Cultural Re-Reading of the Concept of Vitality in Iranian Cities

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Abstract

The concept of vitality has been considered by researchers for many years and several norms have been presented for it. But most of these criteria seem to have taken into account the western concept of vitality. It can be said that the criteria of native vitality have received less attention from domestic researchers in Iran. Therefore, it is necessary to re-read the concept of vitality based on Iranian cultural resources. For this purpose, we have tried to access the concept of this category in the Iranian view by using the concept of the vibrant city based on two examples of written cultural works of Hafiz Divan and Medina Al-Fadhil Ibn Arabi. We have compared and adjusted these views with the opinions of contemporary domestic researchers and then with the views of non-Iranian researchers.

What similarities or differences can be found between the background of Iranian culture in terms of the desired dynamism and vibrant city and the views of contemporary Persian or non-Persian language experts in this field? The current study aims to examine the degree of conformity of Iranian experts' views on the vibrant city with the background of Iranian culture.

This study analyzes a set of data with a qualitative approach to content analysis which is based on the study of ancient Iranian cultural texts, library information, documents, and the opinions of Iranian and foreign experts. The research methodology has been compiled to formulate the hypotheses of this study and to extract the concept of vitality in Iranian cities based on its cultural resources. In this article, the selection of contemporary Iranian researchers to reflect their makeup has been done based on the amount of use of the basis of the researcher's significance in the issue of vitality in the cultural space of the West and also the attention of Persian-speaking audiences to their votes. From the conceptual comparison of contemporary definitions, we find that local experts have so far paid more attention to the micro and physical norms of vitality such as pedestrianism and legibility, nightlife, green spaces, diversity and aesthetics, and the most important principle of vitality for them has been the improvement of environment quality. But foreign thinkers have paid attention to the macro-standards of vitality, such as the dynamism of the regional economy, global attractiveness and tourism, resilience, the dynamism of urban areas, the dynamism of neighborhoods, etc. And for them the improvement of environment quality has been only one of the features of liveliness. Difference in these theories can reflect the culture, needs, and attitudes of people in different cultures. In addition, some of the other criteria provided by foreign thinkers improve the quality of people's presence in the city. However, some of the main criteria provided by Iranian scientists (such as pedestrianism) simply consider the presence of people as the goal. But criteria such as the people's continuous and bilateral interaction with the government or healthy economic competition lead to a positive, conscious and effective presence of the people in urban spaces. The city is lively and dynamic due to this presence. On the other hand, after studying Farabi and Hafiz's attitudes to the vibrant city, it was found out that non-Iranian views on the ideal city overlap with a part of the history of Iranian culture. As an example, one can refer to the concept of sense of place and peace in the city desired by Hafiz and Farabi. These concepts have been highly emphasized in the views of Western urban planners. Perhaps the great emphasis of contemporary Persian-speaking scholars on physical concepts can be considered a weak point in the concept of contemporary vibrant Iranian cities.

Keywords: *Vitality, city, Iranian Culture, Security, Sense of Place.*

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Introduction

The concept of vitality is one of the most important concepts in the field of architecture and urban planning, which has been studied extensively worldwide. Perhaps the primary concept of "vibrant" city in the mind is the presence of people in urban spaces and the use of urban spaces. But vitality is a much more complex concept that has also different dimensions. In fact, there is still no clear and comprehensive expression of vitality, and most definitions deal only with its limited dimensions. In this study, the authors aim at reviewing the latest and most important local and global definitions of vitality. Comparing these concepts with the resources of Iranian culture in the field of the concept of dynamism and vibrant city; the authors will find similarities and differences. In this way, it is possible to achieve contemporary vitality and its weaknesses in Iranian cities in terms of ideal cultural expectations as well as global standards. The difference of experts' opinions can be attributed to the native differences and inhabited experience in cities with different cultural backgrounds. In this study, we intend to examine the reason for the difference between these views and to re-read the cultural vitality in Iranian cities. A different approach must be adopted, whether the components of vitality can be considered a single version for all cultures, or at least in Iranian cities. The aim of this study is to investigate the extent to which the views of Iranian experts on vibrant cities meet the background of Iranian culture? To answer this question, it can be said that in this regard there seems to exist some commonalities between the concept of vibrant city in the view of foreign experts and the Iranian cultural background. This issue is especially observable in the context of the concept of sense of place and peace.

