



Strategic Planning for Islamic-Iranian City*

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ABSTRACT: Nature and quality of “cities”, in general, and “Islamic cities”, in particular, in religious schools are the origin of some broad topics. Therefore, by resorting to religious texts on the one hand and a more comprehensive understanding of the fundamentals of historical cities on the other hand, we can define new horizons within the framework of Islamic-Iranian cities. Targeted development and future image of a city will be only possible if an understanding of the quality of the future city is clarified. Strategies are several ways to achieve goals and visions of a city, among which the best ones should be selected and taken as core strategies of the plan. To achieve goals and visions of a city, the designated strategies should be executed. In other words, it should be clearly specified in the plan of urban development strategy that which person or organization will conduct the project and with which kinds of resources. The aim of this study is to develop a strategic planning framework for the Islamic-Iranian cities. The present article is an inter-religious study; its strategy is interpretive. The method is based on the accuracy of the contents and tips of religious texts using the method of content analysis. Its strategic approach is based on heuristic approach. The results of this research include the development of Islamic values in Iranian cities through some theoretical bases; visions and missions of the study involve a statement on the values of Islamic-Iranian cities. Regarding to the value statement and the strategic planning process, the main and the consequential objectives of realization of the Islamic-Iranian cities are to be proposed.

Keywords: Strategic Planning, Islamic-Iranian City, Value Statement, Vision.

INTRODUCTION

Most of the studies on the understanding of Islamic cities, without having enough knowledge and a detailed understanding of “nature of the Islamic cities” have compared the Islamic cities with Western cities, on the surface, and from a functional point of view. The previous studies have discussed these cities within the western anthropology and historical ties of western cities, rather than taking an “authentic” and appropriate view on the Islamic-Iranian cities and their meaningful relations. On the other hand, many developing or new cities in the country, undoubtedly, are being faced with a dangerous future; unless a favorable Islamic-Iranian city is realized by applying better strategies and visions¹ that provide macro strategies² and then short term action plans.

The living environment of Muslims and the connection of its constituents with principles and Islamic concepts are extremely serious and vital because the entity derived

from these principles and values modify the appearance or emergence of abnormal behaviors. In other words, if the influence of architecture of cities on human behaviors is accepted, the City being built by Islamic values will be effective in increasing the spirit and virtue of the people. The manifestation of Islamic characteristics of a city (from the perspective of Islamic teachings) in the appearance of the city, creates an Islamic “model city” in the minds of the people.

A city with these values is beyond the times. Using the principles and values inherent in religious texts and adopting engineering approaches to them, we can present strategic plans for the realization of an ideal city; a city in which the strategies emerged from this program are used. Such a city can be a manifestation of utopia, a mirror to reflect the findings of the Islamic-Iranian values of excellence with its own unique culture such a can

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transcend its citizens.

Literature review: Most of the studies in the field of Islamic- Iranian cities, have been treated as descriptive and historical case studies. The majority of studies include a description of some historical towns like Fars, Damascus, and Baghdad as examples of Islamic cities. In addition, the previous studies include a morphological and anatomic review of Islamic cities or a description of their historical backgrounds. The hidden values of Islamic cities, based on religious texts are not regarded appropriately, in this field; an effective connection between historical cities and religious texts is not established (urban Studies and values of Islam). Moreover, a strategic planning is not regarded for the realization of an Islamic- Iranian city resulting in the development of macro strategies and action plans.

Purpose of the study: The purpose of this research is to develop a strategic plan for an ideal Islamic Iranian city that is compatible and accountable to the needs of a Muslim which can connect the Islamic Iranian values to the city.

Method: The present study is related to architecture and urban planning, strategic management and religious sciences; the research method is combined and possible through interdisciplinary studies. In order to explore the meanings, concepts and the intrinsic links between the structures of the cities, a content analysis approach is needed with an interpretational attitude as well as a reciprocating research path between epistemological studies, religious beliefs, cultural values and architectural monuments of Islamic- Iranian cities. This research method is based on the accuracy of the content and tips on religious texts and outreached documents; in fact, the content analysis method is adopted. Its strategic approach is based on heuristic approach. The strategic thinking in this study, having a futuristic approach, offers a strategic plan for future Cities.

Questions of the study: How does a strategic planning framework of an Islamic- Iranian city look like?

The Nature of Strategic Planning

Strategic planning is a dynamic process which offers effective strategies to achieve a better future through vision on reality and opportunities (Kafman and Herman, 1995).

Development of strategies, with the adoption of any models, requires the strategic plans and cannot rely exclusively on logical analyses at a specific time to be executed in the next period. But in fact, strategies are to be formed step by step and over time (Nadimi, 2005).

