

# Reviews on Islamic Urbanism: A Cross-Cultural Analysis of Spatial Changes in City Cores of Iran and India

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## *Abstract*

This paper performs an interfaith examination of Islamic urbanism through its research on spatial changes occurring in Iran and India's urban centers. The research adopts multiple fields of study to analyze the effects Islamic doctrine has on urban development through data from urban planning as well as architectural and socio-cultural research. The research evaluates the functional relationship between religious teachings and native cultural surroundings to determine their effect on building styles, city planning and social organization. Regional differences alongside common traits emerge through comparison which proves Islamic urban adaptability according to historical conditions and geographic circumstances and social political contexts. This scholarly synthesis extends knowledge about Islamic urbanism for academic researchers along with policymakers, urban planners who work in Islamic cultural prostate areas while contributing essential insights to their field.

**Keywords-** Islamic Urbanism, Cross-Cultural Analysis, Spatial Changes, City Cores, Iran, India, Cultural Dynamics.

## 1. INTRODUCTION

The critical study of urban relationships between culture and history depends on Islamic urbanism as an essential analytical tool (Mandeli, 2019). The study performs an intercultural investigation of urban spatial changes in structures situated at the central locations of two countries which have indivisible Islamic histories and dissimilar yet related city development patterns (Moin, 2010). The research traces the development of these territorial centers through an exploration of Islamic principles which have transformed urban architectural structures into modified public environments and organized residential patterns along with establishing different social interactions (Awaliyah, 2023). The study of Islamic urban adaptation occurs fundamentally within the setting of Iran and India because of their prominent manifestation of Islamic urban practices. Isfahan and Delhi represent religious fusion with traditional elements through which cities transformed over hundreds of years (Guyer, 2016). Islamic urban principles remain resilient through architectural features that use calligraphy on facades as well as geometric courtyards and spiritual and secular space mixture. Secularism and religiosity coexist with tradition and modernity in bustling areas such as Tehran bazaars together with Old Delhi streets (Curtis, 2008). Urban forms in these areas continue shaping themselves due to political as well as socio-economic and cultural influences.

The study extends its analysis to explore how Islamic urbanism operates as a dynamic shaping force for urban identities (Nazir, 2017) simultaneously with socio-cultural urban transformation analysis. Through connection to Islamic urbanism research this study creates a knowledge base about divergences and similarities between Iranian and Indian urban development patterns which future planners can use for policy decisions (Alsayyad & Türeli, 2009).

The research purpose is to study the historical development alongside cultural aspects and spatial growth of Islamic urban planning within central Iranian and Indian cities. The study examines Islamic principles which affect architecture and create public spaces and establish socio-cultural interactions by investigating urban centers in Isfahan

and Delhi. This study shows how previous traditional elements transform into modern urban elements to provide understanding about heritage versus modernization needs in urban planning policy work.

## 2. METHODOLOGY

This paper implements a systematic approach which combines literature review with historical records and scholarly publications for conducting an organized deep analysis of the subject. The research aims to extract vital studies about Islamic urbanism together with theoretical components which describe how historical and cultural aspects transformed urban areas across the chosen regions. The literature review establishes information about central themes and historical patterns in addition to analyzing social effects and spatial development patterns from Islamic principles in planning cities.

A system-based exploration of scholarly databases including JSTOR and Google Scholar was performed to achieve comprehensive research results. Scholars access high-end scholarly articles through JSTOR although Google Scholar offers a wide diversity of academic resources spanning all disciplines. A specific selection of keywords about Islamic urbanism was combined through Boolean operators to narrow down search results. This planned method strengthens both the range and applicability of relevant literature discoveries which enables researchers to conduct detailed reviews of important studies.

The established criteria ensured that both included sources and excluded materials added value to the quality and relevance of the reviewed studies. The selection procedure examines publications that generate insights regarding the spatial changes within urban centers which adopt Islamic design principles. Research studies about Islamic urbanism in Iran and India formed the basis of this literature review because it excluded obsolete content and non-academic works.

Two separate stages composed the whole screening and selection process. The review started with title and abstract examination to find materials that matched defined relevance and recency specifications. A comprehensive examination of full texts enabled researchers to evaluate content depth as well as methodological rigor and find the significance of identified findings. High-quality studies combines extensive assessment to gain insight in ongoing research about Islamic urbanism.

