

Explaining the conceptual model of a modern Iranian neighborhood from the perspective of residents . Case study: Fahadan neighborhoods of Yazd, Julfa of Isfahan, Oudlajan, Narmak and Ekbatan of Tehran

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ABSTRACT

The crisis caused by the transformation of the way of life and the promotion of quantumism has become one of the most important problems in today's neighborhoods. Due to factors such as top-down approaches, a sudden gap has been created between the infrastructure efficiency of traditional neighborhoods and their updating to meet the needs of residents. However, some planned neighborhoods go through the reverse process compared to traditional neighborhoods due to their formation over a short period of time; Therefore, it is necessary to pay attention to the needs of residents, the issue of time and continuity of living in neighborhoods. The main question is, what are the criteria of a modern Iranian neighborhood from the perspective of the main residents? This analytical-combined study tries to present a conceptual model of an up-to-date Iranian neighborhood from the perspective of residents through case studies. The studied neighborhoods were selected by purposive sampling from two different species: traditional (Oudlajan, Fahadan, Jolfa) and planned (Narmak and Ekbatan). The statistical population included the main residents who were sampled sequentially. Using the contextual theory method, the causes of success and failure of the neighborhood were extracted from interviews, field observations, documents and texts by open coding. Then a comparative comparison was made between the views of residents and the theories of theorists. Then, using axial coding, the concepts that were semantically related to each other were categorized, and finally, the interpretation of the category relationships was done in a selective coding manner. From the residents' point of view, regardless of purely physical

concepts, the neighborhood is more in terms of estimating perceptual needs (concepts such as access to services and facilities, residents' empathy, security, tranquility, originality, comfort, welfare).

The research findings were formed as a basic conceptual model derived from the data based on principles, efficiency, meaning, dynamism and continuity. Sub-criteria were also presented based on the hierarchy of human needs. The reliability of the model was assessed by answering Strauss and Corbin's questions about the study experience. Took. This model can summarize the criteria scores as a checklist and measure the sustainability and updating of the neighborhood.

Keywords: Updating Iranian Neighborhoods, Sustainability, Residents' Perspectives, Background Theory, Oudlajan, Fahadan, Jolfa, Narmak, Ekbatan.

Introduction

After the rapid growth and in many isolated cases of cities, there was a sudden gap between the efficiency of neighborhoods and the level of expectations and needs of residents. The discursive view and logic of zoning that governs modernist approaches has disrupted the unity and hierarchical cohesion of cities and neighborhoods. Historical contexts are reminiscent of a period in which the mental worlds of builders and inhabitants were closely related; But today 's interventions, regardless of the memories and belongings of citizens and their mental needs, with rapid developments in historical contexts have led to de-memory and destruction of the identity of cities (Parvizi et al., 2016: 76). The modernists' insistence on creating environments with the same standards, with different characteristics, caused modern urban living spaces to tend to confusion, chaos, anxiety and vulgarity (Shafieizadeh, 2017: 127). Today's neighborhoods are more like caravanserais, short stops and passages.

The phenomenon of rent-seeking and non-permanent residence in neighborhoods is one of the main variables of losing the identity of the person and place in the contemporary neighborhood.

Neighborhood studies in Iran show that with the influence of Western urban culture, it has lost its important socio-physical role. The city and neighborhoods with the diversity of culture and tastes of citizens, regardless of the two-dimensional planning of a comprehensive and detailed plan, the living space and growth of residents (Hashemi Toghraljerdi, 2016: 35). Adopting the policy of neighborhood adaptation models, indicates the problem of the disappearance of the concept of collective life in these neighborhoods, which has an undeniable role in the loss of sense of belonging and the subsequent loss of social capital in the neighborhood model (Kamyar et al., 2017: 15).

In the importance of the present study, it can be said that without considering the main residents as social communities, regardless of the planned demographic perspective, it is not possible to achieve an accurate estimate of the needs of the actual residents of the neighborhood. Loss of original residents is one of the social issues in today's urban neighborhoods, which has reduced the continuity of residents' housing phenomenon due to frequent population displacements. Qualitatively and semantically, with the disappearance of the feeling of spatial attachment, followed by the disappearance of the concept of being a neighborhood in the minds of residents. The main priority of this research is to study the daily life experience of residents; Therefore, it is important to pay attention to correctly identifying the needs of residents and the importance of the issue of variability in order to update the neighborhood. All of the above doubles the need to develop an effective model in recognizing and pathology of the modern Iranian neighborhood from the perspective of residents.

Persistence is different way based on the daily needs of residents to achieve the appropriate pattern; Like the meaning of a noble verse that says: what is good for the people remains on the earth. Durability, despite its close conceptual similarities to the concepts of sustainability and resilience, differs in its origin and purpose. What is important in sustainability is the minimum interference in nature and natural resources to remain for future generations (Shafieindari et al., 2014: 37). On the other hand, the adaptation of an approach to return the system to stability after a crisis; Sustainability, on the other hand, should not, by its very nature, allow the system to reach a stage of crisis.

According to what has been raised, the question arises that what are the criteria of a modern Iranian neighborhood, from the perspective of the main residents of Fahadan Yazd, Julfa Isfahan, Odlajan, Narmak and Ekbatan, Tehran? Accordingly, the present study aimed at identifying the criteria of a modern Iranian

neighborhood from the perspective of residents in the neighborhoods of Fahadan, Yazd, Julfa, Isfahan, Oudlajan, Narmak and Ekbatan, Tehran.

Theoretical foundations

A theoretical framework

In order to achieve the conceptual model of an up-to-date Iranian neighborhood, examining the research background in the areas of neighborhood, sustainability and modernization is of great importance. As one of the reasons for the inefficiency of urban management measures has been the imported modeling regardless of the context, in most researches and studies that have been done in the neighborhood, the subject of the neighborhood is one-dimensional, modeling non-native theories, applying a special global approach to an Iranian neighborhood. done. Based on the views of the World Literature Day, they have tried to update the neighborhood with a plan and from top to bottom.

