A Survey on Employing Living Ethics in Islamic Urbanism*

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Abstract | Most of the damages to nature are brought about through negligence in putting living ethics into practice by city dwellers. This critical ignorance which is becoming a worldwide environmental crisis has put forward a change in attitude towards nature and its international constitutions and laws. In this regard, religious recommendations and regulations have been considered as significant influences through this change towards better living conditions. This research attempts to address the concept of morality in the light of Islamic thoughts and principles in physical space and provide strategies for proper exploitation of the environment. The method of this research is descriptive-analytic case study which first surveys modern religious theories with regard to the body of the desired cities and their architecture and then in case studies these theories are put into practice in order to provide a framework to study and verify these Islamic cities as significant samples. The studies show that the basic Islamic thoughts about environment have promoted universal, cultural, religious, and moral supports and have introduced a special framework in different environments, as is the case with the Islamic tradition by applying a new expression, to show the respect for nature in all possible aspects. Regardless of unfavorable climate changes, traditional cities in Iran are examples of Islamic teachings which provide the best environmental conditions for human beings in which nature is employed in designing and city architecture.

Keywords | Bioethics, Environment, Nature, Islam, Traditional cities.

Introduction | The history of human kind shows a permanent interaction between human and nature. However, this relationship has been tense over the last two or three decades, due to different factors such as population, growth, urbanization and technology. This situation is exacerbated by disregarding and disrespecting nature which is mainly caused by changes in attitudes towards nature. In order to overcome this problem, humanitarian laws have been adopted by international constitutions which are largely ignored due to the lack of moral support from communities and people. Living Ethics Philosophical studies are related to the ethical issues facing humanity in various areas of biology, biotechnology, medicine, political science, law, philosophy and religion. The International court of justice Academy calls for international ethics to be maintained internationally by maintaining the cultural characteristics of each region, and through this, human society, despite accepting the full protection of the environment in the manner of the implementation and organization of the provisions, depends on The cultures will be your own (Acadmie de Droit International de la Ha, 2015). In this regard, religion as a moral editor has been considered as a catalyst for the elimination of biological crises (Dupré La Tour, Nashshābah, 2000). In Islam, too, there is much talk about how human is connected with the environment, and the position of man and nature is markedly different. The Islamic teachings of the environment are universal, and they have cultural, religious and moral support. The history of Is-

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lam from the very beginnings to its expansion in Europe and East Asia shows the observance of bioethics in social affairs and its evolution, civilization and architecture, even during the periods of war and crisis (Alkhateeb, 2014). The historical textures of Iranian cities show well that the criteria and principles derived from Islamic worldview and ethics will be found in the physical manifestation (Petruccioli & Pirani, 2002). Today, international approaches do not focus on researching the spiritual relationship of man with nature, and this leads to a persistent lack of public security in the program. Therefore, attention to religious teachings, Islamic principles and strategies can be reached. In this situation, one must answer the question of how Islamic teachings have prevented and benefited from environmental degradation. The purpose of this study is to recognize the concept of morality in the light of Islamic thought and principles in physical space and to provide strategies for the proper exploitation of the environment.

Research Methodology

The research method included two analytical-descriptive and a case study. The data obtained for which through documentary library studies and field observations of an Islamic city. In the analytical method, a descriptive study which was based on modern and religious theoretical foundations was employed in order to deal with the city and its architecture. Researchers attempted to identify a point of differentiation and a boundary between modern thoughts and religious recommendations in this field. Meanwhile, in the case study, it is possible to verify the control samples in the Islamic city by applying the obtained framework as an accountable body. In other words, the researcher's attempt in the second part was to understand the level of overlap between the witness sample and theoretical foundations. The researcher verified whether there was a significant level of overlap achieved. Then, the results would show that the Islamic city could be considered as a successful example and a criterion in the physical manifestation of living ethics and suggested it as a model in the urbanization of the Islamic countries today. Accordingly, first, it was necessary to consider the dimensions of the distinction and the sharing of the Islamic and modern view on the environment, and then, based on the results of the differentiation, the samples of control in the Islamic city were discussed. It is possible to rely on this approach to present a comprehensive theoretical and theoretical perspective based on Islamic teachings.