Outlining the optimal situation: Outlining optimal situation, in fact, determines the orientation of the organization for the future. There are three main elements in developing an optimal situation: Mission, Vision and Values. Mission, is an equivalent to the philosophy of existence and identifies the main areas of activity of the organization. Vision is a live image of an organization in the future, in terms of fulfillment of the mission. Finally, values are regarded as enduring and basic principles of the organization. Usually, mission and vision of an organization are regarded as the written statements of mission and vision but values are implicit in the whole program, considered as the slogan of the organization (Nadimi, 2005).

Goals and objectives: The goals in planning are general points toward which the planned activities are moving. Goals are specific desirable results which must be achieved at a certain time. The meaning of goals encompasses all short-term, medium- term and long-term goals which are specified according to internal weaknesses and strengths and with regard to environmental threats and opportunities as well as possible changes in the future. Goals are used as a measurement of performance as well (Molavi, 2002). Micro goals (favorable conditions midway) outline a more detailed level of macro goals

and offer a more precise framework for the implementation of policies; in addition, they are treated as qualitative and quantitative tools to evaluate the effects of policies (Ansari Nia, 2003).

Strategies and policies: The basis of the strategy is a willingness to change, adapt and modify) The Supreme University of National Defense, General Staff of the Armed Force, 2007). Strategy is an effort to achieve sustainable long-term benefits that correctly responds to the opportunities, threats, strengths and weaknesses. Strategic planning process, helps the unity of objectives and offers some principles to provide long-term visions for organizations (Ibid).

Policies and projects are derived from strategies. An effective strategy has the following conditions:

- It involves three main elements; the most important objectives to be achieved, the main policies guiding and limiting the actions, the most pivotal sequences of actions developed around several topics.

- Not only it deals with unpredictable issues of the future, but it manages unknown matters (the main feature of the strategy is facing with uncertainty).

- It encounters with systems through hierarchical interventions. Some strategies are adopted for each level that mutually supports downstream and upstream levels (Ansary Nia, 2003).



In general, the difference between goals, missions and strategies is the fact that that goals clarify what we are looking for, missions explain the rationales and strategies

identify the ways through which objectives are achieved (Molavi, 2002).