From the point of view of Iranian theorists, the key criteria for the formation of the Iranian neighborhood are: organic formation pattern, centrality influenced by cultural and spiritual values, hierarchy, self-sufficiency, territory, interconnectedness, neighborhood management and social solidarity (Islamic Trust, 1392).

Sustainability in urban planning means having a vibrant and dynamic neighborhood that is not limited to a specific time, but is enduring in history. Staying means the existence of body and soul together, both the body and the soul remain. The issue of sustainability in contemporary urban planning seeks to pay attention to the continuous trend of change and renewal of cities from ancient times to the contemporary period (Diamond et al., 2014). A quality that is possible by preserving the principles and values of the past and analyzing and determining the characteristics of creating lasting spaces (Shafieian Dariani et al., 2014). Gans, who believes that the physical environment can be interpreted as a potential and effective environment, offers theories, while Gans believes that in any period of time, the environment is actually effective that can be used and exploited (Carmona et al., 2009: 40) .

In examining the variable of modernization, with a critique of all that has been done so far as experiences of neighborhood-scale modernization, a look at the executive experiences of the past decades of urban regeneration shows successful global approaches to promoting the value and mental image of responsibilities and participation. Citizens have moved to improve the welfare of residents and reduce poverty. Sustainable urban regeneration is a process of comprehensive development in social, economic, environmental and physical fields in order to improve the quality of life in the target areas and neighborhoods in connection with the whole city (Diamond et al., 2014: 161).

A temporal analysis of social sustainability themes reveals how traditional themes such as basic needs, including housing and environmental health, education and skills, justice, poverty reduction and vitality, have become increasingly more complete, or with concepts such as identity, sense of place. And culture, empowerment of participation and access, health and security, social capital, welfare, happiness, quality of life and the interests of social networks, in other words, soft goals are replaced by hard goals (Colantonio and Dixon, 2011).

Examples of the above approaches in global experiences are: location marketing practices and their impact on the city of Istanbul. The combined preservation of the historic fabric of the Eichre neighborhood, which has...

Iranian neighborhood

The concept of neighborhood as the most important residential scale in world literature has been translated with two different words; The first word is a residential neighborhood with a specific identity, but the second word refers to an area that, in addition to being large in size, has different job opportunities (Poursarajian, 2015: 41).

It is a set of residential buildings and services that, in terms of the social context of its inhabitants, consider themselves locals and has a certain scope. Also, the integrated spatial boundary of the city with the physical boundaries based on mental perception or objective signs for residents who feel spatial belonging and social solidarity. Factors influencing the recognition and definition of the neighborhood are the existence of necessary uses to meet the daily needs of residents with pedestrian access, social connections, spatial

proximity and ease of pedestrian access from the periphery to the center and the like (Board of Ministers , 2016).

As the city had a center, the neighborhoods of the city also had centers whose main elements and spaces were formed according to the social and economic status of the residents of the neighborhood. In fact, each neighborhood had an almost independent military in terms of meeting service and social needs and accommodated the facilities and equipment needed by the residents (Gholami et al., 2015: 47). Neighborhoods are places where residents can define themselves. In this way, they create a social identity for the spatial units in the city (Rappaport, 2001: 148). In other words, the neighborhood has two main dimensions:

- 1) a place to live and provide services and basic needs of residents (physical and objective concept).
- 2) promoting social interactions and creating a sense of local community (semantic and qualitative concept).

hamai expresses the desire to visit or not to visit, the continuity and stability of the presence, the enjoyment of the place and participation in its activities due to the sense of place. The nature of the sense of place is an unconscious, unique sense and a biological reaction of people to the living environment. Sense of place A common sense of local history and geography that manifests itself in a combination of pride and commitment to improve the place (Ralph, 2010). It is found in places that have a distinct and distinct personality influenced by culture (Nurberg Schultz, 2009). From the point of view of Carmona and Tizdel, the experience of space by the way they are controlled and managed, over time, affects the sense of place (Montazer Al-Hajja et al., 2016: 45). The sense of place, which is formed based on the pleasant sense of harmony and familiarity with the environment, following the perception of its meanings, humanizes the space and thus communication, increases acceptance and desire of people to attend and use the place, so that a decisive role in absorption. It has an audience and activity in space, a factor on which the life or death of space depends (Falihat et al., 2017: 16).

Significant and at the same time meaningful and positive relationship of residence time with the process of formation and gradual and continuous development of place identity in the shadow of continuity, sequence and, as it is commonly mentioned, the continuity of interaction (interaction) of resident and residence over time, is emphasized. Et al., 2014). City memory is in fact a genuine mentality that can remember and memorize events and narrations in specific places and can play a role in its continuation that this concept can be equated with collective memory in specialized urban literature (Parvizi et al., 2016: 69). The neighborhood as a man-made environment and context, is formed with the aim of meeting the needs, wants, values and ideals under the influence of the culture of each society by contemporary technology. The philosophy of permanence is independent of expert-oriented slogans and does not refer only to the general rules of preservation of the museum of archetypes and the permanent body as a heritage, but also seeks current concepts in the context of time and place. The spirit of the neighborhood and the sense of residence are the distinguishing features of the success of the neighborhood and make them feel alive, happy and cheerful in creating a genuine and lasting neighborhood.

Therefore, the application of location concepts can be used as an effective concept in clarifying the concept of sustainable neighborhood. Modernization of the Iranian neighborhood is the desired modernity, acceptance of the original and cultural principles and values and the identity of the past along with the manifestation according to human needs and also localization of everything imported from other civilizations and does not have valuable cultural conflicts (Naseri, 1394: 366). The issue of modernity and innovation, and consequently, renewal and updating are issues that in many cases have a positive role in the efficiency and continuity of housing and, consequently, the long-term longevity of residents in neighborhoods.

