Research Paper

Evaluation of Conformity of Isfahan Urban Development Plans with the Comprehensive Model of Human Islamic Needs

K. Ghasemi [1*], M. Behzadfar [1], M. Hamzenejad [2]

[1] *Urbanism Department, Architecture & Urban Development Faculty, Iran University of Science & Technology, Tehran, Iran*

[2] *Architecture Department, Architecture & Urban Development Faculty, Iran University of Science & Technology, Tehran, Iran*

Abstract

This study aimed at evaluating the conformity of Isfahan urban development plans with the comprehensive model of human Islamic needs. This study, in terms of objective, is practical and, in terms of methodology, it is a descriptive-analytical research. The most important data collecting tool used in this study is the bibliographic method. The results showed that the processes of preparing, testing and approving the urban development plans in Isfahan are largely incompatible with the comprehensive model from all three dimensions of the content, structure, and process. Regarding the content, they are based on the Western one-dimensional anthropology, which needs to be revised and supplemented. In terms of the structure, they neglect the levels of priority and the relevance between human needs. Therefore, there should always be a preference of allocation of land and per capita in accordance with changing nature of the city, and the needs and content principles of the Islamic-Iranian city should be prioritized based on the requirements in appropriate and inappropriate times. In terms of process, they are implemented in a linear mode and in three stages of identification, analysis, and presenting proposals, which causes lack of dynamism, irreversibility and the stiffness and ultimately the failure to fully realize them or disregard them and make decisions for gaining interests regardless them. Making corrections in these three parts of urban planning, its compatibility with the foundations of Islamic vision can be attainable.

Keywords: Anthropology, Human islamic needs, Urban development plans, Isfahan metropolis.

1. INTRODUCTION

City, in a civilized society, is a container that has to do with its content, i.e. the spirit of human society [1]. The role of anthropocentric urban spaces in urban structures has been long of great consideration in the history of urban development. Such spaces have been presented in various forms in different periods and caused the formation of vibrant urban contexts around or in its heart [2].

The new age undoubtedly has made remarkable changes in human life. Knowledge and science, as the two great achievements of the new age, have completely changed the lifestyle and, as a result, have led to a new form of urbanization and new life. On the other hand, they have changes the relationship between human beings in new forms and have ultimately conquered the nature with all its possessions. Regarding any of these developments, hundreds of new issues have raised in human mind and life, which need to be examined carefully and considered logically [3]. New human beings, with a renewed mentality resulting from their epistemological developments and livelihood, intervene in the construction of the city and try to place it in high conformity with the new mentality. This reciprocal process represents the interaction and mutual effects of human beings and their nature. The formation of a society, for the civilized human, is a goal that affects the living environment as well [1].

A brief look at the development process in various cities of Iran, especially metropolises, indicates that the phenomena such as uneven development of industry and services along with geographical changes of population,

Corresponding author: ki_ghasemi@mail.iust.ac.ir

the prevalence of urban and consumption culture, the occurrence of human ecology trends such as the migration from rural areas to cities have led to inconsistencies in the use of urban lands, response to human's vital needs and imbalance in the distribution of facilities and public services in cities [4-6]. In the urban spaces of our country, the response to human needs must be represented in accordance with the Islamic-Iranian teachings and values; as one of important issues over the recent years in the country has been the issues on the planning of urban spaces in accordance with Islamic values and, in a more holistic way, an Islamic city [7].

In this study, Isfahan as the capital of culture and civilization in the Islamic Iran was selected as the case study. The rapid growth of population in this city has resulted in a variety of social, economic, and environmental problems; like other major cities in Iran, this city has failed to meet human needs in a desirable, systematic, and evolved way in its spatial structure [8-10]. In this context, an investigation of human needs can be very helpful for the policymakers and urban managers as a tool for formulating and monitoring the urban planning, as well as understanding and prioritizing human physical, mental, and psychological needs. Therefore, response to human physical and mental needs in the form of objective features such as access to urban infrastructures, security, various types of transportation, housing and sanitation, recreation, attractive public places and economic and mental opportunities such as the sense of belonging to the place, local identity, social capital, attachment, justice, intimacy and convenience [11] should be considered in accordance with the culture of inhabitants together with the urban places; because the elements and components of a city are different in various civilizations and principles between the components; this variety is the product of disparity formed in the basis of each citizen's definition of human and his needs.

Thus, aiming at evaluating the conformity of urban development plans in Isfahan with the comprehensive model of human Islamic needs, this study sought to find an answer to the following question:

To what extent does the process of formulating the spatial planning of urban development plans in Isfahan conform to the human Islamic comprehensive model?