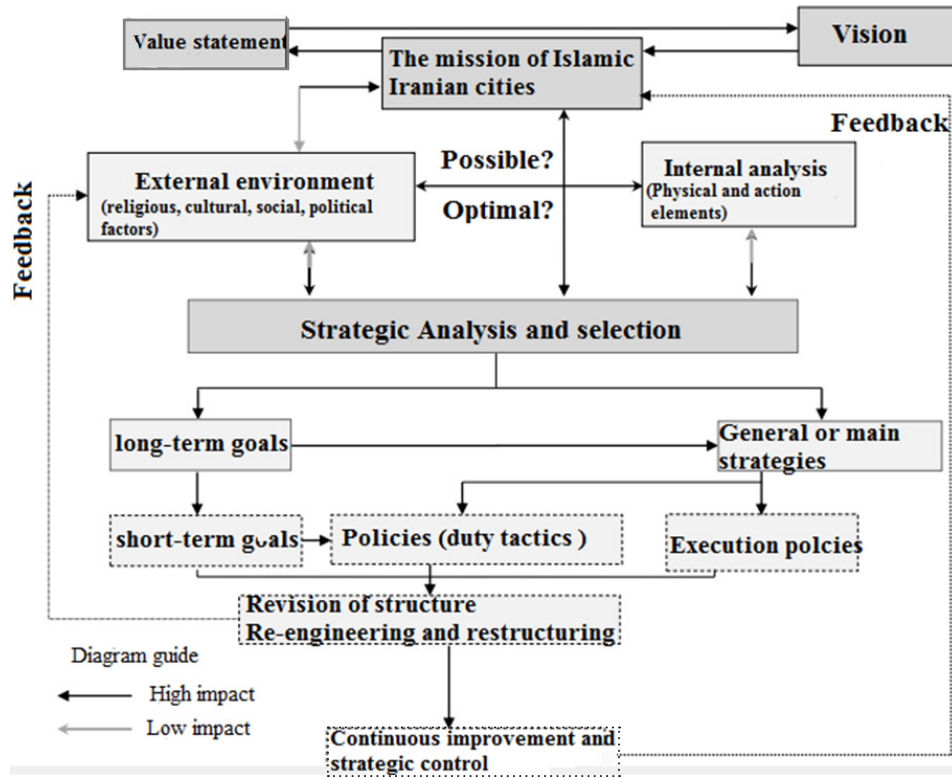


Fig. 1. Strategic Management in Recreating the Islamic- Iranian City

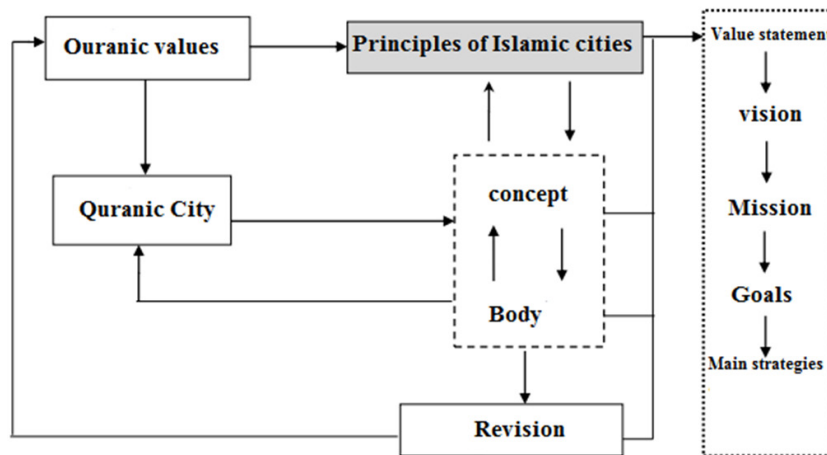


Fig. 2. Process of Values and Strategies



DETERMINATION OF THE VALUE STATEMENT

Determination of the value Statement is required to implement strategies needed for the recognition of the Islamic-Iranian cities. In this regard, when the concept of the value is understood and the norms of Islamic cities are obtained, the principles and values of the Islamic-Iranian cities must be determined. By analyzing the national documents and values of Islam, the theoretical foundations of the Islamic-Iranian cities can be offered.

RECOGNITION OF THE CONCEPT OF VALUE

Civic culture is defined in terms of values and norms that reflect the lifestyle and shape of human interactions in the context of modern social life and acquired capabilities (Fatemi Nia, 2007; Kavousi & Kafashi, 2008). By Attending to citizenship studies, it is realized that the accepted values of human society include the most important common components studied by experts (Grossman, 2000).

Value is actually a type of grading, classification and scoring phenomenon from good to bad or from positive to negative (Rafi Pour, 2001). In other words, the value is

a special meaning to which some of the actions of human beings, states and phenomena are attributed. Values are the pillars and essences of culture, giving meaning to the life of people and being subject to cultural conditions. In other words, value refers to the ideal being or acting of an individual or society which is known and shaped by its behaviors and practices (Hedayat Shodeh, 2001).

According to Schine, values are based on social consensus. He believes that the value is a concept accepted by the people of a society and its basis is the underlying worldview of the society which is, in turn, the foundation for culture formation (Shah Talebi, 2009).

In a scientific survey of 168 social scientists, Lavtman described the differences and commonalities of concepts, values and norms. (Steven & Lawrence, 2008)

Norm is not, in fact, something different from the values of a society; but is an objectified form to achieve social values. If we believe that values are concepts and beliefs, then norms will be considered as forms, guidelines, procedures and rules which make it possible to achieve values. Norms are objectified, external and tangible form of values; while values are concepts, being considered as a subjective ranking. The secession of values from norms is impossible and causes the norms to be meaningless in the society.

Table 1. Classification of Values Based on Views

Expert	Classification of values
Hofstede	Existing Values: Values Studied by Sociologists. Optimal Values: Values which are Subject of Ethics
Kluckhohn	Individual and Group Values, Insiders and Outsiders, Physical and Mental, Quantitative and Qualitative, General and Specific, Receptive and Productive, Potential and Actual Values
Meyers and Sayers	Social Values, Manipulated Values, Matching Values and Active Values
Barsons	Mother Values: Final and Optimal Values. Instrumental Values: Values that Provide the Background for Achieving Mother Values.
Shils	Fundamental Values: Values that are of Importance and Certainty. Secondary Values: Values that are of Lesser Importance and will Gain Importance During a Conflict.
Matyus	Organizational Values, Personal, National and International, Strategic values (Religious, Moral and Political,) Medium Values (Cultural, Social and Economic) National, Ethnic, Racial, Partisan and Lower Limit Values (Instinctive, Customary and Environmental)
Allen Biro	Economic Values: Values which are Characterized by Law. Moral Values: Values Related to Ethics in Personal and Social Levels. Political Values: Values which are in Line with Goals and at Service of the Society
Islamic Scholars	Fundamental Values, Macro Values, Detailed and Contingent Values , Fixed and Variable Values, Values with Intellectual and Traditional Degrees.