According to Alexander (1979), there is a transcendental way of building cities by which people can feel alive and well. What is needed is a change from an abstract and overly intellectual design to an approach based on the daily and immediate needs of the people (Gol va Savar, 2015: 54). The better the quality of the place, the more selective activity occurs. At the same time, the necessary activities remain in it. The charm of a city can be identified by the large number of people who gather in its public spaces and spend their time there. Social activities are an achievement of quality and duration of the two previous activities

(Pakzad, 2009: 437). Man, as a social being, needs others to enjoy his comfort and security, and these needs encourage and sometimes force the idea of cooperation and partnership with others.

Social Participation Contrary to the Westernist view, which focuses on the individual dimension and the satisfaction of the parties, the Islamic view emphasizes components such as cooperation, the spirit of endowment, jihad, and almsgiving as high levels of participation (Qarabgloo Et al., 1397).

One of the fields of diversity in the city and its spaces is the renewal of different components and elements of the city and neighborhood in terms of people's needs and in proportion to the time and conditions and facilities available and the development of technology. Acceptance or non-acceptance of any kind of technology should be based on collective judgments based on the value system of each society. Every technology that enters a society must pass through the filter of cultural tastes and value systems of that society (Naseri, 1394: 375).

According to Majidi (2015), "the city of excellence" is a city that is always on the path of progress and excellence and meets the material and spiritual needs of citizens based on the two principles of efficiency of most cities on the one hand and equality or social justice in them; Thus, neighborhood life, whether present or ongoing throughout history, depends on human presence and interaction with the environment. In this area, it will be a responsible neighborhood that fulfills the human need to be present in the neighborhood space to spend leisure time, walking, shopping, resting, etc. Therefore, considering the complexity of contemporary urban issues, attention to the sociability aspects of neighborhoods is inevitable (Hamzehnejad and Sharifian, 2016: 84). Renovation in its macro sense is interpreted as the balanced temporal, spatial and spatial placement of the texture in the social, cultural, economic and physical networks of the city (Andalib, 1396: 191).

Going through everyday life and flourishing depends on the growth of selective and social activities and this growth depends on the duration of events and their occurrence at the same time and in one space (emphasis on the two components of time and place) Lack of social communication - both active and inactive It means no conflict with the urban environment and even the absence of these low-intensity connections in urban spaces indicates the decline of urban life and daily life; Because the use of such spaces is only for mandatory needs; Therefore, it is a sustainable and up-to-date neighborhood that has the ability to constantly update and change and adapt to the daily needs of the main residents, and on the other hand, these changes are in line with the use of the latest technologies compatible with the past and future needs. Durability In Persian dictionary, permanence is defined as stable and enduring (Dehkhoda, 1998). Persistence has two physical and semantic dimensions (Pakzad, 1385: 113). Sustainability is an evolving phenomenon that has existed from the past and in the present, by using the potentials of the past and improving itself, tries to continue life until the future (Shafieiardariani et al., 2014: 37). Pirnia's expression of permanence, principles such as populism, avoidance of futility, helplessness, self-sufficiency, are the same keywords of immortality of a work (Noghrehkar et al., 2009: 41).

The place of meaning in the permanence of meaning is a component that causes the value of the environment, memory and identity in space and place and the audience understands it and the relationship between the components of that environment and how the space is formed is a manifestation of concepts and values of a society. The architectural form should be expressed (Shafieiardariani et al., 2014: 38). According to Hashempour (2016), Islamic architecture and urban planning in fact have a hidden meaning and the shape and form can be derived from these divine meanings. In Islamic works, in which the Holy Quran and Nahj al-Balaghah are placed, the form of space is not mentioned, but the effect, security, humanizing and sociability of spaces is emphasized. He considers the purpose of creating a city and a house as a safe haven and a safe space in creating peace and social order.

It has consistently encouraged a better quality of life, not just a building or a city with such a shape and form. Spiritual ideas can create a memorable and pleasant mental image for a person and create a sense of belonging to the environment and space. Therefore, the existence of a special meaning and especially spiritual ideas in any area, environment and complex can be the basis for the permanence and immortality of the environment and space and the emergence of a permanent place. In fact, its spiritual meaning and ideas will eventually pay attention to the values of society due to the strengthening of social relations and interactions, as well as the lack of reliance on personal interests and emphasis on public interests and

spiritual elements, and this is an important factor for the permanence of the place. In this way, the place will be considered and respected not only in a historical period, but also throughout history, and it will be a space for strengthening the spirit of human beings and their spiritual development (Pourjafar, 2003: 51). Originality and having a pattern is one of the criteria of lasting beauty. Originality is not born of quantitative factors, but qualities that make up the space in an environment. If the form is separated from the content, the space loses its originality based on the Platonic view and is interpreted as an apparent or non-original form (Naghizadeh and Aminzadeh, 2003: 99). Understanding the difference between originality (rooting) and sense of place is the main issue in formulating a strategy to deal with this phenomenon. For the feeling of being rooted, the necessity of long-term residence of many generations in one place is not in question, but simply having a happy and monotonous life and disinterest in the outside world is necessary. Such a feeling makes neither the past nor the places of the past special, and for this reason, preservation and revival becomes less important and loses its meaning; But creating a sense of place and preserving it requires strengthening historical awareness and preserving historical places to create a special identity (Tavan, 2005: 126).

Values and the discussion of the value originality of the target communities of each neighborhood are different in each culture and religion. Cultural values have been deposited over time in the context of the neighborhood and its works, and as a continuous quality, have resulted from the historical course of the work. Identity value is related to the emotional relationship of society to specific places and includes characteristics such as antiquity, tradition, continuity, memorial, emotional, spiritual, symbolic, epic and nationalistic, which are also preserved in the preservation of many other values such as sense of belonging, identity and personality. The community and the group will be very effective. The continuity of memories as a value is possible through the continuity of life of material and physical works (signs and symbols) (Poursarajian, 1394: 42). The principle of continuity in the school of Isfahan (Habibi, 1998) is a closer example to the concept of permanence in this research (it is something that is happening; it has a past and a foot in the future. It is stillness in this movement that becomes important (the quality that finds a different definition in space and time with social and cultural behaviors, from this to that, and in this becoming, neither this nor that).