2. LITRETURE REVIEW

2.1. Human needs according to some Western thinkers

Several scholars including Abraham Maslow [12], Clayton Alderfer [13], Frederick Herzberg [14], and Henry Murray [15] have tried to present and classify all kinds of human needs. Perhaps the most clear and complete theory in the history of psychology which is of particular importance is Maslow's theory to understand the needs and, Indeed, the beginnings of paying attention to the concepts of need and desire in the world of science, so that this field has been expanded after Maslow with the examination of the Maslow theory. Maslow divides the initial needs into four levels of 1) Physiological needs such

as hunger, thirst and body comfort; 2) Safety/ security needs such as avoiding from danger; 3) love and belonging needs such as being affiliated to and accepted by others; 4) respect needs: reputation and honor, superiority, reputation, attention, importance, respect, or admiration. He expressed the growth needs at four levels of 1) cognitive needs such as knowing, understanding, and exploring; 2) beauty such as symmetry, style, and elegance; 3) self-fulfillment such as self-realization and understanding our talents; 4) self-excellence such as connecting to a supernatural or helping others, finding and realizing oneself and recognizing talents [16]. Although Maslow's model of human needs is somewhat more complete than other models, he is faced with serious criticism. Several researchers raised three forms of critique to the theory of Maslow [13-14, 17-21].

Some theorists challenge the materiality of Maslow's theory, and believe that Maslow has over-emphasized the importance of physical and material needs, such that the psychological and spiritual needs of humans are underestimated or dependent on satisfaction of material needs [22]. Some critique focuses on that not only the classification of needs is incorrect, but different classification should be provided in this regard. Most of the theorists in this position have come to a minimum agreement on identifying the basic human needs and how they are organized and their system. The existence of two essential levels of needs, including physical and mental needs, or three levels of physical needs, belonging and socialization, and psychological needs is confirmed by these researchers [23]. In other theories, the hierarchal trend of Maslow's needs and the dependence of motivations to needs satisfaction have been criticized. Accordingly, despite its applicability, this model has not been able to eliminate the gap of the need for a comprehensive model of man and his needs. Therefore, a review of the most important Islamic sources and theories of Muslim thinkers seems necessary in order to obtain a functional model of human needs.

2.2. Human needs according to some Muslim thinkers

Some Muslim thinkers (whether Shia–Sunni), such as Abu Ali Sina [24], Al-Ghazali [25], and later such as Sayyid Qutb [26], Muhammad Baqir al-Sadr [27], Muhammad Rashid Rida [28], Ja'far Sobhani [29], Muhammad-Taqi Ja'fari [30], Muhammad Husayn Tabataba'I [31], Muhammad-Hadi Ma'refat [32], Morteza Motahhari [33], and Muhammad-Taqi Mesbah-Yazdi [34] have provided views on the human need. The common theme of this research is the attempt to explain the respond of Islam, as a latest religion, to the changing needs of mankind, and this has led to each one to examine and categorize the human needs. Indeed, the question on the answer of a fixed religion to the changing needs of the last 100 years has become crucial in many areas of religious thought due to significant changes in the human life area and hence, religious research have largely directed toward it [35]. Another classification of human needs is related to a narrative of Imam Ali (PBUH) who presented a fourfold

anthropology in his well-known hadith, according to which a person has four souls. This narrative has been interpreted by many famous Muslim philosophers such as Avicenna, Mulla Sadra, Mohsen Fayz Kashani, and Muhammad Husayn Tabataba'I and Hassan Hassanzadeh Amoli from the late philosophers, such that they emphasized on its significance in human life and his behavioral motives. Four type of soul were considered in the definition of the human soul: Vegetable, Animal, Holy and Absolute. Each of these four souls has five powers and two virtues; the nominal vegetal has five power including the mosque (refusing), gravity (lethal), digestive (digestive), repulsion (repellent), and training (educator) and two virtues including excess and paucity, with their motivation in liver. The sensual animal has five powers of hearing, sight, smell, taste and taste, and two virtues of joy and anger with their motivation from heart. The sacred orator has five powers including thought, knowledge,

tolerance and subtlety, and two virtues of purity and wisdom. The center does not have any activities, and this is the most similar thing to the divine souls. The divine whole has five powers including survival in mortality, happiness in healing, dignity in hardship, poverty in needlessness, patience in affliction and two virtues of contentment and surrender and this is the level that begins from and ends in God [36]. The four souls does not refer to four distinct, independent and separated affair, but it is a fact that if they left uninhabited, they remains as much as a vegetative and animal fate. However, if it reaches the path of guidance and growth, they become expansive, just like the truth of light, which at the same time has different degrees of light - both the flame of a light candle and the glare of the blossom of the sun of light. Therefore, we have the power of strengthen themselves by cultivating, abandoning sins and pollution and gaining the knowledge and wisdom of light to reach the highest levels of our soul [37].