The research team extracted vital information about key findings along with methodologies and theoretical frameworks from every selected source in this phase. A thematic analysis was performed to organize and classify the information in the synthesis process which enabled researchers to identify common patterns among the data. A systematic method assists in understanding Islamic urbanism in Iran and India which results in direct contributions to an organized scholarly review.

## 3. BACKGROUND OF THE STUDY

### Historical Trajectories of Islamic Urbanism in Iran

A complicated mixture of events has transformed Islamic urbanism throughout Iran's history according to Sarraf and Kungl (2010). Historic Isfahan displays perfect fusion of Islamic architecture together with Persian artistry which reflects this evolution. During the Safavid era the Shah Mosque along with the Ali Qapu Palace reached their status as peak examples of Islamic urban design (Shah, 2022). The urban structure of Isfahan displays a thorough planning strategy through its system of connected squares and wide boulevards which unite areas of three functions including worship and governmental purposes along with trade activities. Naqsh-e Jahan Square as a UNESCO World Heritage site demonstrates how religious and administrative functions peacefully blend together under Safavid cultural concepts by uniting Sheikh Lotfollah Mosque with the Qapu Royal Palace (Hinchman, 2022).

Urban development in Iran experienced a crucial evolutionary period in Shiraz that added another important chapter to Islamic urbanism in Iran. Its cultural and literary fame comes from its nature-oriented Persian Islamic buildings which implement detailed decoration alongside the theme of natural alignment. Islamic design elements link the historic Bagh-e Eram Persian garden with the Nasir al-Mulk Mosque by combining aesthetically sophisticated elements alongside their functional urban planning nature (Ehteshami & Soltaninejad, 2019).

The urban development of Iran completely changed when Tehran established itself as a contemporary metropolis. The urban planning of contemporary Iran along with socio-political evolution led Tehran to develop as a blend of modern development with traditional Islamic cultural heritage. Islamic geometric motifs displays their integration through the Milad Tower which serves as a modern architectural design that dominates Tehran's skyline. Time has transformed Iranian cities from traditional Isfahan to modern-day Tehran through a complex relationship between progress and

tradition which takes shape through religious rules and government systems and societal customs (Brown & Rabasa, 2005).

Islamic urbanism in Iran showcases an uninterrupted pattern of development through architectural and urban adjustments which have permanently stamped Islamic attributes across built structures. The entire development saga of Iran exhibits a continuous blend of Islamic principles with Persian cultural traditions throughout all its stages including Safavid mosques and palaces and contemporary Tehran. The historical progression discloses fundamental information about the way socio-religious and spatial aspects formed Iranian city heads between different epochs (Radwan, 2021; Moossavi et al., 2023).

#### Cultural Nexus in Indian Urbanism

Indian urbanism demonstrates an intricate process of cultural unification through which Islamic urbanism substantially reshaped city center architecture and space development throughout subcontinental areas (Mellor, 2011). The Indian cities especially Delhi showcase how Islamic architectural rules smoothly combine with local cultural customs because of extensive chronological development and social religious interactions (Cohen et al., 2015). The Indian capital of Delhi demonstrates perfect synthesis between Islamic urban design principles and the multiple cultural elements of India (Gururani et al., 2021).



Fig.1 Qutub Minar (Source: Hastings album after Sita Ram, c. 1815, watercolor illustrating the Qutub Minar complex, from Alamy Image Archives, item ID: RCV263)

Qutb-ud-din Aibak initiated the Qutub Minar in 1193 when he became the first Muslim ruler over Delhi thus becoming a remarkable demonstration of cultural intermingling. Multiple rulers contributed to building phases leading to the creation of the 72.5-meter-high (237.8-foot-high) minaret through which various architectural elements and design styles combined. The red sandstone stories within the first three sections differ from the granite and limestone elements that form the upper two sections. The architecture demonstrates early Islamic artistic development in India through Quranic scriptures and decorative embellishments that cover the whole structure. Time and structural evolution have caused the monument to experience a slight two-foot (60-centimeter) angle deviation from its original vertical orientation (Visonar et al., 2008).

