



Analysis of Urban Planning Theology Rules Based on the Views of the Supreme Leader: Emphasizing the Principles of Dignity, Justice, and No Harm

Ali Mohammadian¹

Received: 2024/08/03 ; Revised: 2024/08/13 ; Accepted: 2024/09/10 ; Published online: 2025/01/10

Abstract

With the victory of the Islamic Revolution in Iran, fundamental transformations occurred not only in the political sphere but also in culture and lifestyle, with urban planning emerging as a significant area for study. In this context, urban planning, as a discipline, addresses not only the design of urban spaces but also their social, cultural, and spiritual impacts. The main issue addressed in this study is the lack of a clear explanation of the rules governing the theology of urban planning in academic literature. The purpose of this article is to identify and analyze foundational principles such as dignity, justice, and the prevention of harm in the design of urban spaces, based on religious texts and the statements of the Supreme Leader. It is evident that these general principles can serve as practical guidance for urban designers and planners. This research adopts a descriptive-analytical approach, utilizing library resources and data extracted from the Leader's speeches and opinions. The findings indicate that these principles, grounded in Islamic teachings, have the capacity to guide macro-level urban planning orientations. Moreover, the analysis of the Leader's statements, as the authority of the Islamic society, can play a critical role in shaping housing and urban planning policies. The study concludes that integrating jurisprudential foundations with the theology of urban planning, while leveraging the guidance of the Supreme Leader, can chart a new path toward achieving an ideal Islamic urban life.

Keywords: Urban planning, Urban planning theology, Sharia principles, Ayatollah Khamenei.

1. Associate Professor, Department of Jurisprudence and Islamic Law, Bozorgmehr University of Qaenat, Qaen, Iran. mohammadian@buqaen.ac.ir

© The Authors
<https://www.jspt.ir/>

Publisher: Urwat al - Wuthqa International Academic Research Institute
DOI: <https://doi.org/10.22034/jspt.2025.508985.1083>



Introduction

Following the victory of the Islamic Revolution in Iran, fundamental transformations took place in the country's political, cultural, and social structures, whose effects are evident across various aspects of human life. One of the most significant dimensions of this transformation is the necessity to redefine the frameworks governing urban life based on religious and ethical principles. In this context, urban planning, as an applied and interdisciplinary science that addresses the physical, social, cultural, and biological dimensions of society, plays a pivotal role in realizing an Islamic society. Urban spaces are not merely physical habitats; they are arenas for the manifestation of monotheistic values, human dignity, social justice, and psychological security. Consequently, there is an inevitable need for a theology of urban planning that integrates the principles, objectives, and values of religion into the design and management of cities. The theology of urban planning seeks to establish a connection between Islamic knowledge and the contemporary urban needs of human beings, particularly in the design of residential and communal spaces. This connection can be derived and structured within the framework of Islamic jurisprudence and its sources. Islamic teachings regarding human dignity, social justice, harm prevention, neighborhood rights, environmental preservation, and aesthetic principles all possess the capacity to serve as foundational rules guiding Islamic urban planning. In recent years, with the expansion of urban life and its complex consequences, the need for a value- and belief-based system to guide urban planning has become more apparent. Urban planning theology endeavors to address this need, ensuring that urban spaces meet not only material requirements but also embody meaning, ethics, justice, dignity, and monotheism. This is particularly relevant in contrast to prevailing urban planning models, which are largely based on secular Western theories or lack a coherent religious and ethical foundation. In this regard, the thoughts and guidance of the Supreme Leader hold a special position, given his extensive experience in societal governance. Through emphasis on concepts such as urban justice, psychological security, human dignity, Iranian-Islamic architecture, and the necessity of ethical living in cities, he demonstrates that urban planning theology is not an abstract slogan but a practical and strategic imperative. Therefore, his speeches and writings can serve as a mirror for a contemporary interpretation of jurisprudential rules within the framework of today's Islamic civilization. The present study goes beyond merely analyzing the Leader's statements; it seeks to extract and analyze foundational jurisprudential rules from authentic Islamic sources and then examine their reflection in the Supreme Leader's guidance as a practical example of applying religious teachings in the contemporary era.

1. Research Background

In reviewing the literature relevant to the present study, it is necessary to distinguish between two primary areas: 1) studies related to the theology and jurisprudence of urban planning, and 2) research specifically analyzing the statements of the Supreme Leader in this domain.