(Shah Talebi, 2009)

Development of Principles and Values of Islamic Iranian Cities

Islamic city is a concept for the introduction of the cities affected by the religious culture and teachings as

well as values of Islam. Since the Islamic Architecture and Urbanism have incorporated spiritual and physical values in a total convergence, they can distinguish themselves from other cultures (Elarly, 1996).

The development of principles of Islamic architecture



and urbanism require deep and comprehensive thinking in two main sources, namely the “Islamic literature” and “human experience”.

1. The Islamic literature: the first step in developing the theoretical foundations of architecture and urbanism for Muslim society is to identify principles, concepts and interpretation that Islamic teachings have offered to humans regarding all various dimensions of life.

The Divine Book introduces principles and values which should be observed by the actions of human to achieve happiness. The reason that the Qur’an can - and must - meet all human needs is the introduction of the fixed principles in this Holy book; contrary to man-made ideas which may vary over the time. On the other hand, this Book points out the principles that have been forbidden, always and everywhere. It is clear that these principles proposed by the Holy book are considered as general policies to guide human and it should not be expected from them to deal with operational details. Tradition of the prophet Muhammad (PBUH) - as the perfect man and the best role model for the Muslims and Ummah-

and the narrations received from Infallibles (PBUT), are also regarded as the purest interpretation of the Quran and the second resource to identify the principles and values that govern the Islamic community; these issues should be considered by those developing the theoretical foundations of Islamic Architecture and Urbanism.

2. Human experiences: consideration of works in history that tried to express the Islamic principles and values in the architecture and urbanism, regardless of their success in reaching this issue, are necessary to recreate Islamic-Iranian cities. The opinions of domestic and foreign theorists in the field of Islamic cities, in terms of intellectual values and norms are classified in the following table; reviewing these views and comparing them with the national documents, we can provide a value statement of the Islamic- Iranian city.

It should be noted that researchers of Islamic cities have not directly discussed the values and norms; however, according to the purpose of the article, these categories are provided by the author through presentation of the definition of values and norms.

Table 2. Values and Norms of the Islamic Cities (The Approaches of Domestic Researchers)

Theorists	Intellectual fields	Values	Norms	
			Outward	Inward
Noghreh Kar	A Logical City with Theoretical and Practical Wisdom and in Line with Human Perfection	Truth-Based Justice-Based	Appropriateness	Wisdom -Based
Naqi Zadeh	Islamic City in Serving the Spiritual Dimensions of Life	Expression of Monotheism and Justice	Beauty, Moderation, Security	Worship, Piety Guidance, Prayer, Thanking God Thinking, Goodness
Habibi	Civil Life based on Religious Culture		Comfort, Safety, Freshness, Vitality	
Nouhi	Manifestation of the Divine School		Security, Cleanliness, Being Healthy	Live
Baqeri	Religious City and Islamic Ummah (Baitul Salaam)			Unity
Eslami	City; an Area for Fulfilling the Obligations of the Quran and Sharia			



Table 3. Values and Norms of Islamic Cities (The Approaches of Foreign Researchers)

Theorists	Intellectual Fields	Values	Norms
Richard Fry, Sinasour, Joseph Ernest, William Marcy, Gustav fan Gronbam, Hasan Rea, Armstrong, Gustave Le Bon, Gouitin, Bolt and Welch	Holy canon law, Underlying urban trendszz	Raising the Standards of the Life of Believers	Spatial Arrangement Compatible with Position of Mosque
William Marcy, Bennett, Minchoun And Georges Marsy	Islamic city, the context of the implementation of obligations of the Koran and Sharia		Mosque as the Heart of the City
Raymond, Salim Hakim and Hisham Jaeit	Civil Life Based on Religious Culture	The Value System of Sharia; the Framework of Islamic City (For Example, the Formation of Urban Space is Devoted to a Value System)	Placement of Sacred Elements and Functions (Religious) in the City Center

Process of achieving the value statement of Islamic-Iranian cities in accordance with the national documents

In order to portray the country in the future, a program entitled “20 years Vision of the Islamic Republic of Iran” has been prepared. According to this document, all the organizations, institutions, powers, forces and public officials, are obliged to act in a manner that the country would achieve the goals within the next twenty years. Hence, the medium-term plans, land use and all

programs at national and regional level, are required to develop their views, perspectives, strategies and action plans in a way that they fulfill the country’s twenty-year vision.