The vibrancy of a neighborhood is the link between the past, the present, and the future that leads to identity. For the neighborhood to last, the body and soul of the neighborhood must be connected and create a lasting image that is fully connected to the mental reserves, from direct experiences to culture and tradition. Hence, it evokes feelings of late elements and creates a sense of belonging to the space. The sense of place, with the formation of collective memory, leads to the identification of an identity that will lead to cultural continuity; Therefore, in order for a neighborhood to be sustainable, it must be able to meet the needs of its residents at the time and place.

Background of research

Habibi and Rouhani Cholani (2015) enumerates the results obtained by imitating Western models in Islamic cities as follows: Loss of sense of place, irrelevance to place with ignorance of place of residence and ignoring human culture in shaping living space, necessity Attention to indigenous urban planning (Iranian-Islamic) along with the use of global models that respond to the needs, efficient and compatible with the culture, attitudes, values and preferences of human beings today has a key role. In the meantime, one of the researches that has a different view of the neighborhood is the article redefining the concepts of the neighborhood and the ideal neighborhood from the perspective of the residents of the metropolis of Tehran (Ariashahr neighborhoods, Tehranpars, Yahya Imamzadeh). This article, with a phenomenological approach, redefines the concept of "neighborhood" and "ideal neighborhood" from the perspective of some residents of the metropolis of Tehran (Azkia and Mohammadi Bandari, 2011). On the other hand, as an executive example, the experiences of local offices of historical texture renovation services in the 12th district of Tehran (Sangalaj neighborhood), which since 1993 has taken advantage of the residents' point of view with a different approach.

On the subject of permanence, the book "Architecture and the mystery of immortality" by Christopher Alexander can be proposed (Alexander, 2007). In the discussion of sustainability, the article on the concept

of sustainability in Islamic architecture and its comparison with the concept of sustainability in contemporary architecture, four significant architectural works, factors affecting sustainable architecture, the existence of meaning and spirituality, attention to culture and the use of archetypes and the ability to attract the audience. (Shafieian Dariani et al., 2014). Analytical discourse on the permanence of Hosseiniyahs as a functional interaction of urban public spaces in the reflection of collective beliefs and rituals, the factors affecting the survival of Hosseiniyahs and Takayas express cultural, religious, value and governmental support (Mokhtabad et al., 2011). Naskhian (2013) in his Ph.D.

Methods of conducting research

The study uses a combined analytical method to try to present a conceptual model of an up-to-date Iranian neighborhood from the perspective of residents. The studied neighborhoods were selected by purposive sampling method from two different species: traditional (Oudlajan, Fahadan and Jolfa) and planned (Narmak and Ekbatan). The studied neighborhoods were selected by purposive sampling from two different species: traditional (Oudlajan, Fahadan, Jolfa) and planned (Narmak and Ekbatan). The statistical population included the main residents who were sampled in a sequential manner and in each neighborhood of Odlajan 17 interviews, Narmak 23 interviews, Ekbatan 19 interviews, Fahadan Yazd 15 interviews and Julfa of Isfahan 12 interviews reached saturation. Using the contextual theory method, the causes of success and failure of the neighborhood were extracted from interviews, field observations, documents and texts by open coding. Then a comparative comparison was made between the views of residents and the theories of theorists. Then, using axial coding, the concepts that were semantically related to each other were categorized and finally the interpretation of the relations of the categories was done in a selective coding manner. The research results were presented as a conceptual model and a hierarchical table of sustainability and modernization criteria in the Iranian neighborhood based on human needs.

The study area

The area of the research includes 3 neighborhoods in Tehran (Oudlajan neighborhood in the historical center of Tehran, Narmak neighborhood in east Tehran and Ekbatan neighborhood in west Tehran) and 2 historical neighborhoods in Yazd and Isfahan (Fahadan neighborhood in the center of Yazd). And Jolfa neighborhood of Isfahan). Neighborhoods that were purposefully selected. Each of these neighborhoods, with all the similarities and differences that they have with each other, are in different positions of permanence and modernity in different stages of urban development and growth. Whether in terms of maintaining the concept of being a neighborhood or in terms of success and failure in dynamism and updating to retain residents, there are differences that can lead to more comprehensive components of the modern Iranian neighborhood (Table 1) (Figure 1).

Table 1. Characteristics of the studied neighborhoods

Modern and planned neighborhoods		Traditional and organic neighborhoods			Variables
Haft Houz, Narmak	Ekbatan Town, Tehran	Jolfa, Isfahan	Fahadan, Yazd	Oudlajan, Tehran,	
Area 8 Neighborhood 4	Area 5 District 6	District 5 District 3	District 1	Area 12 District 2	Location
30s	50s	Shah Abbas Safavi	pre-Islamic	Qajar period	The time formation
109 hectares	75 hectares	56 hectares	113 hectares	189 hectares	Area
30000 people	16000 people	23340 people	7143 people	17077 people	Population
Population growth	Population growth	Population growth	Population decline	Population decline	(population change trend)
Residential	Residential	Residential	Most residential buildings have been turned into tourist spaces	Respectively, from Oudlajan, East to West, change of residentialia	Landscaping
Private and rent	Mostly private	Mostly private	Mainly rent	the Most of tenants immigrants	Type of ownership
2-4 Floors	Spacious and high-rise apartments	Apartments and villas	Central courtyard houses	Very large and spacious houses	Type of housing



Figure 1. Visual introduction of urban spaces of the studied neighborhoods.

Findings

In the first stage, by open coding method, the text of each interview was carefully examined sentence by sentence and the main message or key concept hidden in each of the phrases was extracted. In some sentences, the interviewees used terms that could be used directly as a code. has taken; For example: "Historical alleys and houses, fixed locations of most films to show the neighborhood of addicts, etc." In order to analyze the interview questions, inferential statistical models are presented (Table 2).