Research Methods

A qualitative approach to the methodology of this research analyzes the content of a set of data collected using library information. The subject of research method is in accordance with Fasaie's viewpoint and his mystical view to research methodology, by relying on library findings and documents that have been converted and extracted into systematic data in the form of qualitative method, classified and the contents had been evaluated at the end of it (2015). Criticism of the theories presented about vitality has been considered according to local and cultural considerations, as well as the development of theories and propositions related to it.

Research Background

Among the written works of Iranian culture that have pointed to the discussion of human vitality and dynamism in the urban space directly or indirectly and unconsciously, we can mention literary works and ancient stories in the form of poems and prose such as Bustan and Golestan of Saadi, Shahnameh (Boo of the Kings) of Ferdowsi, Hafiz, etc. Utopian literature in which citizens live in ideal conditions of ideal urban life and ideal society (depending on the dominant outlook of man in each period). In the history of Iran, utopia has a long history. Many studies have been conducted on this subject. Among them, we can refer to the article "Archetype Analysis of the Model of Utopianism and the Survey of Patterns of Utopian Literature in Classical Iranian Literature" (2016). Some contemporary scholars have considered the works of some great figures of Iranian culture in terms of how to pay attention to the concept of the city and the presence of citizens. Among them, we can mention the study of Hafiz, Farabi, etc. For example, in the article "Seeking into the presentations of the city from the viewpoint of Hafiz", Mohammad Naghizadeh (2009) analyzes the origins and values governing the city and its utopian environment.

Also, Mohammad Hossein Jamshidi in his article "Studying and depicting the issue of peace in the

theory of peaceful city (city of peace) of Farabi and the theory of stable peace of Kant" (2017), emphasizes the importance of the human role in Farabi's view in explaining the ideal city. Farabi examines the human being in the city and his needs such as peace and composure with a pervasive and perfectionist look.

The periodical of Religious Thought of Shiraz University has published an article by the title of "Comparative examination of the city of Augustin's God and Farabi's Utopia", by Karbasizadeh and Zulfaghari (2004) that studies issue such as city, justice, and happiness from the viewpoint of Farabi. Jahanshah Pakzad is one of the first Iranians to take a step towards exploring the concept of vitality in the contemporary era. In 2005, he considered the main condition for vitality to be the observance of diversity in the use of colors, landscapes, furniture, events, and even the behaviors and spectrum of users. Of course, in Pakzad's studies, there is no separate reference to cultural resources, but in some cases, such as the color and behavior of users, the importance of culture can be implicitly recognized. Other documents that can be introduced as the research background in this field are the documentations of programs in different western cities such as documents from the cities of Sarina and Adelaide in Australia. The second chapter of the Sarina program draft is fully dedicated to the criteria of a vibrant city. Inclusive and sustainable neighborhood units are considered as one of the criteria. Ensuring the safety of citizens and good urban design for access and permeability to have a vibrant city are other points of this draft. Fair access to all classes and races of society is important. Therefore, the transportation network should include the city from all modes of transportation, such as pedestrians, bicycles, and private vehicles, etc (Government of South Australia, 2013).

The city of Adelaide is considered as one of the most attractive small towns in the world. The Australian government sees a city as a vibrant city with long-term bilateral interaction between the government and the city council. It is a city with advanced public transport, suitable for young age groups, safe and with the cultural exchange with other cities (Sarina Official Plan, 2013).

In a document released by the Chelmsford City Council sets out the criteria for a vibrant and dynamic city in terms of quality of public spaces, the scale of urban development, economic and cultural dynamism and having a night economy. For more explanation, it can be mentioned that the public spaces of each city are a source of pride and identity for that city. These identity-bearing spaces have a variety of functions and invite people to spend time in space and enjoy the city. After all, cultural dynamism should not be ignored. In the case of nightlife, the Chelmsford City Council has considered security and the cornerstone of nightlife in the city as a sense of security for citizens (Packham, 2013).

Vitality in Iranian culture and Iranian Theories

Identity and expansion of urban public space, active, dynamic and lively as one of the strategic goals of improving the quality of urban artificial environment, is always at the forefront of the tasks of urban designers. The creation of new public spaces depends on the preparation of all vital urban areas and its revitalization. Vibrant city is the soul for the city body. There are different conditions for interpreting what and how this spirit is instilled in the body of the city in relation to different cultures. The vibrant city keeps its community alive, and on the other hand, the vibrant community can be effective in the process of revitalizing the city. The bilateral relationship between the city and society is an evolutionary relationship that is directly related to the concept of vitality. The security of urban society and the quality of life in the city has

been considered to be effective on social stability (Atrian, Sajjad, & Pasha, 2015). Vitality with the active and passionate presence of eople in the urban spaces is one of the important and positive features of such spaces. Failure to pay attention to this issue causes the social performance of urban spaces to disappear and makes them look cold and lifeless (Ahmadi & Nikbakht, 2015). Revitalizing urban life requires humanization and giving it a human dimension (Laghaei, Pakzad & Forouzanpour, 2013).