Table 1. Human needs hierarchy from the perspective of Muslim thinkers and Maslow according to the four realms of the human soul and its powers and virtues from the perspective of Imam Ali (PBUH) (Source: Authors)

Levels of human soul, powers and dual virtues from the Imam Ali (PBUH) perspective				Stages of human needs from the perspective of Muslim thinkers		Stages of human needs from the perspective of Maslow	
Stages of Soul	origin	The five powers of human life	Dual virtues of human powers	Hierarchy of needs	Components	Hierarchy of needs	Components
Absolute soul	Its origin is from Allah.	Survival in mortality / Prosperity in difficulty / Dignity in hardship / Wealth in poverty / Patience in disaster	Satisfaction and Surrender (Active human)	Spiritual	Desire for truth, sense of worship, the absolute beauty	Extra need	Goodness, kindness, integrity, uniqueness
Holy soul	It does not originate from anything.	Thought / Pray / Science / Meekness / Suffer	Wisdom and joy (Judgment and understanding of good and bad, beauty and ugliness) (active human being)	Rational	Aestheticism, recognition of facts, justice	Self-actualization and cognition	Honesty, confidence, insight, facts and...
Animal soul	Heart	Hearing / Sight / Smell / Taste / Touch	Pleasure and discomfort (Passive man)	Psychological	Joy, peace, freedom, cooperation, self-esteem, affection, respect	Social and Respect	Affiliation, love, affection, respect
Vegetable soul	Liver	Absorbent / Digesting / Digesting / Breeder / Preserver and controller	Excess and shortage Growth (Passive man)	Material	Need to eat, drink, shelter, clothing, sex etc.	Physiological and safety and safety	Water, air, food and sleep, housing, clothes and ...

As the human needs originate from him, then, there is an inherent relationship between human needs and powers. For instance, the definition of Imam Ali (PBUH), the human soul with the potential of absorption, digestion, excretion, reproduction and preservation, and responsibilities such as absorption of materials, digestion, waste disposal, reproduction, securing and preserving human beings for the purpose of human growth, is in a logical correspondence with a classification of human needs proposed by the most of psychologists including the physiological needs such as food, clothing, physical security, and sexual instinct. Therefore, the sensual powers can play an important role in the structure of a comprehensive model of human needs.

Subsequently, the human needs hierarchy is provided based on the four realms of the human soul from the Imam Ali (PBUH) point of view in Table 2. It should be noted that as the narrative refers to the mankind, not the individual and society; part of the social needs are considered in the animal layer while other are in the human layer.

2.3. The most important content principles of Islamic city and the general concept of each in urban planning

Principally, any society and civilization culture respects its own principles and values and attempts to make them visible in its programs and practices of the community, thereby facilitating the achievement of ideals and objectives. Islamic teachings also represent the values with specific manifestations and effects on Muslims' life. These values can be effective to meet needs and to grow and enhance the needs for higher needs. Islamic teachings are not dealt with the technical matters to design and construct the living environment. But, they present the principles that must apply to all aspects of human dignity and life, including the construction of the city and the environment. Hence, the Muslims' cities have a common spirit and identity though they may be built in different parts of the world with different facilities and materials and in different climates. It is obvious that the Holy Quran text and Sunnah are considered as the most credible sources to find the principles of an Islamic city. In the following, using these sources, the most important content principles of an Islamic city, including justice, neighborhood, mosque-oriented, avoidance of different types of harassment, privacy, beauty, and relationship with the nature are presented in Table 4; it should be noted that these principles are not specific to the cities of the Islamic Iran, and are of importance and value in other cities of the world, in accordance with the culture.

Table 2. The four levels of human needs in the urban environment based on the four realms of human soul according to from the perspective of Imam Ali (PBUH) [38]

Fourfold human souls	Stages of human needs in cities	Explanation	Urban Land uses corresponding to human needs
Absolute soul	Biological-oriented	Fulfill to the spiritual needs of human	Religious, cultural, educational and residential land uses
Holy soul	Recreational-oriented	Fulfill to the cultural and social needs of human	Cultural, educational and religious land uses
Animal soul	Culture-oriented	Fulfill to the recreational and social needs of human	Recreational and tourism, green space, sports, commercial and service Land uses
Vegetable soul	Spiritual-oriented	Fulfill to the biological, safety and security needs of human	Residential, sanitary, therapeutic, urban facilities and transportation networks Land uses

Table 3. The most important content principles of an Islamic city [38]

The most important Content principles of an Islamic city	General concept in urban planning
Justice	Fair allocation of human needs
Neighborhood-Oriented	Emphasis on providing the social needs and society-centricity to meet human needs
Avoidance of different types of harassment	Any visual or sound disturbance against human excellence and growth
Relationship with the nature	Natural elements in residential places, neighborhoods and the city
Mosque- Oriented	Identifying the mosque in the local areas and the city as the center of responses to human material and spiritual needs
Beauty	Visual beauty of the elements in the city with emphasis on signs and symbols of Islamic-Iranian identity
Privacy	Providing security and peace in the residential and public places