Background research

A brief history of human and nature approaches

The environment, with its prevalent meaning in the current era, is a completely new debate that has not been documented either in Islam or in any other school (Firoozi, 2005). Indeed, the enlightenment was the starting point for the growth of natural science. The transformation of nature into an object was the greatest intellectual transformation of modern western civilization. As a result of this movement, nature has been collapsed and natural resources, such as water, soil and air have been polluted, and forests and pas-

tures have been destroyed (Mohammadzade, 2012). The link between science and technology has increased the ability of humans to degrade the quality of the environment. However, by raising awareness of the significance of environmental events in the second half of the 20th century, the environment has gradually become one of the most important global issues (Noraei, 2012) and the issue of environmental improvement has gained momentum? with the rapid and disproportionate growth of the industry. Several meetings and gatherings have been conducted by the international community on solving environmental problems, and the main issues raised were the fight against environmental degradation (Zamani, Azmoudeh & Ghaedi, 2014). After the Industrial Revolution, the way of dealing with nature in the world can be examined from the scientific and theoretical point of view under the heading of Religion (Michalopouloss et al., 2016). Despite human obedience to the pre-industrial era from the laws governing nature and the universe of existence because of the spirituality of the attitude to the world, only the lack of recognition of some of the laws of life threatened man (Naghizadeh, 2001) Such as the Eli community, feudal society, or a rural community that viewed the system governing nature as irreplaceable and thought to have shaped its social and traditional system. A three-year study by a group of scholars on the relationship between religion and biology at the Center for the World of Religions at Harvard University states: "Religions should use their means to end human unbridled exploitation of natural resources and create a sense of responsibility the joint viability of environmental protection (Poorsaiid & Roosta, 2002). It is important to note that in the attitude of international schools, the service of nature to humans is the ultimate goal, but in the Islamic perspective, the service of nature to human is not the ultimate goal, and this issue is the passage to improve the spiritual dignity (Noraei, 2012). Excessive changes will cause environmental degradation and eventually result in the destruction of the environment and other ecological conditions on Earth. In international documents, human benefit from the environment is emphasized for all, and the most important goal is to prevent the continued destruction caused by industrial revolution to preserve the environment and its resources for future generations (Zamani et al., 2014). The experience of the urbanization of the intellectual period up to the beginning of modernism postmodern is indicative of the non-observance of environmental ethics in cities. Attempts such as the movement of Place-making are based on regional, cultural and religious principles of the inhabitants (Vojnovic, 1999; Sharafi, 2016). As can be seen in the Table1, the major views of Islamic and west point of view in the field of the environment.

In these studies, the focus has been on the relationship between environmental teachings and Islamic city. Many scholars have written about the value of Islamic city and nature. Some of these studies are summarized in Table 2.

Theoretical Foundations of Research

Islam and nature

It is possible to consider biomass-human from two major perspectives, religious and secular. Religious views include

Table 1: The Evolution of Environmental Thinking in the West. Source: Authors.

Period	Theorist	Theory	Function
Traditional era	Albury	The denunciation of utilitarianism and the theory of animal rights	Coordinating with nature
	Marcelo Ficcinho	Change and protection of nature by relying on improving the human condition	Correction of nature
	JP Pitman McGall-Damon J. Thomas	Nature is the manifestation of Christ and God, and should revert back to its previous status	Coordinating with nature
	Augustine, Thomas Aquinas	Protecting nature is God's praise and respect	Coordinating with nature
1900-1500 Enlightenment	Descartes, Bacon, Locke, Kant, Hegel, Marx	The technological subdued nature	Domination and exploitation of nature
Postmodernism	1970	resource management	Respect and Improvement of Nature
	1960	System approach	
	1980	Sustainable Development	
	1990	Urban Redevelopment	
	2010	Mechanization	

Table 2: Relationship between environmental education and Islamic city. Source: Authors.

