

ENSURING PEACE, PUBLIC ORDER AND STABILITY IN THE CONTEXT OF PREVENTING VIOLENCE IN ISLAMIC URBAN DESIGN AND CITY PLANNING*

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Abstract

Islamic cities exhibit distinctive features aimed at preventing violence, promoting human well-being, and safeguarding the rights of individuals. These characteristics encompass deliberate choices in urban planning and governance. Key attributes include a mosque-centric layout, expansive public squares, green spaces, or-

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ganized urban fabric, and efficient administrative management. The maintenance of public order was entrusted to the head of state in the capital and governors in other regions, with additional officials such as commanders, *kađis* (judges), *Muhtasib* (market overseer), *Şahib al-Şhurta* (chief of police), and *'asas* (security officers) appointed to ensure security and peace. Akhism provide additional assistance at this stage. This research will delve into Islamic cities' physical infrastructure and institutional framework, focusing on violence prevention. Given Islamic urbanism's diverse geographical spread and historical evolution, the study will analyze select early-period cities, considering urban plans and administrative systems to facilitate comparative analysis.

Keywords: History of Islam, City Architecture, State Organization, Violence, Prevention.

İslam Şehir Tasarımı ve Şehirciliğinde Şiddetin Önlenmesi Bağlamında Huzur, Asayiş ve İstikrarın Sağlanması

Geniş Özet

Şiddeti önlemenin çeşitli yol ve yöntemleri bulunmaktadır. Şiddetin ve dolayısıyla suçun önüne geçilmesi için atılan adımlardan bir tanesi şehirdeki tasarımın ve çevrenin bu amaca göre düzenlenmesidir. İnsanları suça ve şiddete yönlendirmeyecek ya da buna cesaret edemeyecek şekilde inşa edilecek şehir tasarımları ve şehirde gerçekleştirilecek yönetimle ilgili uygulamalar bu noktada büyük katkı sağlamaktadır.

Kendine özgü bazı hususiyetlere sahip olan İslam şehri gerek mimari oluşumuyla gerekse idari yapısıyla şiddeti önleme noktasında bazı unsurları içerisinde barındırmaktadır. İslam şehri ve idari yapısı; insan yaşamını önceleyen, onun refahını ön plana çıkaran, kişilik haklarını koruyan, haksızlığa uğramaması ya da haksızlığa uğradığı zaman hakkını iade etmek için uğraşan bir yapıya sahip olduğu için bünyesinde bu özelliği bulundurmaktadır. Şiddetin varsayılan sözlük manasından yola çıkarak İslam şehrinde sadece fiziki anlamda değil psikolojik olarak da insanların şiddete maruz kalmalarını engelleyecek bazı adımların atıldığı gözlemlenebilir.

İslam şehirlerinin tasarımının merkezinde, toplum yaşamı için odak noktası görevi gören ve maneviyatın önemini sembolize eden camilerin yerleştirilmesi yer alır. Pazar yerlerinin stratejik konumlandırılması, sıkışıklığı en aza indirirken rahat erişime olanak tanır ve huzurlu bir kentsel ortama katkıda bulunur. Şehirde yaşayan nüfusun daha sağlıklı bir şehirde yaşaması için insana zarar verebilecek bazı esnaf grubunun şehrin en yoğun bölgesi olan mescit çevresinden dışarıya doğru konumlandırılması bu konuda zikredilebilecek bir diğer husustur. Şehrin en yoğun ve kalabalık bölgesinin hemen yanında yönetim binasının -dârülmâre- yer alması caydırıcı bir unsur olarak nitelendirilebilir. Büyük cami ve şehrin içerisinde yer alan mezarlıklar ise insanları Allah'ı hatırlatması açısından manevi anlamda rol oynar. İnsanların manevi ihtiyaçlarından sayılan ruhi anlamda ferahlamaya ve stresten uzaklaşmak için park ve bahçe düzenlemelerinin oluşturulması şiddetin önüne geçilmesi için yapılabilecek mimari düzenlemelerdir. Şehirdeki evlerin insanların mahremiyet duygusuna ve refahına zarar vermeyecek şekilde konumlandırılması halk arasında ortaya çıkabilecek şiddet olaylarının önüne geçebilecek özelliklerden bir başkasıdır. Bu sayılanlar insanların İslam şehrinde şiddete meyletmemeleri veya şiddete maruz kalmamaları için sayılabilecek mimari özelliklerin başında yer alır.

İdarecilik anlamında başta devlet başkanı olmak üzere valiler, kadılar, şurta, muhtesipler gibi devlet tarafından görevlendirilen kişi veya kurumlar bulunmaktadır. Bu kişilerin en temel görevleri arasında şehirde asayiş sağlamaktır, insanların rahat, huzur ve güven içerisinde yaşayabilecekleri bir ortam oluşturmak sayılabilir.

Devlet başkanı ve onun vilayetlerde kendi adına yönetimle görevlendirdiği valiler güvenliği sağlamak ve asayiş temin etmekten sorumlu olanların başında gelir. Bundan dolayı çeşitli görevliler tayin edebilirler. Bu ikisi haricinde komutanlar da şiddetin önlenmesi noktasında yardımcı olan bir diğer görevlidir. Komutanların görevleri sadece savaş zamanı düşmana karşı muharebe etmek değil aynı zamanda iç siyasette karşılaşılan problemleri çözmek ve ortadan kaldırmaktır. Özellikle halka zarar verebilecek isyancıların ve yol kesen eşkıyaların cezalandırılması noktasındaki görevleri bu konuda sayılabilecek önde gelen görevlerdendir.

Şehirde görevlendirilen bir diğer önemli kişi kadıdır. Kadının mahkemelerde vereceği caydırıcı hükümler diğer insanların aynı konudan muzdarip olmasının önüne geçebilir. Kadı, mahkemede hakimlik yapmasının yanı sıra şehrin emniyetiyle alakalı olarak zaman zaman şehir içinde, çarşı pazarda dolaşarak teftiş yapabilmekteydi. Hatta İslam tarihi boyunca kadınların buldukları şehri dış düşmana karşı savundukları da görülmüştür.

İnsanların gözetlendiğine dair olan inancı şiddete meyil anlamında engelleyici bir unsur olmuştur. Bunun için teftiş mekanizmaları oluşturmak son derece önemlidir. İslam medeniyetinin bünyesinde ortaya çıkan şurta teşkilatı ve bu teşkilata bağlı birimler şehirdeki asayişten sorumlu olarak görevlendirilmişlerdir. Şurta bugünkü anlamıyla polis ile eşleştirilebilecek bir kurumdur. Bunun yanında şurtanın zamanla hüküm verme yetkisini de barındırdığı görülmektedir. Şurtaya bağlı asesler geceleri şehirde dolaşarak insanların başına gelebilecek çeşitli kötü durumlar için önleyici bir güç olmuşlardır. Bu anlamda bugünkü bekçilik kurumuyla ilişkilendirilmesi mümkündür.

