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## CASE STUDY RESEARCH PAPER

### Islamic art symbolism of urban elements With an emphasis on the metal elements of Kerman city

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#### ABSTRACT

A city is a place containing different elements, each of which reminds a concept in the mind of the audience; urban elements that evoke an emotion in the viewer and in many cases encourage him to do something or prevent him from doing something. Among them, elements made by humans have the largest share in the scope of human life. In fact, all buildings, elements, urban furniture, etc. are artificial elements that express messages. The knowledge of urban planning in different countries attaches great importance to cultural, artistic, religious, and historical symbols and uses urban elements to introduce these symbols to tourists and citizens. Iranian artists were eager to include many symbolic concepts in their works. provide beautiful elements and forms. The artist has expressed many religious and cultural concepts in the environment, especially religious places, with symbolic language and in artistic forms. Sociologists of art believe that the use of motifs and decorations left over from the past, with the aim of connecting the forgotten culture and art with the modern life of the people, can be a very smart way to promote the cultural values of Islamic Iran. It also gives the atmosphere of the city an Islamic and Iranian essence. The current research is based on the descriptive-analytical method, and after expressing the symbolism of Islamic art, we want to examine the metal element of the city of Kerman.

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## INTRODUCTION

Humanity has always been concerned about preserving the national heritage and has presented different solutions for protection and promotion in this matter and has tried to transfer the value and beauty of art and ideas in this national identity to the future generations (Hossein Nejad et al., 31). The urban element can be considered a part of the urban identity and the identity of any place, which if the subject is chosen correctly and the appropriate forms are used, they can be considered as a birth certificate to introduce a community, a city, a region and even a neighborhood, in many. Among the elements, symbols and elements are used, which are indicative of the tradition, religion, culture and identity of a city (Qurbani, 2016: 3). It is possible to record the community's identity for the future through urban elements and decorative motifs. The use of Islamic motifs, elements and concepts for decoration is common, and by taking possession of these elements, the link between modernity and tradition can be formed. Considering that urban elements are one of urban art and have a high impact power, it can be used to promote the transfer of concepts and elements of Islamic art. An urban element or monument is a physical combination in which the internal characteristics of volumes and geometric shapes are used as an integrated whole of the above. First of all, this composition has a stable and beautiful geometrical and balanced system in such a way that after showing itself in the city, it attracts people and engages their minds in such a way that they stay in that area of the city for a long time. The symbolic form becomes a characteristic to recognize the city in the desired area and in fact it becomes a part of the urban features, so that when the name of the said area is mentioned, the mind unconsciously searches for the specific features and characteristics of that area to find the desired element in itself. will make images (Bazergar, 2016: 91). In this research, we are looking for answers to these questions: 1- What effect do the symbols of Islamic art have on urban elements? 2- What is the effect of Islamic arts on the metal elements

of Kerman city? As a result, the purpose of the present research, which will be carried out in a library method, will examine the place of concepts, elements and motifs of Islamic art in metal elements and considering that Urban elements play an important role in raising awareness and transmitting Iranian culture, it will be discussed how visual elements extracted from Islamic arts can be used in the art of urban space.

### *Research Background*

Arjamand (2016) in research entitled "Urban Elements Manifesting the Artistic Identity of the City" states: One of the most important principles in designing and choosing the form of elements is to try to indirectly convey the desired concept to the audience. and also, be attractive enough; In such a way that it makes the audience and the viewer think, in this way its message remains in the minds. The characteristic of all the elements, in addition to the use of geometric and architectural arrays in the form of playing with plates, is the human scale forms and volumes that they must have. Sohrabi and Al-Hayari (2016) in research called (Investigation of Iranian-Islamic Art Application in the Urban Environment) say: Iranian-Islamic art has been able to carry value in different fields for many centuries by relying on its admirable richness in form and meaning. be spiritual highs for the audience. One of the main concerns in the field of art is the need to pay attention to old values and great concepts in order to transfer them to new generations, which preservation, continuation and use of these concepts are effective in refining the physical and mental atmosphere of contemporary urban life. Mohammad Pourjabri and Vasham Abadi (2013) in their research called (Urban Symbols Crystallization of the Body of Urban Identity), the main axes that must be observed in the designing of the elements of a city are 1-Vitality (that is, to what extent the elements and elements biological needs and it grows and flourishes human abilities in that environment and creates a suitable environment. (2-Meaning) It means that it can be clearly rec-

ognized and identified from a mental point of view, and the residents visualize it in time and place and with the values and concepts of the society should also be related.) 3- Beauty.

