

## **Investigating the qualitative components of meaning and the role of the endowment tradition in Iranian urban spaces**

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**Abstract:** The endowment phenomenon, as one of the forces of the city of Afrin and the shaper of Iranian-Islamic cities, has had a great impact on the shaping of human-made environments and the organization of the physical spaces of cities. In addition to influencing the physical development of the city, the Dedicated lands have also been affected by it, because during the physical development of the city, they have changed from their original state (barren, agriculture, gardens, etc.) and turned into an urban fabric. Based on the descriptive-analytical method, this article tries to investigate how this religious factor is shaped in the Iranian-Islamic city and how the change and transformation of Dedicated lands and its role in the development or non-development of Isfahan city. Finally, relying on the recognition of the effect of this factor on the qualitative components of meaning, such as neighborhood identity and the sense of security of the environment, in Sheikh-Sadoogh and Mehr-Abad neighborhoods, which are respectively old and new neighborhoods of Isfahan city. Describe and analyze data collection through a questionnaire using SPSS software. The results of the research indicate that the presence of endowment as an important factor in the appearance of Islamic cities has a profound effect on the components of meaning, such as neighborhood identity and the sense of security of the environment, in addition to the physical structure of the city. In this regard, neighborhoods with more endowments have a significant relationship with neighborhood identity and a sense of security in the neighborhood, compared to neighborhoods with fewer endowments.

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**Keywords:** *Endowment, Islamic urbanism, Neighborhood Identity, Neighborhood, Physical development, Sense of Security.*

### **1. Introduction**

Endowment and its nature are one of clear examples of charity that is manifested in selflessness in contrast to human selfishness. It is as old as human civilization and has always been associated with good-natured and far-sighted people. This good tradition, which is recommended in all divine religions, has been present in all human social scenes by benefiting from divine teachings and has made itself eternal in their lives. Is guaranteed. The endowment is not exclusive to Islamic culture, but Zoroastrians, Christians, Kalimians, etc. also have a kind of endowment in their religion, and even many cultural and research centers and foundations in today's world are managed through a kind of endowment.

But in Islam and Iran, endowment has a long history. During the Umayyad period and specifically during the period of Hisham bin Abd al-Malik, a special Diwani for endowments was created, which was headed by Sadr. This institution has experienced many ups and downs in different eras and has continued its existence until today. Endowment in the city of Afrini, shaping the cultural, social, and economic structure of Iranian cities as one of the space-creating forces and shaping the image and physical space of cities plays a fundamental role (Khanian, et al., 2019).

Regarding the effect of religious worldview on the creation of urban spaces, especially the phenomenon of endowment of works and limited documents, geography's approach to religious worldview in the form of worldview geography is a new phenomenon related to the second half of the 20th century. Among these works, the following can be mentioned: Dr. Abbas Saidi Rizvani in his book titled *Islamic Vision and Geographical Phenomena* (1979) describes the features of the world before Islam and after Islam and also explains the phenomena. The geography of Mawlad is the Islamic vision and foundation of the endowment. He states that the construction and renovation of Islamic cities are more dependent on the institution of endowment, and he considers endowment as the source, background, and reason for the existence of many geographical manifestations (Zakerhaghighi, et al., 2015).

Mansourah Etibieh (1997) article "Tehran endowments and the transformation of the city 1320-1269 AH" covers the situation of Tehran endowments and the transformation of this city during the reign of Naser al-Din Shah and a few years after the reign of Muzaffar al-Din Shah. It also states that one of the reasons for the decrease in enthusiasm for the category of endowment, especially in the new and elite neighborhoods, should be considered as a result of the religious beliefs of a group of people. Dr. Ashraf Al-Sadat Bagheri (2005) in an article entitled "The Role of Endowment in the Settlement of Cities" while examining the history of endowment before and after Islam in Iran, evaluated the results and effects of endowment and its role and impact in cities (Gheitarani, et al., 2020).

Also, it examines the role of endowment in the cities of Isfahan and Tabriz, and by examining endowment foundations in other countries, it states that the thought of endowment over the centuries as a comprehensive tool in the construction of regions also provides the necessary credit for construction. The goal-setter of the construction and sometimes the planner and designer of the construction area has played an effective role in the organization of the phenomena of the Islamic lands, both in the city and outside the city, and still, despite the influence of the European culture, he has not stopped from being relatively efficient, which is a natural result. Endowment is mentioned in three processes wealth adjustment, social balance, and community cooperation, all of which are the foundation of social and economic justice in society (Yadollahi, 2020).