The Writer	Research content	Research findings
Meshkini , Hamzeh-Nejad & Ghasemi (2013)	The study of the values, principles and indicators of Islamic Iranian urbanization has been studied in the framework of its work	The environmental approach in the Iranian-Islamic city has been highlighted in relation to other cities
Naghizadeh (2001)	Investigation of Dead Cities Based on Islamic Worldview, Sustainable Development	Sustainable development and sustainable urban development are three sides of the triangle of sustainable development.
Ismaili, Rezaeian, Vaziri Nejad, . Tabatabaei, Salem & Mahdian (2007)	Research on Islamic ethics and narratives related to environmental protection	The necessity of the collective effort of human societies, utilizing all legal, ethical and religious facilities, in preventing the destruction of vital resources
Farahani Fard & Mohammadi (2011)	Introducing the principles of Quran and rational analysis in environmental promotion	The Islamic religion, by designing an ecological system in harmony with other social systems of Islam, promotes the improvement of environmental resources.
Abedi Sarvestani & Shahvali (2013)	Explaining ecological ethics based on God's perspective	Discussion on the "core of intrinsic value" and "criterion of ethical action in nature
	Discovering and explaining the ethical norms of human interaction with nature	The proper interaction between man and the environment is based on self-knowledge and self-protection.
Mohammadzadeh (2012)	Study of the place of nature in the modern system	Man-centered, eccentric and God-centered strategy is the moral interaction of man with nature
Rajabi Bagher Abad (2014)	Identification of the key elements of the nature and environment of human life in the Quran	The Islamic city is more successful than the modern city in face of a modern environmental crisis.
Mohammadzadeh Rahni (2010)	Jurisprudential review of environmental protection and health care	Proveing the hypothesis of moral, civil and criminal responsibility for violating the rights of nature in Islamic law
Aminzadeh (2002)	Investigating the causes of negligence in contemporary civilization towards the spiritual aspects of the environment	Use of the environment is permissible from principal points such as Asalah-al-Jawaz and Asalah-al-Bahaeh, and the proof of the mustahab commandment and the necessity of using it.
Zamani et al. (2014)	Presenting a Comparative Study of Islamic-Based Approach using a Contemporary Approach to Environment	The role of religion in environmental policies and the resolution of environmental crises is important.

the point of view of the Abrahamic religions, and in particular the religion of Islam, and the secular view reflect the main views of the post-Enlightenment thinkers, which has been continued to this day (Yachkaschi & Yachkaschi, 2012). The human environment is the result of an interactive relationship between man and the environment in which he lived (Rajabi Bagher Abad, 2014) and the environment of the whole environment in which he lives (Mohammadzadeh Rahni, 2010) In other words, the environment is a complex system which provides a permanent supply of natural resources for human kind (Farahani Fard & Mohammadi, 2011). Human beings have a connection with their environment and a disconnection may put human's physical and spiritual health in danger (Davary, 2012). Most religions in the world, Jews, Christians, Sikhs, Buddhists, from different perspectives emphasize human interaction with the environment, which indicates the close interaction between man and the environment in the content of most religions in the world. Human interaction with the environment in Islam is very interesting as it discusses human interaction with the metaphysical environment, this field has been discussed neither by Western scientists nor by environmentalists (Mangunjaya, 2011). Islamic teachings reflect the fact that this religion introduces a system of values that includes environmental topics such as how to use resources, how people interact with nature, and most importantly, how people see themselves, the world and the relationship between them (Aminzadeh, 2002) In Islamic teachings, the elements of nature such as water, air, trees, plants and animals have a special place. Islam regards the environment as an indivisible unit and does not separate human being from his environment (Fahimi & Mashhadi, 2009). According to the Qur'an teachings, such as Al-Asra, verse: 44" and "Al-Nabbaa, verse: 19-20", we can say that in terms of Islam, nature is a unitary and intelligent being (Naghizadeh, 2001). Based on the received and interpreted verses, the environment can be examined in two perspectives: material and spiritual. Thinking about nature, its components, its elements, its laws and the system governing the universe, as well as the harmony and balance in the universe, is one of the most immediate issues that Islamic schools encourage and recommend to learn and respect (Meshkini et al., 2015). Moreover, they remind us of the necessity of nature in boosting people's moral (Mohammadzadeh Rahni, 2010) Nasr also emphasizes the spiritual significance of nature, and believes that planting trees, behaving in a humorous way with animals, or preventing water pollution is equally as good as giving food to the poor and visiting the patients (Akhtar, 1996). Islamic theoretical foundations divide the relation between man and nature into three levels: person, society and government (Noraei, 2012). Recent emphasis suggests that bioethics is a collective matter that the legislator has in relation to that task, and the departure of that sin is punishable. Therefore, the strong support of Islam in accordance with Islamic criminal law regarding both this and the future worlds, urges a kind of obligation to individual, social and governmental commitment to saving nature in any kind of exploitation. This can be found in all aspects of life including personal, residential, architectural, and urban (Table 3).