Table 2. Descriptive Statistics Analysis of Interviews of Main Residents by segregating studied neighborhoods

Total	The role of economic status in the continuity of housing in the neighborhood	Changes needed by the neighborhood to maintain and sustain	Efficiency and up-to-date services	Holding ritual and religious occasions	National occasions and celebrations	Collective spaces of the neighborhood	Spatial attachment	Social status	Spend leisure time in the neighborhood	The role of originality and historical monuments	safety and security	Efficiency and updating	Durability	Satisfaction with living	The Neighbourhood
45/79	2/37	2/74	3/95	2/84	2/74	4	3	3/63	3/37	26/2	4/05	3/95	2/58	4/32	Ekbatan, Tehran
53/75	2/91	3/18	4/42	4/58	4/75	3/83	3/50	4/33	3/92	3/92	4/33	4/42	2/67	3	Julfa, Isfahan
36/11	2/24	2/94	1/82	3/59	2/18	2/35	2/12	2/59	2/41	3/71	2/24	1/82	4/06	2/06	Oudlajan, Tehran...
2/53	3/73	3/47	3/67	4/93	1/80	4/33	3/27	4/27	4	3/93	4/40	3/67	3/40	4/07	Fahadan, Yazd....
46/87	2/91	2/22	3/43	4	3/87	3/65	3/48	3/78	3/35	2/65	3/52	3/43	3/04	3/52	Narmak, Tehran

The results of surveys and comparative comparisons of the studied neighborhoods are shown in Table 3, separated by three main categories. Figure 3 shows that Odlajan neighborhood has the lowest score of the modern sustainable neighborhood model (Figure 2). Despite being historic, Jolfa neighborhood is a successful and up-to-date neighborhood due to its high variability in providing timely services and efficiencies to its residents.

Table3. Survey results of the score of the main variables of the up-to-date Mandegar neighborhood in the studied neighborhoods

Updating	Durability	Satisfaction with living	The Neighbourhood
3/95	2/58	4/34	Ekbatan, Tehran
4/42	2/67	3	Jolfa, Isfahan
1/82	4/06	2/06	Oudlajan, Tehran
3/67	3/4	4/07	Fahadan, Yazd
3/43	3/04	3/52	Narmak, Tehran

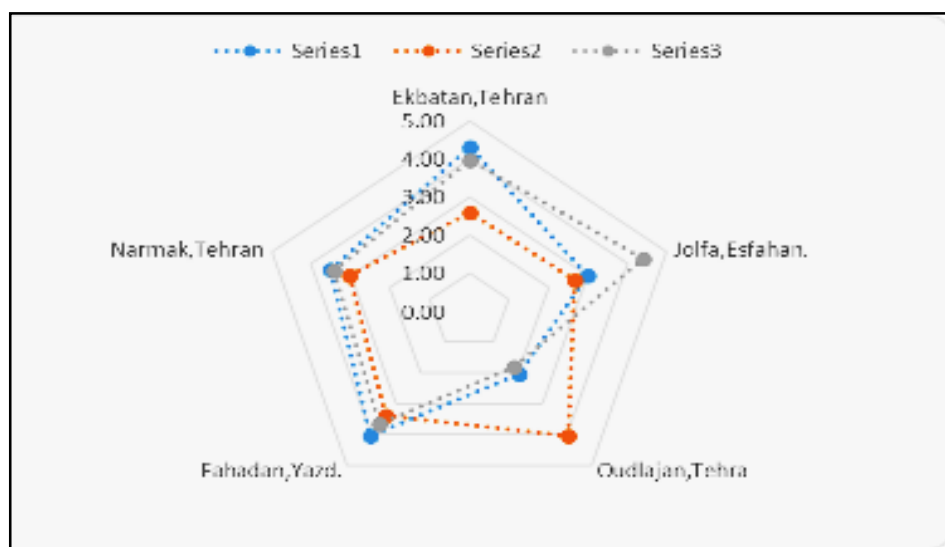


Figure 2. The status of the studied neighborhoods in relation to the variables of the sustainable neighborhood is updated

after the extraction of key concepts and components of the sustainability of the residents in the neighborhoods. The data set is categorized by comparative comparison into the two keyword themes of sustainability (Table 4) and updating (Table 5).

Table 4. Comparative comparison of sustainability criteria from the perspective of theorists and neighborhood residents

Extracted data from the viewpoint of theorists (open coding)		Extracted data from the perspective of neighborhood residents (open coding)	Axial coding	Concepts (selective coding)
(Lewicka, 2011) (Gol & Savar, 2015)	Providing physical-service facilities / providing infrastructure / mixed and diverse uses / internal utility.	Good welfare and educational facilities / not dependent on cars / entertainment and sports spaces / access to cinema and subway / suitable shops.	Comfort (livability)	Durability
Carmona et al., 2009	Security	Now that the hotel is open, all the alleys have cameras and very good security / security in terms of no theft and robbery / safety of night traffic in the neighborhood	Security	
(Lewicka, 2011) (Hidalgo & Hernandez, 2001) (Altman & low, 1992)	Spatial identity and self-esteem / Collective memory / Emotional connection between people and special places	Having old neighbors / Good neighbors / Warm people / Neighbors' solidarity / Existence of historical monuments / Childhood memories / Unity and empathy /	Sense of spatial belonging and attachment	

