good mood and visiting: the trust of our people to create an environment for growth and development annually. This is due to the strengthening of relations between people.

8. Participation and consultation: (...وشاورهم فى الامر...)(159 Imran) including commands that God gives the Holy Prophet (Peace be upon them) are also urged to consult its participation in all matters of life this partnership must be conducted with experts and future .In fact ,this is one of the aspects and examples of partnerships between the public and city managersintheQuran1400 years ago makes the verses in which the Prophet(leader) to consult with the community called soft temperamental. Now we see that the participation of all countries reused today, including the latest theories is that most of the problems of cities, especially in metropolitan fringe is used. As urban planners, urban managers have used this theory, it is how to implement it in the words of the Imam() was extracted and their implementation. The Islamic city:

- Consult the inter action between people's satisfaction with the high level of municipal managers.
- Force the people to work in there.
- Spaces of interaction occur, which people are living in such a society are satisfied.

9. Respect for nature protection of the environment: one of the biggest problems of today's world, the loss of the beautiful aspects of nature and natural spaces and disturb the order in the environment (where human life), respectively. And in this regard the views of many in the new urban movements, theories that are the foundation of this movement as well. However, given the nature and the natural

spaces in Islamic culture is concerned, and all the cities already on the market because it found that synthetic materials, polymers and plastics that are not recycled, followed by the use of these materials industry and building and promoting a culture of non-renewable waste and the resulting instability has brought in Nature ⁽¹⁾. But in fact the answer to this problem, Imam Ali () raises century ago, this topic Robbie says that palm as plant that integrated all the territory they cover only fruit Eat and keep the palms. As well as other matters that Drqran expressed in the said tree you plant to encourage the preservation of nature, including the factors that are part of Matakhr the Islamic city:

It is compatible with the nature of the urban environment and in accordance with their culture makes them.

-Muslimtownfulleffectsforcreatingbeautifulworksoflocalbuildingsandspecificobjectivesand elegance with the very same simplicity and unadorned, is help. .

-Where the economy is based on manufacturing organization and to achieve the benefits of nature.

-Orders many Imams to build useless land, the samples efforts in order to build their cultivation in this case is confirmed.

10. Respect for privacy: in the Qur'an it is stated that, in cities, facing each other build their houses and the principles that should be addressed in the design of our homes to serve .The ruling is not the culture of introspection and transparency, rather than take the privacy Detain see past away in style architecture and urbanism. ⁽¹⁾ Vertical building elements (walls) with thin walls with high surface area low cross were changed. It was also followed by the shorter walls a little sound insulation, resulting in privacy features of Islamic culture and religious speech that was considered was marred buildings. The consequences of such a style imported, feelings of being trapped, slightly colored and less space, so privacy was induced. ⁽¹⁾ For example, the culture and belief in respect guest's privacy and the separation of the function rooms a private room and entertain impact. Guest's tribute to Iranian large room with furnishings such as carpets, cushion and different arrays on the walls like shelves, mirror, Chinese knot devoted to the reception of guests. Instead of the room depending on the home owner has changed. In a small house near the doorway of the room and outside the room in the big house is dedicated to guests (haddad adel 13:1731) But now the border between the rooms in the house is gone, for example, open (the separation line between the kitchen and dining guests) applies to this speech .Privacy filed only for residential buildings but can be generalized to all urban areas. And the none of the principles that should be used for the design of parks and other public space so privacy, for example ,families can easily and to avoid the eyes of passers to leisure and utilizing the nature of pay.

11. Marriage (Surah Noor-verse 32-33) in Islam must be provided so that people can meet their needs to the best. One of these issues and the need, the need to marry and marriage that Islam is homey, but is now said to be ready to accept marriage, cities, local statistical sexual terrible corruption that has undermined the culture and health. The Islamic city:

-Response to all the needs Occupational Health says

-Health, which his very high

-Crime and prostitution, which his very low.

-Marriage much moral and social order to reduce corruption and strengthen the bond between families and Behavior in the social in situation of the family is correct that Islam is the importance of kindness to parents and the order has been visiting.