1-1. Theology of Urban Planning:

In recent years, the theology of urban planning has emerged as a practical and applied field, attracting scholarly attention. For instance, the series of advanced classes by Ayatollah Araki titled *“Islamic Urban Development and Planning System”* (1397) addressed various jurisprudential issues related to urban spaces. In these lessons, after defining the city and discussing the historical emergence of urban centers in Islamic sources, he outlined the general principles of urban development systems.

Some other studies, although presenting a general framework, have not yielded comprehensive results. For example, the article *“Foundations of Urban Planning in Islamic Jurisprudence”* (Bazar-pash & Azizollahi, 1402) concluded that the city center should be the central mosque, horizontal urban expansion is preferable, high-rise construction causes irreparable damages, and urban planning should enhance moral and physical security. Another work, *“Jurisprudence of Urban Management: Urban Development, Transportation, and Traffic”* (Dari & Sharifi, 1396), primarily addressed non-jurisprudential aspects and analyzed the issue from other perspectives.

1-2. Statements of the Supreme Leader on Urban Planning:

Although the Supreme Leader has expressed valuable insights regarding urban planning, the present study attempts, for the first time, to organize and analyze these statements systematically and logically. Consequently, this research acknowledges prior studies while highlighting its novelty in extracting jurisprudential rules relevant to urban planning and aligning them with the guidance of the Supreme Leader. By doing so, it provides a theoretical framework for further development and research. Therefore, from the perspective of introducing principles such as dignity and justice as the foundation of urban planning theology and analyzing the Supreme Leader’s viewpoints, this study represents a pioneering contribution.

2. Research Methodology

This study adopts a descriptive-analytical approach, drawing upon library sources and jurisprudential texts. In addition, specialized software from the Noor Institute, the official website of the Supreme Leader, and his speeches from various periods were utilized for data extraction and analysis.

3. Theoretical Foundations

3-1. Islamic Jurisprudence and Its Scope

Linguistically, *fiqh* denotes deep and comprehensive understanding (Ibn Manzur, 1414, vol. 13, p. 522; Turaithi, 1416, vol. 6, p. 355). Technically, it refers to the science that examines specific legal rulings (*ahkam far'iyah*) based on detailed evidences. Within the Imamiyyah tradition, these evidences are drawn from four primary sources: the Qur'an, the Sunnah (including the practices and sayings of the Prophet and the Ahl al-Bayt), consensus (*ijma'*), and reason (*'aql*) (Allameh Hilli, 1420, vol. 1, p. 31; Shahid Awwal, 1419, vol. 1, p. 40). Scholars assert that nearly all dimensions of human life fall under the purview of *fiqh*, making it a comprehensive framework for addressing diverse societal and personal issues. As noted, "In terms of subject matter and sources, *fiqh* represents the most comprehensive legal framework in the world, unmatched anywhere else" (Janati, 1374, p. 479). Contemporary practical needs have further intensified reliance on jurisprudence in areas such as property rights, currency, taxation, cultural regulations, and arts (Montazeri, 1409, vol. 2, p. 2). The universality and finality of Islam necessitate that Islamic jurisprudence remain applicable across all times and capable of addressing all human needs, as emphasized in the Qur'anic verse: "*We have sent down to you the Book as an explanation for all things*" (An-Nahl, 16:89) (Makarem Shirazi, 1427, p. 77).

3-2. Jurisprudential Rules

Jurisprudential rules are general formulas serving as foundations for deriving more specific laws. These rules are not limited to particular cases; rather, they function as universal principles applicable across numerous contexts (Mohaghegh Damad, 1406, vol. 1, p. 3). For example, the general principle of *la-darar* ("no harm") provides a foundation from which specific rulings can be derived, such as a regulation stating that a vehicle parked illegally causing damage to others obliges the owner to compensate. The significance of jurisprudential rules lies in their role as the most reliable method for deducing rulings and applying them to real-life situations (Janati, 1370, p. 285).

3-3. Theology of Urban Planning

Urban planning is both a science and an art concerned with the design and organization of urban spaces, addressing aspects such as infrastructure, public spaces, housing, and the environment (Ghorbani, 1394, p. 13). Theology, more broadly, studies religious beliefs, ethical principles, and spiritual values. Accordingly, the theology of urban planning examines how religious concepts influence the design and organization of urban spaces.