As mentioned in the literature review of the research, in ancient Persian literature and texts, one can find interpretations and feedbacks on the human dimensions of life in the city. There are many works that directly or indirectly refer to the principles and values that are driven by the Iranian culture. Such hints are given to shape the living environment or to define the utopia of this civilization. Among them, one can refer to verses from Hafiz. The Khajeh from Shiraz has mentioned the city or its natural elements or collections such as garden, rose garden, park, and water. In such cases, what has been intended by Hafiz includes the space, function, and role of these elements and spaces as the vessel of the activity of special human groups. The symbolic meaning of such elements, in addition to the orderly concepts on the space and presence in them, has drawn the attention more than anything else. Principally, Hafiz does not regard the agreeable and pleasant space for a life separate from nature:

Garden's court and word of the friend is pleasant
Time of rose be pleasant because the time of drinking people due to which is pleasant

It is so that city both includes nature and takes the rules of its discipline from nature and in a nutshell, it is placed at the heart of nature and is in harmony and coordination with it. Along with attention and emphasis on the necessity of the existence of this relationship, its lack can be regarded as the reason

for human depression and sadness, while one of the main features of the contemporary cities should be considered in separation from nature. Also, the harmony of human activities with nature can be pointed out in the poetry of Hafiz.

Oh Lord, the universe is dancing divinely in your party
Do not get away from the hands of happiness from the restraints of this whisper

On the other hand, "the value of humans is from two perspectives, and in two domains, one is in the realm of the individual and the other is in the domain of society. Attention to the conditions and needs of other casts of the society is a subject that Hafiz has neither neglected" (Naghizadeh, 2009, 129).

The night is dark and fear of ware and whirlpool-like a retaining wall
Wherefrom they know about our condition, the light rains of the beaches

Attention to other humans can be spread in the adjusting categories of communications of different social units such as neighbors, families, relatives, and the inhabitants of a city. So the living space and environment should respond to the spiritual and psychological needs in addition to the earthly and materialistic needs. Moreover, one of the human feelings and needs which has accompanied human beings since the far past time has been the feeling of attachment to place. This feeling and attachment has been expressed in the poetry of Hafiz in different forms.

Like dust this earthly body cannot rise
From your alley, because it has badly fallen down

This line is indicative of the importance that has dignified the country and the land. On the other hand, the feeling of attachment to a place, in addition to the divinity governing it causes the attachment feeling to the place to aggravate. It is observed that so far all the mentions of Hafiz have focused on the non-physical and non-materialistic

dimensions which are interpretable with regard to the vibrant city (Naghizadeh, 2009).

The atmosphere of attached house and the promise of the old friend

Excuse you greatly from the departed ones

Attention to the nature along with the city as the vessel of human activities, attention to human in the individual and social realm, meeting the materialistic and spiritual needs of human beings and satisfying the need for attachment to a place can be regarded as the main approaches reachable from the poetry of Hafiz in relation to the pleasant and dynamic urban quality or namely vibrant city.

In the studies of this research, Farabi's comments have also been considered with regard to his efforts in compiling the characteristics of utopia. In the twentieth chapter of his book, he makes remarks about the issues related to mankind. This section is an introduction to enter the second part, namely the civil philosophy. One of the features of Farabi's emphasis has been the concept of peace in the city. The peace that Farabi offers in this section has a vaster and more pervasive meaning than lack of war."Peace bears a positive meaning, a calm condition, without tension and free from stress, struggle and fight and in general the presence of safe circumstances from all aspects" (Jamshidi, 2017, 132). In Farabi's view, peace is the same as the presence of composure based on moderation and justice within and outside the human meaning in the soul and society. This composure then appears when mankind turns to moderation in his strengths (Naraghi, 1992, 28).

In the following of the discussions related to human, his/her characteristic as having civil nature and need for community as well as various types of human communities are posed up. What follows is concentrated on the small city (town). Utopia or non-utopian cities, the descriptions and characteristics of the head of the utopia are discussed in this section.