Nazhat Ahmadi (1998) in his dissertation entitled "Endowment Institution, Its Transformations, and Functions in the Safavid Era" explained the history of endowment in pre-Islamic and Islamic Iran and then the concept and types of endowment and its conditions from the perspective of scholars of the era. Safavi has briefly stated the investigation and structural developments of the first and second periods of the Safavid period. Mehdi Shuja Fathabadi (1999) in a thesis entitled "Investigation of the Role of Dedicated Lands in the physical development of Mashhad City (case example: Abkoh Castle) about the character of the city of endowment, states how the phenomenon in the physical development of Mashhad city The east side has been effective. He also points to the transformation of these lands into foci of anomalies. His goal in this thesis is prevention and treatment to reach a humane city. It seems impossible to discuss and investigate the causes of the development and expansion of the city without knowing the factors that bring them into being (Khanian et al., 2013).

## 2. Objectives of the Research

Attention and understanding of the high aspects of religious and ritual teachings and values can be investigated not only through study and education but also from the perspective of considering the positive and various effects of these factors on the body and appearance of cities throughout history. Among these factors is the phenomenon of endowment, which the recognition of the effects of this factor throughout history on the structure and atmosphere of the old cities of our country, especially the historical city of Isfahan, has led to more and more attention to the lines and effects of this precious religious teaching on the formation of spaces with individual characteristics in It becomes the body of cities. In this regard, the present article follows the impact of the endowment factor on components such as neighborhood identity and the sense of security of the neighborhoods and, accordingly, the city, so that through the connection between the endowment factors and identity components and the sense of

social security, belonging to the neighborhoods It increases and reduces crime itself (Zaker Haghghi, et al., 2014).

### 3. Theoretical Foundations of Research

Endowment is one of the noble human values that is influenced by the religious and religious worldview of Islam, in addition to having many important social and economic functions in daily life and urban activities. From a physical point of view, it has played a very effective role in shaping the spatial structure of the cities of the Islamic period, especially the cities of Iran. In a brief look at the appearance and physical texture of Iranian cities, many urban elements and components that play a major role in the functioning and vitality of urban life can be seen and the endowment system played a significant role in their formation. This effect is such that if the public and public spaces are the structure of the traditional cities of Iran, almost many of them are endowments (Gheitarani, et al., 2013).

Many of the public spaces in the traditional cities of Iran, which are the main factor connecting the elements of the city, are dedicated. From a physical point of view, the role of endowment can be observed and followed in the creation and construction of the smallest physical elements of the city such as mosques, schools, baths, water reservoirs, drinking fountains, street lighting, and markets, to the formation and production of the largest urban spaces such as markets and endowment complexes. In the history of Iranian-Islamic urban planning, we can see the many works and individual buildings of the city that are connected and connected in different urban comparisons, from the comparison of the center of a neighborhood or neighborhood to the scale of the center of the city or city, which the tradition of endowment in Their formation has played an essential role (Samami, et al., 2024).

Many ancient cities were mostly small neighborhoods that were formed gradually. Which have turned into a city with the increase in population and the development of buildings and places. These neighborhoods, were not pre-planned for the construction and creation of public-service centers and spaces, of course, no predictions were made in them, but at the same time, we see that the traditional and old cities of Iran have strong cohesion and continuity in their neighborhood system and structure. have been. And almost many urban and neighborhood services and needs were created in them spontaneously and naturally (Naghibi Iravani, et al., 2024).

These parts and elements were generally built without relying on government resources and credits within the framework of the endowment system and with people's capital. In fact, under the influence of the endowment culture, many infrastructures and superstructures in biological complexes were built by the people without the governments feeling any duty to create them. The eternal, permanent non-saleable, and transferable nature of endowments and the use of the interests of their competitors in the way of good intentions and for the functions and interests of the Muslim community have caused many factors (Naghibi Iravani, et al., 2024). A large number of endowments or competitors, especially immovable properties such as mosques, seminaries, schools, libraries, hospitals, inns, reservoirs, canals, bridges, public baths, and markets, have a more or less permanent structure, among other elements. They have remained a more stable city (Eilaei & Aksulu, 2023).