Three main thematic areas can be identified within urban theology: (a) green spaces and urban afforestation, (b) housing and construction, and (c) roads and pathways. Jurisprudential rulings related to these areas include:

- Green spaces and afforestation:

- Religious preference for expanding green areas, derived from Qur'anic verses such as An-Nisa 15 and the opening verses of Ar-Rahman.

- Encouragement of tree planting, as documented in *Mustadrak al-Wasa'il*, which includes specific narrations on the virtue of planting trees (Nuri, 1408, vol. 13, p. 26).

- Prohibition of cutting fruit-bearing trees and disapproval of removing shade-giving trees without fruits (Nuri, 1408, vol. 13, p. 464).

- Housing and construction:

- Preference for spacious dwellings (Har'ami, 1409, vol. 5, p. 299; Boroujerdi, 1386, vol. 21, p. 942).

- Discouragement of ostentation in housing (Boroujerdi, 1386, vol. 21, p. 942).

- Avoidance of luxury high-density buildings (Har'ami, 1409, vol. 5, p. 315).

- Prohibition of constructing tall buildings that overlook other homes, compromising moral security (Har'ami, 1409, vol. 5, p. 310).

- Roads and pathways:

- Separation of pedestrian and vehicular paths (*Haqq al-Tariq*) with entitlement to compensation if harm occurs (Ansari, 1415, vol. 1, p. 466).

- Right of access to private property (*Haqq al-Istitraq*) (Morouj, 1379, p. 40).

- The importance of referencing Sharia in urban development has been emphasized due to population growth and the expansion of knowledge, highlighting the necessity for urban design to align with religious principles and prioritize jurisprudential considerations (Boroujerdi, 1386, vol. 21, p. 11).

3-4. The Conceptual Triad: Jurisprudence, Theology, and Urban Planning

At first glance, jurisprudence, theology, and urban planning may appear as independent fields. However, a closer examination reveals deep and constructive interconnections that play a fundamental role in analyzing and designing urban spaces from a religious and cultural perspective. This integration is both possible and necessary, as each domain significantly influences human life. Jurisprudence establishes general legal and ethical principles governing individual and social life; theology articulates spiritual and value-oriented guidance; and urban planning provides the tangible framework for realizing these values within society.

In this context, the theology of urban planning refers to the application of spiritual concepts and jurisprudential teachings in urban design, ensuring that

cities not only provide habitation but also embody the ideals of a virtuous Islamic life. This study aims to demonstrate how jurisprudential principles such as dignity (*karamat*), justice (*‘adl*), and the prevention of harm (*la-darar*) function as theological foundations shaping Islamic urban planning. Furthermore, it examines how the Supreme Leader’s guidance serves as practical approaches for directing urban development in accordance with religious teachings. In sum, the triadic integration of jurisprudence, theology, and urban planning offers a multidimensional, coherent framework for urban design based on religious values, simultaneously shaping the physical environment and cultivating the social, ethical, and spiritual dimensions of the community. Understanding and analyzing this complex interplay lays the foundation for sustainable, identity-based, and religiously coherent cities.

4. Rules Pertaining to Urban Theology

The subsequent discussion focuses on three jurisprudential principles that are considered most applicable to urban theology, providing their analysis and implications for urban design.

4-1. The Principle of Human Dignity

Human dignity can be examined from various perspectives, across different schools of thought, philosophies, and religions. However, it appears that this ethical principle occupies a particularly significant place in religious thought, especially within Islamic teachings. Linguistically, *karamat* (dignity) refers to honor and greatness. Accordingly, a noble person (*karim*) is someone distinguished by honor, virtue, and high moral standing (Ibn Manzur, 1414, vol. 12, p. 510). Linguists emphasize that human and moral nobility are inherent to dignity, and any individual who embodies such honor is considered dignified (Ibn Fares, 1404, vol. 5, p. 172; Ragheb Isfahani, 1412, p. 707). The Qur’an states: “*And We have certainly honored the children of Adam and carried them on the land and sea and provided them with good things and preferred them over many of those We created with [clear] preference*” (Al-Isra, 17:70). This verse indicates that dignity is inherent to all human beings, granting them the means, opportunities for movement, and access to pure sustenance. Exegesis of this verse suggests that it denotes human freedom in life, earning a livelihood, and enjoying the blessings of existence—central aspects of human dignity (Amid Zanjani, 1382, p. 71). Imami jurists have repeatedly emphasized the necessity of respecting human dignity in deriving and implementing legal rulings, asserting that any action undermining human dignity is invalid (Ayazi, 1389, p. 328). In the realm of urban development, preserving human dignity should be a foundational principle. Urban planning and construction must