The Alai Darwaza serves as another significant Islamic architectural marker on Indian urbanism after its construction in 1311 AD by Ala-ud-din Khilji who ruled as the second Khilji Sultan of Delhi. The entry to Quwwat-ul-Islam Mosque features this structure which demonstrates the early Islamic building elements such as pointed arches alongside native construction approaches and intricate geometric and arabesque decorative styles. The city center retains a distinctive spatial character that originated from Islamic principles merging with primary Indian architectural and urban practices in these urban expansions.

A historical assessment of Delhi's fundamental urban morphology demonstrates the fundamental consequences of Islamic urban development throughout India since religious elements merged with political pressures and cultural expressions to sculpt unique urban environments. Islamic urban principles have established an enduring legacy because they were powerfully adapted through a synthesis process with various cultural traditions of the subcontinent. The cultural and spatial connections between cities reveal how Indian urbanism adapts through historical continuity in addition to cultural blending which defines the national urban identity in the country.

Legitimate historians recognize that Taj Mahal developers built upon Humayun's Tomb after Emperor Akbar sponsored this structure to memorialize his father Sayid Muhammad from 1562 to 1571 (Burton-Page, 2008). The mausoleum presented new architectural features to India which brought significant changes to Mughal funerary architecture. The structure rests at a higher elevation because its builders intended to communicate the meaning of a throne through the metaphor of takht which symbolized imperial authority.

The principal feature of Humayun's Tomb consists of a Persian-inspired garden design which features four box-shaped sections divided by two marble waterways containing fountains and honored by cypress trees. Symmetry of the garden reaches its peak when the converging water channels form a square pool at the center. Later Mughal gardens adopted the quadripartite layout from the Persian charbagh pattern which found notable expression at the Taj Mahal (Hafiz, 2007; Jacoby, 2023).

The Taj Mahal embodies the pinnacle of Mughal architectural accomplishment because Emperor Shah Jahan used it to memorialize his beloved Mumtaz Mahal. The Taj Mahal differs from its forerunner Humayun's Tomb by taking a strategic location at the northern boundary of its garden estate while facing the Yamuna River. The northern river viewpoint position of the Taj Mahal creates a visually commanding presence since its immaculate white marble structure contrasts with the adjacent red sandstone buildings including mosque, royal pavilion and guest additions. Inside the complex, Taj Mahal is designed for complete visibility of the mausoleum from every direction (Uhlhorn, 2019).

The Taj Mahal presents an advanced union of architectural components which have their origin in Islamic plus regional building traditions. The octagonal format together with iwan and pishtaq structure indicate Iranian architecture but Indian design principles manifest through the bulbous dome and chattri elements. Each corner of the Taj Mahal features powerful cylindrical tower structures that show Central Asian architectural elements. The architectural elements from different Islamic and regional traditions are precisely placed in a geometric structure which extends beyond typical building limitations. The main chamber of the mausoleum can be reached through the combination of multiple axial corridors and corner chambers which guide visitors towards the central space where the cenotaph resides. The majesty of the inside space reaches its peak at the elevated dome platform which extends backward from the central iwan front while reaching a soaring height (Saoud, 2004).

Both Humayun's Tomb and Taj Mahal showcase eternal monuments to Mughal memorials because they unite Persian, Indian and Central Asian architectural components to express Islamic urban traditions within the Indian subcontinent.



Fig 2 Humayun Tomb-Delhi (Source: The History Hub. (2014). Photograph of Humayun's Tomb, Delhi [Photograph]. The History Hub.) & Taj Mahal- Agra (Source: istockphoto; <https://www.istockphoto.com/photo/taj-mahal-reflection-gm184873682-25599859>)

Architecture from the Mughal period shows the Islamic and local Indian artistic techniques through its latticed stone screens (jalis) and Quranic inscriptions and white marble inlays on domed entrances. The Alai Darwaza built by Ala-ud-din Khalji in 1311 AD represents the first organized use of authentic domes and arches in Indian architecture which marked a critical moment for building heritage evolution (Page, 1926).

Indian urban successions consist of complex spatial developments which exhibit Mughal architectural elements that persist as vital components of urban personality. The grand architecture of Delhi presents two key monuments—the



Jama Masjid and the Red Fort—showcasing superb design talents that unite both community events and architecture celebration sites in the public life (Rao, 2017). These buildings represent imperial sovereign power while creating significant convergence zones for both national authority and spiritual power alongside social gathering of different communities thus emphasizing the fundamental connection between built environments and society at large.

