Urban architectural concept
The architectural role of monuments in the social sustainability of urban spaces
Case study: the historical texture of Abyaneh village

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Abstract

Turbulence and inconsistency of urban physical system in the physical structure of Iran contemporary cities is one of the instances of identity crisis; the weakness of the educational system in the faculties of architecture and urban planning, the promotion of foreign culture in the domestic press, the weakness of the infrastructures of native culture education, the interference of experts from other scientific fields in architecture and urban planning, the weakness of urban management strategies, high expense housing and the necessity to supply housing for the needy people have created a turbulent city with eclectic culture and it made the native culture less prominent than before.

The present research introduced the concept of "urban architecture". The main presupposition of research is that the architecture of monuments in the historical texture has sufficient capabilities in the quality of physical structure of city and architects concurrently paid attention to the architectural characteristics of monuments and urban space quality. The purpose of present research is that to investigate the effective architectural factors to improve the social life of urban spaces thus the research question is that "how to architect while constructing architectural structures to shape an urban space with social quality?"

The necessity of the study is the role of urban spaces to shape the social life and the significance of the study is the possibility to clarify a "bottom-up" design procedure to consider the concept of "urban architecture", and also to institutionalize qualifications for urban spaces through architectures. The present qualitative research has been conducted with the logical argumentation and causal- interpretative strategies and through documentary- field study in the case study of Abyaneh village. Research findings, while paying attention to the qualitative components of urban spaces resulting from monuments architecture, have proposed strategies to realize the concept of "urban architecture" consistent with the components of social sustainability.

Keywords: urban architecture, urban space, historical texture, Islamic architecture, Islamic city, Abyaneh

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1. Introduction

The subject of the present research is the introduction of the concept of "urban architecture" by the consideration of physical structures of cities in Iran during the Islamic era and the role of architectural monuments and architects to form the urban cities and its qualifications in a "bottom-up" procedure. The main presupposition of research is that in the historical textures, especially in the case study (Abyaneh village), the architectural spaces have sufficient capabilities in social qualifications of urban spaces and physical structure of the city, and architects concurrently paid attention to the architectural characteristics of the building and urban space quality.

Regarding the above- mentioned items the research questions include: 1) what are the architectural effective factors in the social quality of physical structures of urban spaces in the historical textures? And 2) how we can obtain social qualifications of urban spaces in the physical structures of architectural monuments while paying attention to architectural qualifications? In other words, "how to architect while constructing architectural structure to shape the urban space with required qualifications?" The objectives of the study include to obtain the architectural effective factors on the unity and quality of urban spaces in historical textures, the role and contributions of architects in the qualifications of physical structures of city, the "bottom-up" urban planning in contrast to the present "top- down" procedures, unified and coordinated urban planning against "urban planning without urban planner" and "architecture without architect".

Introducing the urban physical coordination as one of the qualitative components of the city and its close relationship with the residents' culture and its effect on the perception of citizens clarified the requirement for considering the mentioned subject. The necessity of this research is to pay attention to the qualifications of urban spaces as social space and civil life of the city. The significance of the study is that to redefine the urban spaces and control the quality of urban spaces in the process of urban construction through the architecture of monuments. The originality of research is to introduce a new approach in urban design literature and bottom- up attitude towards urban planning while regarding the urban textures of the Islamic era.

2. Methodology

The logical argumentation and interpretative causal strategies are selected in order to answer the research question and the relationship between method, question, and purpose. This is a qualitative and naturalistic (hermeneutic and interpretative) research in terms of the value identification and the reality of interactive dynamics between researcher or place - behavior of the case study. For answering the research question, the research strategy is a logical argumentation strategy due to the necessity of system definition, its components and its relationship with other systems. In order to obtain the research objectives and due to the research procedure to clarify causes and the cause- effect system, the purpose of the text is to produce a new meaning not the reproduction of the mindset and the intention of the author is the interpretative- causal strategy.

The method of analyzing the findings in the logical argumentation strategy for retelling the written text or the under investigation speech is more explicit than the surface level and also the method for discovering the latent content of messages is the logical argumentation. Owing to the interpretation and description in the comparative- interpretative strategy, the method is descriptive and in the descriptive- causal strategy due to the classification of findings based on the similarities and looking for the reasons or the special features among the findings the method is comparative.

For the qualitative validity of research regarding the limitation of research strategies and the orientation of researcher to interpret the text, utilizing different instruments such as observation and visual documentary and the findings of other researchers have contributed to the richness and to some extent to the testability of findings. By referring to the references and searching for the literature, the reliability of find-

ings will be guaranteed.