consider all dimensions of human life, ensuring that individuals' dignity is respected, their physical and mental health is protected from environmental harm, and preventive measures are embedded to mitigate social risks in residential and occupational settings. The Supreme Leader of Iran emphasizes human dignity alongside values such as justice, fraternity, equality, and ethics, regarding them as integral to the internal and external structure of the Islamic Republic (Remarks in a meeting with professors and students at the University of Science and Technology, 24/09/1387). He has repeatedly highlighted the importance of preserving human dignity in construction and urban planning. For instance, addressing the necessity of secure housing to safeguard physical health, he stated: *"A house is the refuge and sanctuary of every human being. The family, which is the most significant attachment for a person, mainly resides within the house. Therefore, we must ensure that they feel secure"* (Remarks in a meeting with engineers, 05/12/1383). He further emphasized that, beyond structural safety, considerations such as beauty, environmental harmony, and resource efficiency must also be addressed (Remarks in a meeting with engineers, 05/12/1383). According to him, *"Beauty is not a luxury. Some may think it is ornamental; no, beauty is a necessity of human life—it makes life desirable and renders the living environment tolerable"* (Remarks in a meeting with engineers, 05/12/1383). Additionally, in multiple speeches, he underscored that municipal councils must ensure urban architecture and planning align with the ideals of a virtuous Islamic life, simultaneously attending to aesthetic and structural considerations, promoting spiritual tranquility, and expanding religious and ethical symbols (Selected remarks regarding the duties of city and village councils, 01/02/1392). Regarding the concept of *al-hayat al-tayyiba* (the good life) referenced in his speeches, Islamic law describes it as a society where, alongside economic prosperity, ethical values, spirituality, and faith are cultivated. The Qur'an states: *"Whoever does righteousness, whether male or female, while he is a believer—We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do"* (An-Nahl, 16:97). Two points are notable here: (1) the good life primarily refers to worldly life, as the verse distinguishes it from the divine reward in the hereafter (Makarem Shirazi, 1374, vol. 11, p. 394); (2) attaining a good life depends on faith and righteous action. Therefore, in a society focused solely on economic growth without ethical and spiritual development, *al-hayat al-tayyiba* cannot be realized. Exegesis notes that the concept of the good life is extensive, encompassing all the aforementioned aspects and more (Makarem Shirazi, 1374, vol. 11, p. 394). In summary, human dignity, as a foundational principle in the theology of urban planning, requires that urban spaces be designed to preserve

human honor, providing opportunities for living in safety, comfort, and aesthetic fulfillment. Analysis of the Supreme Leader's speeches indicates that safeguarding human dignity across all domains, including architecture and urban planning, is central to his vision for Islamic society. Therefore, the principle of dignity is not only an ethical norm but also a jurisprudential guideline directing urban planning.

4-2. The Principle of Justice

Justice, the antithesis of oppression, linguistically denotes the maintenance of balance between two entities (Ma'louf, 1371, p. 491). It has also been defined as fairness and equity (Bastani, 1375, p. 601). One lexicographer explains that social justice refers to a system aimed at eliminating disparities among societal classes (Ma'louf, 2000, p. 955). Justice is a core strategic principle in Islam, emphasized repeatedly and non-negotiable under any circumstance. The Qur'an commands the establishment of justice: "*O you who have believed, be persistently standing firm in justice*" (An-Nisa, 4:135) and instructs righteousness alongside fairness: "*Indeed, Allah orders justice and good conduct*" (An-Nahl, 16:90). Furthermore, the Qur'an states: "*Indeed, We sent Our messengers with clear evidence, and We sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice...*"

ChatGPT said:

4-3. The Principle of "No Harm" (La Darar)