In addition to moderation and tranquility in the city, as the guarantors of the spread of the concept of peace in the utopia considered by Farabi, the focal point in Farabi's views is bliss (Gallstone, 2007, 160). Based on this, his desired utopia is a place where the goal to achieve is human happiness (Farabi, 1998, 113). Farabi sees happiness dependent on the membership in the utopia. People of every city cooperate to achieve a common goal and each city may be the means to attain happiness or cruelty. The city in which the final purpose in the community is cooperation in the affairs that will make the people reach real human happiness is called utopia (Karbasizadeh & Zulfaghari, 2014).

What can be mentioned in Farabi's views on the contemporary concept of vitality in the city was moderation and composure. Also, the result of living in a city with such characteristics will be human happiness. This happiness, from whatever angle it is interpreted, in the contemporary cities also depends on the peace and moderation that can be in terms of extending the vitality of the city. The summary of Farabi and Hafez's views, which can also be considered in the concept of a vibrant city, is given in the following table1:

After studying examples of the type of thinking in Iranian culture about life in the city, it is also necessary to consider the views of contemporary Persian language scholars. There are several benefits such as promoting social interactions, increasing leisure and leisure time, strengthening walking, improving the human environment, reducing traffic pollution, reducing energy consumption, boosting economic and business activities, transferring a positive and attractive image of society and attracting customers and visitors has been cited as a reason for the need for the vibrant city (Shayesteh Paydari, 2014). Also, some objective aspects such as water and plant are considered due to their effect on the mental aspects of vitality. The following is

a summary of the views of contemporary Persian-speaking scholars in this regard (Table 2).

Vitality in the View of Contemporary Foreign Researchers

As it can be seen, the views of Iranian thinkers are somewhat similar and have many common chapters. For example, most of them consider the quality of the urban environment and landscape as the most important components of vitality with their language. One considers the quality of the environment in the presence of flowers and plants, water fountains and urban furniture, and the other urban planner considers the quality of the environment in lighting and aesthetics. However, among domestic thinkers, physical components

Table 1. Summary of Farabi's and Hafez's views related to the concept of a vibrant city, Source: Author.

Comments related to the concept of vitality	Hafiz	Farabi
Attention to nature along with the city as the vessel for human activities	Meeting human material and spiritual needs	Moderation and composure exist within and outside human beings. Moderation and composure in the city can also meet the inner peace of humans.
Attention to the human in the individual and social realm	Meeting the sense of place attachment	A city is a place for achieving human happiness

Table 2. A summary of the views of Persian-speaking researchers about vibrant city. Source: Author.

IranianTheorists	Comments
Pakzad (2005)	Diversity, Users' Spectrum, Environmental Quality
Khastu & Rezvani (2000, 71)	Justice, Efficiency, Environmental Quality, Flexibility, Attractiveness, Satisfaction
Shali Amini &Beboudian (2000)	Diversity of Attractions, Daily Activities, Accessibility and Connectivity, Welfare, Hygiene, Citizen's Participation Aesthetics, Readability, Public Transportation
Laghaei, Pakzad & Forouzanpour (2013)	Expansion of Public Urban Space
Bazundi & Shahbari (2014)	Safety, Access, Diverse Functions, Presence of Plants and Fountains, Suitable Lighting
Mahamoodi & Haghighatbin(2015)	Presence of Water and Plants
Siadati & Alalhesabi (2014)	Expanding Public Space, Transportation Control, Green Space, Environment Quality, Pause, Enclosure, Transparency, Diversity, Permeability, Pedestrian Routes, Legibility, Identity, Environmental Welfare, Density
Shayesteh Paydari (2014)	Daily Performance, Identity, Safety, Transportation Network, Compression, Mixture of Functions, Public Spaces, Pedestrianism
Ajilian, Showghi Motlagh & Shayan (2015, 6)	Diversity, Daily Activities, Welfare, Accessibility, Connection, Eligibility, Aesthetics, Hygiene
Atrian; Sajjad & Pasha (2015) (2015, 1)	Appropriate Commuting Speed, City Security, Quality of Urban Spaces, Diversity

play a key role in promoting vitality and defining this concept.

Urban centers in European cities are usually vibrant and dynamic because residential and official areas are often located beside each other. There are a large number of retailers and restaurants in European city centers that attract vitality from other parts of the city (Molenda & Sieg, 2013, 4). In the Table below, the opinions of these researchers, based on their up-to-date nature, have been selected along with the importance of their researchers in this field (Table 3). Opinions that have had the most references or the most comprehensive criteria based on virtual space search. Older theories, such as "Jangle", are also in line with the new theories.