As well as other concepts such as economic laws (forbidding the sale of low-cost wholesale, for bidding usury and bribery), the role of government in social security(«انما الصدقات للفقراء والمساكين و العاملين عليها...»), the principle of equality and rejecting discrimination(«للكل جعلنا منكم شرعه و منهاجاً و لو شاء الله لجعلكم امه واحده»), families orphans(والذين يتوفون و اتقواالله الذى تساءلون به و الارحام), visiting(منكم و يذرون ازواجاً... و لا جناح عليكم فيما عرضتم به من خطبه النساء (Baqareh, 27), accountability (أو فوالعهدان العهدكان مسئولاً), welfare, etc., each of which is Islam alone can thus have several problem store duce several problems. For example ,visit in gal one can reduce the interaction between crime and poverty reduction, and many other problems will help. In fact, each of these cases can form a number of body and space.

As previously stated, in part, the local culture, traditions and customs of Iran's influential role in the field of urbanism and architecture in a way that feels it has played in the context of historical and cultural heritage of remaining visible. Islamic city, even the smallest spaces with the principles of good design and create the principles of architecture school also has a beautiful role. However, as was mentioned. Islamic city and the area as a place to implement and enforce these guidelines in the context of social life. The rich culture that using the design principles and actually creates spaces with high quality rich in mystery, because globalization places such as Mecca, the shrine of Imam Reza (AS), square in the world and has annual Millions of people from all over the world (at different religion) of the visit and the secret charm of Islamic architecture (without people realizing it is), the Islamic city of the Islamic space, the goal (inside), shape and appearance Indeed, the culture, the need to raise the required body shape:

Examples of public space in Islamic Iranian city:

1. Shrines ⁽¹⁾ and mosque (the thought) in Islam:

Islamic mosque as the main element is that the mosque is a place where the main credit migration of the Great Migration: spirit, soul, mind, Muslims realized the physical and social. Affirmative action in the formation of the government was the first mosque in Islam. Islamic nascent community must no responsibility for pushing the Islamic values and principles into actual behavior, the bear, and the rule of Islam all aspects of political, economic, social, religious and cultural life covers Civil, bear the main responsibility for the mosque. The mosque is where all the above concepts with which to express the field and for Islam mosque thought to be a branch of the Islamic city, so the first physical elements (thus the importance of culture) is made Mosques have played a major role in political developments Islamic Revolution Imam Khomeini As states: Mosques in the Islamic Revolution of Iran and the Islamic Revolution, the people familiar with their legal obligations to uphold the noble values of Islam. In a city of mosques should be the smallest unit of the urban core city to city and playing in various scales and the physical manifestation of belonging and closeness to God Almighty fashion to the association. In times of need by investing in pilgrimage and religious places, and focusing on it as the most valuable places Component manufacturers understand the people of the city and the urban landscape and create a clear and understandable relationship between the places and people, Islamic urban landscape close to the pilgrimage to the identity and legibility of the city.

2. Mogharnas:

In Islamic architecture of the city (Mogharnas) ⁽⁹⁾ If the cubic space under the dome concept of heaven and earth as a symbol of what can be Mogharnas space to be considered as a link between the heavens and the earth kind of atmosphere Mogharnas in addition to converting the planned volume square the circle, to talk and communicate with users of the building was in use, the guide Mogharnas passengers in Iranian architecture, as well as the rise and fall of Mogharnas customers represent the Mogharnas can be seen as a symbol of diversity in unity and unity in diversity.

3. Neighborhood Center ⁽⁹⁾:

Forming the basic structure of the Iranian city of Islam, which is based on the idea of Medina neighborhood, and it is divided on the basis of a separate community and neighborhood centers that The second type of community center in a small field. local public squares were built next to the residential neighborhoods the physical properties of a variety of factors, including geographical features and climate, economy and population, the city administration, socio-economic status of the residents of each neighborhood, building materials and technology, etc. depended. Each residential neighborhood along a main road to the town or the main lead was connected to the market, so the public space and to keep stirring.

4. The support ⁽⁴⁾ :

Communal rituals are symbolic representations through which the teams belong matched by the spirituality of empowerment. A sort of collective ritual ceremonies ceremony that aims to remind the public that participants at the same time and keep the symbol. Takaya as a collective arena, in addition to increasing social interaction plays an important role in strengthening a sense of place and shape of the memory space is a space for the audience.