The southern neighborhood of Hyderabad features live markets that blend Islamic along with native urban practices. The Nizami architectural heritage of the city presents polished embellished arches and grand domes that unite Persian-Turkish-Deccani design elements. The combination of architectural design elements with local customs produces active urban views that bring people together through space arrangement (Sahanz, 2021). Hyderabad's bazaar districts maintain dual roles as commercial centers alongside communal interaction spaces that manifest Islamic spatial traditions during ordinary everyday moments throughout the day.

The developments and changes in architectural elements alongside urban space layouts progress into a study of social cultural aspects which form the basis of urban life experiences. The analysis of Islamic urbanism throughout India demonstrates how the development occurred from both architectural viewpoints and real field usage of these areas with heritage and modernity working hand in hand (Jackson, 2019).

#### 4. REVIEW OF LITERATURE

Study of cities between different cultures shows that multiple elements influence metropolitan growth through activities like rural-to-urban population shifts and problems with wealth distribution along with contradictory patterns of slums against gated residential areas. According to Ehlers et al. (2011) traditional urban patterns solely found in original city centers continue to exist whereas contemporary urban designs represent expansive evolving structures determined by financial and social systems. Their analysis, particularly in North American, Latin American, and Islamic urban contexts, underscores the multi-faceted nature of urban transformation.

The planned urban identity development of Riyadh's Diplomatic Quarters (DQ) receives analysis through the research of Gonzalez Cardenas et al. (2016). Albert Speer III and Partners developed the DQ in the 1980s as part of a project that aimed to unite cultural heritage with developing metropolitan expansion. This examination of Dhaka's historical development acknowledges the prolonged effects that government interventions have on urban arrangement (Mowla et al. 2011). Since its time as a Mughal provincial seat, Dhaka has undergone four-century development in urban shape due to colonial administration and post-colonial and contemporary governance systems. The author starts by analyzing universal urban growth patterns then uses Dhaka's city center as a primary study area.

Urbanization exists as a multiple-dimensional process between space, time and society which requires diverse academic research fields according to Coquery-Vidrovitch (1991). A thorough comprehension of urban growth becomes difficult to obtain because socio-spatial alterations present excessive complexity according to an integrated examination of history, geography, economics and political science. The analysis of urban traditions receives additional discussion through Salama et al. (2015) framework. The authors stress that lived, conceived and perceived spaces function as an interconnected system through which they believe researchers should utilize a holistic learning framework that tracks both historical evolutions and spatial changes in practice.

Baumanova et al. (2017) analyze how the streets and quarters appear in Timbuktu and Djenne as examples of urban material heritage in Mali's historic cities. As a part of their research they place these cities into view of historical trade networks that existed alongside dual settlement patterns which align with East African urban quarters. The research reveals that physical space enabled businesses to exchange goods and people within a multicultural social framework. Alnaim et al. (2022) develop a study of traditional Najd society to examine urban planning components from a socio-cultural perspective. The research establishes an invisible structural pattern within constructed spaces which results from environmental adjustments made by inhabitants when integrating their essential operational needs for everyday activities. The study demonstrates how cultural customs merge with environmental responses to create design of spaces.

Contemporary urban design involves modernization versus authenticity discussions which are examined by Al Ani et al. (2013). The authors analyze emerging urban movements in Arab-Islamic territories through an examination of the effects that modernization, social detachment and cultural fusion creates in architectural language. Chahardowli et al. (2020) conduct a study which examines the significance of historic urban centers for achieving sustainable urban development. Historic cores remain essential parts of contemporary urban systems because they supply essential cultural together with social and economic and environmental values. The researchers support a sustainable regeneration model by combining social along with economic and environmental aspects to maintain and renovate historic city fabric.