In summarizing this topic, we can also refer to John Karras's opinion in the book Ten Exclusive Signs of Vibrant Cities (2015). The ideas of this thinker can comprehensively and completely express the principles of modern theories in the field of the vibrant city and cover many of the views of other thinkers. Since the concept of vitality is dynamic and can evolve, it is important to refer to the most comprehensive and up-to-date theory in this study. Karras's theories have had these characteristics, and his criteria are very interesting:

- The first sign: the vibrant city has a global appeal. The city has low crime rates so that tourists can walk around it safely. It is attractive for students and intellectuals. In general, the vibrant city attracts people, tourists, and capital. Such a city does not have everything for everyone. But it has most things for most people (Karras, 2015, 2-4). In this document, after addressing global appeal, he cites student cities as examples and does not consider cities that have only academic tourism to be vibrant.

-The second sign: Vibrant cities are part of vibrant areas. A dynamic area is a set of dynamic cities (centered on a city) that are connected by a powerful public transportation network (Ibid, 2015, 5).

- The third sign: in vibrant cities, buildings with

Table 3. Opinions of some European researchers on the vibrant city, Source: Author.

Foreign Theorists	Comments
Balsas	Constant ability to attract the population, the existence of car parks, retail, security, environmental cleanliness, tourist attraction, and night economy (2004, 101).
Slack	Innovation, Healthy Economic Competition, Social Solidarity, Powerful Civil Society (2003, 41).
Jan Gehl	Diversity of users, a strong network of sidewalks, a variety of places, and a balance between users, streets, and cities (summer workers and colleagues, 2015, 4).
Sieg & Molena	Various uses, parking for cars (2013, 4).
The draft of official plans of Sarina city	Capable and strong infrastructure, inclusive and sustainable neighborhood units, efforts to preserve the environment, economic diversity, good urban design, accessibility, and permeability (2013, 5-7).
State of Southern Australia	Bilateral and long-term interaction between government and city council, public transport, attractive for young age group, political interactions, nightlife, cultural and tourist exchanges, economic dynamism, security (2013, 13-16).
Packham	Quality of Public Spaces, City Development Scale, Economic Dynamics, Cultural Dynamics, Night Economy (2013, 3-9).
John Karras	Dynamic Economics, Mixed Use, Dynamic Area, Public Transportation, Compression, Lively Streets, Dynamic Neighborhoods, Long Humans, Old Buildings, Global Attraction (2015, 2-4).

cultural value, and over a hundred years of age are protected (ibid., 12).

- The fourth sign: Vibrant cities are luxurious cities where ambitious people live. Vibrant cities, like their inhabitants, are constantly evolving (ibid., 16).

- The fifth sign: As dynamic and vibrant cities create vibrant areas; dynamic neighborhoods also create dynamic cities. A city the neighborhoods of which are not alive and vibrant cannot be alive (ibid., 20).

- The sixth sign: The streets of a city are more than just traffic jams. The most important public spaces are the streets. They connect neighborhoods (ibid., 24).

- The seventh sign: The seventh sign is compression. The denser the city, the better. (Compression is a concept different from density). Compression means people have easy access to their daily needs. That is, place of work and leisure and education, etc. of people should be close to where they live (ibid., 28).

The eighth sign: Traffic is the sign of a dynamic, healthy and vibrant city. And this traffic can convert to a huge opportunity for growth. That is, the population should be encouraged to use public transportation. If access to urban areas is not possible without the use of cars, the city is not vibrant (ibid., 33).

- The ninth sign: Mixed use is also an important sign of a vibrant city (ibid., 36).

- The tenth sign: A dynamic economy is accompanied by a dynamic city. Vibrant cities usually have more jobs than the number of their residents. Most of this economic life is seen in the city center (ibid., 41).

"Yan Gel" regards place vibrant people choose to pause, to stay, and to meet, instead of trying to get through it quickly. According to Yan Gel, the long time of pausing and staying in the space, the strong network of pedestrians, the large and diverse groups of users, the variety of locations and the balance between street users make the cities vibrant (Seifikaran, Kheirkhah & Mohammadi, 2015, 4).