Hisbe teşkilatı, İslam medeniyetinin bünyesinde özgün olarak ortaya çıkan önemli bir müessesedir. Hisbe teşkilatı İslam'ın önemli ilkelerinden olan emri-bi'l-ma'ruf nehy-i ani'l-münker'i (iyiliği emredip kötülükten alkoymak) uygulamakla sorumlu bir kurumdur. Bunun yanında bugünkü zabıta gibi çarşı pazarları denetleyerek buralardaki düzeni sağlarlardı. Komşusuna eziyet eden kimseleri uyarmak; yüksek binalarla insanların mahremiyetlerine gölge düşürenlere yaptırım uygulamak; yolları daraltacak yapılaşmadan insanları menetmek; esnaf ile halk arasındaki ilişkiyi adaleti gözeterek kontrol altına almak, çarşıda insanlara zarar verecek alet ve edevat taşıyanlara engel olmak gibi çeşitli görevler muhtesibin insanlar arasındaki ilişkiyi düzenleme ve bu konuda şiddete yer bırakmayacak şekilde halkın huzurunu sağlama noktasındaki görevleridir.

Devlet tarafından görevlendirilmeden toplumun kendi bünyesi içerisinde oluşturulmuş ve bir manada şehirde şiddetin önüne geçmek için de mücadele eden toplumsal oluşumlar da devletin resmî kuruluşlarına yardımcı olan önemli unsurlardır. Bu kurumların başında da esnaf arasındaki düzeni sağlayan ve manevi anlamda müreffeh bir toplum oluşturmayı hedefleyen Ahilik gelir.

İslam şehirlerinde diğer medeniyetlerde olduğu gibi şiddetin hem vuku bulmasından önce hem de vuku bulduktan sonra bir daha ortaya çıkmaması için önlemler olduğu gözlemlenmiştir. İslam medeniyetinin içerisinde yer alan bu şehir planlamasının ilk özellikleri Hz. Peygamber döneminde kadar götürmek müm-

kündür. İncelemelerimiz sonucunda İslam şehir planlamasının ve şehirdeki yönetim anlayışının bazı özelliklerinin şiddeti önleme noktasında katkı sağladığı tespit edilmiştir.

Anahtar Kelimeler: İslam Tarihi, Şehir Mimarisi, Devlet Teşkilatı, Şiddet, Önlem.

Introduction

Islamic civilization possesses a distinctive comprehension of urbanism, with manifestations ranging from overt to intricate nuances.¹ These expressions are discernible in the city's architectural landscape, including its zoning, construction methods, and administrative structures. Additionally, they are reflected in the governance principles guiding urban management and the delineation of duties among administrative personnel. Examination of a civilization's urban environment offers insights into its conception of human nature and worldview. While the human agency is instrumental in city construction, the reciprocal influence between cities and their inhabitants underscores the potential for urban environments to shape behavior and cultural norms over time.²

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Within the paradigm of urbanism unique to Islamic civilization, specific initiatives emerge as proactive measures to prevent violence or mitigate its recurrence. An examination of the various forms of violence reveals a subset precipitated by psychological pressures such as verbal aggression, anger, and insinuation.³ In Islamic urban architecture and governance, deliberate steps are taken to address both forms of violence, encompassing pre-emptive measures and punitive actions. The prioritization of preventive strategies over post hoc punitive measures is underscored as a more efficacious approach.⁴ Consequently, efforts directed at pre-empting violence assume paramount importance within the Islamic urban worldview, notably in the realm of urban planning.

During the emergence of Islamic civilization, two significant ancient civilizations were encountered: the Roman and Sassanid (Persian) empires. The Roman civilization, with a history extending

¹ For studies on Islamic urbanism, see: Nezar Alsayyad, "The Study of Islamic Urbanism: An Historiographic Essay", *Built Environment* 22/2 (nd.), 91-97.

² Hasan Elik, "Kur'an'da Şehir Tasarımının Nitelikleri (Mekke Örneği)", *Kur'an Mesajı İlmî Araştırmalar Dergisi* 7 (Mayıs 1998), 40.

³ Necmi Karşlı, "Psiko-Sosyal Açıdan Şiddet ve Çözüm Yolları", *Dinbilimleri Akademik Araştırma Dergisi* 16/3 (2016), 65-66.

⁴ Karşlı, "Psiko-Sosyal Açıdan Şiddet ve Çözüm Yolları", 82, 83.

over a thousand years, generally adopted a grid-type structure for city planning. Romans constructed cities in environments and climates conducive to human health and equipped these cities with robust structures and roads. The urban layout centered around the forum, agora, and public buildings, with the forum serving both as a commercial and political hub. Shops conducting similar businesses were grouped. Hippodromes, theatres, and baths, which facilitated both cleanliness and social interactions, were notable urban features that facilitated social life.⁵ Roman cities were designed to offer their inhabitants a prosperous life, considering their needs, which arguably contributed to reducing violence. In terms of urbanism, Islamic civilization was predominantly influenced by the Sassanids. The circular city structures, inner city buildings, gardens, green spaces, and urban management represent the areas in which Sassanid influence on Islamic civilization was most profound.⁶

Contemporary studies, both domestically and internationally, have emphasized the significant role of urban architecture and planning in violence prevention. The structures created within cities are identified as crucial elements in preventing violence. The steps taken in this regard can substantially enhance urban security. It is recognized and anticipated that, despite architectural advancements, individuals prone to infringing on others' rights have existed historically and will continue to exist. Therefore, establishing institutions and organizations that enhance urban security and address grievances is imperative. The influence of environmental factors on reducing crime and violence has been observed over the years, with positive impacts being highlighted. Research on the environmental effects on crime dates back to 1961,⁷ with a notable article published in 1984 advocating for environmental planning as a means of crime prevention.⁸ Prominently, the concept of Crime Prevention Through Environmental Design (CPTED), pioneered by criminolo-

⁵ For more information on the Roman urbanization concept, see: Ceren Altunbeğ Turgut, "Roma Dönemi Şehircilik Anlayışı", *Çanakkale Araştırmaları Türk Yılığ* 26 (2019), 273-302.

⁶ Ahmet Altungök, "Sâsânî Kültür ve Medeniyetinin İslâm Kültür ve Medeniyetine Etkileri", *Tarih İncelemeleri Dergisi* 29/2 (2014), 451-453.

⁷ Julie Samia Mair - Michael Mair, "Violence Prevention and Control Through Environmental Modifications", *Annual Reviews Public Health* 24 (2003), 212.