Islamic ethics and nature

Islam has its own definition of nature and the environment surrounding human kind which can be a solution to the problems of the modern ecosystems through human moral and educational reforms (Meshkini et al., 2015). In Quranic verses and traditions, some moral virtues, ordinances, and environmental examples are counted. Regarding virtues, it can be said that virtue, trust, thanksgiving, justice, moderation are the most important virtues of "the ethics of the Islamic environment". Eco-related sentences have been introduced in the divine verses, such as the development of land, the prevention of corruption in the land, the proper and moderate use of natural blessings, and reflection in divine verses, and environmental examples refer to water, plants and animals (Fathali, 2011). Useful exploitation of the environment such as parks, pastures, forests and plains makes human soul and body delighted. So, healthy use of the environment has rational benefits and it can be considered advantagous (Mohammadzadeh Rahni, 2010).

Nature in the artifact environment: Iranian urbanization of nature and nature

Islam has introduced a special framework in various living environments in different ways and has applied a special approach to nature through maintaining its foundations. As sometimes the Islamic tradition has shown respect for nature through the use of the new expression (Rashid & Ara, 2015). He argues that the foundations and content of architecture and urbanization are shaped by God, man, nature, history and society. By surveying the studies, it can be realized that mosque-centrism, introspection, neighbor-centrism and naturalism could be considered as the main principles of Iranian urbanization (Meshkini et al., 2015). One of the main emphasis of Islamic scholars refers to the relation and importance of the element of nature in the landscape and the Islamic city. The development of environmental regulations in Islam has a long history. A collection of Commands of Muslim scholars on environmental preservation, historical monuments and inter-city relations, and the quality of utilizing architectural structures and the use of passages, watersheds and public places, the installation of windows, sewage, and the location of construction of industrial sites and road sweeping City, the treatment of animals proves this claim (Zamani et al., 2014). The human environment has a tremendous effect on human behavior and identity towards its own values (Aminzadeh, 2002). A city can be an environment for the manifestation of identity, the values of beliefs, worldliness and the culture of the inhabitants and the emergence of its own suppliers (Seyfian, 1999). The privileged feature of Islam's attitude toward the environment is the attention to the beauty of the environment and its various manifestations. In Quran narratives, the beauty of nature, the envi-

Table 3: Reviewing Quranic verses about interaction and utilization of nature according to different historical trends and periods. Source: Authors.