3. Introducing the case study of research

Abyaneh is a village in the central part of the Natanz city in Isfahan province. This village is located in 35 km northwest of Natanz, on the slopes of Karkas mountain. The altitude of this village is 2222 m. It is one of the popular villages of Iran due to its native architecture and several monuments. According to figure (2), Abyaneh with a temperate climate has a favorable natural location. This village is registered as one of the national monuments of Iran. At first glance, Abyaneh looks like a multi-storey village and in some cases, it can be observed up to four floors. The rooms are decorated with sash- like wooden windows and often they have porches and under-hung wooden balustrade overlooking the narrow and dark alleys which have created a beautiful landscape. The façade of houses is covered with red soil whose mine is adjacent to the village. People are engaged in farming, gardening and animal husbandry by traditional methods. There is no documentation to exactly specify the antiquity of Abyaneh; but it is estimated that it has a history of 1500- years old and it is known as one of the oldest human habitats on the edge of the desert of Iran. The monuments of Abyaneh date back to the Sassanid, Seljuk, Safavid and Qajar periods which indicate the antiquity of this habitat.
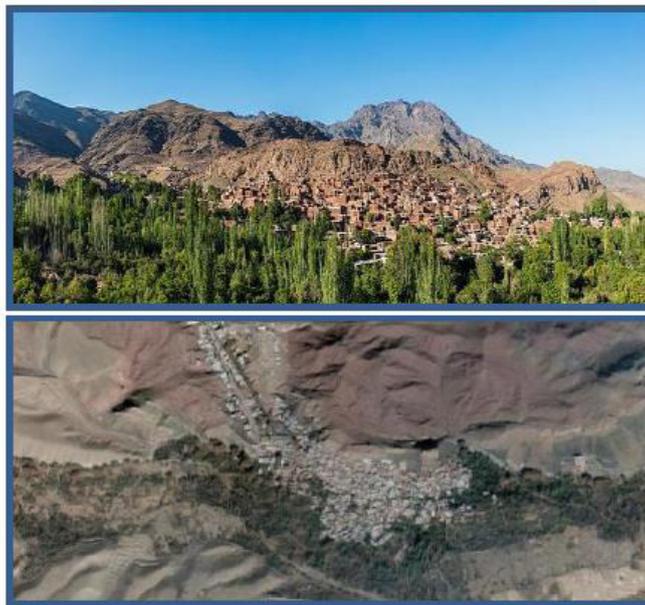

Table 11: Ranking effective dimensions on the creation of a happy city by Friedman Test

4. A review of the history of social sustainability

According to Parsi (2002: 45) the activities are considered as the variable elements of urban space content and in social, economic, cultural areas and the like they are directed to certain objective and it is a guarantee for the survival of community and the continuation of public and social life of people who have interaction together. If the public activities have the urban characteristics and are organized in a space with aesthetic features, then it can create urban space. On the other hand, the civil life is a relatively stable element of urban space content. Urban space due to its cultural- historical content is the symbolic center of sustainability of humanity values which expresses its power and represents it in the space. Therefore, as long as the civil spirit has not been represented in the system of activities and combination of human rela-

tionships in public spaces- in spite of the aesthetic aspects- the urban space has not been created yet.

Three factors such as environmental, economic and social factors are accounted for sustainable development. "Rio conference in 1992 introduced the social sustainability as the right of people for the standard intergenerational life, meta-generational life and international social justice" (Samimifar & Hamzenezhad, 2013: 122). Social sustainability refers to "the ability of society to maintain and preserve the essential tools for creating the welfare and social interaction and maintain the stability of social components to develop integration and solidarity" (Meshkini et.al, 2013: 208). It seems that there is no theoretical consensus in the theoretical filed and managerial and administrative discussions related to urban social sustainability indices and any commentator and policy maker presents a definition of social sustainability based on the specific criteria or future prospects (Davidson, 2010:879). However, most of the intended aspects include some aspects of human wants and needs which are necessary for the desired interaction and relationship between people and for the individual and collective growth of human societies. Social sustainability is associated with the social and economic justice which promotes human growth and advancement and reaches a standard level to satisfy the internal and external needs (Balaceanu et al, 2012).

Social justice is regarded as one of the most important and effective indices to achieve social sustainability. Woodcraft considers the urban social sustainability factors as the intergenerational and meta- generational social justice, local democracy and participation, the quality of life and welfare, to eradicate social deprivation, social capital, social interaction, safety, fair distribution of income, social order, social sense and belonging, cultural traditions and social organizations (Woodcraft, 2012).

Thin and et al introduced the social sustainability development which has four main principles of social justice, social correlation, participation and safety (Thin and et al, 2002). Colantonio also in his re-

search indicated that social sustainability is a combination of traditional social principles such as primary and basic needs (housing and health), employment, education, equality and social justice and new concepts that are less measurable such as identity, sense of location, prosperity and the quality of life; Colantonio). In this regard, Williams (2008) referred to factors such as access to facilities, green space, job opportunities, public transportation, opportunities for walking and cycling, health and hygiene, less social separation, to increase the job opportunities for those who have lower level skills and cost- effective residential space.

Shahabian and Pirayegar (2013) taken into account the easy access of urban services for everyone, reducing the use of personal vehicles, promoting the health of citizens, paying attention to low- income groups and children, fair distribution of facilities, strengthening the sense of belonging and cultural identity in city, and preventing all types of pollution in order to achieve social sustainability development. Hashemnezhad and et al (2015) assume that the strategies of "designing multipurpose collective areas in public spaces" in the social interaction dimension and "climate design" in the social welfare dimension are very important for the social sustainability of housing planning.