It is also possible to measure the acceptability of each of the components of vitality from the perspective of domestic and foreign experts. This information was obtained using qualitative content analysis and abridged approach. Each component is considered a code and the quantity referred to is measured by the relevant researchers (Figs. 1 & 2). These components are among the concepts of vitality that are somehow related to the physical body of the city. Among these, only the safety component, which can also be related to the concept of Farabi peace, is considered as the semi-physical and semi-human component. The components that have been the most significant from non-Iranian experts include the participation of citizens, a strong civil society, and a dynamic and vibrant economy. There are cases that have nothing to do with the body of the city and are all human concepts. Among this, citizen participation greatly increases the level of non-physical inclination of non-Iranian theories about vitality. Because only in the views of non-Iranian thinkers such as Karras can one come across a concept such as "ambitious people" that bears no resemblance to the views of contemporary Iranian thinkers in this field. In other words, in Iranian theories, people and their personalities will have the least impact on the concept of vibrant city. But in the history of Iranian culture, we can see the attention to human personality and behavior in the growth of the city (Table 4).

As mentioned earlier, Farabi believed that the people of each city cooperate together to achieve a common goal (Karbasizadeh & Zulfaghari, 2014). This theory bears a striking resemblance to the theory of ambitious people by Karras (Karras, 2015, 16).

Result

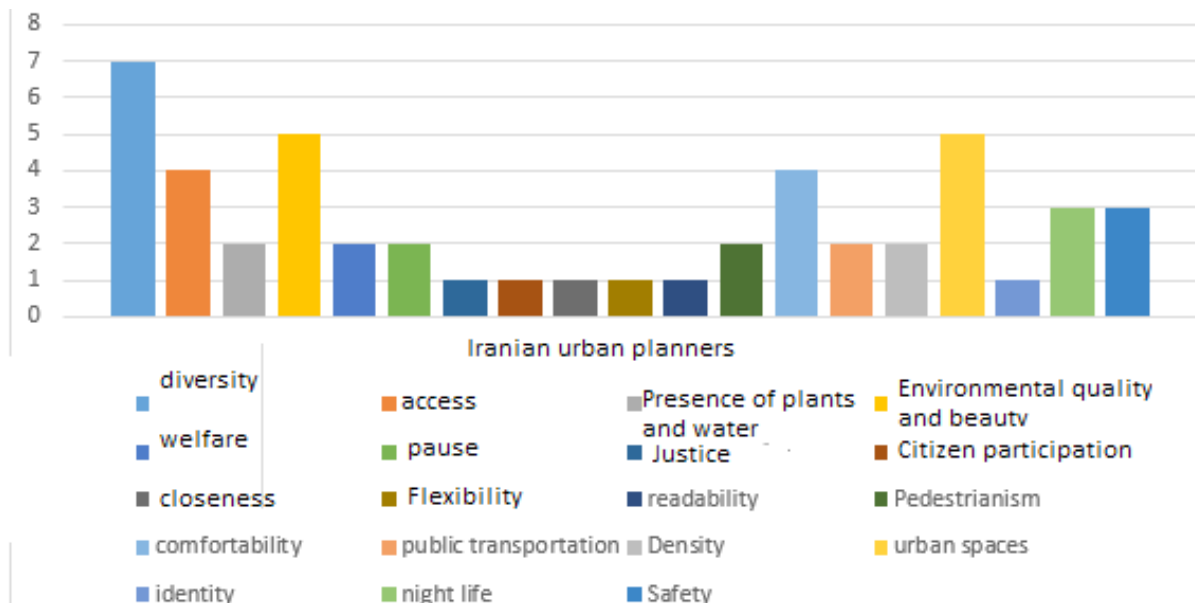According to the conducted analysis, we found that