## **MATERIALS AND METHODS**

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### *Methodology*

This paper is done in a descriptive-analytical way and based on studies and library sources, documents and records. What is an urban element or an urban symbol: an urban element or symbol is a physical combination, which is made of the internal characteristics of volumes and geometric shapes - vertical or curved plates - structural components - cables - putters and frames, and in general everything that can It has a decorative and structural aspect, it is used as a unified and integrated whole of the above items, and first of all, this combination has a stable and beautiful engineering and balance system in such a way that after showing off in the city, it attracts people in a way. It makes itself and engages their minds, which for a long time in that area of the city is symbolically a characteristic to recognize the city in the region.

## **DISCUSSION AND FINDINGS**

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An element or an urban symbol or a physical combination, which in its construction includes the internal characteristics of volumes and geometric shapes - vertical or curved plates - structural components - cables - putters and frames, and in general everything that can have a decorative and constructional aspect. The above items are used as a unified whole and above all, this combination has a stable and beautiful geometrical and balanced system in such a way that after showing off in the city, it attracts people and makes their minds It involves itself that for a long time in that area of the city, it becomes a symbolic characteristic for knowing the city in the desired area.... In fact, it is one of the characteristics of the city, in such a way that the mind will subconsciously visualize the desired element after the specific

characteristics of that region. This characteristic is especially important for tourists and those who rarely visit the desired area, because it is important in the correct routing and addressing to find a specific urban area, the characteristic and special symbol of that area... The symbol is important in the recognition of the region, and it may be derived from a specific event or history in the desired place, and it points to a specific point in that place and is associated with history, so one of the purposes of the elements can be information and introduction. It is a special region in terms of history-geography-culture and the special characteristics of the people of that region, or it refers to a special incident or event in the said region, all of which help establish a better communication between the contacts and those who travel to the place with the region. The target is effective. Perhaps this symbol itself will become a historical and lasting work after some time and its fame will spread in other cities, there are many examples of this type of elements, such structures are also called monumental structures. But another feature of such symbols is to create a beautiful atmosphere and an artistic atmosphere in the cities, which makes different parts of the cities out of monotony and repetition... It gives each part of the city a special identity and characteristic, in the body of the city. The spirit breathes life, and most importantly, it gives life and human scale to urban environments, in an atmosphere mixed with art, man breathes more easily, because art is in the blood of every human being and he is unconsciously attracted to greatness and beauty. An element is different from a statue: unfortunately, misperceptions and mismanagement and to some extent lack of knowledge and awareness about these two categories have caused our city planning and architecture managers to deal with the above issue very lightly and trivially. And so to speak, by placing a few statues with the names of the main squares, they will mess things up! Sculptures that directly express their meaning without creating any thought or attraction in the person, and as a result, they cannot keep the

audience's gaze on them even for a moment, and of course, they cannot be a lasting effect and one of the characteristics of the region in the long run. be considered the main difference between a sculpture and an element is in the abstract and indirect view of the elements to a subject! A look that engages the human mind as a thinking being. A morsel is not ready to be put in the human mouth! It requires human thought and reflection in dealing with it, it creates a pause and reflection in human movement, and this feature makes it last, because what causes the conflict of the mind remains in the mind. But the statue is very ordinary and, as the famous saying is, washed, as if it puts a ready morsel in the person's mouth and offers the concept directly to him. A person's engagement with the subject drops to the level and in such a situation and such a work cannot be expected to remain and leave an impression on the mind. In addition to this, the sculpture is carved from stone or a special type of material, usually it does not have a special variety and the body is uniform if the elements are used in terms of forms and arrays and even in terms of materials, colors and architectural decorations. They can be full of diversity and beauty. An element is an architectural composition because it uses geometry and internal features of shapes and volumes, while the art of sculpture and sculpture is another category that is not directly classified in this group. But in some cases, we have to use a statue to show a specific place, for example, places that are named after a specific character and the purpose is to show the face or figure of a specific character. This character cannot be shown with lines and pages! But in most cases, it is necessary to use arrays and elements to show concepts and topics, especially those that do not have a specific form and only express a concept. When the mind is given the name of the mentioned area, it will unconsciously visualize the desired element in itself, looking for the specific indicators and characteristics of that area. - It is a combination of figurative and geometric military, stable and beautiful, balanced, in such a way that, while