Hadizadeh Zargar (2013) has taken into account the elements of safety, participation and quality of life as the social sustainability indices. Jomepoor and Ebrahimi (2015) considered the elements of participation, the quality of life, safety and environmental desirability and concluded that the protection indices against crime, social justice and the satisfaction with the quality of access to services have the greatest contribution to realize the sustainability of residential complexes. Sajjadi Ghaemmaghami and et al (2011) for evaluating the social sustainability in residential complexes pointed out to the indices of comfort inside the home, the possibility to play the game in open and multipurpose spaces, social identity, and social order. By scrutinizing the components and concepts of social sustainability men-

tioned in the opinion of scholars it is evident that the social aspects are fundamental indices to evaluate the social sustainability since these aspects together are regarded as the outcome of environmental and so-cial satisfaction. With an overview of the subject's history, diagram (1), is presented as the components and criteria of social sustainability.

Social sustainability				
social identity	social participation	social interaction	social sense and belonging	social justice
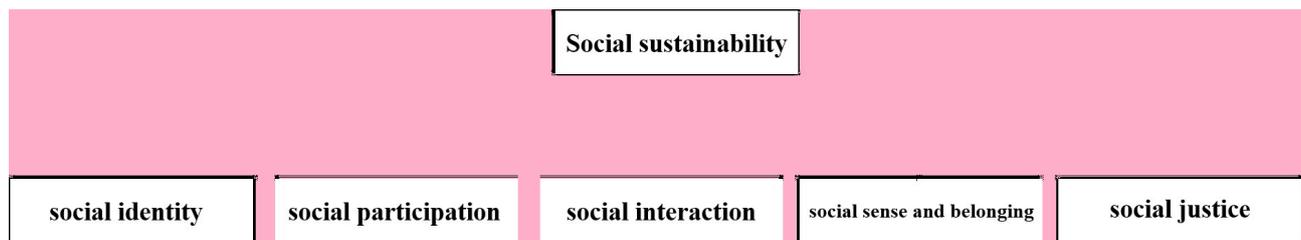
Diagram 1- variables and concepts of social sustainability (resource: the author)

5. Theoretical framework: Urban architectural concept

The concept of present research (urban architecture) is a kind of bottom-up urban planning which is managed by architects and it has been investigated in the physical construction of cities of Iran during the Islamic era. Perhaps the best picture that can portray the contribution of architecture to create an urban space is Rubin's flowerpot (figure 1) in which both the picture of a cup and the image of two faces looking at each other are visible. Based on this viewpoint, according to Zekavat (2016), the building is the smallest element of the physical structure of the city.
 Therefore, the way of the establishment of a building in a block and the mass volume, height and also the combinability feature of building as the smallest unit of urban form are important factors to analyze the physical system. Urban spaces and structural ele-ments of the city aren't the independent components but their association, connection, and relationship together make the city meaningful and they are conducive to the flow of life and activity. This discipline and association, on the one hand, is necessary for the economic prosperity and activity and on the other hand, it makes the city understandable and meaningful for citizens.

The physical environment as the human activities container consists of two separated filled and empty parts and although these two parts are complementary and coherent to one another, they have independent role and function. According to this point of view, the city works like a specified system of filled and empty spaces and often filled levels are more compacted than open spaces hence open spaces in an interconnected relationship are defined by the structured volumes around it.
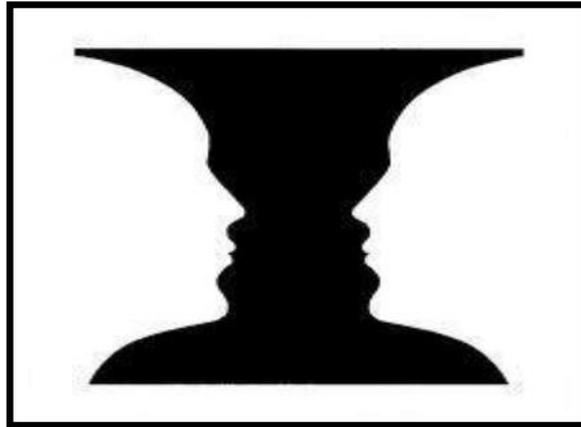
Figure 2- Rubin's flowerpot. In this picture, the relationship between the white part of the picture (two faces) and the black part between them (the cup) is a clear explanation of the relationship between architecture and its urban space around it and in which the non- existence one of them makes the other one meaningless. Resource: Gruter and Wang, 1996.

According to Edmond Beykon (1997), the basic element of an architectural design composed of two elements of mass and space. The essence of design is the interdependency of these two elements and it is regarded as the mass in our culture as far as many of our designers disregarded the space. The form of architecture is the point where mass and space are interconnected. The form of architecture remains ambiguous unless the relationship between these two elements become evident. The architect's perception of the reciprocity of human and world is subject to his definition of the linkage of mass and space.

 "Today, the quality of urban space has decreased to some extent due to the separated and major changes about the attitude toward urban planning and architecture. If the quality of urban space is taken into account in building formation, then there will be an authenticate and integrated city. In the contemporary architecture of Iran, the two fields of architecture and urban planning which are theoretically related and administratively separated, are created. If architects while constructing a building pay attention to both forming the urban space and the designing of the building, then the contemporary issue of non-authentic urban planning which is a hot topic of the contemporary architectural crisis management debates, will be solved" (Karami, 2010).