One of the important characteristics of endowment buildings in traditional cities of Iran is the multiplicity of relationships in their use. In the spatial structure of traditional cities of Iran, one of the important urban centers where the multiplicity of relationships can be observed in urban markets. In the spatial structure of traditional Iranian cities, the market and a collection of endowment shops is not just a commercial center (it is not limited to economic relations), but the presence of numerous and diverse elements and functions such as religious schools, mosques, etc. within the market causes diversity. Relationships are in the structure of market relationships. The importance and very important position of the market in the spatial structure of the traditional cities of Iran, which connects all the urban components and elements like a hinge, should be sought in the multiplicity and diversity of the relationships between its elements and functions (Ghadarjani, et al., 2013).

Semantic attitude. In the book "Isfahan Image of Heaven", Henry Stirling does not see the architecture in its body but considers it as a manifestation of mysterious meanings. The object or work

of art is a tool to convey spiritual and meaningful messages. Researchers in this field use the world of philosophy, theology, and art history.

**Feeling safe.** The concept of a sense of security is one of the indicators of the quality of life in cities, and social harm is one of the most important consequences of security. Elaine says: If people don't use a space because of lack of comfort or fear, the public arena has disappeared. One of the most important factors that threaten people's presence in public spaces is fear or a sense of insecurity. The insecurity of public places and spaces disrupts vitality and health in everyday life and imposes a lot of costs on society by creating an obstacle in the way of cultural growth and public participation. Urban spaces as a platform for the life and activities of citizens should be able to provide a safe, healthy, stable, and attractive environment for all strata, taking into account the similarities and differences between people and age and social groups, and provide an appropriate response to the needs of all strata (GHADARJANI, et al., 2013; Kazemi & Ebrahimi, 2021). Give and respond to the minimum needs. Security can be considered synonymous with being safe, safe, peaceful, comfortable, and a collective mind, which conflicts with fear, fear, and panic, and therefore it will be realized when the factors and effects of fear, panic, and anxiety cannot be identified. In categorizing human needs, Abraham Maslow puts forward safety needs after biological needs and prioritizes the feeling of safety and being away from danger after satisfying biological needs.

**Physical and social characteristics and sense of security.** According to the modern point of view and people like Mitar, postmoderns, social psychologists, structural-functionalist school (differentiated interaction theory), and Durkheim's opinion (anomy theory), the view related to the living environment, the theory of broken windows (nominal theory). The theory of social disorder and disorder, which believes that the city space is one of the factors that affect people's feelings, especially their sense of security, states that people who live in a healthy physical and social environment have a higher feeling factor in terms of the safety of their surrounding environment. They have a high level of security compared to those whose surroundings are filled with disturbances and irregularities that cause a feeling of insecurity in their body and mind and reduce their sense of security (Maleki, et al., 2024).

Freud and Reisman believe that humans have an internal control system that prevents them from doing illegal things. One of the most important factors is religion. If the religious adherence of the members of the society is strong, people will go to illegal activities less and control themselves internally. Stark and colleagues believe that religion acts as a protection against crime and delinquency. Chalabi (1997) believes that according to the theory of social order, if for any reason the warm relations in the society turn to cold and the feeling of belonging to the group weakens, social trust and normative order and collective and public obligations will be weakened in the same proportion. Ritchoy and Johnson believe that the higher a person's position in a social group is, the level of expression of negative feelings due to dissatisfaction and disagreement with the events within the group will decrease and this feeling of dissatisfaction will be expressed less (Naghibi Iravani, et al., 2024).

**Table 1.**

The place of safety and security in different theories.

<b>Legion (1995)</b>	<b>Control (1965)</b>	<b>1987Stilley (1973)</b>	<b>Maslow (1987)</b>	<b>The theorist</b>
Direction and trends in society	Security and order	Social contact	Safety and environment	The second rank is human needs.