showing off in the city, it attracts people visually and engages their minds, and as a unique factor will be remembered for a long time. People are registered. In addition to being influenced by the physical and environmental aspects, these works express the worldview and religious and cultural foundations of the society and the attitude of the people of that border and region to the universe and are also the manifestation of the value system of the society. On this basis and according to the socio-physical context of our country, urban elements have an undeniable role in explaining our Iranian-Islamic identity. Because the category of identity as a symbol of urban civilization is generally influenced by the overall combination of our architecture and urban planning. And in particular, it is affected by the type of elements involved in the composition of the urban fabric.

#### *Objectives of the urban element*

The knowledge of urban planning in different countries attaches great importance to cultural, artistic, religious, and historical symbols and uses urban elements to introduce these symbols to tourists and citizens. Another purpose of the elements can be to inform and introduce a specific region in terms of history, geography, culture, and the special characteristics of the people of that region, or to point to a specific incident or event in the said region. It is effective for those who commute to the desired area. Maybe this symbol itself will become a historical and lasting work after some time and its reputation will spread in other cities, and also to create a charming point of view for citizens, travelers, tourists, the integration of architecture and art industry in creating outstanding urban elements and symbols is used. (Razavi, 2017: 38) Typology of urban elements

1- Demonstration element: Demonstration elements, as their name suggests, are purely artistic and aesthetic and do not express a specific concept. Such elements are rarely seen in cities and their audience is those who are more involved in artistic issues.

2- Expressive element: As its name suggests, the designer's aim in creating this work is to express a specific topic. In other words, there is definitely a concept behind it. Now this can be a recording of a special event in the desired place or it can convey a special concept to the viewer according to the name and characteristics of the area. The very important feature of expressive elements is their universality, that is, they should be able to communicate with the general and ordinary audience who does not have enough of art. The location of these types of elements is naturally to communicate more with the wide audience in the society at the city level and especially in the city squares. Usually, the desired element is related to the name of the desired square or urban area.

3- Functional element: This type of element deviates from the above definitions to some extent because the functional element will create restrictions in terms of formal rules. For example, bus stations-metro-telephone kiosks-newsstands, etc., if a functional structure has beauty and artistic system, it can be designed for each city in its own style and different from other cities. Any unique tower or skyscraper, whether in terms of architecture, height, or regional importance, can play the role of a functional element, provided that it is an indicator in the area in question, such as the Milad telecommunication tower in Tehran (Hojjat, 2014: 57).

#### *Metal urban element*

The metal urban element is one of the most important indicators of urban element and environmental advertising, which can play a elementificant role in transforming the dry and soulless appearance of a city into a beautiful and artistic space, which brings more relaxation and reduces the stress of people in the society and the image It takes a city out of monotony and repetition. In fact, it can be said that it gives a new soul to the soulless body of the cities.

#### *Production of metal urban elements*

By penetrating the subconscious mind of the audience and those who travel on that street, it causes mental imagery and association of a culture, event or slogan. This architectural composition, which is the result of combining geometry and volume, can express the identity, personality and national and religious beliefs of a city.