Various scholars have studied Islamic urbanism in Iran and India by conducting separate research approaches to analyze its chronological development of principles alongside economic and social effects. The next section will integrate multiple essential research that enhances Islamic urban development knowledge across these territories. The evolution of Islamic urbanism within Iran has been explored by Rahimi (2015) through both historical analysis and archival research starting with pre-Islamic periods up to present times. The research established Persian architecture as the primary driving force behind planning Islamic cities because it merged Persian spatial systems with Islamic beliefs. Farzan (2018) applied ethnography by using interviews for understanding how Islam influences Iranian urban spaces. The study indicated how city planning thrives from community involvement and shows that public social connections and religious effects drive the evolution of urban spaces. Rezai (2019) examined Iranian urbanism by analyzing mosque architecture through multiple examples in his academic research. The research showed that mosques act as fundamental core components throughout cities which modify city layouts and shape public areas. The research by Saberi (2020) combined quantitative methods and survey data to evaluate Iranian urban society according to social justice and accessibility in cities. The study demonstrated how Islamic core beliefs affect economic welfare by creating public meeting areas that promote community bonds and distributive growth. The influence of Islamic urbanism on built environments and social structures has been studied through multiple pieces of research in India. In his historical research Asher (1985) analyzed how Islamic architecture affected the development of Indian settlements. Through the analysis the researchers established how Hindu and Islamic design aspects merged in urban planning thus demonstrating Indian urban design's unique blending qualities. By using case studies together with community survey data Das (2017) examined how Indian urban development received Islamic values through communal space planning. Research results showed universal patterns together with local differences in public spaces usage patterns which prove that cultural merging determines urban centers development. Patel (2021) studied architectural heritage protection through heritage assessment techniques to determine effective approaches for protecting Islamic architectural heritage in Indian cities. Sustainable conservation measures must be established because they represent vital practices for preserving Islamic urban landscapes in their historical state. Reddy (2022) examined how urbanization patterns affect social unity in cities that demonstrate Islamic urban characteristics. The research study utilized social surveys together with urbanization analysis to examine urbanization expansion challenges and found the possibilities and difficulties for social integration in modern urban areas. Multiple research studies deliver an extensive view regarding the diverse aspects of Islamic urban development occurring in Iran and India. The authors highlight how urban development across these regions maintains historical connections as well as cultural factors together with spatial social changes. Various research techniques employed in these studies reveal significant findings about Muslim urban principles which adapt to social transformations and environmental changes in societies.

## 5. THEMATIC AND COMPARATIVE STUDY

The thematic and comparative analysis demonstrates how Islamic urban ideas connect both Iran and India although their adaptation takes unique forms. The Islamic principles guide urban design for both regions but Iran maintains geometric precision combined with Persian art elements and India merges Mughal Persian with local architectural elements. The urban designs in Iranian cities include symmetrical layouts containing central mosques alongside enclosed spaces whereas Indian cities organize their main areas with minarets and gardens and open courtyard spaces. Islamic principles demonstrate their capacity to adapt within various cultural settings because they emphasize both communal areas and religious centers together with public market districts.

### Thematic Analysis

Islamic urban design in the inner cores of Iran and India demonstrates separate series of plans while displaying fundamental guidelines for urban landscape formation. Three fundamental subjects will be examined in this section namely historical development , cultural elements and spatial evolution of urban centers.

### Historical Evolution

Islamic urban development in Iran throughout history emerged from the continuous exchange between Persian and Islamic building traditions. Iranian cities experienced major development across the Islamic period and then through Safavid and Qajar times. Islamic cities during the early period had central mosques and bazaars yet Safavid-era cities particularly Isfahan and Shiraz grew with executional tilework as well as huge public areas and refined master-planned urban features and designs. During the Qajar period Persian decorative elements joined Islamic architectural structures to create a unique urban formation that focused on symmetrical planning and mathematical shapes.

Islamic urban development in India demonstrates a mix of native framework with Islamic architectural design elements. The Delhi Sultanate together with the Mughal Empire developed the urban centers of Delhi, Agra and

Lucknow. The Mughals brought together distinctive architectural elements from three cultural traditions including Persian styles and Timurid techniques along with Indian design features which can be observed in their masterclass Taj Mahal. Newly built grand palaces and gardens and mausoleums displayed Islamic design elements that integrated with area building techniques and native materials while maintaining Islamic aesthetic traditions.

Despite regional variations, both Iran and India share common historical trajectories in Islamic urbanism. Urban design through Islamic perspective integrated three essential components: mosque dominance, marketplace centrality and water features as architectural elements that emphasize aesthetic and economic and communal principles of Islam. The belief systems between Iran and India differ because Iran focuses on intricate tilework with geometric shapes yet Indian Islamic architecture employs elaborate carvings, domes alongside indigenous motifs to represent Islamic urban principles uniquely.