2.4. Islamic city pattern for fulfill to human needs

Due to the importance of human as an identity factor in the city, answering the question of "what is the fundamentals of Islamic anthropological basis?", lead to the recognition of man from the point of view of Islam, and accordingly, the Islamic city is shaped in accordance with the dimensions of man (soul and body) and his physical and spiritual needs, and provides the basis for his growth. By customizing each of the four human aspects with the human needs in the city, human needs are categorized into four categories of biologic-oriented, recreational-oriented, culture-oriented, and meaning-oriented needs. On the other hand, in this model, instead of emphasizing the lower layers (physical needs), the accurate planning and maximum growth in the provision of higher levels (human spiritual needs), under the name of the growing city, is emphasized, that is, the capacity building for activities in higher layers (spiritual needs), or, satisfying each need without stopping it, and creating background for any need to move and provide needs at higher levels. Two potential realms of the soul is emphasized in this model and if we want to act on it, we should respond to the first two realms only as necessary, so that the higher layers can flourish. If the first layers is met less or more than usual, it will block the way of self-development and limit the conditions for the achievement of those two superior levels. According to Maslow, this is not necessarily dependent on the full compliance of the first layers, but, it has a better growth potential in case of proper and enough response. However, the main purpose of this model is to provide background and warning for the accurate planning and maximum growth in layers three and four (cultural-based and meaning-based) that is the main purpose of human definition. Indeed, it can be said that the most important point emphasized in a growing city is the attention to the fourth dimension, namely the meaning-based needs (See Fig 1).

2.5. The developments of urban planning and land use planning in the world and Iran

In urban development plans, what is taken into consideration in providing human needs in the city is in form of the urban land use planning. Urban land use is the spatial distribution of urban functions; the urban functions are also responses to the citizens' needs. The way of using urban lands is one of the most important issues in urban development plans; monitoring how the lands are segregated is the most effective factor in enforcing the urban zoning regulations for residential, commercial, administrative areas, as well as the regulations of using urban lands. Evaluation of how these land used are divided may reflect a clear picture of the city's view, and how urban space if allocated shows different used of the city over time to achieve urban

development goals [39]. Due to changes in attitudes and models of urban planning, goals and content of land uses and the manner they are dealt with are also faced with major changes.

Postmodernism emerges as a criticism of modernism and this is well manifested in the field of urban planning. Structural and strategic plans are those presented within the framework of the general theory of systems and the general theory of systems is one of the theories that has been formed as a result of criticism of modernist models and theories. In this theory, the focus of approaches change from rational planning and pure spatial planning to the integration of comprehensive economic, social, and cultural planning with integrated management; the prominent example is strategic plans. According to the systematic viewpoint, on the other hand, planning for a city cannot be separated from other neighboring areas and cities; thus, it requires a spatial planning that, in turn, requires a cyclical process rather than a linear way and plan. However, due to the enormous complexities of cities, the general theory of systems has faced limitations, and the structural and strategic plans can be formed by resolving the problems to make plans more flexible with respect to the changing nature of human behaviour. Though structural-strategic planning could consider some of the shortcomings of the previous planning, the comprehensive model of human needs has been neglected in both viewpoints; the absence of such this model can undermine this new planning model (See Table 4). Therefore, what should be considered in these models, in the modern age of Iran, is the basic definition of anthropology and the principles of Islamic architecture and urban planning through which the holistic model of human needs and priority of each as well as content principles of Islamic-Iranian city that realize desirably each of urban functions can be incorporated in the objectives of this models.

Therefore, what should be considered in these models, in the modern age of Iran, is the basic definition of anthropology and the principles of Islamic architecture and urban planning through which the comprehensive model of human needs and priority of each as well as content principles of Islamic-Iranian city that realize desirably each of urban functions by planners and through people's conscious and effective participation by the help and cooperation of non-governmental groups and institutions can be incorporated in the objectives of this models (Table 5). Thus, these plans need to address the balance in providing people's needs by executive institutions and considering the priorities of people's needs in the framework of Islamic-Iranian spatial planning and their relative weighs, and provide people's needs by considering Islamic values and principles. These positions, in different societies, are highly influenced by the political structure and the governing ideological system.
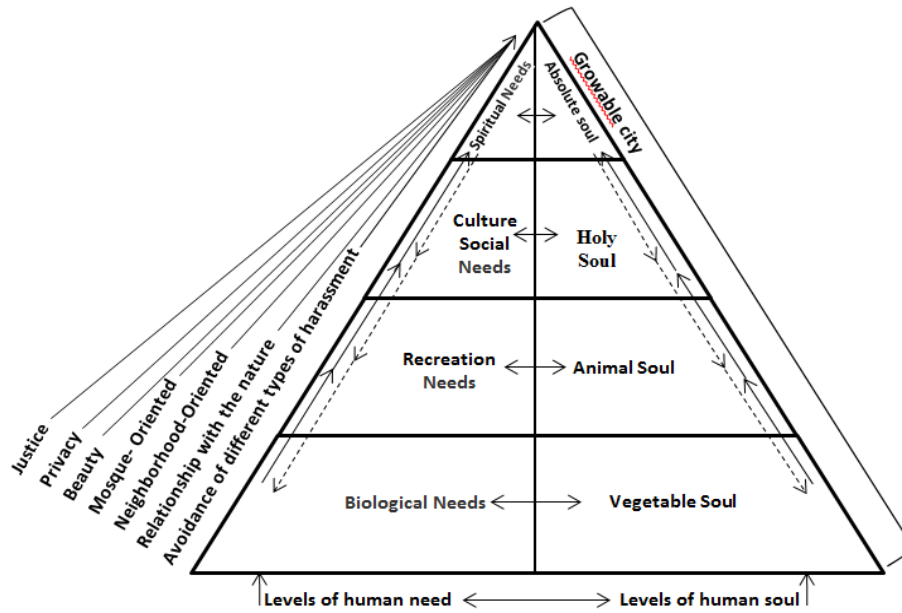
Fig 1. Human fourfold needs in Islamic cities in line with of human growth and excellence [38]