⁸ George Rand, "Crime and Environment: A Review of the Literature and its Implications for Urban Architecture and Planning", *Journal of Architectural and Planning Research* 1/1 (1984), 3-19.

gist C. Ray Jeffery in 1971, focuses on preventing crime and the fear of crime through environmental modifications. Over time, this concept has been developed further through contributions from various scholars.⁹

Research informed by these principles has demonstrated that adherence to CPTED guidelines can either prevent or reduce crime and violence, whereas neglecting these guidelines can create environments conducive to violence. For instance, a study focused on Al al-Bayt University in Jordan found that areas of the campus designed without considering CPTED principles were inadequate in preventing violence.¹⁰ Another study investigates the implementation of the CPTED framework in Malaysian cities. At the same time, a separate analysis explores the application of these principles in English towns, offering a critical perspective on their effectiveness.¹¹

Numerous strategies have been proposed to prevent violence, which manifests in various forms. It is highlighted that urban design and management play a crucial role in preventing such violence. From their inception, this study explores the benefits and positive impacts of design and city management practices on their roles in violence prevention in Islamic cities. This study will attempt to address ensuring peace, order, and security in Islamic towns within the context of preventing violence, based on the plans and administrative systems of some selected Islamic cities.

1. Mechanisms of Violence Prevention within the Traditional Urban Framework of Islamic Cities

1.1. Urban Planning

The architectural configuration of urban environments can significantly influence the spiritual well-being of its inhabitants. Residents of cramped quarters often experience heightened levels of

⁹ For information on CPTED, see: The International CPTED Association (ICA), "The International CPTED Association (ICA) - Primer in CPTED - What is CPTED?" (Accessed 15 April 2024).

¹⁰ Safa A.M. AlHusban - Ahmad A.S. AlHusban, "The Role of Built Environmental Design in Violence Prevention in Universities' Campuses: Al al-Bayt University in Jordan as a Case Study", *Property Management* 38/4 (2020), 481-496.

¹¹ Poorang Piroozfar et al., "Crime Prevention in Urban Spaces through Environmental Design: A Critical UK Perspective", *Cities* 95 (Aralık 2019), 102411.

stress and distress, potentially escalating their propensity for violent behavior. Furthermore, the psychological need for spaces that provide respite from the rigors of daily life is crucial. Thus, a primary consideration in urban planning should be the creation of environments that minimize boredom and stress. It is essential to incorporate areas within the city that offer opportunities for relaxation and rejuvenation.

In Islamic urban planning, roads are regarded as communal resources that must be utilized without causing material or moral disturbance to others. To this end, placing constructions or materials that could disrupt the general city plan or cause harm to pedestrians is strictly prohibited.¹² Moreover, the Prophet Muhammad provided specific guidelines to ensure that public spaces, such as roads, did not become sources of inconvenience. He initially forbade his companions from sitting on roads but later allowed it under certain conditions following their objections. These conditions included the removal of harmful objects from the roads and avoiding actions that could spiritually distract passersby, such as looking at forbidden things (haram).¹³ This guidance protects individuals from physical harm and shields them from psychological pressures in public spaces.

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The origins of urban planning in Islamic contexts can be traced back to the foundational actions the Prophet Muhammad took following his migration to Medina. Upon his arrival in Yathrib, the Prophet initiated transformative urban developments by delineating territorial boundaries and constructing significant structures. These initial projects laid the groundwork for subsequent urban planning endeavors. In the following periods, particularly under the governance of the al-Khulafā' al-Rāshidūn, these principles and practices pioneered in Yathrib were adopted and adapted in the development of newly established or conquered cities by Muslims.

¹² Ali Şafak, "İslâm Hukuku Açısından Şehircilik ve Aile Meskeni Problemi", *Atatürk Üniversitesi İlahiyât Fakültesi Dergisi* 5 (1982), 10.

¹³ Aḥmad b. Ḥanbal, *al-Musnad*, critical ed. Shu'ayb al-Arnā'ūt, 'Ādil Muṣṣid et al. (Beirut: Mu'assasat al-Risāla, 1421), 17/411; Abū 'Abdallāh Muḥammad b. Ismā'īl b. Ibrāhīm al-Bukhārī, *Şaḥīḥ al-Bukhārī*, critical ed. 'Izz al-Dīn Dallī et al. (Beirut: Mu'assasat al-Risāla, 1439), "Maḏālim", 22; Abū al-Ḥasan Muslim b. al-Ḥajjāj Muslim, *Şaḥīḥ Muslim*, critical ed. Yāsir Ḥasan et al. (Beirut: Müessesetü'r-Risāle, 1437), "Libās wa-Zinat", 114; "Salām", 3.

In the design of cities established or restructured by Muslims, particular elements were incorporated to foster a life free from stress, enhance comfort, and maximize spatial use, effectively reducing societal inclinations toward violence. An analysis of the physical layouts of Islamic cities reveals their role in promoting social unity, solidarity, and cohesion, which are crucial in mitigating violence.¹⁴ This correlation is evident in the scholarly examination of Islamic urban design's spatial characteristics and social outcomes. Such urban planning principles have significantly contributed to preventing violence within these communities.

1.1.1. Urban Squares and Landscape Design

Islam emphasizes the importance of creating spaces within urban environments that facilitate relaxation and stress relief. Typically, these spaces, such as squares and parks, are strategically located adjacent to mosques, although it is not uncommon to find multiple such areas scattered throughout a city. These squares may serve various purposes; they can be landscaped as parks and gardens or utilized as muşallās, expansive areas where community members gather to perform eid prayers collectively.

The need for individuals to occasionally escape the more strenuous aspects of urban life underscores the significance of incorporating landscape arrangements within city planning. Providing ample, accessible open spaces where people can freely move and unwind is crucial. In the absence of such spaces, the urban populace may experience overwhelming stress, leading to adverse psychological and physical repercussions, including potential violence towards others. Thus, thoughtful urban design that includes green spaces and recreational areas is essential for maintaining the well-being and harmony of the community.

Since the era of the Prophet Muhammad, Muslims have intentionally incorporated open spaces within urban layouts. These areas are primarily utilized for conducting eid prayers, which typically see significantly higher participation than regular weekly prayers. Including such spaces accommodates residents and those from surrounding towns who travel to participate in eid celebrations. Pares were designated during the Prophet's time to facilitate these gather-

¹⁴ Nureddin Nebati, "İslâm ve Batı Kültürü Açısından Kent, Muaşeret ve Uygarlık İlişkileri", *Diyanet İlimi Dergi* 56/2 (2020), 595.

ings, recognizing mosques' limitations to holding such large congregations, ensuring that worship could be conducted comfortably.

The adaptability of this practice is also evident when considering geographical and climatic differences. For instance, while the climate of al-Madīna supports the use of outdoor spaces for prayer, other regions with harsher winter conditions during eid may not find this feasible. In such cases, modifications are necessary to ensure that a substantial portion of the population can still partake in these communal prayers. This flexibility in urban and religious planning reflects a deep understanding of the need to accommodate diverse environmental and social conditions.