(Lak, 2015) (Carmona et al., 2009)				
(Carmona et al., 2009) (Lynch, 1997)	Neighborhood flexibility of public areas / revitalization of historical activities (street music, street theater, exhibitions, etc.)	Regular streets and urban squares suitable for public presence / quality of green spaces for residents to have fun and meet people	Presence of public spaces	
(Carmona et al., 2009) (Lynch, 1997)	Attractive urban spaces with identity (memorable) / visual charm	Urban cleanliness / greenery / cleanliness / attractiveness and visual beauty / the most beautiful urban planning / Basfa neighborhood	Beauty	
(Ardalan, 1996) (Nasr, 2000) (Shafieian Dariani et al., 2014)	Readiness to accept needs and change circumstances and at the same time remain faithful to the eternal truth in all Islamic periods of Iran and before Islam / Use of lasting patterns / Attention to the culture of symbols and common symbols Symbolic insights / Cultural backgrounds (culture, customs and beliefs)	Old texture / historical monuments / high culture of the people / good culture of the people / tourist neighborhood	Culture (archetypes)	
(Carmona et al., 2009) (Shakiba Manesh, 2004) (Montgomery, 1998)	Place of personality recognition / obstruction, avoidance or delay in losing the vitality of the space	Relatively calm environment / Tranquility / The neighborhood is very quiet and good / The intimacy of the neighbors / That we are all one in the same / The sense of belonging The sense of life because of the old atmosphere of the neighborhood	Peace	Continuity
(Ralph, 2010)	Sense of familiarity	Familiarity of neighborhood residents / sense of zeal	Territory	
(Tavasoli, 1996) (Mohammadi Bandari, 2010)	Integration / social interactions / social capacity building / reducing social conflicts	Religiosity / Cultural freedom of residents / Culturality of residents / Unity / Good behavior of residents / Zeal and very good masculinity of residents / Jealousy / Cultural b out environment (employee area)	Social status	
(Lynch, 1997) (Chapman, 2005)	Spatial identity / legibility of new and old local structure / acceptance of public arenas / perception of new and old structure / identity and vitality	Inhabitants (rooted, capitalist, culture richer than elsewhere), / Originality / Existence of church and historical monuments / Existence of traditional shops and modern shops next to them / Historic buildings and monuments	Originality	
(Nasr, 2000) (Shafieian Dariani et al., 2014) (Mokhtabad et al., 2011) (Architects and Pirnia, 2003) (Ardalan, 1996)	Religious values, spiritual dominance / Symbolic importance of place / Religious and value support (religion, Shiite religion and religious values) / Creation of architecture based on sacred cosmology and sacred knowledge	Imamzadeh and Hosseiniyahs, shrines and prayers / Religious people / People come back for Tasua and Ashura wherever they are / Religious ceremonies are often held in neighbors' houses	Values	
(Carmona et al., 2009) (Mokhtabad et al., 2011) (Architects and Pirnia, 2003) (Nasr, 1999) (Ardalan, 1996) (Pourjafar, 1997)	Sense of continuity with the past / Continuation of life of neighborhood residents from the past to the present change and continuity In the types and patterns of activity / Government support (governments and government policies) / Centrality influenced by values	Continuity and preservation of time Nostalgia / Association of memories in the historical neighborhood spaces and intact texture / Preservation of neighborhood and traditional / New decline has not entered the old texture	Continuity and maintaining time continuity.	

Table 5. Comparative comparison of updating criteria from the perspective of theorists and neighborhood residents.

Extracted data from the viewpoint of theorists (open coding)		Extracted data from the perspective of neighborhood residents (open coding)	Axial coding	Concepts (selective coding)
(Architects and Pirnia, 2003) (Lynch, 1997) (Khaksari, 2006)	Providing services for daily needs / populism, avoiding futility, helplessness, self-sufficiency / establishing appropriate activities related to communication / social space / sports-recreational space / adequate parking	Access to daily necessities / Access to public transportation / Access to public shopping malls / Market and labor / Existence of traditional shops and modern shops next to them / Access to services and variety of shops	Access to facilities and services	Performance
(Barton, 2003)	study and balance between types of movement control of small areas of land	Access to appropriate urban equipment	Safety	
(Carmona et al., 2009) (Barton, 2003) (Andalib, 2016)	pattern control Ownership / quantity, and value of residential and non-residential buildings and structures	Stability and desire to continue living / Privacy / Sense of living	Population stability	
(Nasr, 2000) (Ardalan, 1996)	balance / neighborhood development quality / neighborhood access capacity / ability to create urban space	Providing all the facilities and services needed for living	Neighborhood density and tolerable capacity	

(Carmona et al., 2009) (Mohammadi Bandari, 2010)	Creating beauty and usefulness in urban spaces	Greenery / Cleanliness / Lack of empty and ruined land / Access to green space	Regular and free of pollution	
(Barton, 2003) (Lynch, 1997) (Chapman, 2005) (Memarian & Pirnia, 2003)	Ease of access to facilities and services / Connection between neighborhood functions / Attention to the principle of composition in the arrangement of functions / Operational efficiency / Functional combination to create spatial unity	Comfort (welfare) Good welfare and educational facilities / Everything we want is at hand, mosque, bazaar, shrine, etc. / Availability of all services to meet daily needs Convenience of access to facilities and services.	Comfort	Dynamics
)Barton, 2003((Mohammadi Bandari, 2010)	Harmony with the environment and deep knowledge of materials / Environmental adaptation of open space distribution pattern Needs and changing circumstances and at the same time staying true to the eternal truth	Clean air / Squares / Lots of green space / Width of streets / Existence of different squares	Compatibility	
Wheeler, 2004)(Changes in the population structure of residents / Changes in social and cultural conditions / Changes in natural and environmental conditions / Changes in economic conditions of households / Changes in the type of job opportunities / Strengthening the sense of homeland	Crowded computing Various shops and retailers / Feeling of social security in neighborhood spaces	Variability	
(Ralph, 2010) (Flamki, 1996) (Montgomery, 1998)	Strengthening solidarity / Commitment to self-help and conditional and limited residential independence Neighborhoods	Participation / Independence and participatory spirit of the neighborhood due to the management of the town board / Education / Awareness and empowerment Different strata of residents / Appropriate neighborhood management / Sense of responsibility towards the neighborhood	Participation	
(Wheeler, 2004) (Ardalan, 1996)	Innovation of new urban equipment and activities in the form of new needs / changes in technological conditions	Appropriate and high care in terms of municipal services / Good infrastructure and more anticipation of the cases happening	Technology (technology, innovation)	
(Memarian & Pirnia, 2003) (Ardalan, 1996)	Government Support / Control and Guidance Laws and Policies / Neighborhood Management / Social and Religious Bases	municipality / Board of Directors / Church / Mosque / Council /	Control and guidance	

The background theory method seeks to facilitate and synchronize database data and open interviews. In the next step, the researcher analyzed the collected data and categorized and mapped the model.