#### *Islamic art:*

Islamic art has a huge treasure of deep mystical meanings and divine wisdom because this art is rooted in the deep foundations of spiritual and divine thinking. This art, sometimes by creating new forms and sometimes by using images and art forms of the past, such as ancient Iran and Iran before Islam, and by giving new meaning to them, has contributed to a very rich and flourishing cultural foundation in Islamic civilization. Art has a two-way relationship with culture, it is influenced by it and has an effect on it. By being influenced by Islam, Iranian art gained a theological aspect, and on the other hand, Islamic culture, by using Islamic art, was able to make people who encountered Islamic art through the symbols common in it; Accept Islamic culture (Halabi and Sattari Fard, 2014: 1). Titus Burckhart is one of the thinkers who has analyzed Islamic art with a different attitude from what is common in the West, from a semantic point of view. Burckhardt considers the features and characteristics of Islamic art and its source to be derived from the Islamic spirit, and to prove his claim, he provides evidence of the unity and conformity of the form with the inner meaning of Islamic art (Sartipipour, 2008: 91).

#### *The influence of elements in Iranian-Islamic identity*

As long as the human being has not lost his essence, he will need and belong to memory, feeling, home and homeland. Therefore, what makes a place different and gives it its own meaning is still important, and this is the meaning of identity; Differentiation is caused by urban spaces, among the elements that make them unique. Given that identity is one of the important features of Iranian architecture; It

creates quality in the element of urban spaces. Following the element of spaces with identity, "sense of belonging" and "durability" increases. Today's people in the city and urban space are looking for familiar elements and phenomena, in other words, elements in which to search for their identity, to relieve their visual and mental fatigue caused by the visual disturbances in the city. formation This is where the element of urban elements is a breakthrough. Elements that can be useful in promoting this culture by using Iranian-Islamic indicators. In recognizing Iranian-Islamic identity, we are always faced with two approaches, nationalism and religionism. So, by promoting the position of urban art in cultural, sociological, urban and anthropological relationships and interactions, and using the original and inherent features of Islam in the form of urban elements and placing it in the city body, in dealing with the citizens who are the main audience of these works. It is possible to restore Iranian-Islamic identity and to induce its elements and indicators indirectly.

Undoubtedly, the most important function of an urban art work is to beautify its surrounding space in such a way that in terms of form and execution method and of course the dimensions of the work are appropriate to the space and visually, it does not add to the disturbance of the space. One of the important points in the element of the elements is the message that is transmitted through the elements, as it can express a message to preserve values, with incorrect element, it can be the basis for the promotion of Western thinking, which is contradictory to our point of view. So, by knowing the Iranian-Islamic patterns and applying them in the elements, not directly but in such a way as to create a little thinking in the individual, in other words, we can cause the institutionalization of the Iranian-Islamic culture in the individual's mind and in this way to Help identify cities.

The most beautiful examples of this identity can be seen in the old cities of Iran. These cities have expressed physical and visual identity to

understand their functions; While today the landscape of the cities is without such an identity. In other words, the external appearance of the elements of contemporary cities does not reflect the identity of their residents, and it seems that no conscious and purposeful effort has been made to give them an identity. In these cities, many elements and symbols and cultural identity have been lost or completely faded and this is where, with a small but well-thought-out move, the element of urban elements with an Iranian-Islamic approach can be achieved. It ended the problems or improved the current situation to some extent (Serami, 2014: 9).

#### *Background of the city of Kerman*

The history of human habitation and settlement in Kerman dates back to the fourth millennium BC. Aurel Stein, the first English tourist, mentions the discovery of dozens of large and small centers in Kerman, which are related to prehistory (Aurel Stein, 1937). Percy sykes, 1963, declares the central discovery in Khaniman, west of Kerman, belongs to the Bronze Age. The Kerman region is one of the regions that received special attention during the Sassanid era, and for the first time in history, we come across the foundation of a city called "Gowashir" (in Kerman), where there were fortified settlements and a large fire temple. (Waziri, 1353: 26). Most likely, the fire temple is the same as the current Jebeliya dome, whose historical record is a testimony to the long history of the city of Kerman. The beautification of the urban environment depends on the elements and symbols of a city. These elements are derived from religious beliefs, myths, customs, etc. In the following, we will examine some of the urban metal elements of Kerman that are influenced by Islamic art. This effect is in the element, role, color of the chart, will be investigated.