Unfortunately, in many cases, because of the nature of some of the schemes in the country, stepping into the path of realization of Twenty-year Vision is difficult and sometimes impossible. Current non-strategic plans are one of the main reasons for this problem. Thus, the loop connecting the national level plans with urban plans are disappeared or not being used. In addition, common urban planning schemes in the country, such as master plans, guides and detailed plans, are non-strategic. To achieve Islamic-Iranian cities according to the visions and policies of the country, it is necessary to study the vision documents to provide major strategies as well as value statements.

In this study, national documents were evaluated such as; strategic indicators of the Supreme Council of the Cultural Revolution in different dimensions, general policies concerning architecture and urban planning in the Supreme Council of Architecture and Urban Planning, and 20 years Vision of the Islamic Republic of Iran in the horizon of 1404.

The principles of religion, the theoretical foundation

of the value statement of the Islamic-Iranian cities

According to the development and nature of the value statement, the basis of this statement shall be based on the value of religion and the worldview principles governing Islamic community and shall provide a role model. So, in this part, we will study the principles of religion and provide a value statement; in addition, we will select the basic principle of monotheism and present an abstract of the studies in this regard.

Monotheism in the field of Islamic studies

The basic principle of the Islamic world is “monotheism”; this principle distinguishes this worldview from other worldviews. “Monotheism” is the linchpin of Islam and as the most particular doctrine of this religion; it affects all activities of Muslims and influences the identity of Muslim communities and their civilizations (Ardakani, 1999). In Islamic studies, the doctrine of monotheism is divided into two main parts: theoretical monotheism and practical Monotheism. Theoretical monotheism includes Monotheism in essence and the divine attributes whereas practical monotheism includes monotheism in worshipping. Iran’s Islamic architecture, which is emerged from the context of these teachings, certainly is not apart from these principles.

The formulation of value statements of the Iranian Islamic cities

According to the studies conducted on the issues such as the Islamic-Iranian cities, the concept of city in Islam and the Quran, 20 years Vision of the Islamic Republic of Iran in the horizon of 1404 and the fundamental principles of Islam, we can present the value statement of the Islamic-Iranian city. It should be noted that the statement, as the opening value statement requires the attention and research of scholars of art, Islamic architecture and urban



planning to be reformed and implemented. According to the emphasis of the national documents and the point that value statement should be comprehensive and accepted by all people, the author has selected the opening principle of “Monotheism”, which is the basis of Islam and

Infrastructure of other principles, to provide a statement; a summary of the related studies is presented. According to the strategic planning process based on the statements and country’s documents of vision, the following vision, mission and goals of the Iranian Islamic cities are offered:

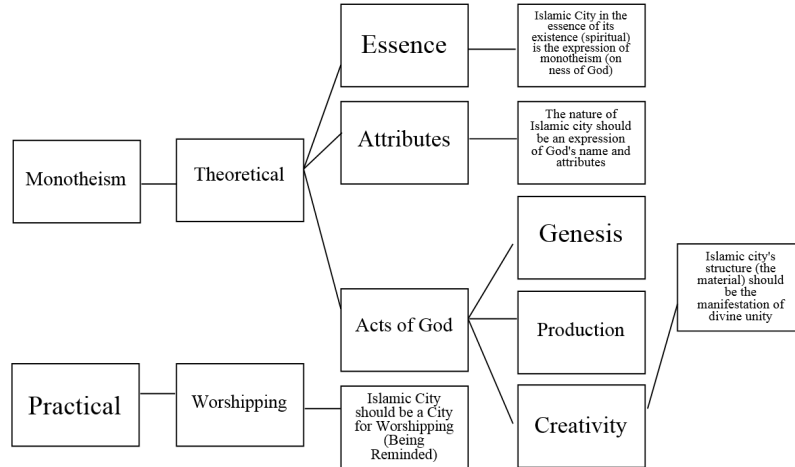


Fig. 3. Value Statement of the Islamic Iranian City Based on the Issue of Monotheism in Essence