The conceptual model of the Iranian permanent neighborhood

The updated model of this research has been drawn by recognizing the systems of formation of permanent concepts and Iranian archetypes by the position analysis map model. Neighborhood as a structural context influenced by various factors shaping it (factors beyond quantitative concepts) as a moderating variable has a strong effect on the relationship between the independent variable (sustainability) and the dependent variable (updating). Accurate estimation of the needs of the real residents of the neighborhoods acts as an intervening variable in order to achieve updating that has a direct impact on the sustainability of the Iranian neighborhood (Figure 3).

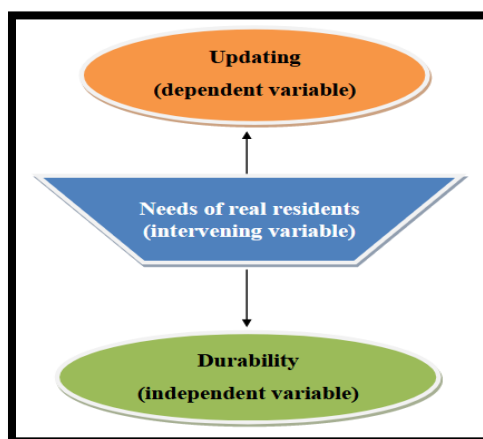


Figure3: Introducing the role of the conceptual model variables of the updated Iranian lasting neighborhood.

In general, the four principles of the model, which were conceptualized by the contextual theory method in the selective coding stage, based on the hierarchy of needs, are as follows: efficiency, significance, dynamics, and continuity, each of which includes a number of sub-criteria. Continuity of residence and survival of the main residents requires physical and functional coordination of neighborhoods with qualitative-semantic concepts (such as traditions, lifestyle, maintaining continuity and interconnectedness) and a correct hierarchical understanding of the real needs of residents. Just as the use of modern technology has an effective role in updating, so the presence of semantic parameters and spirituality has played a significant role in sustainability.

Table 6: Principles and criteria affecting the updated Iranian neighborhood

Criteria	Principles	Variables
access to facilities and services, safety, population stability, tolerable density and capacity, regular and pollution-free	Performance	Updating
comfort (compatibility), adaptability, variability, participation, technology, control and monitoring	Dynamics	
comfort (livability), security, sense of belonging and attachment , Presence of public spaces, beauty (visual appeal),	Durability	Durability
culture (archetype), tranquility (spirit of neighborhood), territory, socio-spatial status, originality (identity and vitality), values (meaning and spirituality), continuity and preservation of time continuity	Continuity	

In this model, the square as a symbol of a calm and balanced spatial bed, the outlines of which are based on the four elements of the Iranian archetype, form the bed of the creation of the man-made environment of the neighborhood. If soil and water in the four elements are the builders of the body and wind and fire are the symbols of the builders of the soul, efficiency and meaning are considered as the basic principles of the objective and physical formation of the model. Mana means survival and stability. Dynamics and continuity are considered as mental principles affecting the maintenance of the model cycle. When dynamism like the wind is blown in this body, an up-to-date Iranian neighborhood is formed, and finally fire represents the concept of energy and expresses states and changes that create continuity over time with its continuous development and evolution. Each settlement needs a bed of space (horizontal axis) to form over time (vertical axis) to form itself. At the location of the location, the more the living needs of the residents are met, the more its upgrade from efficiency to dynamism. Each neighborhood can enter this cycle from a different stage based on its formation; For example, pre-planned neighborhoods enter the cycle first from the efficiency stage, while traditional and organic neighborhoods that have been shaped by society and mental concepts can enter the cycle from the mana stage. the updated Iranian permanent neighborhood will be updated as long as it updates the process is updated. Each neighborhood, by providing objective conditions, will have the background to go to a higher and mental level. Each principle must meet the needs of the inhabitants in that environment in a hierarchical manner in order to be able to enter the next stage. As the principles move towards evolution and continuity, respectively, within the system, each of the criteria has a linear and columnar relationship with its corresponding criterion in the adjacent principles (Figure 4).