"The combination of mass and space and the power of the architectural buildings for constructing urban space in traditional cities eliminated the clear boundary between the architecture and urban space. The architectural buildings with forecourts and entrance spaces made a contribution to preserve and form urban spaces. In this case, the spatial common threshold with the formation in the mass composition and space gives a sense of security to human. In the contemporary urban planning of Iran with the disappearance of this relationship, the sense of spatial common threshold eliminated and it led to both concepts of architecture and urban space and in this case, any architectural building is shaped regardless of its role and contribution to the city. The result is the formation of insecure spaces which are not appropriate with the capacity and meaning of urban spaces" (Ghaem maghami & Karami, 2010).

According to Headman Yazuski (2005), one of the common issues of all the growing cities is the lack of attention of designers to the features and common qualities with the surrounding buildings and new buildings rarely have these common features and qualities with their surrounding buildings. Therefore, a gap and interruption are created in the present pattern which itself makes the visual unity and due to this matter, the buildings together will not have an

overall impact.

Instances of this subject matter in Islamic cities include the inspiration by the old method of making façade simultaneously with the street itself and constructing the rest of the building by the owner behind the street, paying attention to social life and the importance of buildings in the whole city, the description of the decorations of alleys in Dezful city (Linch, 2001:215), brickwork walls and ornamented bulkhead as the people's interest in alleys and streets (Saremi & Radmard, 1997:65) , and the description of the arrangement of the central part of the Isfahan as the bottom- up urban planning and people's attention to the major systems (Ardalan & Bakhtiar, 2001).

6. Research findings in investigating the role of architectural monuments in the social quality of urban space in Abyaneh village

Contribution and the role of architectural monuments in the realization of physical system unity and the surrounding urban space quality is considerable in the following items"

6.1. the role of architectural monuments in the realization of social justice

Equality of human beings based on the essence and nature in Islam (Motahhary, 1979:232), the classification of the Islamic society based on the piety and deed not on the race, force and wealth (Seyyed Ghotb, 1975:41), specifying "the social equality through equalization and brotherhood with equal opportunities for all people and dedication of each person's belonging to himself and foreclosing the illusory and outrageous privileges" (Tabatabaee, 2007:81) and putting forward the concept of "the originality of individual and society" in Islam (Motahhari, 2010:23-33) emphasized on this principle.

Paying attention to the health and dignity of human and the psychological, spiritual and mental safety of community in Islamic Sharia (Dastgheyb, 1982: 386-387; Tajlil, 2010) appointed the absoluteness and generality of Islamic rules as far as it doesn't entail any harm and loss (katuzian, 2001:33). The principle of no- harm (La-Zarar) as one of the legal and juridical Islamic laws is for the prohibition of harm to oneself or others (Velayi, 2011: 56). According to figure (3), maintaining the condition for access to light and ventilation (comfort) of the adjacent buildings and the surrounding urban spaces in a spatial and volumetric packet of the building are among the issues which are considerable here.

Proper access to light and ventilation of a building is the right of all citizens and they can claim it as their first right from the architectural and urban planning system. According to figure (4), the second subject we can mention here is to control the radiation level from walls and to provide climatic comfort conditions for urban spaces through volumetric elements of facades. In this regard, it can be stated that the lack of attention to the climatic quality of urban spaces is for buildings which created a climatic unsound environment by the color of materials or making suction against the sever winds or by increasing the number and level of openings.

According to figure (5), the utilization of safe materials in urban façade for the convenient traffic and safety of passerby and maintaining the human proportion of urban space in class development is also explored in this field. Lack of attention to this subject in the contemporary urban planning and architecture made the spaces insecure. Based on the figure (6), the arrangement of internal spaces of architecture for paying attention to the overnight and daily spaces separation and the possibility of human surveillance of urban spaces is another subject which should be regarded in the social justice in the process of architectural formation and its effect on the social sustainability quality of urban space.

The internal functional organization of architectural monuments regardless of proper lighting for spaces plays an important role in the urban space of surrounding building and it organizes and improves its quality. To prevent the adjacency of urban spaces with the environmentally pollutant spaces is another instance of the mentioned issue. In none of these buildings, the polluted spaces with smell or noise aren't located in the vicinity of urban space. The spaces between

the urban space and the architecture of buildings are the intermediate spaces that not only doesn't separate the architectural space from the urban space but also link these two spaces together. According to figures (3-6), controlling the imminence of buildings together as well as urban passages into the buildings is an important factor which is effective in reducing the community aversion of spaces while paying attention to the concepts of dignity and privacy.

Figure 3- maintaining the comfort of the adjacent buildings in volumetric packet designing.