The principle of *La Darar* is one of the fundamental and foundational maxims of Islamic jurisprudence, invoked across various branches of law, including acts of worship and transactions. It carries extensive implications, and numerous secondary legal rulings are derived from it. The meaning of this principle is that harm has no legitimacy in Islam. In other words, the Prophet Muhammad (peace be upon him and his family), by stating "*There shall be no harm and no reciprocating harm in Islam*", declared the nonexistence of permissible harm within the legal domain. This indicates that, just as his statement pertains to the formulation of laws, in their implementation—particularly in specific social interactions—any action causing harm to others is not sanctioned by divine law. The essence of the principle is that God, in legislating Islamic rules, has not instituted any provision that causes harm; if a ruling, in practice, imposes harm on an individual, it must be abrogated (Mohaghegh Damad, 1384, p. 150). From Martyr Motahhari's perspective, the principle of *La Darar* takes precedence over all other jurisprudential rules established within Islamic law. For instance, the Qur'an instructs: "*When you rise to perform prayer, wash your faces and your hands to the elbows*"

(Al-Ma'idah, 5:6). However, in another verse it is stated: "[Allah] has not placed any hardship upon you in religion" (Al-Hajj, 22:78). Similarly, a tradition states: "There shall be no harm and no reciprocating harm in Islam" (Hurr Amili, 1409, vol. 14, p. 26). This means that although ablution is prescribed, if performing it causes harm to an individual, the principle of *La Darar* suspends the obligation, thereby limiting the application of ablution in such circumstances (Motahhari, 1376, vol. 19, p. 122). Beyond jurisprudence, the principle of *La Darar* also has a strong rational foundation, as reason universally supports the notion that causing harm to others in civil life and social interactions is objectionable, and anyone who inflicts damage is responsible for compensation. Consequently, the principle is widely recognized across legal systems (Mohaghegh Damad, 1406, vol. 1, p. 151). One critical area where this principle must be observed is urban development and city planning. All actions within construction and urban management must avoid causing physical, psychological, or financial harm to members of society. Therefore, a primary objective in these domains is the protection of individuals' health, safety, and property, ensuring that no action inflicts harm. According to Islamic teachings, neglecting this principle incurs legal and moral responsibility for officials. Importantly, the principle of *La Darar* does not merely prohibit harmful acts; it also imposes liability for any actions that result in damage, obligating the Islamic government to implement preventive measures, including appropriate legislation, to avert harm. In practical terms, this principle dictates that individuals' conduct regarding their property should not harm others. For example, if constructing a multi-story building is not customary in a city, and an individual erects such a structure on their land, thereby obstructing neighboring homes' access to airflow, sunlight, or privacy, the principle of *La Darar* applies. The judiciary is then obliged to require compensation for the affected parties. Similarly, the construction of tall skyscrapers and vertical urban expansion, without expert and strategic planning, can have numerous negative consequences on quality of life and urban spaces. Uncontrolled urban growth also generates environmental pollution, traffic congestion, and other urban challenges (Shama'i & Jahani, 1390, p. 74). The Supreme Leader of Iran, in meetings with the Minister and officials of the Ministry of Housing and Urban Development, has emphasized the urgent formulation of overarching urban policies to prevent uncontrolled expansion of large cities and its adverse outcomes (Meeting with the Ministry of Housing and Urban Development officials, 25/03/1379). He has further underscored that environmental considerations, such as the preservation of plants and trees, must not be marginalized in national priorities. Economic and industrial progress is valuable only when it contributes to a desirable quality of life; otherwise, environmental degradation undermines the foundations

of human well-being. Accordingly, officials are instructed to integrate considerations such as clean air, potable water, natural resources, and human-centered urban design into all development plans (Remarks on the duties of municipalities, 17/12/1389). Addressing the city of Tehran, he has identified fundamental challenges, including unregulated urban expansion, inconsistent architecture, spatial and social disparities among neighborhoods, and informal settlements. He stressed the necessity of accurate assessment and scientific planning to address these issues (Remarks during a meeting with the Tehran City Council and Mayor, 17/09/1382). In summary, the principle of *La Darar*, by prohibiting any form of harm, mandates that no urban or construction project should inflict physical, psychological, environmental, or financial damage on citizens. Analysis of jurisprudential foundations and the Supreme Leader's urban policies underscores that adherence to this principle is essential for safeguarding public rights, protecting the environment, and preventing the negative consequences of uncontrolled urban development. Therefore, *La Darar* should be regarded as a fundamental criterion in the formulation of urban regulations and planning.