5. Market ⁽⁹⁾ :

Markets in Islam has certain rules that must be subjects of Imam Ali prohibit people from gathering market and says that it is a source of corruption. Iran after the Islamic center of economic activity in the market in addition to the focus areas and activities, social, religious and cultural.(Soltan Zadeh) Social activity that takes place in the market, usually involving interlocking set of behaviors by people in certain areas of the market with special features are done. Or in the treatment of spaces and places through fixed routes in the market structure and the Chaharsoughi market, market orders inns, Vchharsvq Timcheh of the mosque, leaning, shower, coffee houses and markets spaces that provide social activities and And has led the market in addition to the economic role in the gatherings, ceremonies and rituals, and public space in the city role. Complex spine market can be fully described within the context of urban imparted, roots and keeps the city alive. The backbone of the main part of the line as thick as the bar is wide spread. And margins are thin line comes closer to the gate.

6. Route ⁽⁵⁾ :

In addition to communication activities and access roads, social functions, contact between the people that you meet in person to discuss and exchange ideas and information have indeed stood the culture and enhance readability the level of interaction and happiness. There are passionate. Access and integration paths, use and activities that took place in the path of social and routes will be increased and the quality of the track as the public sector role in Islamic Iranian city.

7. The physical characteristics of the space ⁽⁵⁾ :

The main fields of urban spaces that have different functions in different scale municipal find. The main square, the mosque is an open field. At the next level, are fields. Public buildings around the city, especially the old market. Some of these fields are important to the municipal building in its vicinity gives a certain image.

8. Residential Architecture:

All spaces that exist in Islamic buildings (public, semi-public and private) as well as the specific purpose of designing the space so that the principle of privacy and other Islamic design principles emanating from the Islamic culture. Construction) Buildings (yard had a major role in organizing spaces, in addition to the physical aspects of the architecture and functions, as part of the cultural organization has played so well. The courtyard is divided into inside and outside, and somehow the layout space in the shape of the space. A common type of courtyard houses, in Yazd and the two yards) inside and outside (the same thing was common. Orangery, another small courtyard that has been observed in a number of houses. basement or in the ground and covering both the vault 3, a space is created, or that fraction of the yard and the bottom layer is formed on the surface of the sunken garden is known. 4 Such cultural role in relation to the use and operation of equipment in the deepest layers of the Islamic-Iranian architecture and urbanism taste. This interconnectedness is carried parallel to each other (11)

9. Islamic architecture of the city, Child Friendly ⁽⁷⁾ :

In connection with the formation of the most important indicators of the problem is that in urban development, Islamic teachings and religion always be considered, if the streets, parks, cultural sites and entertainment and the establishment of Islamic elements must be considered. One way to deal with the constraints of modern life for children in Islamic cities, restoring values and concepts through the awareness of the importance of space and play areas to create a multi-purpose recreation initiative with the aim of training and neighborhood residents are. The decision to show. And one of these roads, education and culture contribute to the discussion is that it needs to be institutionalized childhood in children's behavior And this is not feasible without involving children in decision-making related to urban environments related to children. Therefore in Islamic city:

- Child walking alone on the streets with comfort and services; life in a free environment, access to basic services for children.

Check Case study

Qom history:

Historians pre-Islamic history of the city from to know about the most famous period of Islam. The legendary building traditions have attributed it to Tahmoores. Abu Musa Abdullah Ibn Qays Ash'ari in the year 23 AH conquered city. During the caliphate of al-Ma'mun people trained to Yahya Ibn Imran refused to give tribute. During the caliphate of al-Ma'mun people led by Yahya Ibn Imran refused to give tribute. Then Khalifa, the ruler of the town rampart were destroyed and property of many people. Once again, the people revolted and took Motaz Khalifa ruling Iraq Ajam time they sent him to the repression of the rampart was built again destroyed. According to tradition, in 200 AH Imam Reza (AS) to the zeal of his brother Imam Reza (AS) went to Khorasan, but near the city of Qom, Saveh patients and their departure. The Holy Spirit in the Holy Lady superior kingdom joined the thresholds were buried at the site.

For this reason, people gradually into a shrine near their home. Qom until the end of the second century AD, and not an independent ruler. At the time of Harun al-Rashid was separated from Isfahan. During the Abbasid caliphate that al-Ali were oppressed many Sadat Qom Shiite beliefs in the minds of people found refuge from the date of Shi'ites were penetrated and the city center. Qom during his life of intrigue by the Mongols and Timur damage to villages was hard to see, and during the Safavid era. Afghans were destroyed in the attack again, but again far away from the Qajar era boom is increasing day by day. The city is currently considering the position of the shrine of Imam Reza, the sacred mosque of Jamkaran, the area's precious scholars and religious and hospitable people, the culture and, pursuant to the authority of any of the famous city of Iran.