Table 4. The comparison of social and intellectual foundations with the goals of two paradigms of modernism and postmodernism in terms of response to human needs [40-42]

Paradigm	Type of planning	Period	Social and intellectual paradigms	Goal	Goal in terms of human needs	Forms of failure to meet human needs
Modernism	comprehensive planning	1920-60	Centralized government management. Positivist rationalism	Macroeconomic development. Spatial organization	Comprehensive response to human needs	Absence of a comprehensive Islamic definition of human or elimination of high or basic needs in competition with lucrative needs
Postmodernism	Strategic planning	1980 to present	Civil and democratic society. Belief in collective wisdom. Emphasis on local and native values	Providing sustainable development. Providing social justice. Participatory management	Responding in accordance with the priorities of human needs in the area	Absence of a comprehensive Islamic definition of human and/or elimination of high priorities in competition with the basic priorities.

Table 5. The comparative study of attitudes to participation and planning in comprehensive plan, strategic plan, and urban sustainable development [43]

Attitudes	People's participation	Role of planner
Comprehensive and rational plans	Disregarding the local systems and depriving them from having the authority, centralized and national decision-making at different levels of plans	Planning for people, relying on technical and expertized knowledge, dependency on the structure of centralized power
Strategic and structural plan	Increasing the authority of local organizations and establishing local planning organizations, separating local plans from national approval authorities	Planning with the help of people, using the statistical model to identify the system
Urban sustainable development plan	Belief in collective wisdom, emphasis on local values, integration of technical and expertized knowledge and local people's knowledge and experience	Planning with the help of people, facilitating the interaction of stakeholders, empowering the society

3. RESEARCH FINDINGS

3.1. Content analysis of the comprehensive plan of Isfahan in terms of conformity with the comprehensive model of human Islamic needs

Extracting data, the 2017 Isfahan Plan of Isfahan Municipality was investigated in three parts of attitudes, goals, and strategies and the sentences were used as the units of analysis. The text was analyzed by 44 scales in four main criteria: 1. The definition of human on the basis of Islamic anthropology; 2. Regarding the human aspects and classifying human Islamic needs in accordance with their dimensions and priorities in order to develop human being in the cities; 3. Considering Islamic principles and values in desired realization of each of human needs according to their relative weighs; 4. People's conscious and effective participation in urban development plans in terms of providing needs through non-governmental groups and organizations.

Table 6. Method of analysis and classification of data

Subject of analysis	Main criteria	Secondary criteria	Unit of meaning
	Definition of human based on Islamic anthropology		
Attention and emphasis on human needs on the basis of Islamic anthropology and their realization based on Islamic-Iranian the principles of urban development in the comprehensive plan of Isfahan	Considering human dimensions and classifying his Islamic needs in accordance with their dimensions and priorities to make human developed in the city	Bio-based to respond biological needs, safety, and security (residential, health, urban facilities and equipment, transportation, communication network, administrative and law enforcement, industrial and workshop); recreation-based to respond to recreational and social needs (recreational and tourism, parks and green spaces, sports, business and services); culture-based to respond to cultural and social needs (educational, higher education, cultural and artistic); Meaning-based to respond to spiritual and divine needs (religious)	Sentences in the text, which contain the related word(s).
	Attention to Islamic values and principles to realize any human need desirably according to the relative weigh	Justice, avoidance of different types of harassment, relationship with the nature, neighborhood-oriented, privacy, beauty, mosque-oriented, and introspection	
	Conscious and effective participation of people in urban development plans in terms of providing the needs through non-governmental groups and organizations		

The findings of content analysis of the comprehensive plan revealed some results as follows:

One of the most important and essential stages of formulating an urban comprehensive plan is determining its principles, fundamentals, and content, which in turn depends on a careful study and identifying the facilities and limitations of economic, social, and religious development as well as the city's spatial development. As long as there is no thorough and careful study of human and his needs, the principles, foundations, and the content of the comprehensive plan would not be clear and any policy would not be able to respond real needs of the citizens. In fact, in none of the three content parts of the plan, there is no basic definition of human and his needs in accordance with Islamic basic anthropology and the human dimensions are in fact neglected. The realization of the goals, principles, and the foundations of the plan will not be according to human needs unless there is a careful and proper understanding of human his needs.