Image number 1: In this image, the element of animal symbol and geometric symbol is important. We see the symbolic statue of an animal, which is an antelope, which is made of a combination of metals in the form of bolts and

pipes. A metal that can be stainless steel. When making a metal element, you should pay attention to the fact that it is waterproof so that it is not destroyed by seasonal rains, and dust and sunlight do not destroy its quality.

Here, the antelope structure is placed on a metal platform, with one of its hands raised and its head turned back, as if it is moving and jumping. This element was installed in an inconvenient place to welcome the spring of 2013, which was the symbol of this animal. This element has the appropriate cohesion and unity and the angle of the goat's gaze has helped to show the form of the goat from different angles and can be seen from different views. And as for the content of this work, it consists of an antelope that was installed in the Muayidi glacier, and among the animals, the most prominent role is related to the antelope, which is depicted in different numbers, even singly, with surrounding decorative elements on the dishes. The goat can be replaced by gazelle or antelope symbols. Living in high places represents superiority. The female goat represents the power of female reproduction, fertility and abundance (Cooper, 2009: 57). This animal is very important in Iran and Persian culture even before Islam and has the theme of water-loving, fertility and protection. An interpretation of an angel who was asked for help in times of hardship, and the root of this belief goes back to one of the myths of ancient Iran (Anaqeh, 2012: 182). After Islam, in the period of 3 and 4 A.H., the image of this animal, which probably had unique characteristics in human life, was imprinted on pottery. (Fig. 1 and 2) Image number 2: In this image, animal and geometric symbols are important. We see this statue and symbolic element of an animal, which is a horse, and its material is made of metal. And it is made of metal whose material can maintain its quality against rain, sun and dust. The horse has a lot of volume, and his saddle and leaves indicate that he is on the stirrup and moving and running, and his head is placed towards the end while moving. The content of

this element consists of the horse animal, which is a symbol of happiness and health in Islamic culture (Cooper, 1379: 116), which probably indicates that this animal is good in the eyes of Muslims. It should be noted that the horse symbol in Iran has deep roots even before Islam due to the ancient use of this animal in this country. A horse is a four-legged animal that is known for intelligence and wisdom.

Image number 3: In this element, color, geometry, line and the concept of the work are important. This element has a volume that is affected by the color and type of the line. This element is elemented in the form of calligraphy in blue, green, yellow and red colors. which have a special place in Islamic art. Also, in this work, blue slime motifs are used, which is actually reminiscent of tiling, plastering, and has short branches and flower leaves branching from its spiral stems. The name of Slimi extracted from the Kufic script is considered to be a broken form of the word Islamic (Machiani, 2010: 99). The element is made and cut using advanced CNC technology and installed in three roads of Qaim Abad. The content of Elman, written by Zinda Ya Javid Kijat, Shamshir Dost, is one of Fouad Kermani's sonnets. This sonnet of Fouad Kermani can be called one of the most enduring Ashura poems with the theme of Hosseini's sadness and love. In this ghazal, he has mixed the glorious praise of Seyyed al-Shahada (peace be upon him) with the praise of his grief and his beloved Karbala (eitaa.com). The colors used in the statue are red or blood red, and it has been used as a symbol of rebirth since the past, and at the same time, anger, war, and jihad have appeared with the language of blood (Maddpour, 2010: 233). It is also yellow. It is warm and thoughtful. In terms of time, it is the noon of summer and youth. Blue is a symbol of infinity, which has been translated into absolute goodness, which is one of God's attributes" (Lings, 1998). In fact, lapis lazuli can be used to show God's mercy in a work. Blue symbolizes other attributes of me. In the lower levels, the mercy of man to man or