A number of cultural indicators in Qom:

- Social values, according to studies in Qom values such as honesty and correct business, science first and second ranks and earn money and fame and position in the third and fourth placed . So an overall coordination between social values and other cities in the study responded adamantly Qomi, Iran, is seen. (Statistical Yearbook 90)



Reference : Wikipedia

Hijab:

Women of the province in the past for his coverage of the cap, such as the mask, scarf, kerchief, tents (orders, Arabic, cloak) were used. They have clothing, including shirts (Pachin) order shirts, pants, Shaliteh, vests, arkhaloq, pants (tommon) that simple fabrics, stripes and flowers made of satin, canvas, cotton and metqal was produced.

Women's shoes Chaqoor and footwear (Shoemaker, slippers and leather) was formed. In the past, such as the names of men knitting hats, cotton, skin, felt, side and Shabgah (shaboo) to put the clothing they

also include a sheikh shirts, vests, jackets and trousers with a simple cassock which made Robe debit and wore canvas. Shoemaker also formed their shoes and naleain.

- Women of public and private space divided into two areas. The choice of colors, the costumes and dilatation of the stricture, thick or thin, tall and short, as well as combinations of clothes depends very much on these two areas.

- Most women in the city of Qom (76%) and dark clothes in public space and light-colored clothes in private space (59.4 and 55.8 percent of in-house parties for women) use. In fact, the public space will decrease the rate tends to be higher using brilliant colors.

- Installation dress like the color is affected by the public or private space. Most women are in the public domain Qomi tent. 88 percent of the veil and headscarf, chador 73.1 percent, 61.5 of trousers and headscarf used. However, in the private area such as home, wearing shirt and trousers and blouse and skirt for 82.7 percent to 55 percent are welcome. Women dress in front of passers-white and color at home 83.8 of tents and coats and pants and scarves were 49.7 percent.

- Clothing is not the exception to this rule is changed to suit the space. Most women in the city of Qom, ie 66.6% of the public sphere were used for clothing robe. Most of them with tight clothing and absorption (89.7 percent), short (83.4 percent), thin (96.5 percent), Jumper (93%), shorts (91.8 percent) in the field of public opposition and did not use.

- The dimensions of the hijab show that 92.2 percent of Qomi women believed to have been wearing. The little difference is attitude with the provisions of the veil, 91 percent of them agree with the provisions of the veil. 88.7 percent believed that most of the time her veil after veil of respect, they are 80.6 percent support positive outcomes hijab

Indicators of judicial affairs until the spring of

- the total number of province prisoners
- male prisoners the total number of
- female prisoners the total number of
- the total number of miner 19 years old prisoners
- the total number of prisoners between 19-25 years old
- the total number of Illiterate prisoners
- the total number of upper diploma prisoners
- The total number of detainees arrested in connection with drug

Indicators of judicial affairs until the spring of 2012

- Total households covered by the Imam Khomeini Relief Committee (RA)
- Total persons covered by the Imam Khomeini Relief Committee (RA)
- The number of pensioners covered by the client
- The number of pensioners covered by the martyr Rajai project
- The number of female-headed households covered by the Imam Khomeini Relief Committee
- The total number of insured persons covered by the Imam Khomeini Relief Committee
- The number of orphans sponsored by the Imam Khomeini Relief Committee (RA)

Marriage and Family

The family of one of the major institutions of society. Psychological studies show that if a family of poor, disorganized and cluttered lives cannot achieve emotional balance. Thus, in the course of history, all human societies' marriage and the family have had.