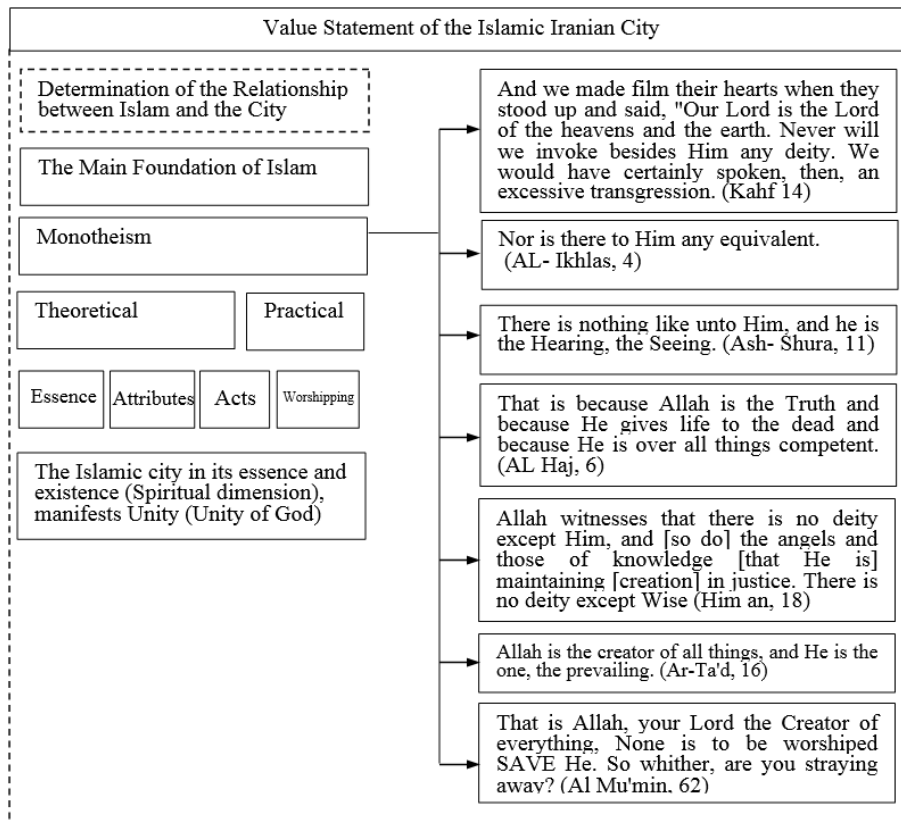


Fig. 4. Value Statement of the Islamic Iranian City Based on the Issue of Monotheism in Attributes



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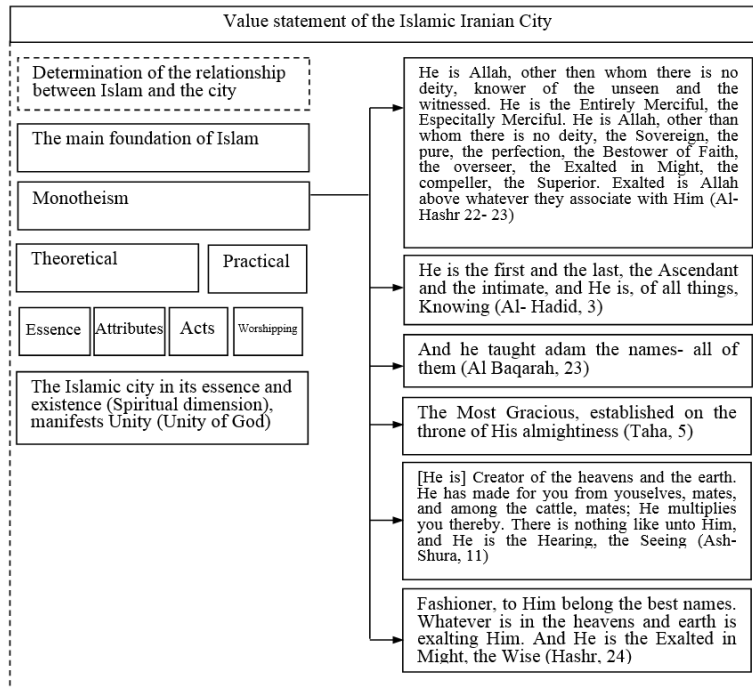


Fig. 5. Value Statement of the Islamic Iranian City Based on the Issue of Monotheism in Practice