During his lifetime, the Prophet Muhammad established public squares that hosted various activities, including camel races, archery, wrestling, and other sports.¹⁵ This practice of designating communal spaces for recreational activities was continued in subsequent Islamic cities, such as Sāmarrā, one of the critical cities developed during the Abbasid period.¹⁶ These squares facilitated physical activities and played a crucial role in providing excitement, enthusiasm, and stress relief for the population. Moreover, the organization of activities appealing to diverse community segments further underscores the importance of inclusivity in urban planning. In addition to recreational areas, constructing parks and gardens is essential, as these green spaces contribute significantly to mental well-being and stress reduction. They also enhance the city's overall aesthetic and provide safe, serene environments for relaxation and social interaction.¹⁷

The construction of green spaces has been a critical aspect of urban planning in Islamic cities, as emphasized in early Islamic traditions.¹⁸ For instance, during the Prophet Muhammad's time, Abu Talha donated his cherished garden to his relatives as a charity, inspired by the Quranic verse encouraging almsgiving (sadaqa). Whether privately owned or communal, these gardens provided vital spaces for relaxation and community engagement. In Medina,

¹⁵ Şafak, "İslâm Hukuku Açısından Şehircilik ve Aile Meskeni Problemi", 7.

¹⁶ For detailed information see: Murat Bıyıklı, *Sāmerrâ* (İstanbul: Siyer Yayınları, 2022), 432-438.

¹⁷ Işık Sezen - Başak Aytatlı, "Kentsel Peyzaj Planlamasında Yeşil Alanların Suçun Önlenmesindeki Rolü: Erzurum Örneği", *Kent Akademisi* 12/4 (2019), 832.

¹⁸ Şafak, "İslâm Hukuku Açısından Şehircilik ve Aile Meskeni Problemi", 7.

the abundance of date gardens meant public parks were less necessary, as the populace could already access numerous green spaces.

In the Abbasid city of Sāmarrā, the garden of the Marmācurcus Monastery served a similar communal function, offering a comprehensive recreational area for city dwellers.¹⁹ Similarly, during the Abbasid period, al-Basra featured designated promenade areas contributing to public welfare and social activities.²⁰ In the context of the Anatolian Seljuks, green areas known as “gok-meydan” (lit. sky-square) were common, serving as venues for public strolls and various ceremonies.²¹

Today, the need for such spaces is particularly acute in metropolitan areas. The research underscores the role of green spaces in reducing crime rates and enhancing social and cultural opportunities. Creating parks, sports facilities, and green regions has reduced crime rates and improved urban well-being.²² Further studies have explored the relationship between urban vegetation and crime, affirming the positive impact of green spaces on urban safety.²³ This study underscores the essential requirement for such areas, highlighting the critical need for accessible green spaces to support the population's well-being. The Holy Qur'an frequently emphasizes the

¹⁹ Bıyıklı, *Sāmerrā*, 275, 439-440.

²⁰ Kadir Kan, “Abbāsi Şehirciliğinin Bağdat Dışındaki Tezahürleri: Irak Bölgesi”, *Bilim-name* 1 (2016), 120-121.

²¹ Tuncer Baykara, “Türkiye Selçuklularında Şehir/Kent ve Şehirliler/Kentliler”, *Anadolu Selçukluları ve Beylikler Dönemi Uygarlığı* (Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 2006), 1/284; Tülay Metin, “Türkiye Selçuklu Şehirlerinde ‘Meydan’ Kültürü”, *Tarih İncelemeleri Dergisi* 28/1 (2013), 213.

²² Sezen - Aytatlı, “Kentsel Peyzaj Planlamasında Yeşil Alanların Suçun Önlenmesindeki Rolü: Erzurum Örneği”, 831.

²³ See: Ming Kuo - William Sullivan, “Environment and Crime in the Inner City: Does Vegetation Reduce Crime?”, *Environment and Behavior - ENVIRON BEHAV* 33 (Mayıs 2001), 343-367; Sungmin Lee, “Does Tree Canopy Moderate The Association Between Neighborhood Walkability And Street Crime?”, *Urban Forestry & Urban Greening* 65 (2021), 127336; Tania Schusler et al., “Research note: Examining the association between tree canopy, parks and crime in Chicago”, *Landscape and Urban Planning* 170 (2018), 309-313; Austin Troy - J. Morgan Grove, “Property values, parks, and crime: A hedonic analysis in Baltimore, MD”, *Landscape and Urban Planning* 87/3 (2008), 233-245; Zander S. Venter et al., “Is green space associated with reduced crime? A national-scale study from the Global South”, *Science of The Total Environment* 825 (2022), 154005; Mary K. Wolfe - Jeremy Mennis, “Does vegetation encourage or suppress urban crime? Evidence from Philadelphia, PA”, *Landscape and Urban Planning* 108/2 (2012), 112-122.

importance of a well-maintained, orderly, and verdant environment in various passages.²⁴

1.1.2. Location of Bazaars and Markets

In Islamic urban planning, the spatial relationship between mosques and commercial areas is carefully considered to balance spiritual and economic activities. The Prophet Muhammad himself exemplified this approach when establishing the market in Medina, positioning it neither too far nor too close to the mosque.²⁵ This strategic placement has been mirrored in subsequent Islamic cities, where marketplaces established or adapted by Muslims are often located near mosques.²⁶ The proximity of commercial zones to religious sites serves a dual purpose: it facilitates ease of access for buyers and sellers while reminding them of their spiritual duties and the hereafter. This arrangement not only benefits commerce but also reinforces ethical conduct, as the constant presence of the mosque encourages people to refrain from unjust practices out of reverence for Allah.²⁷

In the Islamic city, trade and commerce are organized around specialized guilds, each of which is strategically positioned within distinct zones of the city. This zoning ensures that similar trades are grouped together, facilitating a more efficient market system. For instance, areas are explicitly designated for booksellers, fragrance vendors, butchers, and other artisan groups according to their nature and societal function. Notably, trades like bookselling and fragrance sales, perceived as less disruptive and more aligned with the spiritual and educational atmosphere, are located near mosques. Conversely, butchers and leather sellers, whose activities might be considered more odorous and unsightly, are positioned further from the religious and communal centers of the city.²⁸

²⁴ Elik, "Kur'ân'da Şehir Tasarımının Nitelikleri (Mekke Örneği)", 53.

²⁵ Tahsin Koçyiğit, "-Medine'deki Uygulamalarından Hareketle- Hz. Peygamber'in Şehir Tasavvuru Hakkında Bazı Değerlendirmeler", *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi* 31 (2013), 82.

²⁶ Mesut Can, *Kubbetü'l-İslâm Belh (Doğu Horasan'da Tarih, Toplum ve Medeniyet)* (İstanbul: Hikmetevi Yayınları, 2021), 196.