Resource: the author

Figure 4- maintaining the comfort of passages in volumetric packet design. Resource: the author
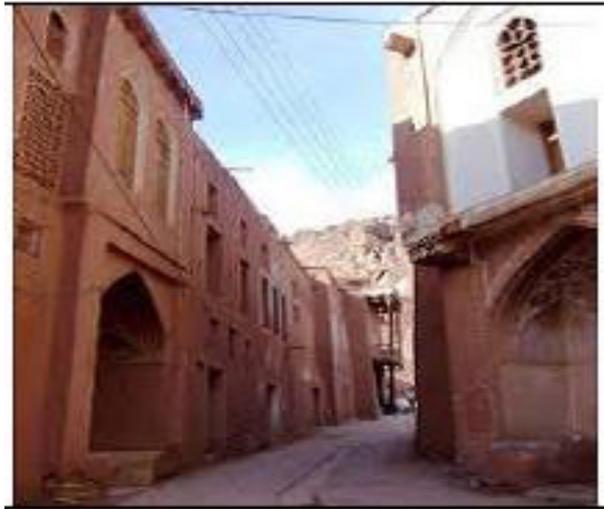
Figure 5- the utilization of secure materials in the façade overlooking to passages. Resources:
the author

Figure 6- the arrangement of internal spaces for paying attention to the security of passage.
Resource: the author

6.2. the role of architectural monuments for realizing social belonging

In all stages of urbanization, the manner of forming the monuments and spaces has direct relationship with knowledge, behavior and the mindset of the residents of city and city is the reflection of political strength, economic power, cultural intelligence, social wisdom, administrative control and management

of its inhabitants (Haeri, 1999:28). "Human beings always use their own style to change and improve their environment and the experience has shown that architecture led to the sense of belonging for people who involved in it. Therefore, it is necessary to provide an opportunity for people to revive the sense of cooperation and ownership toward public spaces. In order to achieve this goal, the spaces shouldn't be

built up completely rather there must be an opportunity for the cooperation and influence of human beings on space in order to promote the sense of cooperation among people" (Pakzad, 2007:147).

According to figure (7), the existence of common spaces between architecture and urban space for reviving and controlling the nature are the instances of this subject matter. According to figure (8), another subject is considerable in this field and it is the sense of belonging to the urban space and inhabitants' participation for the beauty of urban landscape through the elements such as flowerpot. According to figure (9), the simplicity of residential buildings and tendency to make magnificent building against

the private buildings regarding the social dimensions are among the factors which can be stated about the social belonging.

From the view point of Madanipoor (2006: 62) the tendency to make magnificent public buildings against private buildings and special attention to the urban intersection like doorway, passages, the entrance of mosques, schools, bathhouse, squares, and the gateways of cities shaped a city with strong physical and social relationship and encouraged citizens to engage in social communication, generosity and hospitability, motivating the citizens to be kind and affable with strangers.
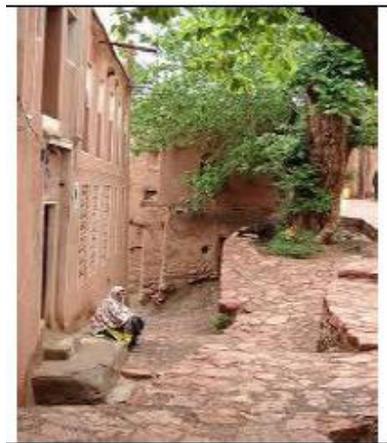
Figure 7- making the spatial common threshold between city and building. Resource: the author

Figure 8- the sense of belonging to urban space and controlling it. Resource: the author
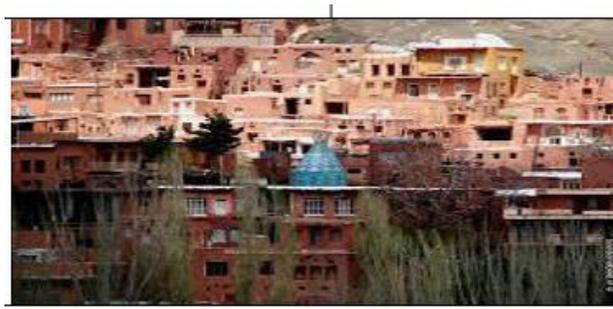
Figure 9- simplicity and tendency to make the public buildings magnificent. Resource: the author

6.3. the role of architectural monuments in the realization of social participation

According to the verse of holy Quran: "cooperate in righteousness and piety", the Islamic society is the society of individual's authenticity and it is a society in which all people cooperate in maintaining and managing the urban system and the building also tends to mean the unity of the objective manifestation of this issue.

In the view point of Jaeet (1993: 39) the Islamic city is a place in which the whole community cooperate in decision making and the implementation of affaires, especially at the neighborhood level. In investigating the relationship between the human needs and formation of human location, "John Long" introduces the factor of self- actualization or self-realization (opportunities for space customization, participation in designing and diversity) as the related subjects with human characteristics in the association of human with location (quoted by: Golkar, 2001: 52).

Human and environment have a reciprocal relationship and when people have an effect on their space and urban environment and endure for it then they are sensitive about it and it is valuable for them (rivilin, 1978). Preparing the opportunity for participation not only reflects the people's expectation and needs towards the place but also determine their life style in the future (Altman, 1993). Based on the figure (10), the participation of installation and structural elements in the beauty and identity of the urban landscape is like the awning and etc. which are considerable in this regard.