Conclusion

The foregoing discussion indicates that adherence to the Islamic perspective in urban planning and the identification of necessities and priorities in this field require consultation of religious teachings. A careful examination of the Shari'ah reveals that the theology of urbanism in an Islamic society must be grounded in three principles: human dignity (*karāmah*), justice (*'adl*), and the prohibition of harm (*la darar*). Issues such as environmental protection, as well as the physical, psychological, and moral well-being of citizens, should be addressed within urban management according to these principles. Furthermore, given that in the contemporary era, during the occultation of the Imams (peace be upon them), the thought and statements of the Supreme Leader of the Islamic Revolution play a significant role in legal reasoning and provide guidance on many current issues, this study has highlighted aspects of urban theology reflected in his discourse across various periods and contexts. A careful review of his statements reveals that urban planning holds particular importance in his perspective. Repeatedly, he has emphasized key points regarding urban development, from which several conclusions can be drawn: urban planning must align with the principles of a virtuous Islamic life (*hayāt tayyibah*), while simultaneously ensuring architectural beauty, structural integrity, and building safety; securing psychological comfort and spiritual security; promoting religious and ethical symbols; facilitating equitable public services; upholding justice and inclusivity in urban amenities; expanding green spaces; protecting

environmental health; addressing spatial and social equity in neighborhoods; and preventing uncontrolled urban expansion and its associated problems. In conclusion, it is recommended that urban managers, drawing on the results of this research, prioritize considerations such as spatial justice in the distribution of infrastructure and public services (including transportation and green spaces), ensuring that underprivileged areas also benefit from adequate facilities. Additionally, by designing safe urban spaces that respect human dignity and promote citizens' welfare, managers can preserve human dignity, enhance public safety, prevent excessive urban density, and avoid construction practices that infringe upon neighbors' rights, thereby mitigating social and environmental harms. It is also recommended that legislators take these jurisprudential principles into account when drafting urban planning regulations, construction codes, engineering guidelines, and laws governing the allocation of urban resources and services. Such integration ensures that urban development is not only efficient and sustainable but also consistent with Islamic ethical and legal standards.

References

Al-Qur'an al-Karim (The Holy Qur'an).

- Ahmad ibn Makram Ibn Manzur (1414 AH). *Lisān al-'Arab*. Beirut: Dar al-Fikr. Araki, Mohsen (1397 SH). *Urban Development Jurisprudence*. Qom: Islamic Thought Assembly.
- Allameh Helli, Hasan ibn Yusuf (1420 AH). *Tahrir al-Ahkam al-Shar'iyah*. Qom: Imam Sadiq Institute.
- Amid Zanjani, Abbas Ali (1382 SH). *Ayat al-Ahkam*. Tehran: Office of Islamic Sciences Research.
- Ansari, Muhammad Ali (1415 AH). *Al-Mawsu'ah al-Fiqhiyyah al-Muyassarah*. Qom: Islamic Thought Assembly.
- Ayazi, Muhammad Ali (1389 SH). *Milakāt Ahkām*. Qom: Islamic Propagation Office.
- Bastani, Fuad Efram (1375 SH). *Alphabetical Dictionary*. Tehran: Islami.
- Bazarpach, Hamid & Azizollahi, Hojjat (1402 AH). "Foundations of Urban Planning in Islamic Jurisprudence." *Fiqh and Modern Law*, Vol. 6, No. 15.
- Books and Treatises Ahmad ibn Hanbal (n.d.). *Musnad Ahmad*. Beirut: Dar Sader.
- Ahmad ibn Faris (1404 AH). *Mu'jam Maqāyīs al-Lughah*. Qom: Dar al-Kutub al-'Ilmiyyah.
- Boroujerdi, Hossein (1386 SH). *Shi'a Jurisprudential Sources*. Tehran: Farhang-e Sabz.
- Dari, Mostafa & Sharifi, Ali (1396 SH). *Urban Management Jurisprudence (Vols. 4-5: Urban Development; Transport and Traffic)*. Tehran: Center for Urban Studies and Planning.
- Ghorbani, Rasul (1394 SH). *Principles and Foundations of Urban Planning*. Tehran: SAMT.
- Hashemi Shahroudi, Mahmoud (1382 AH). *Fiqh Dictionary*. Qom: Islamic Jurisprudence Encyclopedia Institute.
- Hurr Amili, Muhammad ibn Hasan (1409 AH). *Wasa'il al-Shi'ah*. Qom: Ahl al-Bayt Institute.
- Janati, Muhammad Ibrahim (1370 SH). *Sources of Ijtihad*. Tehran: Keyhan Publications.
- Janati, Muhammad Ibrahim (1374 SH). *Periods of Jurisprudence and Their Mode of Expression*. Tehran: Keyhan.
- Ma'louf, Louis (1371 SH). *Al-Munjad fi al-Lughah*. Qom: Isma'ilian.
- Ma'louf, Louis (2000). *Al-Munjad fi al-Lughah al-'Arabiyyah al-Mu'asirah*. Beirut: Dar al-Mashriq.
- Makarem Shirazi, Naser (1374 SH). *Tafsir-e Namuneh*. Tehran: Dar al-Kutub al-Islamiyyah.
- Makarem Shirazi, Naser (1427 AH). *Encyclopedia of Comparative Jurisprudence*. Qom: Imam Ali Publications.
- Mohaghegh Damad, Mostafa (1384 SH). *Principles of Jurisprudence (Civil Section)*. Tehran: Center for Islamic Sciences Publishing.
- Mohaghegh Damad, Mostafa (1406 AH). *Principles of Jurisprudence*. Tehran: Center