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Marriage age

The comparison of marriage age in Iran and Qom (unit: percent)

26 and uper	25-21	20 and minor	age group zone
29	62/4	8/6	Qom
41/5	46/9	8/2	Iran

Approaches of wemon out work engagements:

The comparison of responders towards women working outside the home

agree	against	agree	against	
85/1	12/6	67/9	32/1	Qom
60/4	32/6	45/7	46/3	Iran

All libraries:

The library of marashi najafi , The library of Astan moghaddase, The library of Ayat allah khameneii , The library of Qom university , The library of Ayat allah meshkini , Are the most important libraries in qom

Tourism:

Shrine of Fatima Masomeh, the daughter of Musa ibn Ja'far and Jamkaran Mosque and other mosques and more than four hundred historic Shrine Mosque and Imam Hassan mosque as the Bab Al Jannah main mosque height of tourist attractions are the city of Qom. For many visitors to the shrine and the shrine city of Qom File shops and liquor stores ring lies. But more than this is the treasures of the city of Qom. Qom in crowded markets and busy, historic houses, old mosques and so on.

Qom old and new architectural and urban patterns:

1. The Shrine of Fatima Masomeh.

Create architectural treasures around the shrine of Fatima in Qom second half of the 2nd century AD returns. According to numerous historical books of the building in the middle of the fifth century by "Amir A. Iraqi" re-founded the Saljuqi figures of the first Tuqrol. By the beginning of the reign of the Safavid dynasty was considered more Qom. Fath Ali Shah Qajar era Masomeh shrine in Qom showed more attention as many of the decorations of the shrine today belong to that period. For the first time to the efforts of Fath Ali Shah was gilded dome of the shrine.

Buildings and houses the shrine:

1. Enshrine Masomeh, the mausoleum over the porches, two mosques and Tabatabai,, porch above gold and mirrors, domes and minarets.
2. Old courtyard with its northern entrance and the tombs of the kings of the Qajar and jurists and traditionists.
3. New courtyard, porch, portico and a minaret.
4. Feyziyeh school and the Grand Mosque.
5. Large yard Najmeh Khatun + courtyard of Western the shrine

2- **Mosques:** the Grand Mosque, the school qiyasiyeh (Pamenar), mosque and school Jahangir Qom, Imam Hassan Askari, Jamkaran Mosque (the mosque in the South East of the city of Qom and is located in the village of Jamkaran.)

3 houses in Qom value: Tomb of Fath Ali Shah Qajar

Ghadir mosque in Qom Mausoleum of Mohammad Shah The tomb of Shah Abbas Tomb of King Solomon and Safi garden green dome Khoja Tomb Asiluddin Mausoleum of Khoja Ali Safi Gnbdshtmalyamam born Ali ibn Ja'far

Imam Hamza Historic House Yazdanpanah Home Ayatollah Boroujerdi, Home Haji Khan, Home Ruhollah Khomeini, Home services, bit Eleanor, Large market Timcheh Qom Haj Sgrkhan historic bath, Reese woven plant towers, Qoli Darvish ancient hill, Jamkaran castle and five-year-old cypress tree Jamkaran Other attractions are the scenic city of Qom.

Housing architecture and traditional architecture, neighborhoods and homes in Qom on independence, respect the privacy of the family and the importance of the retreat is formed. Durables boundaries of neighborhoods and houses, narrow streets and neighborhoods of deadlock, the roof of the dome and flat, indicating some sort of autonomy in residential and urban fabric of the area. In analyzing the historical context of a variety of housing types, varying degrees of latency and practices related to social life combined visible. In plain areas of the dome, a form of architecture desert regions to exhibit while in mountainous areas, buildings have a flat front. Rural housing in the past was often the most basic form, and most rooms are not only rest but also the role of production and livelihood. And this despite the fact that according to the head of Construction Engineering Organization of Qom Islamic architecture still consider leadership bodies were not realized and typically in their statements complained of insufficient attention to its Islamic architecture indicate. According to the News Agency of tomorrow Qom, the holy city of Qom, a holy city in the country and the world to look the other way is considered to be one of the considerations, according to the Islamic architecture of the province. In the meantime, when you enter the city of brick and concrete buildings in black and white, short, irregular buildings, high-rise or building that faces the city's South and North have ugly. And also in the center of the golden dome of the masomeh. No architectural engineering is lost in itself. The initial descriptions in the middle distance we might be able to view the city of Qom Islamic architecture indicates.

Market (Bazar)

Qom market of precious treasures of art and traditional architecture lies in their hearts that the architecture dating back to the Safavid era.