²⁷ Mustafa Demirci, "İslam'da Şehir ve Şehrin Sosyal Dinamikleri", *İSTEM* 2 (2003), 139.

²⁸ Demirci, "İslam'da Şehir ve Şehrin Sosyal Dinamikleri", 139; Yılmaz Can, "Hulefâ-i Râşidin Döneminde Ortaya Çıkan Ordugâh Şehir Modeli Üzerine Bir Değerlendirme", *İSTEM* 6 (2005), 225, 233-234.

The organized placement of bazaars around mosques according to a specific pattern is a distinctive characteristic of Islamic urban design. This arrangement, evident in the earliest cities, persisted into later centuries. A notable example is Qaşr Ibn Hubayra, renowned for its meticulously arranged marketplaces encircling the mosque.²⁹ However, the central positioning of shops associated with occupations that could be physically or mentally disruptive presents a problem. When such trades are located in the core areas where people congregate daily, it may cause discomfort and provoke violent conflicts between the occupational group and the community. Moreover, the negative psychological impact on individuals can deteriorate social relationships.

For several reasons, the congregation of similar merchant groups in one location within Islamic cities is significant. Primarily, this arrangement gives consumers a comprehensive awareness of the market for specific goods, thus reducing the likelihood of them being exploited. When consumers can compare products and prices within a single area, they are better equipped to make informed purchasing decisions. Additionally, this proximity of similar trades enhances the ability of consumers to seek redress or enforce their rights through various means should they encounter unfair practices. Ultimately, such a structured marketplace not only minimizes the risk of consumer victimization but may also reduce trade-related disputes and potential violence. This demonstrates the practical wisdom in consolidating merchant groups and supporting economic fairness and social harmony.

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1.1.3. Prioritization of the D̄jum'a Mosque and Administrative Buildings in Urban Planning

In Islamic urban design, the central mosque, or masjid, is centrally located, fundamentally influencing the city's spatial organization. Adjacent to the mosque typically stands the dār al-emāra, the city's administrative building. This architectural and functional configuration traces its origins back to the time of the Prophet Muhammad, who initially used the mosque as a hub for religious and administrative activities. Over time, this dual-use evolved, leading to the distinct placement of administrative buildings directly beside mosques. This design principle was exemplarily implemented in the

²⁹ Kan, "Abbāsi Şehirçiliğinin Bağdat Dışındaki Tezahürleri: Irak Bölgesi", 113.

city of Kufa, established during the era of the *Khalifa* 'Umar. The proximity of the *dār al-emāra* to the mosque in al-Kūfa remained consistent through subsequent Umayyad and Abbasid periods, highlighting its enduring importance in Islamic city planning.³⁰

Given its central role in the community, the mosque is typically one of the most bustling and densely populated areas within an Islamic city. This activity concentration, especially when compounded by adjacent bazaars teeming with people, can potentially elevate the risk of conflicts and violence. The proximity of commercial hubs to the mosque intensifies the crowd density, thereby increasing the likelihood of disputes. However, strategically situating the administrative building next to the mosque is a preventive measure against such disturbances. The presence of the administration, and by extension, security forces, provides a rapid response capability to any arising conflicts. This proximity enables immediate intervention, effectively curtailing significant disturbances and preventing larger grievances from developing. This thoughtful urban planning manages crowd control and reinforces public safety and order.

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The central positioning of the mosque within Islamic cities holds profound significance. In Islam, which views its adherents as brethren, the mosque emerges as a pivotal unifying force within the community. Beyond serving as a venue for worship, mosques facilitate diverse social, cultural, and scientific engagements,³¹ fostering social cohesion and unity. Such interactions within the mosque's confines enable community members to reaffirm their bonds of brotherhood, even in times of dispute.³² This congregation is crucial in cultivating social virtues like unity and solidarity. Furthermore, the mosque's central location is a continual reminder of the divine, potentially enhancing tolerance and reducing aggressive behaviors in social and commercial interactions. Neighborhood mosques, although smaller and less central than the main city mosque, are equally vital. They bolster local community ties through regular

³⁰ Kan, "Abbâsi Şehirciliğinin Bağdat Dışındaki Tezahürleri: Irak Bölgesi", 109-110.

³¹ Yavuz Selim Göl, "İslam Şehirlerinde Caminin Konumu ve Cami Mimârîsine Yansımaları", *Çağımızda Cami Mimarisinde Araştırmalar Uluslararası Sempozyumu Bildiriler Kitabı*, ed. Ali Yılmaz et al. (Giresun: Giresun Üniversitesi İslami İlimler Fakültesi Yayınları, 2016), 497.

³² Nebati, "İslâm ve Batı Kültürü Açısından Kent, Muaşeret ve Uygarlık İlişkileri", 594.

congregational prayers, fostering familiarity, cohesion, and a sense of solidarity among residents. This network of neighborhood mosques contributes to developing a community-based self-regulation mechanism, enhancing the overall social fabric of the city.³³

1.1.4. Location of Houses

The focus of this discussion is not merely the placement of houses within the city but rather their orientation and relation to one another. A key aspect that merits exploration is the principle of tribalism that influenced neighborhood formation in the earliest cities. This tribal organization played a significant role in these neighborhoods' layout and social dynamics, impacting how communities interacted and were structured within the urban environment.

Respecting individuals' sense of privacy is a fundamental consideration in urban planning, as its violation can lead to stress and potentially violent behavior. The concept of privacy varies among individuals and families, and its infringement can escalate into domestic violence.³⁴ Therefore, strategically placing residential units to safeguard privacy rights is crucial in preventing violence within urban settings. Moreover, adherence to zoning regulations and building height restrictions plays an essential role in ensuring that the rights of others are not infringed upon. The design of houses in Islamic cities is carefully considered to maintain privacy and uphold other related rights, reflecting a deep understanding of the importance of privacy in fostering a peaceful and respectful community environment.

Adjusting the height of buildings relative to the street width is crucial for ensuring adequate ventilation and natural light within homes.³⁵ This architectural consideration is also reflected in the teachings of the Prophet Muhammad, as found in the hadiths. He emphasized the importance of constructing homes at a height that

³³ Demirci, "İslam'da Şehir ve Şehrin Sosyal Dinamikleri", 143-144.

³⁴ Ali Bayer, "Mahremiyet Algısının Aile İçi Şiddetin Ortaya Çıkmasına ve Sürekliliğine Etkisi", *Din, Gelenek ve Ahlak Bağlamında Mahremiyet Alguları Sempozyumu 27-29 Mart 2015*, ed. Yavuz Ünal et al., 2016, 2/278-283.