- for Islamic Sciences Publishing.
- Montazeri, Hossein Ali (1384 SH). *Istifta'at*. Tehran: Sāyeh Publications.
- Montazeri, Hossein Ali (1409 AH). *Foundations of Islamic Government Jurisprudence*. Qom: Keyhan.
- Morouj, Husayn (1379 SH). *Jurisprudential Terminology*. Qom: Bakhshāyesh.
- Motahhari, Murtaza (1376 SH). *Fiqh and Law (Collected Works)*. Qom: Sadra.
- Nouri, Husayn ibn Muhammad Taqi (1408 AH). *Mustadrak al-Wasa'il*. Beirut: Ahl al-Bayt Institute.
- Raghib al-Isfahani, Husayn ibn Muhammad (1412 AH). *Mufradāt Alfādh al-Qur'an*. Damascus: Dar al-'Ilm.
- Shahid Awwal, Muhammad ibn Makki (1419 AH). *Dhikra al-Shi'ah*. Qom: Ahl al-Bayt Institute.
- Shama'i, Ali & Jahani, Rahman (1390 SH). "Examining the Effects of Vertical Urban Development on Neighborhood Identity (Case Study: District 7, Tehran)." *Studies of Iranian-Islamic Cities*, Vol. 2, No. 6.
- Tamimi, Abdul Wahid ibn Muhammad (1366 SH). *Ghurar al-Hikam*. Qom: Islamic Propagation Office.
- Tuhami, Fakhr al-Din (1416 AH). *Majma' al-Bahrayn*. Tehran: Morteza Bookstore.
- Wasti, Ali ibn Muhammad (n.d.). *Uyoon al-Hikam wa al-Mawa'idh*. Qom: Dar al-Hadith.

Web Sources

- Leader's Statements in Meeting with Members of Tehran City Council and Mayor, 17/09/1382. Available at: <https://farsi.khamenei.ir/speech-content?id=3207>
- Leader's Statements in Meeting with Professors and Students at the University of Science and Industry, 24/09/1387. Available at: <https://farsi.khamenei.ir/speech-content?id=4992>
- Leader's Statements in Meeting with Engineers, 05/12/1383. Available at: <https://farsi.khamenei.ir/speech-content?id=3271>
- Leader's Statements in Meeting with the President and Cabinet Members, 08/06/1384. Available at: <https://farsi.khamenei.ir/speech-content?id=3304>
- Leader's Statements in Meeting with System Officials, 15/05/1382. Available at: <https://farsi.khamenei.ir/speech-content?id=3186>
- Leader's Statements at Velayat Park on Arbor Day, 17/12/1389. Available at: <https://farsi.khamenei.ir/speech-content?id=11611>
- Leader's Statements on the Commencement of the Third Term of Islamic City and Village Councils, 08/02/1386. Available at: <https://farsi.khamenei.ir/message-content?id=249>
- Meeting of Ministry of Housing and Urban Development Officials with the Leader, 25/03/1379. Available at: <https://farsi.khamenei.ir/news-content?id=18402>
- Selected Statements of the Leader on Duties of Islamic City and Village Councils, 01/02/1392. Available at: <https://farsi.khamenei.ir/speech-content?id=22354>