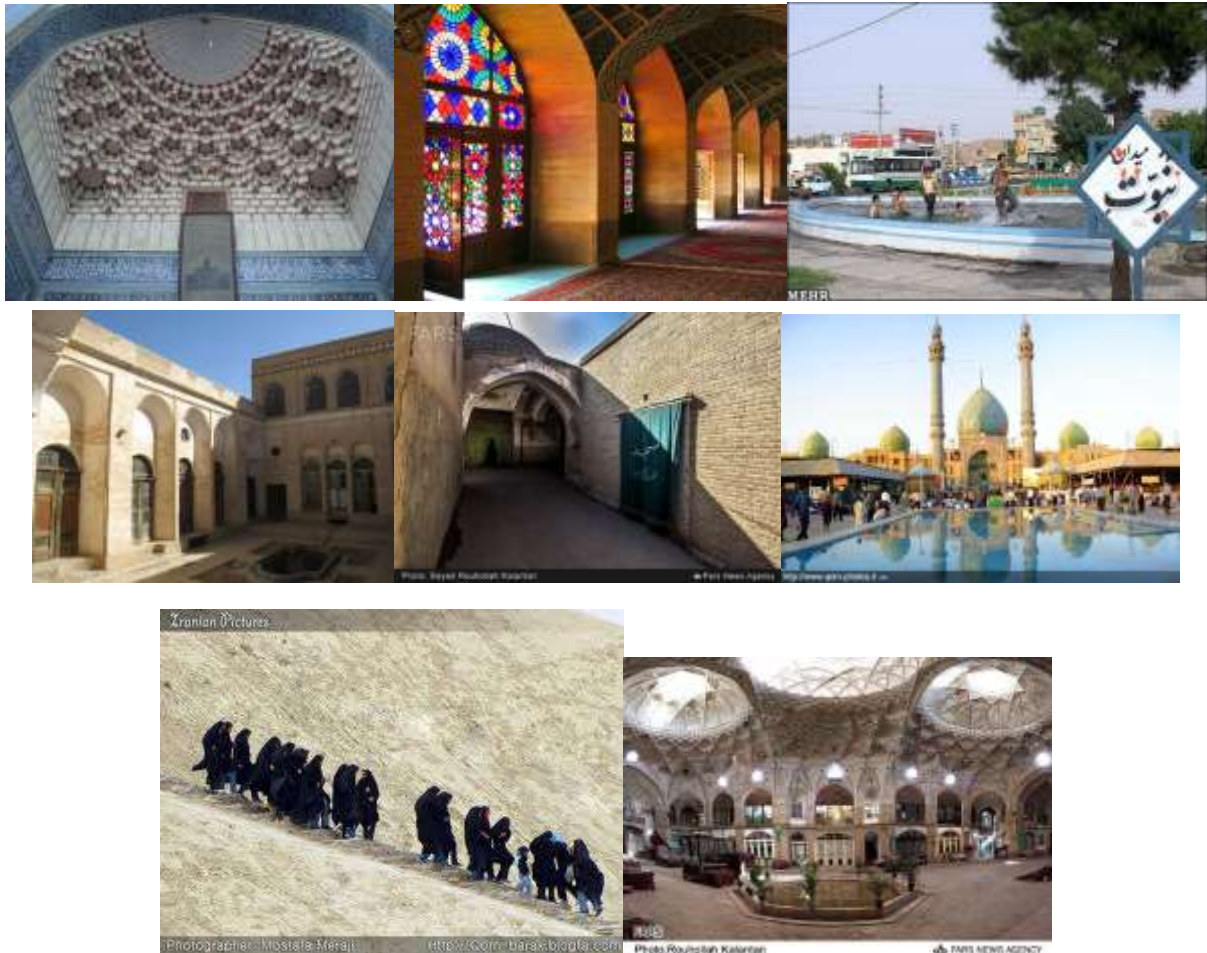
Qom market with a set of orders, the four leads, songwriter and Timcheh, is part of the old city of Qom. The complex consists of two orders is covered with a dome. Indoor market is an open market and on the other hand, the traditional architecture of the intense heat of summer and cold of winter and the air from the desert of Qom.

Ventilation and lighting market through valves built dome in place. The valves on the top of the dome are circular and on both sides of the heart are observed. The combination of the light that shines from the roof of the dome and roof creates a pleasant atmosphere. Building materials used in Qom market due to environmental features of brick, brick, mud and rock provided addition of indoor, Qom market has no roof dwellings that are complex and often pay wholesale trade. The houses are in fact the same as yesterday, and the number and extent Caravansary they represent their economic importance.