³⁵ Kemal Topalan, "Sıhî Bir Şehir Nasıl Olmalıdır?", *Diyanet İşleri Başkanlığı Dergisi* 2/8-9 (Eylül 1963), 45.

did not block the neighbor's access to wind and advised against cooking odors that might disturb neighbors.³⁶ These guidelines aim to prevent discomfort among neighbors and mitigate potential conflicts arising from such nuisances. Additionally, the Prophet's recommendations extend to the broader planning of cities to promote wind circulation, which can help prevent disease transmission.³⁷

2. State Organization and Civil Society Structure

The second step in the Islamic approach to urbanism for preventing violence pertains to organizing the administrative structure, security forces, and the emergence of non-governmental organizations that support them. The stability of the country and its cities necessitates the presence of administrative and official roles such as viziers, governors, commanders, police, inspectors, and judges.³⁸ Additionally, the existence of self-managed organizations within the populace assists the administration and receives state support, reinforcing the overall governance framework.

This organization contributed to a sense of safety among city inhabitants and acted as a deterrent against violent individuals. Security is among the paramount needs of humans residing in urban areas and is a foundation upon which societies thrive.³⁹ Furthermore, by fulfilling their responsibilities in safeguarding the rights of individuals victimized by violence, these organizations have pre-empted potential violent occurrences that might have ensued subsequently.

An additional aspect worth noting is the prohibition of alcohol in Islam, with violators subject to the *ḥadd* punishment. Alcohol is frequently identified as a principal contributor to most injuries, deaths, and instances of domestic violence.⁴⁰ It is incumbent upon both senior and regular civil servants to enforce this prohibition diligently.

³⁶ Abū al-Ḥasan Nūr al-Dīn 'Alī b. Abī Bakr al-Haythamī, *Majma' al-zawā'id wa-manba' al-fawā'id*, critical ed. Ḥusām al-Dīn al-Qudṣī (Cairo: Maktabat al-Qudṣī, 1414), 8/165.

³⁷ Abū Zayd 'Abd al-Raḥmān Ibn Khaldūn, *Mukaddime*, trans. Süleyman Uludağ (İstanbul: Dergâh Yayınları, 2020), 636.

³⁸ Abū al-Ḥasan Ḥabīb al-Māwardī, *Siyaset Sanatı (Kitâbü'l-Nasihâtü'l-Mülûk)*, trans. Mustafa Sarıbiyik (İstanbul: Özgü Yayınları, 2016), 307.

³⁹ Elik, "Kur'ân'da Şehir Tasarımının Nitelikleri (Mekke Örneği)", 52.

⁴⁰ Karsh, "Psiko-Sosyal Açıdan Şiddet ve Çözüm Yolları", 84.

2.1. Khalīfa and Governor

The head of state bears the overarching responsibility for the security of the entirety of the Islamic territory under his governance, including the capital city. Consequently, he should be deemed the principal authority in preventing violence. The governor acts as the representative of the head of state in provinces or cities, endowed with analogous responsibilities. The distinction lies in the scope of their authority; At the same time, the head of state is accountable for national security, the governor's responsibilities are confined to the specific region to which he is appointed. Thus, the governor is also responsible for maintaining security within his jurisdiction. This framework posits that preventing violent acts, cruelty, and injustice within urban environments and ensuring the punishment of perpetrators constitute fundamental duties of rulers and governors. This commitment to security and justice is observable in practice, as both heads of state and governors typically prioritize these responsibilities.⁴¹

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The responsibilities of the head of state include the imposition of punishments on oppressors and mischief-makers, facilitating a comfortable life for the populace, and the application of ḥadd punishments (A fiqh term denoting a kind of penal sanctions determined in the Qur'an and Sunnah.) to those adjudged guilty.⁴² These duties are intrinsically linked to the concept of violence and underscore the role of the head of state in maintaining societal order and justice.

The executive authority vested in the head of state or the governor may not extend absolute control over all aspects within the regions under their jurisdiction. Nonetheless, it is incumbent upon them to select, at the very least, the institutions to be established and the individuals appointed to these institutions from a pool of competent and morally upright individuals. In the historical context of the caliphate, the khalīfa possessed the authority to appoint certain officials who assisted in municipal administration, while others

⁴¹ Hakan Temir, *Emevîlerde Valilik* (Kahramanmaraş: SAMER Yayınları, 2019), 189-203; Ümit Eskin, *Abbâsîler Döneminde Valilik* (İstanbul: Siyer Yayınları, 2022), 156-159.

⁴² 'Alī b. Muḥammad Ghazālī, *İslam Hükümdarları İçin Siyaset Rehberi Tahrîrû's-Sülûk fî Tedbîrî'l-Mülûk*, trans. Özgür Kavak (İstanbul: Klasik Yayınları, 2016), 53-54.

were delegated to the governors for appointment.⁴³ During the Umayyad era, municipal administrative appointments were conducted by appointed governors; furthermore, in addition to auxiliary elements such as *kaḍī*, *Muḥtasib*, and *Shurṭa* responsible for maintaining security and order, *khalīfas* such as ‘Umar (I) b. al-Khaṭṭāb exhibited a profound sense of responsibility in upholding order by personally patrolling the city at night, a duty traditionally performed by guards. This proactive engagement underscores their commitment to ensuring order, particularly within the vicinity of their residency.

In addition to preserving public order within the urban setting, administrators were entrusted with the dual responsibility and authority to serve as judges in the judicial system. Specifically, the administrator overseeing the *maḥālim* courts, which functioned as a superior tribunal, assumed a pivotal role in redressing grievances endured by the oppressed. Through this mechanism, the administrator endeavored, at the very least, to rectify injustices suffered by individuals subjected to violence. It is stipulated within the responsibilities of heads of state to designate dedicated sessions for such courts, attend to the welfare of the populace, and meticulously evaluate the competence and integrity of appointed judges, particularly in the pursuit of equitable dispensation of justice.⁴⁴

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2.2. Commander

Commanders entrusted with the leadership of military forces during periods of conflict constituted integral components in maintaining public order within urban centers and across the broader expanse of the nation. Their responsibilities encompassed the enforcement of law, prevention of unlawful acts, suppression of insurrections, and mitigation of oppression through the imposition of roadblocks.⁴⁵ The role of commanders transcended mere combat operations during wartime, extending to the resolution and mitigation of domestic political challenges. Historical records attest to instances wherein rebels and obstructors of thoroughfares infringed upon the rights of individuals and perpetrated acts of violence.

⁴³ Ünal Kılıç, *Peygamber ve Dört Halife Günlerinde Şehir Yönetimi ve Valilik* (Konya: Yediveren Kitap, 2004), 94.

⁴⁴ Gazzâlî, *Siyaset Rehberi*, 54.

⁴⁵ Abū al-Ḥasan Ḥabīb al-Māwardī, *el-Ahkāmü's-Sultaniye İslam'da Devlet ve Hilâfet Hukuku*, trans. Şafak Ali (İstanbul: Bedir Yayınevi, 2018), 121-136.