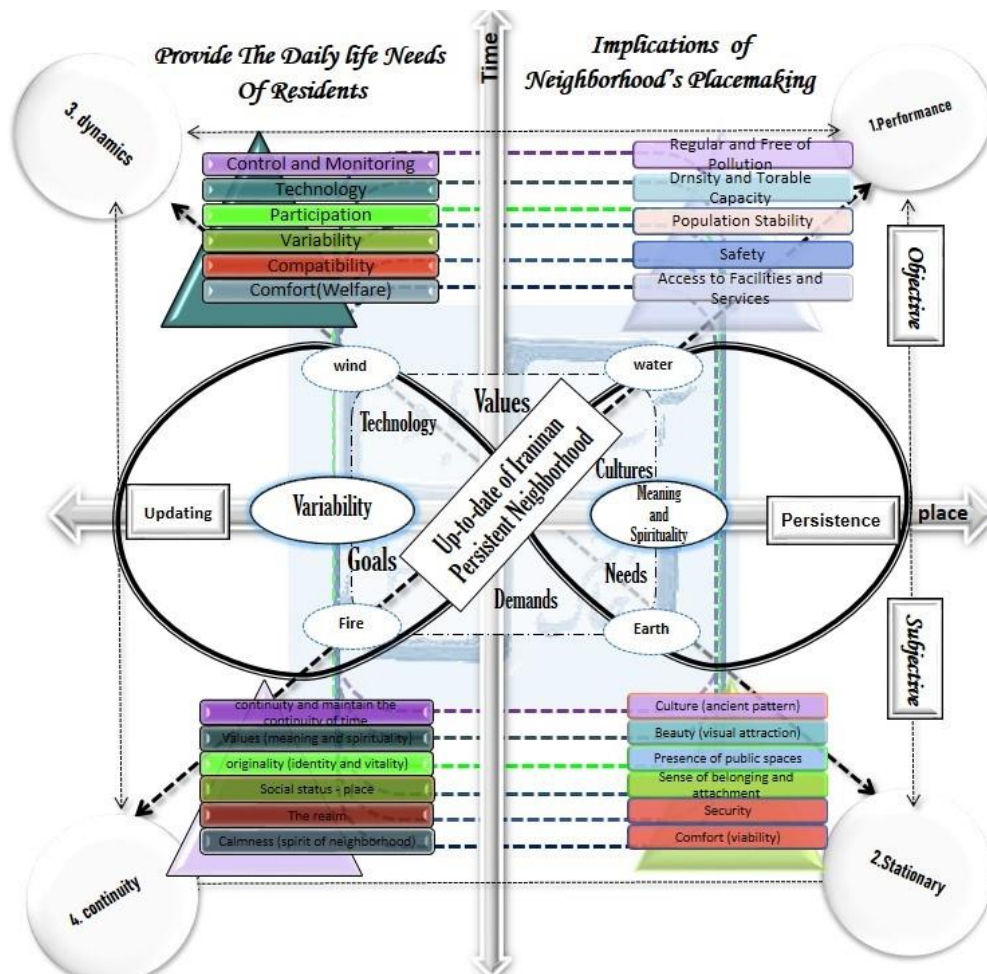


Figure 4. Schematic model of the conceptual model of the permanent Iranian neighborhood updated by the method of grounded theory

Discussion and Conclusion

The purpose of this study is to identify the criteria of a modern Iranian neighborhood from the perspective of residents of Fahadan neighborhoods of Yazd, Julfa Isfahan, Oudlajan, Narmak and Ekbatan of Tehran. This study uses a combined analytical method to try to present a conceptual model of an up-to-date Iranian neighborhood from the perspective of residents. According to the results obtained from the interviews, the vocabulary of the criteria of the modern Iranian neighborhood model is up-to-date, derived from the concepts and simple mental interpretations of the residents and the local Iranian community. The conceptual model derived from this data (based on the principles: efficiency, significance, dynamics and continuity) can be used by the general public as a checklist. With the right pathology, a more appropriate solution can be provided for each criterion in the neighborhood under study so that the neighborhood can return to the life cycle again. The main audience for the implementation of the concepts of sustainability of the neighborhood is urban management, while the main residents of the neighborhoods consider the first necessary precondition for the survival and continuity of living in the neighborhood to meet the various needs of daily life in their neighborhood. No matter how much the lifestyle changes, its solution can not be drawn without the information support of the daily life of human society. The nature of contemporary man and the contemporary city are both intertwined with technology and variability, and this entanglement is increasing. No neighborhood can provide a good life for its residents without up-to-date technology infrastructure. Of course, we all know that improving the quality and level of technology should not upset the ecological balance and continuity of concepts of valuable archetypes; Therefore, it must be acknowledged that sustainability will not be possible without updating.

The results of the interviews show that the residents of the neighborhoods need others to enjoy their comfort and security. The neighborhood, as a suitable platform for face-to-face presence and relationships, has the potential to provide accurate estimates of residents' needs, wants, and expectations by opening up public spaces to people and providing a platform for dialogue. The more successful a neighborhood is in accurately estimating the needs of its residents and their goals and intentions, the higher the level of instinctual to abstract needs. This meaning and continuity of residence will also promote social status; Therefore, it must be acknowledged that sustainability will not be possible without updating. Supervision and guidance play a key role in updating the enduring Iranian neighborhood. The constant presence of relevant advisors, in order to cooperate with local communities, should be in line with different segments of the people, using the capacities of local trustees and grassroots organizations. Each neighborhood with higher resident participation received a higher score than the above components. The experience of high participation in Ekbatan neighborhood is due to the rights and property share of the residents of the town to the land of the town, which can be considered as a measure to increase the sense of belonging and then commitment to the location of residents in other neighborhoods.

Solutions

In (Table 7), a hierarchy of indicators for achieving the criteria of up-to-date sustainable neighborhoods based on the hierarchy of human needs of residents is presented in the form of a table.

Table 7. Solutions to meet the criteria of up-to-date sustainable neighborhoods based on the needs of residents

Neighborhood updating strategies	Neighborhood sustainability solutions	Hierarchy of human needs of each neighborhood	Human activities (Yan Gol)
Combined housing pattern User mixing Access to municipal services and facilities	Quality control and how land is owned Providing a hierarchy of services and facilities for the daily needs of residents Interconnection and access network diversity	Providing services to meet the daily needs of residents (people) Urban services and infrastructure (self-sufficiency)	Necessary-functional activities
Preserving the spatial and physical mental realm of the neighborhood Ensuring the safety of roads Possibility of monitoring, permeability and flexibility of spaces	Preserving the mental realm of the neighborhood A neighborhood free of crowds and disturbances	Ensuring safety, security and order in the neighborhood (territory)	
Holding regular and periodic symposiums and educational meetings with the residents of the neighborhood Providing social facilities, strengthening the sense of place, identity, sociability of public spaces	Centrality influenced by cultural values Centralization influenced by religious values Spatial separation of distinct belief groups	Centrality influenced by cultural values (unity) Religious unit Public institutions	Social activity
Participate in the design to implementation process to create personalization opportunities Providing affordable housing for various economic sectors	Identity Social mixing Different types of housing Cultural and social diversity	Spatio-social organization (social solidarity)	
Self-repair and neighborhood improvement Variety in the design of spaces Laying the possibility of permanent renewal of spaces Use of technology and contemporary technology	Social neighborhood management Flexibility of public areas of the neighborhood Attractive (Memorable) Urban Spaces Revival of historical street activities (music, theater, exhibitions, etc). Utilizing cultural beliefs and values Education and empowerment of women and different classes	Education (uniqueness)	Selective - recreational activities
Providing a platform for the exchange of cultures Creating visual richness in the environmental qualities of the neighborhood Branding and promoting the mental image of the place	Utilizing archetypes and collective memories Indigenous origin and culture Adaptation and maintenance of ecological balance	A visually organized and controlled neighborhood (beauty)	

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