**Neighborhood Identity.** According to Giddens, as societies move toward modernization and development, human communities move larger and with more complex relationships, and single systems are formed in them, the "self" and "identity" of people become more limited. Because people's protective mechanisms become weaker. It can be said that modernity has removed the traditional small comprehensive protection framework and replaced it with larger and more impersonal organizations. The spatial belonging of the residents of the neighborhood to their living environment; a memory left in

the minds of the residents of the neighborhood; the collective memories left in the collective memory of the residents of the neighborhood. A generation without belonging is a generation without roots (Rajabi et al., 2022). Zakavot has spoken about the physical identity and the identity of the urban space about the sense of place that gives meaning to the environment and enables citizens to receive the perception of the urban space (Norouzian, et al., 2023).

Ghasemi Esfahani (2013) lists the subjective expectations of the place of residence to give identity to a residential neighborhood, a sense of comfort, security, peace, intimacy, coziness, a sense of belonging to the place and the possibility of creating social interactions among the residents. If a person cannot understand the symbolic and cultural meaning of the space, he will not feel relaxed in that space and cannot communicate with that environment. If this weak communication continues, the person will experience an identity crisis. Ghasemi believes that the biggest consequence of the identity crisis is the feeling of being rootless, and the reason for this rootlessness is the distortion of the identity of the place. As one of the most important factors of urban identity in past Iran, the neighborhood created a favorable environment for the citizens of Farham (Jamshidirad, et al., 2021).

#### 4. Research Methodology

The present study seeks to investigate the role of endowment in the formation of urban spaces and combines endowment and meaning components such as neighborhood identity, place belonging, and sense of security; in such a way that it achieves its results in the two neighborhoods of Sheikh-Sadoogh and Mehr-Abad with old and new texture in Isfahan. The research method is descriptive-analytical and the method of collecting documentary and survey information. In this regard, to complete the existing information, a questionnaire that was developed according to the Likert scale was analyzed and deduced using SPSS software (Gheitarany, et al., 2013).

In the borders of the neighborhood, a special identity is formed under the name of neighborhood identity, which is considered in the first stage of the formation of the historical nuclei of the city and the factors that create the identity of the neighborhoods of the city, and to the extent that a person is related to that place according to the physical functions. It has physical, social, and historical features of the neighborhood, it feels a sense of belonging. Social identity has been very strong in Islamic cities. Unity and continuity, as one of the main Islamic ideas effective in the integration of traditional cities, have been influential in the formation of strong and common identities. This idea has created a wide connection between neighbors and formed independent neighborhoods through religious beliefs and Islamic ideas (Farrokhirad, et al., 2024).

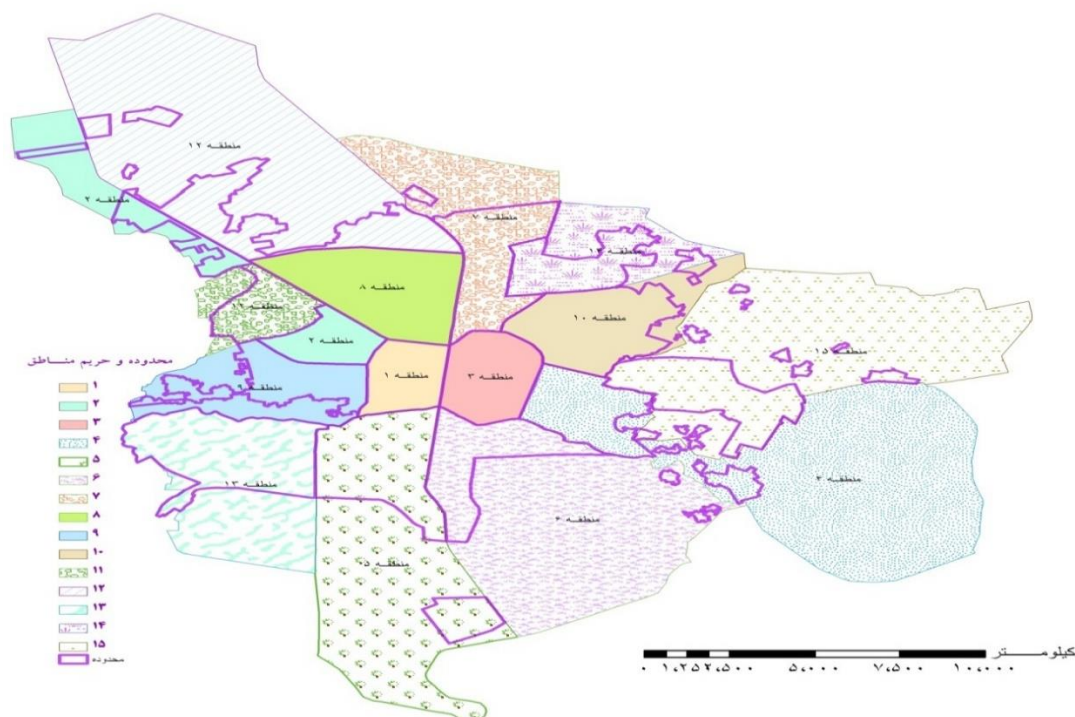
**Table 2.**

Components of desirable and meaningful quality of the city.