Thus, the imperative arises for soldiers and commanders to undertake counterinsurgency operations aimed at quelling rebellious elements and brigands who impede transit routes, thereby safeguarding the rights of those subjected to violence.

Additionally, one of the obligations incumbent upon the commander entails maintaining discipline and preserving public order within the military contingent under his jurisdiction.⁴⁶ In this capacity, commanders assume a dual role, serving as both supplementary and primary agents in the prevention of violence within Islamic urban centers. The potential for a military unit to deviate from control directly threatens public welfare. Internal tensions among soldiers hold the potential to escalate into significant altercations. The commander acts as a bulwark against such occurrences by fostering discipline among his troops. Failure to uphold discipline within the ranks may precipitate grave incidents involving innocent civilians.

Furthermore, throughout Islam's early and later epochs, the institution of military governors emerged and persisted. These officials, initially appointed as commanders for conquest purposes, subsequently assumed the mantle of governance within the conquered territories. Concurrently acting as administrators and military leaders, the role of military governors encompassed directing military campaigns during periods of conflict and administering the region during times of peace, akin to traditional governors. Given the parallel responsibilities shared with governors, military governors were likewise charged with ensuring security and upholding public order within the conquered domains.

2.3. Kādī

As the principal component of the judicial system, the primary responsibility of the kādī was to uphold justice within the judicial courts. However, during the era of the al-Khulafā' al-Rāshidūn, it is noted that the kādī was additionally tasked with responsibilities about security. Subsequently, in the following periods, a majority of kādī in the Egyptian region were entrusted with roles related to security and the Shurṭa agency. Furthermore, the kādī were assigned a variety of other responsibilities, including fiscal management, military duties, and educational and training functions. The

⁴⁶ al-Māwardī, *el-Ahkāmü's-Sultaniye*, 103.

responsibilities assigned to the *kaḍī* fluctuated across different historical periods, exhibiting both expansions and contractions in their scope.⁴⁷ From our perspective, it is crucial to recognize that the *kaḍī*'s responsibilities extended beyond the judicial to encompass the maintenance of city-wide security.

The *kaḍī* is typically associated with the judiciary within the state apparatus. Nevertheless, historical accounts reveal that the *kaḍī*'s responsibilities extended beyond judicial duties, encompassing roles such as inspection within the Islamic city and even defense and protection tasks commonly reserved for the governor. The implementation of deterrent punishments by the *kaḍī* for violent incidents played a significant role in curbing violence. Moreover, historical records indicate that the *kaḍī*, prominent in the capacities previously mentioned, was also capable of mitigating external threats to the city. Following the Battle of Köse Dağ, for instance, *Kaḍī Naḍīm al-Dīn* greeted the advancing Mongol forces near Sivas with valuable offerings to forestall the invasion. Although he failed to prevent the plunder, he succeeded in safeguarding the lives of the populace; similarly, post-battle, a notable figure from the Seljuk State who negotiated with the Mongols was the *Kaḍī* of Amasya.⁴⁸ Another illustrative case is that of *Kaḍī İyâz*, who, despite being relieved from his judicial duties, effectively defended the city of Ceuta against the Almohads, preventing their entry into the city.⁴⁹ These instances underscore that the *kaḍī*'s concerns encompassed not only the internal security of the city but also its external safety.

As a principal responsibility, the *kaḍī* possesses the authority to mete out varied punishments in judicial proceedings, contingent upon the gravity of the offense, which may range from brief detentions to imprisonment in instances of violence. For example, in matters of domestic violence, depending on the severity of the act, the *kaḍī* may exercise discretionary powers, including verbal admonishments, suspension, corporal punishment, or the issuance of a

⁴⁷ Fahrettin Atar, *İslâm Adliye Teşkilâtı Ortaya Çıkışı ve İşleyişi* (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2020), 174-179.

⁴⁸ Erdoğan Merçil, *Müslüman Türk Devletleri Tarihi* (İstanbul: Bilge Kültür Sanat, 2015), 139-140.

⁴⁹ M. Yaşar Kandemir, "Kādî İyâz", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2001), 24/116; Yavuz Selim Göl, *Kādî İyâz* (İstanbul: Siyer Yayınları, 2021), 44.

divorce to the offending party.⁵⁰ The legal framework within which the *ḳāḏī* operates here pertains to discretionary punishments that are not explicitly specified by the definitive penalties laid out in the Qur'an and Sunnah.

2.4. Muḥtasib (Market Overseer)

The *Ḥisba* organization constitutes a pivotal entity within the administrative and urban framework of the Islamic city. This body functions analogously to the judicial organization. It traces its origins to the era of the Prophet. The primary aim of the *Ḥisba* organization, generally articulated as *al-amr bi al-ma'rūf* (enjoining good) and *nahy an al-munkar* (forbidding evil), is to uphold these foundational Islamic principles.⁵¹ Furthermore, this institution fulfills roles comparable to contemporary policing, specifically in overseeing and maintaining the order of bazaars and marketplaces. These marketplaces, characterized by high human density, frequently become locations for distress and tension. Consequently, bazaars and markets often have scenes of intense disputes and altercations, both among traders and between traders and consumers. In this context, one of the responsibilities of the officials of the *Ḥisba* is to mitigate and prevent these disputes from escalating into violence.

The *Muḥtasib's* responsibilities extended beyond the bazaars to encompass various city sectors. His duties were not confined merely to worldly affairs; he also played a role in admonishing the populace on matters related to the hereafter. However, his responsibilities in managing interpersonal relations and fostering a social atmosphere devoid of violence are pertinent to our discussion. Specific tasks included admonishing those who harassed their neighbors, imposing sanctions on individuals whose construction projects invaded others' privacy or obstructed sunlight, enforcing bans on building activities that could narrow public pathways, ensuring fair interactions between tradespeople and the public, and prohibiting the possession of harmful tools or equipment within the bazaar.⁵²

⁵⁰ Şevket Topal - Yunus Emre Küçük, "Aile İçi Şiddet ve İslam Hukukundaki Önleyici Tedbirler", *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 1 (2012), 34-35.

⁵¹ Abū al-'Abbās Aḥmad Ibn Taymiyya, *al-Ḥisba fī al-Islām aw Wazīfat al-Ḥukūma al-Islāmiyya* (Beirut: Dār al-Kutub al-'Arabiyya, 1387), 9-10.