On the other hand, analyzing the comprehensive plan requires investigating basic principles, based on Islamic and Iranian human needs. Understanding these needs and the capitation required for each needs a comprehensive analysis of their compatibility with each other. But, it had not been considered not only in the previous holistic plans, but also in the last comprehensive plan of Isfahan. Moreover, there is no mention about the physical and spatial views towards the city and failure to consider comprehensive development of the city on the basis of spatial criteria or the criteria that are not directly spatial but affect the spatial criteria such as the principles of neighborhood and privacy. Thus, identifying the most important principles of an Islamic-Iranian city and their

contribution to the proper realization of each of land uses is of great importance.

Another goal of the comprehensive plan is determining how the lands are used and the residential, industrial, commercial, administrative, agricultural, facilities and equipment are divided into zones. Empirically, there have been always problems in allocating lands, and hence, there will be always a preference for lands and per capita allocations due to the changing nature of the city. In this sense, prioritizing needs over each other and based on necessity in desired and undesired situations is very important. Nevertheless, the holistic plan of Isfahan ideally considered the spatial and non-spatial conditions and had no consideration to the existing or predicted conditions. It is obvious that most paragraphs of the comprehensive plan are not sufficiently operational and have never been implemented, and after 10 years, they cannot be reviewed in the review cycle. In fact, the implementation of policies and strategies of urban plans requires a cycle that relates all parts of the plan, from the landscape to the operational programs. Absence of this cycle in different parts of the comprehensive plan of Isfahan has resulted in only limited references to an Islamic city, clean, mosque-oriented, a place of elite, inspiring, and the symbol of Islamic modern civilization if there is no effective prediction to realize this ideal in the form of operational programs and detailed and careful executive frameworks and regulations. In fact, the main goal of the urban comprehensive plan is regulating the policies of the development of the city, based on the needs of urban society and in accordance with the existing and potential facilities for the city.

All the contents of the comprehensive plans are based on pre-defined models of the previous comprehensive plans (before and after the Islamic Revolution) and the European and American plans since 1960s onwards. Clearly, the position of professors and experts of urban planning in general and Islamic urban planning, humanities, and social sciences in particular to formulate the document of the comprehensive plan has been disregarded. In this context, it is obvious that the theories of Islamic-Iranian urban planning are not considered in the comprehensive plan and any balancing of the holistic plan in terms of the components of Islamic-Iranian urban planning on needs, their priorities, aggregations, adaptation, principles and prioritization based on Islamic-Iranian views will be ineffective. Hence, it is required to consider the viewpoints of the experts and theorists of religion, urban planning and designing and architecture in the stage of formulating theoretical foundations of the comprehensive plan.

4. CONCLUSION

The planning approach emphasized in this model is urban sustainable development with a participatory planning approach. So that the planners, governmental organizations, and people try to participate to create a city responsible for their needs. The basic and foundation of participatory planning is non-governmental organizations that participate in the urban development through various ways such as advisory committees, written statements, public debates, and training and designing workshops.

After specializing, human needs are categorized in four categories of bio-based, recreation-based, culture-based, and meaning-based. To realize properly each of the functions responsible for human four needs, the most important content principles of an Islamic-Iranian city are identified in terms of importance. In this model, due to the constant prioritization of land and per capita allocations in terms of the changing nature of city, the priorities of needs and their realizing principles over to each other and their priorities according to the importance has been always emphasized.

In order to compare and study the history and importance of the considered topics, issues such as landscapes, goals, and strategies of 2017 Isfahan Plan were selected among other existing plans in the country in this study. The results of analysis and evaluation of urban planning documents showed that the uses have been determined regardless of the Islamic comprehensive definition of human and the uses that provide his needs and their priorities and the definition of the principles of Islamic architecture and urban planning in proper realization of each of the urban land uses. Gholipor and Mahmeli Abyane evaluated the Jeddah structural-strategic plan as an example of an Islamic city. They found that the Jeddah strategic plan could directly define human as Allah's Caliph on earth and considered practically the Islamic teachings and values and hence, has been able to provide practical solutions to include the criteria of an Islamic city. In other words, this plan provided concrete operational frameworks for urban managers to make decisions to achieve the Islamic identity of the city by avoiding mere abstraction. However, despite of references to the concepts in this regard, some components of the plan under investigation has shortcomings in providing policies and concrete operational strategies to realize them. The comprehensive plan of Isfahan is, in terms of content, based on one-dimensional western anthropology and neglected the definition of human in accordance with religious anthropology that provides a comprehensive definition of human and considers different aspects of human. In terms of structure, it disregarded the fixed and changing levels of human needs and their priorities and importance; therefore, there is needed to be always land and per capita allocations according to the changing nature of the city, and the needs and principles of an Islamic-Iranian city must be prioritized over each other on the basis of necessity in critical situations. In terms of process, it is implemented in a linear manner and in three stages of identification, analysis and presenting proposals, leading to lack of dynamism and irreversibility and the stiffness and ultimately the failure to fully realize them or disregard them and make decisions for gaining interests regardless them. Revising these three parts in urban planning, its compatibility with the foundations of Islamic vision can be attainable. As Gholipor and Mahmeli Abyane [7] and Ghasemi [38, 42] found the same findings and results consistent with these results.