The components of structure and installation, unlike the contemporary urban planning and architecture, aren't formed indifferently; rather both installation elements such as the ventilation of buildings and also the structural elements have been an important factor in the urban landscape and sometimes they played an important role for separating the spaces and its qualitative dimension. In the desert urban textures, the elements such as wind tower and bulkhead over the alleys are an example of the mentioned subject. The bulkheads of the figure (10) in addition to the structural role and creating the climatic porch and reducing the thickness of the outer walls are used as the urban elements.

In the realization of participation in constructing urban space, (according to figure 11), the allocation of architectural space to urban space in the form of forecourt and entrance of buildings is another factor to realize the social participation. Whilst this space pays attention to the position of guest in the Islamic ethics it became a place for neighborhood conversation. The quality of economic life and the transformation of land into the economic commodity has deprived this opportunity of contemporary urban planning. This space has the same urban and architectural capabilities and provides the opportunity of observing and being observed, monitoring the city and the flow of life for the inhabitants. Sometimes, this space according to figure (12) is defined in the form of the fina range. The definition of the fina range in the vicinity of the estate as the personal right of the estate owner and the encouragement of

its maintenance and cleaning are among the cases which must be considered in this field.

Today, the strong separation line between urban space and architecture reduced the sense of belonging to space and people's participation in maintaining and controlling the spaces as well. The tradition of sprinkling the alley and sweeping in the morning in traditional cities are the result of the architectures' attention to the popular watchfulness of urban spaces in terms of the definition of spatial common threshold and interface spaces and the connectors.

In Islamic architecture, especially in this case study, the decorations are not merely decoration; rather they had a function except the decoration. For instance, according to figure (13), the intended application of decorations in the location of thermal bridges or the possibility of settlement and crack for the beauty of urban space are among the items which can be pointed out in this regard. In some parts of the seam between the storeys, floors, window frames, line of land and skyline, where it is possible to occur the structural or non- structural cracks due to the settlement or the displacement of the structure or the oscillation of the daily temperature, the transformation of material's texture minimized this subject and to some extent hid it.

According to figure (14), the movement of green spaces inside the building toward its external landscape and providing the quality for its surrounding urban space is another factor to realize the social participation. Maintaining the continuity of the walls of urban space while paying attention to its beauty with the movement of natural elements provided unique beauty and shade for pedestrians and the urban environment. The other factor must be regarded in this case, according to figure (15), is the visibility of ornamentation elements and the textures of façade based on the distance that has an effect on the social participation. While approaching the building, more details are displayed.

The creation of various textures of a material and utilizing harmonic colors in addition to considering the climatic conditions have made the manifestation of the building different from its distance. At first, according to Gestalt rules, it represents a coherent whole and eventually by approaching to building the diversity of textures and material shows the variety of taste in the pursuit of collective identity and preserving individual integrity. The other aspect of participation in looking out the urban space, according to figure (8), is monitoring the urban spaces through openings and the look out of urban space (the eyes of the street) by people which can be referred to in the context of social participation. In these spaces, the sense of being seen and seeking for help is a desired feeling which adds to the potential of presence in the space.

Figure 10- the participation of structure and installations in the beauty of the city. Resource: the author

Figure 11- the allocation of architectural space to urban space (common threshold. Resource: the author)

Figure 12- the adjacent fina and maintenance and looking out of urban space by people. Resource: the author

Figure 13- the intended application of ornamentation for eliminating the limitation of structure and materials.
Resource: the author
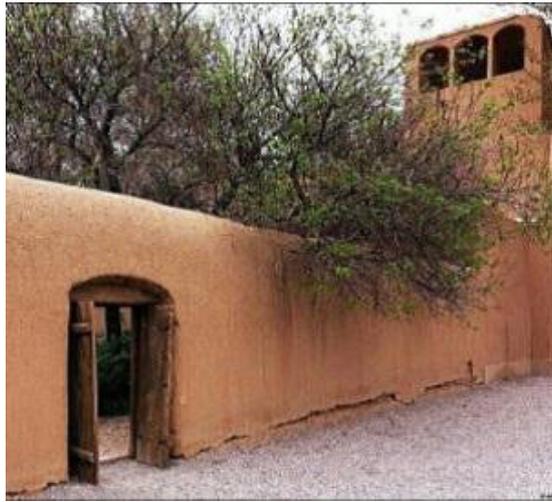
Figure 14- the landscape of architectural building in urban space

Figure 15- the visibility of texture and ornamentation based on the distance of vision

6.4. the role of architectural monuments in the realization of social identity and social sense

In Sharia, the mankind is forbidden from the resemblance to strangers and it has identified the effect of resemblance to strangers in social and psychological influences. The prohibition of resemblance to non- Muslims due to its psychological and social adverse effects in the view point of Islam (Muhammadi Rey Shahri, 2008:13) and also the architecture of mosque, with referring to the prohibition of the Prophet of Islam who said don't make indentation for mosque because of its similarity to the temples of the Jews and Christians, as well as the elimina-tion of altars similar to the altar of the Jews by Imam Ali (AS) (Muhammadi Rey Shahri, 2008: 13; Javadi Amoli, 2012: 565) are among the effective reasons for explaining the mentioned subject.