mother to child is shown by the color of blue, and in being a symbol for infinite mercy, the sea is the only follower of the sky itself It takes the form of the sky. The blue of God defines the way in Islamic art, this color has a special place in Islamic art and is a symbol of the kingdom, divinity, sky. Green, with its two natural areas, which are the past or eternity (blue) and the future or eternity (yellow), and its opposite, the red present tense, is a element of hope, fertility and immortality (Bakhtiar, 2010: 49-50). Green color has a special conceptual position and application in Islam. The green color is the color of Khizr water and it means the water of life (Maddpour, 2011: 233-232). Image number 4: This element of the poem is very important in terms of color, geometry, line type and meaning. This statue has volume and a dominant color is used in it. Alman's script is Nastaliq and the quartet is from Shams Maulana's Diwan. Blue color is found in Islamic art. This color has a special place in Islamic art and is a symbol of the kingdom, divinity, and heaven. Blue is a symbol of the soul with passive, contraction and coagulation qualities, while also showing the end of periods, because it is night, winter and old age (Mommmedpour, 2010: 232-233). In this statue and quatrain, this is the secret point that

you must know that whatever you are looking for, you will become the same in the end, you must decide what you want to become (molisy. ir). This poem had a mystical meaning. This element is located on the Tehran Road-Pedestrian Hall of Culture and Art. Image number 5: The statue and element of shepherd and goats is important in terms of color, material and concept. This statue reminds of the Shepherd of the Holy Prophet. Abu Talib was a poor person. The Holy Prophet, peace and blessings of God be upon him, took care of his sheep to help his uncle. He said about himself and other prophets that they did not graze sheep. The Holy Prophet, peace and blessings of God be upon him, used to graze sheep for the people of Makkah at a young age and received his wages. It is stated in the authentic hadith that the Holy Prophet, may God bless him and grant him peace, said: "God did not send any prophet unless he was shepherding sheep." Companions asked: Have you also grazed sheep? He said: I used to graze sheep for the people of Makkah for a few qiraats. (Balkhari, 1998:149) The set of shepherds and goats that were installed near the Jababieh dome. The statues are recycled and discarded car sculptures because of their environmental nature and the type and variety of materials and

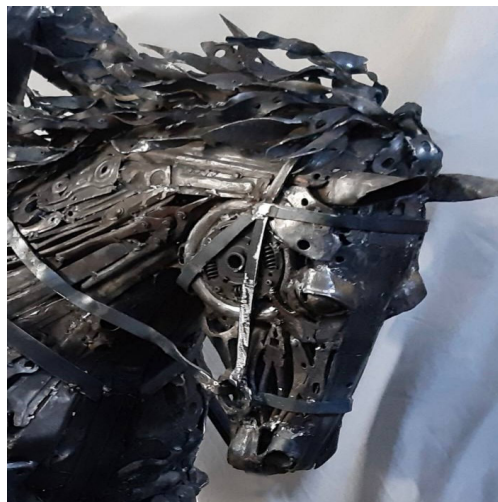
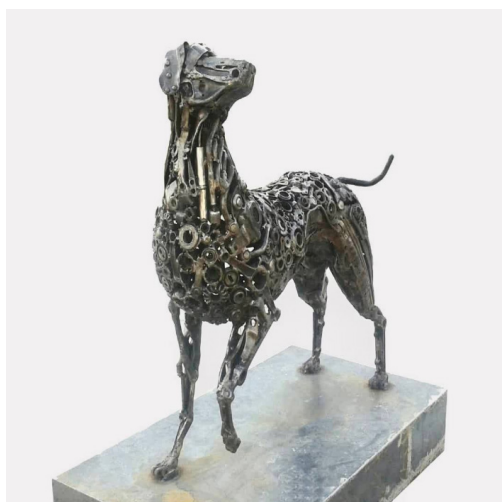


Figure 1 and 2: Right image: Horse element, Left image: Antelope element

subjects that have nostalgia and are taken from the native culture of the region, which were collected but are being revived. Colors are the mirror of the world of existence: above all, the white color is an allusion to “absolute existence” and the essence of all levels of existence, which connects all colors together. And worst of all, black color is a element of nothingness. Between the two borders of light and darkness, like the degrees of existence, the spectrum of colors is placed. Of course, the color black has another symbolic meaning, and it is the “essence of God”, which makes it dark and dark due to the intensity of light, and some mystics call it “ They have read “Black Light”. (Khosh Nazar, 2008: 73). In the concept of the shepherd and his straw, the mystics have used the straw metaphor for these stories of human abandonment of their origin and the issue of virtual and real love. One of the artists’ innovations is the connection between the reed metaphor in the form of a reed-playing shepherd with the story of Lily and Majnoon. The use of the reed metaphor in the form of a reed-playing shepherd as a reminder to call to the present day and the origin of human existence has been for the reason that the audience, beyond the appearance of a love story, to the sound of the first covenant and the true love