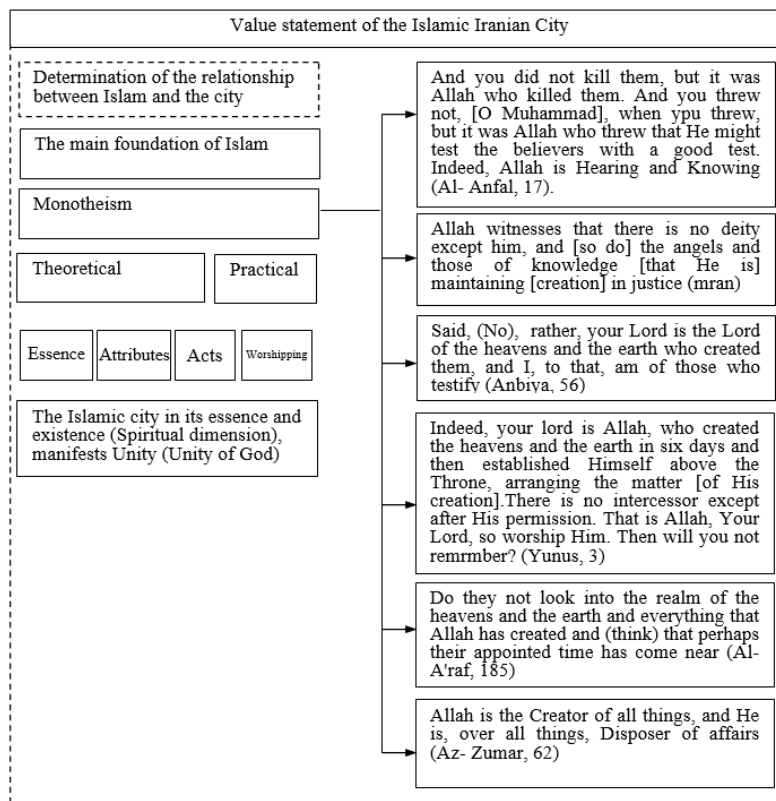
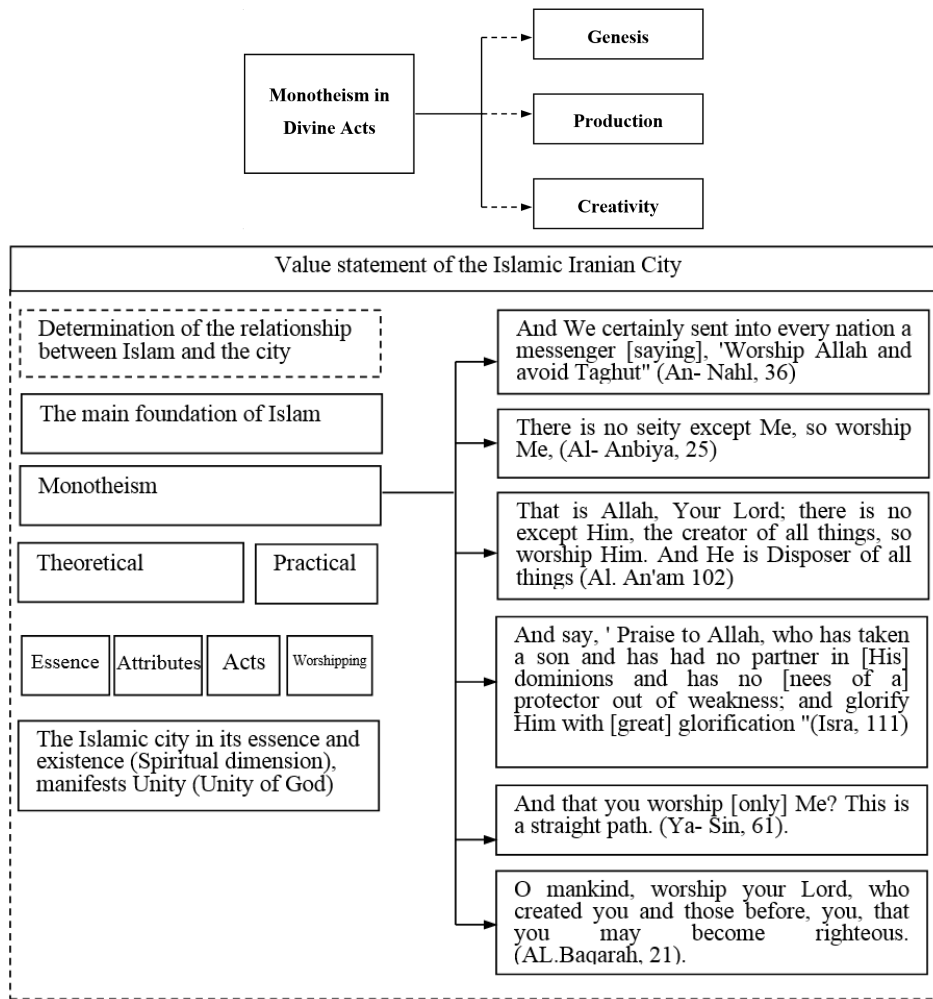


Fig. 6. Value Statement of the Islamic Iranian City Based on the Issue of Monotheism in Worshipping



The Value Statement of the Islamic-Iranian City

The Islamic-Iranian city in its moral and material dimension (basics, directions, goals and expressions) should be in line with the fundamental values of Islam and monotheism, and compatible with the policies of the Islamic Republic of Iran.

Vision: The Islamic Iranian city is:

1. Based on theoretical and practical wisdom;
2. A tool for Strengthening the faith and restoring the divine nature of man, unity and justice of the people, committed to promoting ethics and Islamic-Iranian values;

It inspires Islamic Ummah and constructs cultural interaction on a global level.