Some of the instances related to this subject include: confirmation, establishment, signing and annulment of the tradition of previous nations in accordance with the reality of Islam, continuity in the process of transforming and attempting to modify and take advantage of previous works not based on the museum thinking but based on the byword and reminding thought, taking advantage of the previous elements and their evolution as an indicator of Muslims architecture, the independence through uti-

lizing local materials, the use of tradition in designation for eliminating the problems (instead of modern attitude which devastates everything before it, the tradition complements everything before it), showing respect for oneself possessions, localization of nation's achievements, using the domestic productions, creativity in applying the forms and domestic materials, respect for ecosystem and accordance with geographical conditions.

According to figure (16), using local materials compatible with the climate and traditions of construction and native decoration in buildings in terms of continuity and evolution are instances of this subject. In this case, the urban space is a situation for the manifestation of indigenous autonomous economy and entrepreneurship for the indigenous industry. The identity of buildings with regard to the natural context and indigenous art consistent with human needs and creating a self- sufficient economy and physical solidarity are important factors in a social sense and giving identity to urban space.

Also, according to figure (17), other instances of paying attention to social sense and social identity realization include regarding the coordination of outer walls of buildings with its surrounding context through carrier line, skyline, and materials. According to figure (17), the other items should be considered in this regard which includes using the maximum amount of the materials available in creating textures and decorations. The creativity for materials application in the various designation and textures is an important factor to create unity in the majority of buildings while regarding the superficial differences. According to figure (18), the other instance of this subject includes the appearance of culture and life style in forms such as introspection and extroversion. Also according to figure (17), the other factor for providing identity and social sense for inhabitants include paying attention to personal interests and collective identity for designing the walls. The intensity of the advertisements of advanced countries in the Third World countries, disappointment and frustration toward their culture, knowing their own culture

as the factor of misery and backwardness, good consumption of the products of advanced countries, the emergence of cultural consumption, disregarding the native values, reduction of consuming domestic cultural products, reduction of domestic products and the weakness of the domestic markets are the initiation of cultural and economic dependence (Naghizadeh, 2002: 72; Sattari, 2006).

Inappropriate cultural conditions for training the specialist, superficiality, and the superficial perceptions of other nations' achievements disregarding their localization (Mesgarnezhad, 2001; 207- 210), neglect of specialists to the principles of quality and value, and regarding the quantity, attitude towards "construction" as a reason of success in architecture and disregarding the cultural dimensions in the architectural and urban planning rules and regulations, attitude towards the issue of "novelty" which means modernism and the incorrect perception of "tradition" (Saremi & Radmard, 1997: 139- 150), creating popular works instead of creating important works for people, the utilization of materials without paying attention to the climatic issues and the increased renewable energy consumption and using unstable and irreversible materials to the cycle of nature (concrete, aluminum) caused the formation of buildings with the strange and confused identity.

In this condition, the building abandons its historical and cultural prestige and get involved in a whirlwind of universal trends (modern, post-modern, deconstruction and etc.), self-interest and the market competition (Hojjat, 2006). Obviously, the contemporary questions and answers of west architecture cannot be an appropriate response to the conditions arising from the social and cultural context (Ansari, 2003: 14-21).
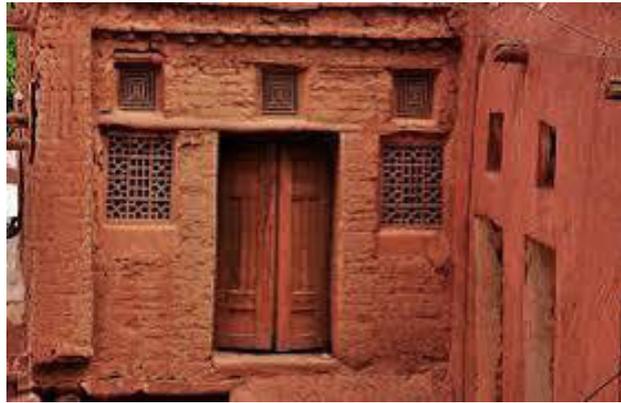
Figure 16- using the local materials and native traditional construction. Resource: the author

Figure 17- unity in plurality and the maximum use of materials capacity

Figure 18- the emergence of life style in the form and selection of house types. Resource: the author

6.5. the role of architectural monuments in the realization of social interaction

The definition of social indices as a provision for the city from the view point of Islam along with size and population as the requirement (Okhovat and et. al, 2010: 261), clarify the need for paying attention to the relationship between human and society as one of the standards for Islamic city. According to Yildiz (2011: 201) although the concepts of city and civilization express the difference between me and other, the concept of nation associates the unity and solidarity. Urban society and the presence of Muslim community differentiate the Islamic cities".

The relationship between social behavior and the life style of inhabitants that derived from Islamic training (doe's and don'ts, recommended and obligations) in social cultural structure, the life style of inhabitants which is considerable in the form of urban details, artistic decoration and spatial construction which is definitely rooted in Islamic orders emphasize on paying attention to this issue (Okhovat et al, 2010: 261; Vebyanka, 2000: 28; Akbar, 1988; Morteza, 2008: 94; Alizadeh & Habibi, 2011:75- 76; Hakim, 2002: 39).