Function	The theory	Orientation	Period
Changing and modifying nature for the benefit of Muslims (Baghera 29)	The right to the universal use of Muslims	Abbazi	Before the Mongol invasion
The least interference in nature and its destruction (Baghera 116)	Rational signification of nature conservation	Mu'tazilite	
Environmental, city and gardens protection rationally	Based on the Zoroastrian approach	Baundiyeh	
Artificial Natural Arithmetic (Hood, 61)	The nature of divine verses	Ismaili	
Changes in water paths and planting tree species	Protecting lands and damaging a gained land with anti-religion structure	Cultural links between Islam and Christianity	
Changing and modifying for the sake of gaining power	Superiority of reason in the use of nature	Center of caliphate	
Interference with nature so as to make the spiritual and physical reforms of the Muslims' life (Zomor 21)	based on religious sources	The Quartet's Difference - The Ascensional Sect	After the Mongols to the Safavid and Ottoman Empire
The arbitrary involvement of sin and the least interference in nature	Unity of existence in the components of nature	Sofyeh	
This approach does not lead to a destructive approach to religious grounds in Muslim countries.	Reconstruction of the power and administrative structure with a focus on nature	the secular government	Modernism
Any culture can interfere with the nature-friendly nature culture.	Cultural reform in recognition of the right to nature and ecology	Nature protecting Organizations and the emergence of the NGO	post modern

ronment and its effects are emphasized (Noraei, 2012).

Discussion and analysis

From the time when nature and the environment regained importance in the thought of the West, the application of the principles of the agenda was applied. The United Nations Conference on the Human Environment in 1974 is a milestone in the history of the formal attitude of man to natural resources and land use systems. Environmental movements are expanded by NGOs and, the number of adventurers and environmentalists is increasing along with human awareness of resource constraints (Laghaee & Mohammadzadeh Titkanloo, 1999). Sustainable development can be described as the return to nature after a century of domination of industrialization, trade, and urbanization of the West (Aslani, 2000 quoted by Nazamfar & Piroozi, 2009) The principled policies of sustainable development can be divided into four categories: minimizing non-renewable natural resources, stabilizing renewable natural resources consumption, keeping the limit of waste production and pollution in the capacity of local and global absorption capacity, addressing basic needs of human and society (Bahrami Paveh & Marsusi, 2011; Bahrain, 2000, quoted by Nazarfar & Piroozi, 2009). The compact city theory reduces energy consumption and the amount of pollution with the high-density policy (Mathnavi, 2002). Healthy city is also a theory in which continuous development of physical and social environment and the optimal use of available resources and facilities are provided which would lead to active participation, protection and a sense of cooperation among city residents in public affairs that in turn brings about a rise in social commitment capacity of city dwellers. Moreover, it would encourage people to protect each other and participate actively in all affairs; something which can maximize their living skills capability (Bahrami Paveh & Marsusi, 2011). The Smart Growth Thinking policy, which encourages the portable neighborhood with functional mixing and various types of transportation, has also come into play. As pedestrians and bicycles use fewer resources, they affect the environment less than any other form of transport (Vahdani, 2012). Between Islamic and Western thought in the form of a physical expression of the environment, while there are differences, there are commonalities. The experience of civilizations based on beliefs based on spirituality has been their main tendency to maintain and strengthen the balance of the world (Naghizadeh, 2001) Iran is the land of Islam in which the urban structure and architecture are manifested, and this physical expression can be observed in the urbanization of different regions (Ibid). Using their urban planning experiences, they can take a new approach to Islamic teachings. The following table examines the major Islamic and non-Islamic solutions in the field of the environment (Table 4).

In this section, there is a major attempt at the identification and obtaining of the sample witness, or the distinction between the manifestations of the Islamic ethics of the ecological ethics in the cities of Iran. By expanding the geographic

scope and using methods for analyzing and measuring environmental efficiency, research findings and research strategies can be strengthened in the future. The research method of the control sample consists of various stages, such as creation of an all-encompassing theoretical basis with a high level of analysis and expression of the theoretical aspects, the observation of phenomena in order for making different aspects meaningful, and identifying theoretical foundations in the examples to determine the practical aspects of the theories or the weaknesses and strengths of the theories in applied sciences. By exploring an Islamic city, there can be found examples of Islamic teachings in the field of environment, such as: balanced exploitation of underground waters, the location of cities to access natural resources, the orientation of the city, the houses, the sun and the wind, the link between the garden and the green space within the city. Traditional cities were located in places where water resources were available, and the recognition of the importance of water prevented it from contamination and thus protected the environment. In these cities, the streets and buildings were oriented towards the wind and the sun, shadows, water and plants, providing the best environmental conditions for humans. In connection with the presence of nature and green surfaces in cities and traditional urban spaces, the naturalization of nature in desert towns can be considered. The table below illustrates how respect for nature, using green space and the beauty of nature in designing and building the city have helped to survive in

inappropriate climatic conditions (Table 5).