#### Cultural Influences

Cultural elements deeply influenced Islamic urban development throughout Iran and India by extending beyond architectonic traditions to affect urban beauty guidelines and artistic traditions and social customs. Iranian society has retained permanent cultural influence through Persian literary traditions as well as artistic and philosophical heritage on urban environments. During the Safavid period Persian arts achieved exceptional growth that significantly shaped how gardens along with palaces and public squares were designed and ornamented. The incorporation of artistic elements into urban architecture made a distinct contribution toward defining Iranian urban centers.

Indian Islamic urbanism showcases a dynamic cultural mixture because Mughal leaders integrated local traditions to create an active artistic period of cultural growth. Islamic buildings show this combination through their use of Hindu and Sikh architectural components which adorns urban spaces like the cities of Jaipur and Delhi. The Mughals provided cultural support for artistry as well as music and literature which created an interwoven cultural atmosphere where Islamic and Indian traditions coalesced and thrived.

Contemporary urban structures across India retain cultural elements which originated during ancient times. Iran maintains this same cultural level of continuity in its urban structures. The heritage sites remain preserved and design elements from traditional architecture continue to serve contemporary buildings while cultural spaces continue their purpose of supporting communal activities which demonstrate that Islamic urban planning principles continue to impact twenty-first century city development.

#### Spatial Changes in City Cores

Islamic city cores in Iran follow a disciplined method for creating geometric spaces that align perfectly to one another. Mosques occupy the central position in urban areas while bazaars and caravan serais and residential sectors generate multiple connections that orbit around them. City planners of Isfahan brought together Islamic beliefs with Persian architectural organization to establish neighborhoods that boost social connections between residents.

Indian city centers exhibit open courtyard architecture together with multiple tall minarets and wide gardens as their defining elements. Mughal urban planning revealed itself through Charminar in Hyderabad as it developed symmetrical designs and axial arrangements that established visually pleasing and efficient urban infrastructure. The adoption of Islamic principles reinforces spatial evolution through emphasis on common spaces that combine accessibility with aesthetic beauty in both regions. Both fountains and gardens and marketplaces add to the primary function of urban areas as spaces for social gathering and economic activity.

The thematic analysis establishes that historical development together with cultural elements and spatial development frameworks demonstrate their influence on Islamic urbanism in both Iran and India. Islamic urban identity presents itself through common principles along with localized interpretations in different regions. An understanding developed from these ideas allows future researchers to examine Islamic urbanism principles while forecasting their development in these regions.

#### Comparative Analysis

Islamic urban design shows common characteristics in Iranian and Indian city centers but both countries incorporated their unique regional elements into these designs. The section evaluates how similar elements and cultural exchange patterns affect these metropolitan areas.

#### Similarities

The fundamental developmental patterns of Islamic urban development link Iran to India despite their varying geographic and cultural environments. Both areas of urban centers throughout Iran and India demonstrate harmonious combinations of Islamic design aspects with regional cultural traditions. Urban planning that includes mosques

alongside madrasas and bazaars demonstrates shared values which integrate religious and educational as well as economic communal spaces.

Islamic urban design in Iran and India reflects its dedication toward perfectly measuring architecture through geometry. In public and religious architecture extensive calligraphy along with decorative motifs and intricate tilework establish a single Islamic aesthetic. The regions organize their communities by centralizing gathering places which may include mosques and gardens as well as public squares. These planning methods create strong communal bonds as well as cultural values that support the social connections between residents of Islamic city centers.

#### Differences

The fundamental principles stay the same between Islamic urban designs of Iran and India though their execution methods and spatial arrangements differ. The urban design principles of Iranian Islam embrace traditional Persian building elements by sustaining uninterrupted pre-Islamic schematic elements throughout its structures. Cities construct central court areas which get enclosed through linked structures to create private spaces and order different zones in the built environment. The distinctive tilework combined with Safavid and Qajar-era symmetrical geometry creates features which separate Iranian Islamic urban design from its alternative in India.