Finally, it can be concluded that what must be considered in urban development plans in the modern age of Iran, in general, and the urban development plan of Isfahan, in particular, is the basic definition of anthropology and the principles of Islamic architecture and urban planning in order to include the holistic model of human needs and their priorities and the content principles of an Islamic-Iranian city that properly realize each of the urban uses by planners and people; thus, these programs must balance the human needs by executive organizations through considering the priorities of people's needs in the framework of Islamic-Iranian spatial planning and their relative weighs, and contribute to optimum provision of these needs. In fact, planners, executive organizations, and people, as three elements of producer, executor, and consumer, have responsibilities to proper realization of these goals. Since the scope of human needs is so vast and different categories can be developed through various points of view, the researchers conducting studies in this regard can never claim their study is the most comprehensive research. In this context, this study focused on a narrative by Imam Ali (PBUH), after studying the Western scholars' attitudes, Muslim thinkers and the Quran text, and classified the human needs in four categories and determined the uses responsible for these needs. Due to different interpretations of human needs and the uses responsible for these needs, the likelihood of different results from the same subject is not unexpected. In this sense, researchers can plan to conduct various studies to develop the topic under study due to the possibility of doing studies and research to classify the uses responsible for human needs in terms of priority from the perspectives of people and experts.

ENDNOTE

REFERENCES

[1] Mansouri, A: 2010, Veiling and Camouflage on Iranian – Islamic Urbanization (Case Study: Ancient Texture of Shiraz City) . JHRE. 29 (130), pp. 38-49.

[2] Pakzad, P: 2007, An intellectual history of urbanism, Civil Construction of New Towns, Tehran.

[3] Kalantari, I: 2010, The objective solutions of Quran's response to the needs of contemporary people. J Interpret Res. 1(2), pp. 35-60.

[4] Ghasemi, K., Hamzenejad, M., & Meshkini, A: 2018, The spatial analysis of the livability of 22 districts of Tehran Metropolis using multi-criteria decision making approaches. *Sustainable Cities and Society*, 38, pp. 382-404.

[5] Ghasemi, K., Hamzenejad, M., & Meshkini, A: 2019, An analysis of the spatial distribution pattern of social-cultural services and their equitable physical organization using the TOPSIS technique: The case-study of Tehran, Iran. *Sustainable Cities and Society*, 51, pp. 1-9.

[6] Ghasemi, K., Hamzenejad, M., & Meshkini, A: 2019, The livability of Iranian and Islamic cities considering the nature of traditional land uses in the city and the rules of their settlement. *Habitat International*, 90, pp. 1-14.

[7] Gholipour, R., Mahmeli Abyaneh, H.R: 2014, A reflection on the concept of the Islamic city: Introduction to model of urban progress Islamic Iranian. Tehran: Model of Progress.

[8] Ghasemi siyani, M., Afrakhteh, H., AzizPoor, F., Riyahi, V: 2019, Rural Area Spatial Integration Based on Network Analysis of Spatial Flows (Case Study: BonRud District and the Jolgeh (Isfahan city), Geography and Territorial Spatial Arrangement, 9(31), pp. 35-52.

[9] Rastghalam, N., Moradi Chadegani, D., Shahivandi, A., Mohammadi, M: 2019, Evaluation of Employment Distribution Effects on Urban Network Transformation in Isfahan City-Region by Employing the Social Network Analysis, 11(1), pp. 105-128.

[10] Meshkini, A., & Ghasemi, K: 2018, The Place of Cultural Spaces in Contemporary Urban Development Plans (Evaluation of the area and per capita of cultural services in the comprehensive plan and detailed plans of Isfahan metropolis). *Quarterly Journal of Socio - Cultural Development Studies*, 7 (2), pp. 39-66.

[11] Soleimani Mehrenjani, M., Tavallai, S., Rafieian, M., Zanganeh, A., khazaei Nezhad, F: 2016, Urban livability: the concept, principles, aspects and parameters, Geographical Urban Planning Researches, 4(1), pp. 27-50.

[12] Maslow, A: 1954. Motivation and Personality. New York: Harper & Row.

[13] Alderfer, C: 1969, An Empirical Test of a New Theory of Human Needs, Organizational Behavior and Human Performance. Organizational Behavior & Human Performance, pp.142-175.

[14] Herzberg, F., Mausner, B., Barbara, B: 1959, The Motivation to Work. New York: John Wiley and Sons.

[15] Murray, H: 1938, Explorations in Personality: A Clinical and Experimental Study of fifty Men of College Age. New York: Workers at the Harvard Psychological Clinic, Wiely.

[16] Huitt, W: 2007, Maslow's Hierarchy of Needs, Educational Psychology Interactive. Valdosta, GA: Valdosta State University, from, http://www.edpsycinteractive.org/topics/regsys/maslow.html.