Mosques in Qom market due to the forefront of the religious duties of Muslims on the other have preserved me from the distant past. In addition to the mosque, which is located near the old market, a number of mosques in the old and new, big and small with small intervals to meet the spiritual needs of residents, businesses and merchants and customers around the market? Hearing the call to prayer in the shortest time to their prayers. Mosques of Qom are available in the market coppersmith mosque, Molla Jafar mosque, the mosque of Imam Hussein () and two other unnamed mosque in new markets and mosques, carpenters, Razavieh mosque, the mosque of old (Pamenar) and two mosques in the old prayer

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house. Timcheh market beat the roof of the building in terms of size, architecture and decorations, including the buildings is unique. Qom great Timcheh the top floor of the building with 12 booths with beautiful Orsi that most of them are gone. The upper chamber of the plaster angles Mogharnas observed. Beautiful architecture and luxurious Timcheh, single-commodity trade, its leading position and the silence of the features of big market Timcheh Qom. Timcheh with two entrances to the new market order is set.



Reference: Iran's Islamic Republic News Agency website

Guidelines for the implementation of the Islamic city of Qom:

- The information and select the scholar of Islam directors, city managers and people respect each other's rights and towns together with their native culture and preserve together.
- In the space of copying or not created in vain. But of all the places in the city, based on need and is designed shape fits perfectly with the taste of humans.
- Create multi-purpose recreation and education initiative aimed at residents of the neighborhood. For this purpose, planning, parks and children's play area near the residence, with efficient use of cultural and religious elements is an important step in creating an Islamic neighborhood.
- The relationship between universities and seminaries in Qom and at the University of the City's Most Science Students is taught the Quran, especially in urban debate. This knowledge is widespread in the coming years and contributes to the production of knowledge in the passion.

- Improving the quality of the managers of Qom, a city that can create figures and Islamic characteristics. One such way would be to use the dominant forces Brnzrat Islam (such scholars as consultants) can be used.
- Understanding the principles and concepts of the Quran on the agenda of city managers, and even can be provided for selected conditions based councils also adopted this issue.
- Projects that will be executed in the city should not be any negative impact on other aspects of personal and social life of the nation is in town.

The project will be executed in the city or any damage that is done to a particular purpose.

- Use of Qom Theological seminaries religious city of Qom to raise the level of information (and even countries) on concepts such as social traits, rights Afradhmchvn neighbors, visiting. This may keep the germ can also be crimes.
- The creation of spaces and the alienation of privacy practices with respect to the principles of Islam so that families can enjoy themselves enough to take the fun.
- The use of groups and places that give people collecting aid to the needy and the needy in times of need such as food and books and moderation bring equity in the society, establish.

To avoid waste and to reduce the percentage of waste in the city, especially places which are mostly waste from trash to separate garbage and recyclable waste again (recycled) used or that other initiatives such as recycling (in most areas) is not to be revived.

6. CONCLUSION

As a result of the proposed standards can be concluded that the city is a city of justice in connection with the natural characteristics of stability, security, peace where there is the highest level of knowledge, which is Occupational health, recreation there is a healthy, low corruption, most regular spaces tailored to the characteristics and considers human needs, and many other factors at present. As well as the most obvious indicators of its Islamic architecture influenced the culture and religious teachings and values of Islam. That means the difference between Islamic architecture and urbanism with other architectural features dating back to the same thing. Architectural and social environment of cities should reflect the social characteristics of urban communities Islam is the rule in the territory. The main problem is that in urban development, Islamic teachings and religion always be considered, if the streets, parks, and recreational and cultural sites of the Islamic elements must be considered. So that if a tourist comes to town with a Muslim city in non-Muslim differences are obvious. Obviously, in order to organize Islamic cities, religious issues first role play. And the city of Qom, the spiritual capital of the country, some of the components, especially low-middle level there is a physical component. That according to the statistics and information about the city of Qom to the conclusion that the city can be considered from the point indicators (in this article) as the culture of the hijab, there are places of pilgrimage and many seminaries, mosques and libraries of the high. In terms of other indicators such as savings, poverty, crime, social, traditional architecture, and cannot be easily Words Muslim city of Qom, the current language.

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