Indian Islamic architecture displays an extensive combination of Islamic along with indigenous design elements which distinguishes it from other Islamic urban traditions. The combination of Timurid Persian and Indian architectural elements along with domes and chhatris has formed an independent vocabulary recognized by intricate marble inlays. Indian Islamic city centers took on a restrictive spatial plan because historical elements combined with extensive cultural influences that developed through time. The Mughal architectural gardens together with expansive courtyards serve as essential features that distinguish Indian Islamic urban designs from Iranian urban layouts.

#### Cross-Cultural Influences

Both regions experienced decisive influence from different cultures in their development of Islamic urbanism. The city design of Islamic Iran maintains Persian traditions through the inclusion of gentle additions from Central Asia and Arabic design elements. The urban developments of Indian Islam display substantial adaptations of Persian plus Central Asian along with indigenous Indian design principles which reveals how Islamic nations exchanged their ideas with one another.

The cultural exchange between Islamic dominions spreads farther than architectural elements by affecting artistic development and strengthening communal relationships and establishing urban leadership structures. Urban development in Indian Islam features a blended cultural approach that merges aspects of Hindu as well as Persian and Central Asian traditions unlike Iranian cities. Islamic urban design demonstrates flexibility because these two locations combine local cultural traditions with essential Islamic design principles of space organizing and visual aesthetics.

## 6. RESULTS AND DISCUSSION

The urban development of Islamic settlements across Iran and India remains complex because of their historical pasts yet continue to change due to cultural sharing and architectural customs. The review examines the complete evolution of urban spaces throughout Iranian and Indian city centers as well as the significant cultural impacts and neighborhood changes. The research uncovers separate developmental patterns of Islamic cities which show historical connections alongside their adaptive evolution processes in Iran and India.

Historical studies of Islamic urban development throughout Iran present the direct result of uniting Persian design traditions with Islamic architectural aesthetics. The core areas of Iranian cities follow precise urban design components which incorporate geometric forms with enclosed inner spaces that combine privacy features and collective community rooms. The study shows how Islamic architectural beauty combined Persian urban planning features consisting of axial symmetry and spatial ranking to fashion particular urban center identities. Isfahan stands as a prime example showing how religious buildings together with marketplaces and civic places express continuing Islamic together with Persian urban principles.

Indian Islamic urbanism emerged through cultural synthesis that blended domestic construction with Islamic principles. The research reveals various architectural designs which appear in city centers throughout India especially in Delhi where Mughal design strongly influenced development. Islamic design united with regional artistic elements to create a special architectural method which combined Persian, Central Asian and Indian styles. The monumental heritage of Delhi clearly illustrates cultural fusion as it contains both Jama Masjid and Red Fort which demonstrate advanced Mughal urban planning concepts.



Beyond the construction of buildings cultural elements took a major role in forming the social organization of Islamic urban settlements. Islamic urbanism has permanently established itself throughout Iranian daily life because city centers were built to unite religious practices with commercial activities as well as societal connections. The mosques together with bazaars and caravan serais operate as unified locations supporting both community socialization and cultural historical retention. The research demonstrates Islamic urban rules persist into contemporary Iranian urban development because historic city centers remain active cultural centers.

Multiple religious and cultural communities lived together in Indian Islamic city centers showing that urban identity there was pluralistic in nature. Research demonstrates that Indian Islamic urban planning developed areas which facilitated the meeting of different cultural practices. Islamic architecture manifested through the Badshahi Mosque in Lahore and the Jama Masjid in Delhi constructed structures that helped define social communities while uniting them together. The design structure of Indian cities throughout their center areas displays an active synthesis between Muslim design methods and indigenous urban customs through their extensive yards and gardens along with their busy shopping districts.

The research investigates how Islamic urban planning led to spatial modifications in both territories. Researchers observe that the methodical urban planning procedures within Iranian cities include geometric patterns and enclosed neighborhoods together with defined public spaces which demonstrate Iranian dedication to societal cohesion. The Mughal city planners in India created magnificent avenues with gardens and axial settings to achieve both visual attractiveness alongside operational effectiveness. Different settings in the regions maintain a common dedication towards implementing Islamic urban concepts throughout multiple urban spaces.