⁵² Abū al-Ḥasan 'Alī b. Muḥammad b. Ḥabīb al-Māwardī, *al-Rutba fī Ṭalab al-Ḥisba*, critical ed. Delegation (Kuveyt: Benkü'l-Kuveyt es-Sinâi, 2001), 207-209; Yusuf Ziya

While these activities might not initially appear linked to violence, they are crucial in averting scenarios that could precipitate violent outcomes. Additionally, the Muhtasib implemented security measures when the streets were less populated and maintained oversight of the bazaar, market, and streets by deploying watchmen.⁵³

2.5. Shurta

The Shurta organization, bearing similarities to contemporary police forces, stands as a crucial entity for maintaining security and order within the city. The leader of the Shurta is referred to as the sahib al-Shurta. This organization is tasked with preserving public order, safeguarding individuals, and thwarting illegal activities.⁵⁴ Historically, the Shurta intervened in situations that jeopardized internal security or posed harm to citizens, patrolling settlements and bazaars to enforce law and order. Thus, it is recognized as a primary unit responsible for city security. Over time, the significance of the Shurta organization grew, and it expanded its role to enforce punishments on criminals and exercise the authority of qiyas—determining specific punishments on a case-by-case basis.⁵⁵ This development allowed the Shurta to respond to incidents promptly, administering immediate punishment to offenders. Alongside the Shurta, another significant security entity was the institution of Ahdath. Particularly after the era of Khalifa Umar, the Ahdath were tasked with security duties in the provincial regions.⁵⁶

At night, the 'asas, functioning as night guards within the Shurta organization, were charged with maintaining security and public order in the city. They played a crucial role in preventing crimes that might escalate under the cover of darkness, mitigating

Kavakçı, *Hisbe Teşkilâtı Bir İslâm Hukuk ve Tarih Müessesesi Olarak Kuruluş ve Gelişmesi* (Ankara: Baylan Matbaası, 1975), 72-80; Mustafa Hizmetli, *Endülü's'te Hisbe Teşkilatı* (Ankara: TDV Yayınları, 2011), 163-174, 177-180, 182, 202.

⁵³ Abdurrahman b. Nasr Şeyzerî, *İslâm Devletinde Hisbe Teşkilatı*, trans. Abdullah Tunca (İstanbul: Marifet Yayınları, 1993), 38.

⁵⁴ Metin Yılmaz, "Şurta, Hares, Ases/İç Güvenlik", *İslam Kurumları Tarihi El Kitabı*, ed. Eyüp Baş (Ankara: Grafiker Yayınları, 2013), 185.

⁵⁵ Yılmaz Çelikkol, "Emeviler Dönemi Şurta (Polis) Teşkilatı ve İstihbarat Birimi Olarak Berid Teşkilatı", *New World Sciences Academy* 6/2 (2011), 326-327; Michael Ebsstein, "Shurta Chiefs in Basra in the Umayyad Period: a Prosopographical Study", *Al-Qanṭara* 31/1 (2010), 111.

⁵⁶ M. Hanefi Palabıyık, "İslam'ın İlk Yıllarında Emniyet ve Asayiş İşleri", *İSTEM* 6 (2005), 169.

the resultant harm to citizens, and redressing grievances by apprehending offenders. The origins of these ‘asas, although not explicitly named as such, can be traced back to the Prophet’s era, with their presence continuing in subsequent periods. Notably, during the reign of *Khalīfa Umar*, the *khalīfa* himself participated in nocturnal patrols to ensure that the residents of Medina experienced peaceful and secure nights.

2.6. Akhism

The establishment of the Akhi, identifiable as an artisan guild, is grounded in the concept of future. While some suggest that the term 'ahi' derives from the Turkish word “akı”, connoting generosity and open-handedness, and argue that it represents a unique community that originated in Anatolia, distinct from futuwwa, this interpretation, based solely on linguistic analysis, is somewhat limited.⁵⁷

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The Akhi organization, which serves as a self-regulatory mechanism among tradesmen, not only regulated the commercial activities of its members but also their social and familial lives. The primary objective of this organization was to cultivate individuals who adhere to religious mandates and prohibitions, exhibit respect toward others, and abstain from injustice and cruelty. The overarching goal was to foster a secure society composed of well-educated individuals.⁵⁸ The Akhis performed crucial social control functions such as safeguarding social order, enforcing social discipline, and promoting peace within their communities.⁵⁹ Mainly during periods of state fragility, they played a significant role in sustaining societal order.⁶⁰ In this context, it is evident that the Akhi organization was instrumental in preventing violence within the Islamic city.

⁵⁷ Ahmet Yaşar Ocak, “Fütüvvet (Tarih)”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1996), 13/262-263.

⁵⁸ Zerrin Fırat, “Ahilik ve Halk Eğitimi”, *Ahilik ve Meslek Ahlâkı*, ed. Ömer Akdağ - Meltem Kurtuluş (Konya: KTO Karatay Üniversitesi Yayınları, 2016), 207-208.

⁵⁹ Mustafa Demirci, “Ahi Zaviye ve Vakıflarının Eğitim ve Toplumsal Dayanışmadaki Rolü”, *Ahilik ve Meslek Ahlâkı*, ed. Ömer Akdağ - Kurtuluş (Konya: KTO Karatay Üniversitesi Yayınları, 2016), 196-197.

⁶⁰ Demirci, “İslam’da Şehir ve Şehrin Sosyal Dinamikleri”, 142.

Conclusion

One measure employed to mitigate violence and consequent criminal activity is the strategic design of urban layouts. Urban planning that discourages criminal and violent behavior and related administrative practices significantly contribute to this objective.

Each civilization has devised its unique city planning approach. In Islamic cities, like other civilizations, preventive measures against violence are integrated both pre-emptively and responsively. The foundational elements of urban planning in Islamic civilization can be traced back to the Prophet's era. Our analyses indicate that certain aspects of Islamic urban planning and managerial practices in cities effectively prevent violence.

Features such as maintaining wide main roads during city construction, strategic positioning of houses relative to one another, placement of the grand mosque within the city, and the layout of bazaars and markets are designed to pre-emptively curb violence. The width of the main roads is crucial for reducing stress as people travel to densely populated areas like mosques and bazaars, thus minimizing potential conflict points. Including large squares adjacent to the grand mosque in the city center and establishing bazaars within these squares facilitates unencumbered movement and reduces feelings of constriction among the populace. The proximity of the administrative building —*dār al-emāra*— to the mosque materially supports the resolution of issues in the bazaar. In contrast, the large mosques and cemeteries play a spiritual role by invoking the presence of Allah, thus influencing social behavior.

Moreover, urbanism in Islamic civilization emphasizes the creation of green spaces, which contemporary studies also find to be conducive to reducing violence. Attention to developing recreational areas within cities has been a consistent feature since the early periods of Islamic history.

Administratively, appointed officials such as governors, *qāḍī*, *Shurṭa*, *Muhtasibs*, and the head of state are tasked with maintaining public order and fostering an environment of comfort, peace, and security. The perception of being monitored by these authorities is a deterrent against violent inclinations. Additionally, social structures not appointed by the state but organically formed within

the society also play a crucial role in aiding state institutions to prevent violence in the city.

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