[17] Lawler, E: 1973, Motivation in work organizations. Monterey, Calif: Brooks/Cole Pub. Co, 1973.

[18] Lawler, E., Suttle, J: 1972, A causal correlational test of the need hierarchy concept. Organizational Behavior and Human Performance, pp. 265-287.

[19] Wahba, M.A., Bridwell, L.G: 1973, "Maslow Reconsidered: A Review of Research on the Need Hierarchy Theory", in Proceedings of the Thirty- third Annual Meeting of the Academy of Management, pp. 514-520.

[20] Ivancevich, J.M: 1969, "Perceived Need Satisfactions of Domestic Versus Overseas Managers", in Journal of Applied Psychology, 53, pp. 274-278.

[21] Tang, T., West, W.B., Ibrahim, A.H.S: 1998, "The Importace of human Needs During Peacetime, Retrospective Peacetime, and the Persian gulf War", in International Journal of Stress Management, 5(1), pp. 26-37.

[22] Crutchfield, D., Krech, R: 1948, Theory and problems of social psychology. McGraw-Hill.

[23] Deci, E.L, Ryan, R.M: 1980, "The Empirical Exploration of Intrinsic Motivational Processes", in Advances in Experimental Social Psychology, New York, 13, pp. 39-80.

[24] Ibn Sina: 1938, Al-Najat. Cairo: Society of Al-Qaherah.

[25] Al-Ghazali, M: 1973, Maarej AL-Qods Fi Madarej AL-Nafs. Egypt: Matbaa Alaadeh.

[26] Sayyid Qutb: 1981, Fi Zilal al-Quran. Cairo: Dar Al-Shorouk.

[27] M. Sadr: 2003. Al-Madrahah al-Islamiyah: Al-Insan al-Moaasar and Al-Moshkelah al-Ijtemaeiyah. Qom: Dar Al-Ketab Al-Islami.

[28] Rashid Rida, M: 1990. Tafsir al-Manar. Beirut: ar Al-Kofr.

[29] Sobhani, J: 1993, Theology and Islamic Education. Qom: Institute of Teaching and Research of Imam Sadiq.

[30] Ja'fari, M.T: 2005, The holy koran: the symbol of reasonable life. Tehran: The Allameh Jafari Institute.

[31] Tabataba'I, M: 1995, Tafsir al-Mizan. Tehran: Raja Cultural Publishing Center.

[32] Ma'refat, M: 1995, Collection of works of the congress of the study of jurisprudential principles of Imam Khomeini. Tehran: Institute for the regulation and publishing of Imam Khomeini's works.

[33] Motahhari, M: 1998, Islam and Time circumstances. Tehran: Sadra.

[34] MesbahYazdi, M: 2009, Qur'anic Knowledge. Qom: Imam Khomeini Educational Research Institute, 2009.

[35] Kalantari, E: 2010, The objective solutions of Quran's response to the needs of contemporary people. The Holy Quran And Islamic Texts, pp. 35-60.

[36] HassanZadeh Amoli, H: 2013, Lessons of self-knowledge. 2 Edition. Qom: Alef, Lam, Mim Press.

[37] Noghrekar, A: 2011, Human interaction with geometric space ideas in architecture. Tehran: Amir Kabir.

[38] Ghasemi, K., Hamzenejad, M., & Meshkini, A. (2019). Presenting the Physical Planning Pattern of the Islamic Iranian City to Respond to Human Needs from the Perspective of Islam. *Naqshejahan- Basic studies and New Technologies of Architecture and Planning*, 9 (3), pp. 177-190.

[39] Seifiddin, F: 2005, Basics of Urban Planning. Tehran: Ayin.

[40] Mahdizadeh, J: 2006, Strategic Planning of Urban Development (International Experiences and Its Position in Iran). Tehran: Armanshahr.

[41] Kokabi, A: 2007, Evolution in the concept of Land Use Planning, Jostarha- ye shahrsazi [Urban Inquiries], 5(15,16), pp. 25-35.

[42] Ghasemi, K: 2018, The designing of Iranian Islamic pattern of physical planning for metropolises to fulfill human needs (case study: Tehran metropolis) [Dissertation]. Tehran: Tarbiat Modarres University.

[43] Sarrafi, M., Tavakoli, j., Chamani, M: 2014, Planners' Position in the Iranian Urban Planning Process, Urban studies, 3(12), pp. 19-32.

AUTHOR (S) BIOSKETCHES

K. Ghasemi ., *Urbanism Department, Architecture & Urban Development Faculty, Iran University of Science & Technology, Tehran, Iran*
Email*: ki_ghasemi@mail.iust.ac.ir*

M. Behzadfar., *Urbanism Department, Architecture & Urban Development Faculty, Iran University of Science & Technology, Tehran, Iran*
Email*: mbehzadfar@iust.ac.ir*

M. Hamzenejad., *Architecture Department, Architecture & Urban Development Faculty, Iran University of Science & Technology, Tehran, Iran*
Email*: mhamzenejad@iust.ac.ir*