Conclusion

Most environmental discussions and nature conservations have emphasized the importance of proper exploitation of natural resources and prevention of pollution and their loss. The prerequisite for success in protecting natural and environmental resources is to change attitudes towards such heritage and transform them into a social and international issue that has been obtained through time. There is no doubt that international cities have taken effective steps in the proper exploitation of the environment. Islamic cities as an example of Islamic teachings in the environmental field have the features in practical manners, such as balanced exploitation of underground waters, the location of cities to access natural resources, the orientation of the city, houses, the proximity to the sun's radiation and wind created a strong relationship between green areas of the city and the city itself. the Exploitation of these features in order to save nature is not the ultimate goal of human kind; in that case, although the significance of nature cannot be ignored easily, it comes after the human kind contentment as a second hand goal. The proper integration of scientific and applied living ethics on the basis of Islamic orders can provide a preventive approach to damage the environment and provide a healthy environment for generations. This can be achieved by giving a priority to ethical principles In this paper, we tried to develop criteria

Table 4: Major Islamic and non-Islamic solutions to environmental issues. Source: Authors.

	Sreategy
Islam	- Trying to plant trees and plants in the city and prevent damage to the green space (trees and plants) Other activities that somehow affect the freshness and greenery of the environment. - Detecting and confronting those who lead various corruptions. - Ensuring cooperation and empathy by avoiding any environmental degradation activity. - Improving the beauty of the urban environment, taking into account the natural landscape of the city and the urban environment, seeing natural elements and preserving natural landscapes ... - Observing the rights of citizens in environmental affairs. - Being gentleand respectful to all the manifestations of nature and the environment. - Preventing natural pollution (Air pollution: Increase public transportation ...). - The use of the environment should be purposeful and valuable. - Useful uses of the environment, such as parks, pastures, forests, plains, lawns, aquatic environments, to better serve the religious, social, occupational and other tasks. - The importance of restoring trees, farms, constructions and ... . - The use of environmental resources is not limited to a specific group (e.g., justice in the distribution of green space in the city). - Preventing the consumption of goods and consequently increasing demand for the factory, which means eliminating primary resources and polluting the environment. - Contaminating air, seawater, and rivers, activities affecting the ozone layer are the examples of degradation of nature. - Paying attention to the maintenance of roads, water and other public places.
Sustainable Development	- Increasing the network of green spaces in the city (Urban Green Infrastructure). - Per capita increase of green space. - Linear flow of materials and data should change into a cyclic flow in the urban system (material recycling-reuse). - Accurate studies and assessments of environmental impacts of urban development projects. - Definition of environmental thresholds and environmental capacity. - The definition of environmental information systems and the control indicators should be compiled. - Reducing various air, noise, waste, sewage contaminants. - Health and environmental health of the urban environment. - Securing the city to prevent accidents and minimize damage.

Table 5: Evaluating nature employment and green levels in cities and in traditional urban spaces. Source: Authors.