Mission: The Islamic-Iranian city, being a role model, has a specific mission; or as the Quran says, is a

city of faithful, the city for Muslims in which the divine spirit governs the social, cultural, political and economic relations. Its final mission is;

“The evolution of man towards God (the growth of self-consciousness and God-consciousness of human)”

The dimensions of this mission are:

1. Paving the way for the realization of the promised city (appropriate for the emergence and global governance of Hazrat Mahdi (PBUH));
2. Providing Infrastructures to carry out the obligations of the Quran and Sharia;
3. A city with standards of religious principles (monotheism, prophethood, resurrection, justice, leadership and authority) and pure life scales;
4. Attention to the spiritual dimension of life;
5. Focus on the commandments of God and the Quran in all strategies and planning of the city



Macro Objectives

Developing macro objectives of the Islamic- Iranian city through:

- The realization of the Islamic Iranian city using historical patterns of the Islamic-Iranian cities;
- The realization of Islamic values in the city using religious texts

Consequential objectives

- Manifestation of Islamic-Iranian principles and values of the historical cities in the new cities;
- Realization of semantic and physical unity through re-reading Islamic values that governed the past urban spaces;
- Paving the way for civic life based on religious culture (Baitul Salaam³) and strengthening the spiritual dimensions as well as material life of the citizens;
- Preparing the groundwork to create guiding urban spaces, in line with the Quranic controlling of the city and its residents;
- Recreating the concepts of life, security, health and purity (Hay, Amn, Salem, Tayyeb⁴) in the material and spiritual areas of the city.

CONCLUSION

The Islamic culture and civilization, is the product of a law⁵ which purposes plans for all aspects of individual and social life; it is a precious heritage that makes it possible to return to Islamic values and their manifestation in Islamic architecture and urban planning and recreate the glorious past. Quality is the main issue worth considering; it is a certain phenomenon that previous cities had regarded. It means that the past cities, under the law of integrity, had grown as a whole being. This quality is missing in today's cities.

If the Islamic city-based studies are conducted systematically, the relation of the whole or the components can be studied and an understanding of every concept of the spaces will be possible. In such circumstances, the detailed studies will be greatly beneficial and undoubtedly, all the components will discover their meanings in relation to each other; thus, a clear understanding of an Islamic city will be achieved. In the Islamic-Iranian civilization, there should be no space between the material and spiritual life; nowadays the cities are considered as a place for our material life, if we try not to promote their spiritual level, we may fail to bring them closer to the greatness of our ancient civilization. Providing solutions and macro strategies for cities is a very valuable opportunity to express the principles and values of the Islam. This opportunity

can create an appropriate environment for contemporary Muslims and demonstrate a glorious manifestation of the capabilities and features of Islamic ideology and Iranian culture to the world.

The Islamic city is the birthplace of modern human; it is a Quranic society which is based on social relations system and Qur'anic terms. In addition, the aim of such city is also directed towards the Quran. In this context, and with the study of the principles of religion, it can be stated that monotheism - as a basic principle of Islam and according to the most researches on science, arts and Islamic civilization- plays a significant role in guiding the various aspects of this civilization. Therefore, all the characteristics and principles of Islamic Architecture and Urbanism represent a sign of unity being regarded as a reminder of the oneness of God.

The City of Muslims should include all levels and degrees of unity for which major characteristics have been mentioned; for example, balance, coordination, united goal and many other principles, which result in the positive impact of the recognition of the unity of God and unity of society. Value statement, was the initiator of a jihadi step in the recognition of the optimal Islamic Iranian city, or in the words of Imam Khomeini "Umm al-Qura" and in the words of the supreme leader "a city which is a reminder of Islamic and Iranian life style". The present study was conducted relying on the basic principle of Islam namely; monotheism. In addition, the prospect of Iranian Islamic city has been explained while mission, dimensions, goals and consequential objectives are developed.

It is necessary to note that the present study, according to the Islamic worldview, is not a detailed research but consists of a holistic foundation towards the subject. The city and its architectural monuments, are not a set of phenomena, particles and events but like the world and its phenomena, are all related and linked.

ENDNOTES

1. Vision: Targeted development and future image of a city, will be only possible if an understanding of the quality of the future city is clarified (Kardar et al., 2009, p. 184).

2. Strategies there are several ways to achieve goals and visions of a city, among which the best ones should be selected and taken as core strategies of the plan. (Ibid:18)

3. A place where peace is saluted

4. Arabic equivalents for living, Secure, Healthy and willingly

5. Shari'a



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