Fig. 1. The Level of Acceptance of Liveliness Components from the Viewpoint of Iranian Experts, Source: Author.
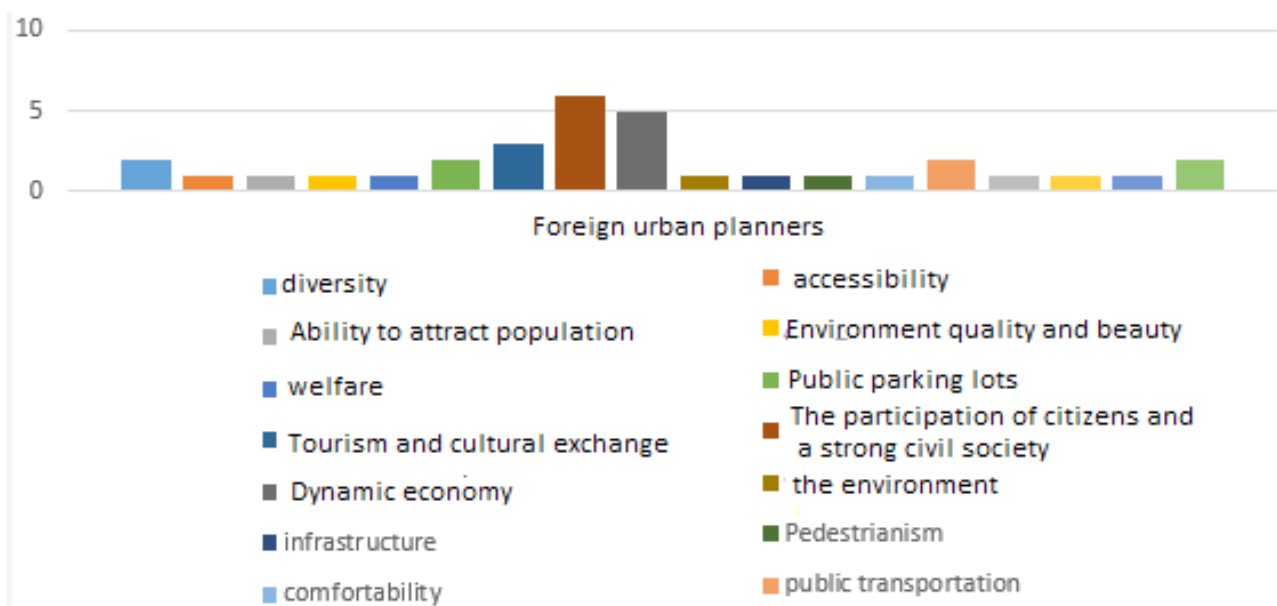

Fig. 2. The Level of Acceptance of Liveliness Components from the Viewpoint of Foreign Experts, Source: Author.

most of the criteria of Iranian researchers tend to be the outer layer of the concept of vitality. These criteria often focus on environmental design. Among these, the most acceptable are related to: diversity, environmental quality, permeability, status and expansion of urban public spaces; some criteria, such as nightlife, compression, and

citizen participation, have received less attention, and a number of infrastructural and basic criteria have not been taken into account by no means. In their view, the importance of having vibrant neighborhoods in order to have a vibrant city is often overlooked. Additionally, there is a gap of regional studies (a series of interconnected lively

Table 4. The Comparison of Vitality Priorities from the Viewpoint of Contemporary Iranian Thinkers with the Thinkers of Other Parts of the World, Source: Author.

Concept of Vitality	
Foreign Thinkers	**Iranian Thinkers**
- Dynamic Economy	- Diversity
- Tourism and Global Attractiveness	- Expanding Public Urban Spaces
- Citizens' Participation and Strong Civil Society	- Permeability
	- Environment Quality

Fig. 3. Voluntary and Willing Human Presence the most Important Factor in Vibrant City of Saint Paul, Source: https://www.stpaul.gov.

cities). If we refer to Golkar's definition, most of these researchers have paid attention to the micro-criteria of vitality and theorists in more developed countries than Iran have paid attention to the macro-criteria of vitality such as regional economy dynamics, cultural and tourist exchange and citizens' interactions with the government. This difference indicates that the criteria for vitality are indigenous concepts (Fig. 3). From another point of view, attention to contemporary vitality criteria such as healthy economic competition, social solidarity, inclusive and sustainable neighborhood units, bilateral and long-term interaction between government and city council, political interactions and cultural dynamism leads to a positive and effective presence of people in urban spaces and not merely their presence in space that can sometimes be devoid of quality. Consider, for example, a street where a large number of pedestrians pass through which, but the most common activity they do is to watch the shops. Namely, if this presence in space can be more effective, more conscious and more passionate, and not just a passive presence. In fact,

these areas lack the necessary social and economic vitality, because, this presence is devoid of quality, despite the crowdedness and the presence of the population in space.

Based on this idea, we can divide the factors of vitality into two categories. Factors that consider the presence, attachment, and commitment of human beings to space, and were also mentioned in Hafiz's poems and factors that try to improve functions and improve the physical body of the city. These factors can be attributed to the establishment of security in the city, without which the best bodies will remain unused. This concept was also mentioned by Farabi. Usually, in the definitions that are considered for vitality in Iran, the role of human factors is ignored and only physical factors are considered. While man has the main role in revitalizing the urban space and this is the factor that the officials of the vibrant cities of the world put it at the top of their affairs.