-	-	Shiraz	Yazd	bushehr	Taft	Abyaneh	Zavareh
Preventing natural resources pollution	Keep roads, waters						
not wasting re-sources	Blind wind						
	natural light						
Increasing the network of green spaces in the city	Planting trees and plants in the city						
	Justice in the distribution of green space in the city						
Viewing natural elements and preserve natural landscapes							
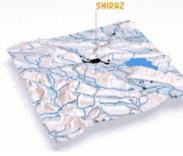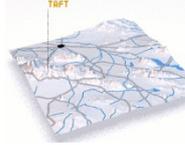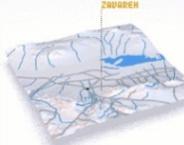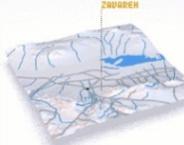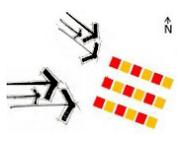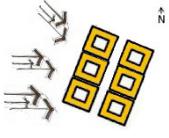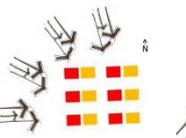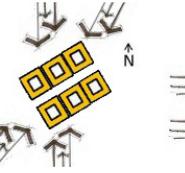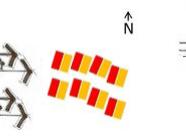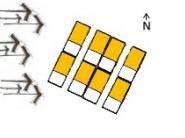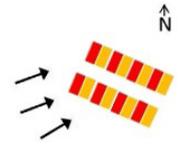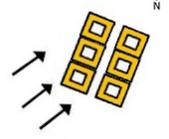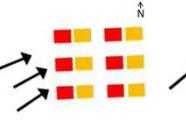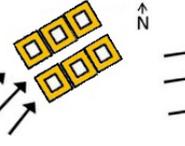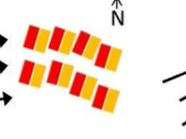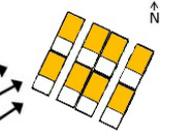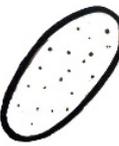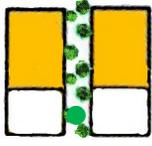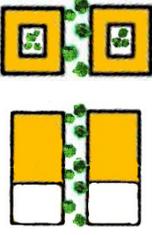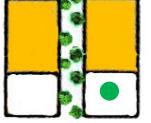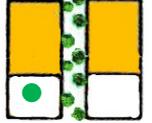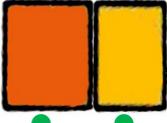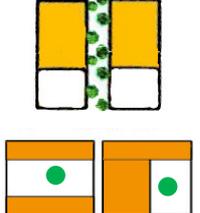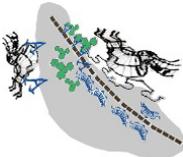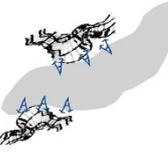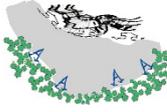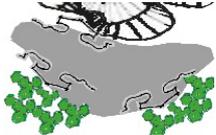
in order to deal with nature and the environment using the theoretical foundations of Islam in Islamic cities as the most comprehensive divine religion and western models. Since, these principles and regulations can govern human kind re- lationship with the surrounding environment, they can act like restrictive elements and a rulers which help employing rational and moral guidelines (Table 6).

Table 6: Principles and criteria for the enjoyment and protection of nature. Source: Authors.

Approach	Sreategy
Benefit from nature	- The combination of greenery and plants, the use of colorful plants and flowers to create freshness and living in the city. - Use of green parks with increasing per capita green space throughout the city. - Ease of access to green space in the city. - Observance of citizenship rights regarding buildings and their height and the amount of space enclosure for use of sunlight. - Paying attention to the topography of the city and maintain a clear view of natural landscapes to mountains, trees and ... - The development of urban spaces has green elements, plants, the use of water elements like waterfalls, fountains and ... - Showing permanent waters in the city. - Diversifying the use of green and busy trees to benefit from the light and beauty of the city. - Restoring the aqueducts in low water sources.
Nature con- servation	- Reducing activity such as the noise of cars and industries, and vegetation and tree planting applications - Increasing public transport and boosting pedestrian traffic. - Preventing the construction of factories and industries that produce plumage within the city. - Identify some areas using plants. - Civic participation in preserving green space of the city by creating a sense of belonging to urban spaces with tree. - planting and gardening of citizens in their neighborhoods.

Footnote

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