The assessment shows what problems Islamic urban heritage encounters when applied to present-day situations. The combination of urban development and modernization practices along with political transformations results in extensive dangers for the protection of historical city center areas. The quick urbanization in Iran together with India created damage to their original urban structures that requires prompt heritage preservation measures. The increased commitment toward preserving Islamic urban heritage spaces shows that their cultural value is now better recognized. UNESCO has recognized the essential aspect of Islamic urban heritage protection through their selection of significant sites such as Isfahan's Naqsh-e Jahan Square and Delhi's Humayun's Tomb.

Islamic urban development between Iran and India demonstrates an active integration between past traditions with new cultural impacts along with architectural transformations and space arrangement methods. The conclusions show that Islamic urbanism exists today as an active force which continues to define urban identities in these areas. This investigation looks at four main themes such as historical development together with architectural integration and cultural diversity and preservation challenges which help explain the persistent Islamic influence on urban development in both Iran and India.

## 7. CONCLUSION

The in-depth analysis of Islamic urban development in Iran and India city centers offered critical knowledge about Islamic design principles which transformed these urban centers through history. This research reviews broad scholarly research to present an elaborate comprehension of sophisticated Islamic urban development dynamics. The comparison demonstrates how intracontinental elements and individual historical patterns created unique urban developments in both Iran and India who share religious and social elements as well as architectural aspects.

Both geographical regions display combined elements of enduring aspects alongside converted traditions throughout their Islamic urban history. Persian Islamic architectural unification in Iran produced city shapes which combine precise geometry with enclosed courtyards and mosque centers positioned at the city center. The historical development of Iranian cities since the Safavid period up to modern urban establishments continues to maintain Islamic spatial principles by uniting religious and civic needs with commercial activities. The combination of Islamic architecture with local traditions led to India creating a particular built environment of grand structures uniting with vibrant market zones and social gathering areas during Mughal times. The historical circumstances have permanently reshaped the way cities in both areas define their central districts both structurally and design-wise.

Islamic urban structures receive profound influence from cultures through comprehensive applications which expand past architectural designs to generate patterns for social relationships. The research demonstrates Islamic urbanism represents more than religious design because it serves as a living result of cultural developments and modifications. Both the Safavid and Qajar periods under Persian dominion in Iran contributed to the artistic growth of urban areas while the cross-cultural relationships existing between various religious and cultural groups in India influenced city core development. Islamic urban designs result from the integration of traditional elements with Islamic fundamental principles.

City core spatial modifications demonstrate the continuous interaction which develops from Islamic urban principles while urban demographics adjust their needs. Iranian urban center designs stand apart from Mughal Indian urban designs because they feature deliberate courtyard arrangements together with axial schemes and organized spatial hierarchies. The emphasis on social cohesion along with economic vitality through communal areas and water elements and marketplaces remains a fundamental aspect which unites the urban design principles in both Iranian and Mughal cities.

The research gathers information from multiple sources to boost understanding of Islamic urbanism beyond current individual research boundaries. The research provides future scholars with a brief overview of significant field contributors through its tabulated information which functions as an important reference. The research findings create wider implications which benefit both urban studies and architecture sectors and initiatives of cultural heritage preservation. Urban planning decisions benefit from knowing Islamic urban development principles in Iran and India because such knowledge enables respecting historical heritage while adapting to modern needs.

The detection of repeated elements in Islamic urban design acts as guidance for urban planners also functioning as a framework for architects who want to incorporate Islamic elements into current planning approaches. Multi-contextual research acknowledges that Islamic urbanism adapts to the varied cultural conditions which form across different countries worldwide. This study examines the commonalities and specificities between Iranian and Indian Islamic urbanism which establishes an open and suitable framework to develop cities according to traditional values while handling present-day urban obstacles.

The assessment provides extensive coverage but additional research opportunities exist. Research in the future should concentrate on detailed investigations of individual cities where urban changes get studied more intensely to view how modern urban challenges get addressed through Islamic urban principles. Study of Islamic urban development over extended periods of time including changes from modernization and globalization and governmental policies will create a better understanding of its current urban space influence.

This research establishes vital knowledge about the relationship between culture, history and urban development by showing a need to value the diverse Islamic urban traits in Iran and India. This review demonstrates important findings but future research that addresses weaknesses and develops new research paths will lead to improved understanding of Islamic urbanism across the world.

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