To investigate further, the factors affecting vitality can be classified as physical and human factors as follows:

• **Physical factors affecting the vitality:**
- Inclusive and sustainable neighborhood units
-Intensive, integrated and sustainable development
- Retailers and user diversity
- Expanding public areas of the city
- Diverse and powerful public transport
- Permeability
- Legibility
- Night lighting
- Pedestrianism
- Urban furniture and its details
- Urban distances and traffic
- View and landscape and aesthetics
• **Human factors affecting the vitality:**
- Ambitious people
- Social solidarity
- Innovation and healthy economic competition
- Night economy
- Attracting tourists and cultural exchange with other cities and countries
- Security
- Participation among people and society (political and social)
- Social justice
- Variety of artistic and entertainment activities
- Sense of place and identity
- Social interactions
This confirms that to have vibrant cities, the role of

human beings is as important as the role of physical and environmental factors in cities. Therefore, in order to promote vitality in cities, the positive, conscious, and voluntary participation of citizens should be encouraged.

In the table below, a comparative study has been made between the factors regarding vitality before the contemporary period and during the contemporary period of Iran and also the contemporary period outside Iran (Table 5).

Conclusion
Given the different and various definitions of vitality, the components that are intended for vitality within Iran are largely small-scale strategies. Like walking or attracting large numbers of people. But the components that are considered for vitality in developed countries are more general and more dogmatic. These include things like global attraction and citizens with lofty goals. Therefore, if a criterion of vitality is to meet the needs of citizens, according to social, economic and cultural differences, the demands of the people are different and the criteria of vitality undergo change according to environmental conditions and vitality occurs as a native concept.

In addition, in Iran, physical and bodily factors are more emphasized to revitalize the environment, but

Table 5. Comparative comparisons between the factors of vitality before the contemporary era and the contemporary era of Iran and the contemporary period outside of Iran, Source: Author.

	Environment Protection	Attachment Feeling	Human Relations	Harmony with Nature	Pedestrianism	Welfare	Diversity	Effective Security on Citizen Participation	Environment Quality	Pulic Space	Economy	People Participation in the City Future
Before Contemporary Era of Iran	*	**	*	*		*		*				*
During Contemporary Era of Iran						*	*		*	*		
Foreigner Contemporary	*	*	*	*	*			*			*	*

in developed countries, the emphasis is on the two-way communication between people and officials or economic vitality, and the role of the human factor is considered very important. It is man and his interest in being in space that has the greatest impact on the life of urban spaces. In fact, by being present in space and participating in its affairs, man gives the spirit of being alive in space.

Of course, another important point is the positive, conscious and voluntary presence of people in urban spaces, which will increase this presence.

Another interesting point is that the opinions of foreign researchers overlap with a part of the background of Iranian culture about the ideal city. Among them, one can mention the concept of the sense of the hidden place in some of Hafiz's poems and the emphasis on this factor among non-Iranian urban planners. For instance, there is also the concept of peace desired by Farabi in his utopia, which can be interpreted as the concept of citizenship security. This idea has been strongly emphasized in the views of Western urban planners. This is due to the fact that security can ensure the comfortable and continuous presence of people in the city, even at night, which is facilitated with the help of lively night lighting in modern cities.

Also, ambitious people will have a more vibrant city, which shows the importance of people's participation and role in the fate of the city and of course, their own destiny, which is also considered in Farabi's utopia and this demands the participation of the people to reach the utopia.

Finally, in answer to the research question that pays attention to the similarities and differences between the background of Iranian culture in looking at the desired dynamism and vitality of the city and the opinions of contemporary Persian-speaking and non-Iranian scholars, the following hypothesis can be confirmed:

"The commonalities of the concept of urban vitality in the view of foreign experts and the background of Iranian culture can be seen more in the human dimensions of vitality such as the concept of sense of place, peace, and public participation in cities. However, these commonalities have received less attention from contemporary Iranian experts."

Perhaps the inordinate emphasis of contemporary Persian-speaking experts on physical concepts and the lack of deep attention to the concept of human presence and providing the necessary basis for this participation in the city spiritually and internally can be considered a weakness in the vitality of contemporary Iranian cities. Considering the resources of Iranian culture concerning the human presence in the city, which is also in harmony with nature and human nature, can open the way for urban planners to solve the problems of vitality in contemporary Iranian cities.

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