of man to bring the current situation to Mahmoud’s position. Make people understand. Also, shepherd’s goats are very important in Iran and Persian culture even before Islam and have the theme of seeking water, fertility and protection (Anaqeh, 2012: 182). In the Islamic period, in the 3rd and 4th periods, the role of this animal, which probably had unique characteristics in human life, was imprinted on pottery. (Fig. 3 and Fig. 4 and 5)

Image number 6: This element is important in terms of concept, geometry and abstraction. After the advent of Islam, painting was forbidden. But in general, we see the reminder of man as a small element of nature in this work. This work has volume and stone and wire are used in its formation.

Image number 7: In this work, geometry is of great importance in terms of symbolism. Martyr Soleimani had a mystical-Islamic life, and this point is clear from his manuscripts and will, and the installation of this element is also a symbol of martyrdom in the path of Islam. The statue is made of metal sheets and at the entrance of the city, the passenger park is installed.



Figure 3 and 4: Right image: Element of Fawad Kermani’s poem, Left image: Ruma’s quartet element



Figure 5: Shepherd and goats' element

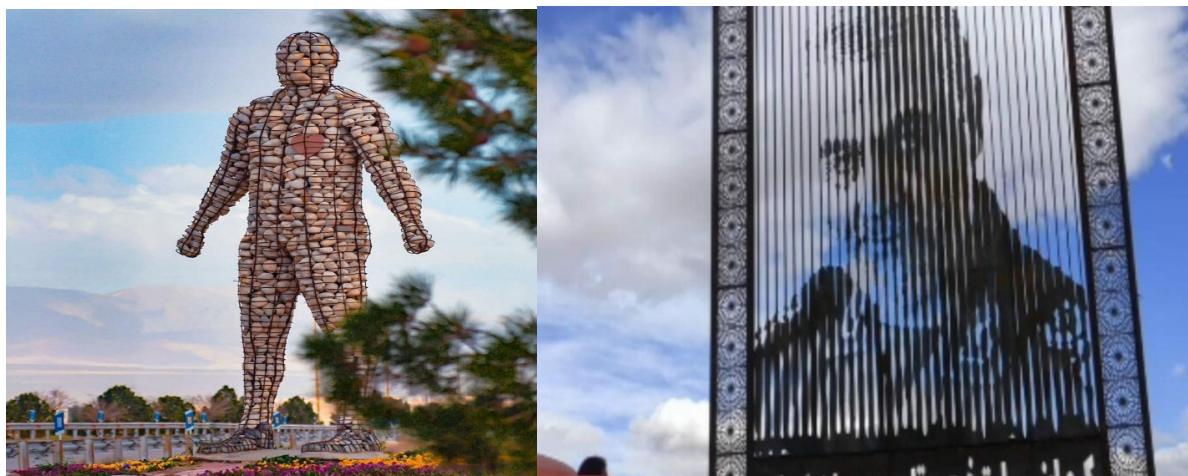


Figure 5 and 6: General Soleimani element

## **RESULT AND CONCLUSION**

Today, the people of the society spend more time outside these environments than in their workplaces or homes, and today's cities have become places for the citizens' car life, and its streets and squares are filled with elements. Various auditory, visual and behavioral disturbances that cause a kind of mental and physical disturbance. Some urban planning issues can be helpful in solving such anarchies, but another solution that can greatly enliven today's dry society is the introduction of art into urban spaces. In between, many arts can be mentioned that are applicable in cities and have aesthetic values, but one of the most important types of art that can have a valuable function in urban spaces is the art of creating elements in urban environments. Due to the fact that the elements are installed in the urban environment, they are displayed to many audiences and attract more citizens, for this reason, they are very effective in improving the visual knowledge of the society and creating a place identity.

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