According to figure (19), the definition of spaces for social interaction in landscapes such as platforms or making shade for the presence of special individuals, the definition of entrance space as the spatial common threshold and a place for sitting and to meet neighbors according to figure (20), the effect of neighborhood units (the quantitative dimension) of residential complex on the neighborhood (qualitative dimension) of residential units according to figure (21) and creating physical codes in the definition of semipublic spaces such as awning or turning of passageways and etc. were effective to form social interaction.

According to Bahreyni and Tajbakhsh (1999: 28), in the Iranian traditional city, the religious principle of relationship with relatives plays a role to determine the urban and neighborhood districts. The urban division should be such that to make convenient the relationship between friends, acquaintances, and relatives. Home is the most secure and the most private territory for the family members and it is the place for serving gusts and relatives. Platforms and porches provide the opportunity for neighbors to communicate. The main passageways and the center of the neighborhood was the territory of residents, in other words, for neighbors. The city center and the big squares were the territory of all the residents of the city. The person can easily navigate the territory in a short time and experience a familiar environment. Therefore, he has a sense of belonging to it and strives to preserve and attain the identity for his habitation. The relationship was more restricted but more friendly. The individual was acquainted with his neighbors, the family relationship and communication with neighbors were more intimate and the person was responsible for his family and his associations and he participated in their happiness or grief.

figure 19- using the elements and forms of façade as the social location. Resource: the author

Figure 20- the definition of the entrance as the spatial common threshold. Resource: the author

Figure 21- the effect of neighborhood units on the amount of vicinity of units. Resource: the author

7. Conclusion

The question of this research is to investigate the effective architectural factors to provide quality in historical textures. The purpose of the study is that to obtain architectural factors which have an effect on social quality of urban spaces in historical textures and the contribution of architects for providing social quality in the physical structure of city regarding the case study in the Abyaneh village.

Research findings indicated the role of architecture for providing quality for civil life and social sustainability of urban spaces through elements and components and functional and spatial organizations and in this research, it is referred to the concept of "urban architecture". The results of the table (1) are strategies for the realization of the research concept in building design which can be considered as a procedure in designation regarding the circumstances of place and time while taking advantage of social and economic conditions and paying attention to other elements.

Regarding the performed studies, the following suggestions for future studies are presented: 1) investigating the effect of monuments on the quality of urban space in different climates; 2) the instances of research concept in autonomous textures, especially in different Islamic countries; 3) the compatibility and interaction of city and contemporary architecture and the effective factors on its discreteness; 4) the position and the method of training the concept of research in architecture and urban planning training; 5)the relationship between the concept of research to the prominent designing methods in architecture and investigating the advantages and disadvantages of proposed designing approach to the common approaches; 6) the feasibility of its realization in the contemporary textures.

Elements		The role of architectural monuments to promote social quality of urban spaces
Urban architectural concept	Social justice	
		To preserve the condition to access lighting and ventilation (comfort) of adjacent buildings and surrounding urban spaces in a spatial and volumetric packet of building
		To control the radiation surface of walls and to provide conditions for the climatic comfort of urban space through the volumetric elements of façade.
		To use secure materials in urban landscapes and the security of passerby and to preserve the human proportion in urban space in the class development
		To avoid the adjacency of environmental pollutant spaces with surrounding urban spaces
		To control the vicinity of buildings to each other and passages into the buildings and its role to reduce the community aversion of spaces
	Social belonging	The existence of common spaces between architecture and urban space to revive and watch out nature
		The sense of belonging to urban space and the participation of residents in the beauty of urban landscape through elements such as a flowerpot
		The simplicity of residential buildings and the desire to make the public buildings magnificent against the private buildings regarding the social dimensions
	Identity and social sense	Using the local materials compatible with the climate and the traditions of constructing and native decoration of buildings regarding the evolution and continuity
		Paying attention to the concept of coordination of outer walls of buildings with its surrounding context through carrier lines, skyline, and materials, …
		To use the maximum amount of available materials to create textures and decorations
		The emergence of culture and life style in forms such as introversion and extroversion
		Pay attention to the personal interests while regarding the collective identity in designing
	Social participation	The participation of installation and structural elements in the beauty and providing an identity for city landscape such as awning and wind towers
		The allocation of architectural space to urban space in form of the forecourt and the entrance of the building
		The definition of the range of fina adjacent to the estate as the personal right of estate owners and motivating to preserve it and cleaning it
		The intended application of decoration for thermal bridges or the possibility of settlement and crack for the beauty of urban space
		The movement of green spaces of the inside of building into the outer landscape and providing quality for the surrounding urban space
		The visibility of decorative elements and the façade textures according to distance
		To monitor the urban space through the openings and controlling the urban spaces by people (the eyes of the street)
	Social interaction	To define spaces for social interaction in the landscapes such as platform or providing locations in shade for people
		To define the entrance space as a common spatial threshold and a place for sitting and have a meeting with neighbors
		Considering the impact of neighborhood units of residential units on the neighborhood of residential units
		To create physical codes for defining the semi- public spaces such as awning or turning of passages, etc.

Table 1- the role of architectural monuments in providing social quality for urban spaces, resource: the author

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