Components of desirable and meaningful quality of the city	The theorist
Meeting the needs of the residents, safety security, and protection, a social environment that guides and strengthens the sense of place, appropriate mental image, has an aesthetic aspect, and is physically conceivable.	Hilder Brandfrey
Providing all physical needs, safety security, and protection, neighborhood identity, crime reduction through neighborhood identity, sense of belonging, and social recognition.	Abraham Maslow (1943)
Before it is made up of things, the city is made up of differences, material differences that give us the necessary directions to know where and how to move. It can be said that spatial diversity implies semantic diversity.	Eric Larsen

*Introduction of the study area.* The city of Isfahan is the third largest city in Iran after Tehran and Mashhad, with a longitude of 51 degrees 39 minutes 40 seconds east and a latitude of 32 degrees 38 minutes 30 seconds north. Its urban area is divided into fifteen urban areas, and outside the urban area,

it leads to Khomeini Shahr and Najaf Abad from the west, Safa Mountain and Sepahan Shahr from the south, Shahin Shahr from the north, and the desert area from the east. Shafaqi, 2001: 31).



**Figure 1.**  
Map of fifteen districts of Isfahan city.  
**Source:** Isfahan Municipality, 2013.

Isfahan has long been one of the most important urban centers in the Iranian plateau. On January 5, 1949, during the reign of Reza Shah, for the first time in Iran, a European-style population census was conducted in Isfahan, and 204,600 people were reported as residents of Isfahan. In 2006, the population of Isfahan City increased to 1,642,996 people, and in 1390, it reached 1,908,968 people, and according to the latest population estimate in 1391, the population of Isfahan City reached 1,944,361 people (Esfahan Municipal Statistics, 2012, 44). The area is defined for each of the two neighborhoods of Sheikh-Sadoogh and Mehr-Abad, which are the old and new neighborhoods of Isfahan City, respectively.

Mardowajj neighborhood (Employees' Quarter) is a neighborhood in the south of Isfahan city and part of Isfahan Municipality's six districts. This neighborhood is located between Shiraz Gate (Azadi Square) Freiburg Crossroads and Ostadan Quarters and Kargar Street. It includes Saadat Abad Street from the north, Water and Sewerage Company from the south, Hazar Jarib Street from the west, and Kargar Street from the east. Mehr-Abad neighborhood has a regular and relatively new texture. With its unique characteristics, the historical district of Sheikh-Sadoogh is considered one of the most important cultural and tourism cores of Isfahan city. Sheikh-Sadoogh is the main core of the city of Isfahan, whose origin goes back to the Achaemenid rule (Gheitarani, et al., 2024).

Sheikh-Sadoogh neighborhood is located in the northeast of Isfahan, which is bounded by Quds Square from the north, Seyed Mosque from the south, Hatf Street and Atiq Square from the west, and Soroush Street from the east. Sheikh-Sadoogh axis starts from Atiq Square of Isfahan (Kehne Square) and Ghaz Bazaar and passes through Sheikh-Sadoogh neighborhood to the complex of synagogues, Kamal al-Din tomb, two minarets of Dar Al-iyafeh and finally reaching Kamal street and passing through Kamal al-Din Ismail park to Sarban minaret and Mirza bazaar. Baqir and from there, it leads to

the Minar of Forty Girls, which is the access axis of the Seljuk city center to the old Isfahan Gate and is one of the oldest existing axes in terms of age (Karimimansoob, et al., 2024).

**Table 3.**

Demographic information of Sheikh-Sadoogh neighborhood and Mehr-Abad neighborhood in Isfahan.

Density	The population of 2011	Area	The name of the neighborhood
67	2457	3	Sheikh-Sadoogh
85	97543	6	Mehr-Abad

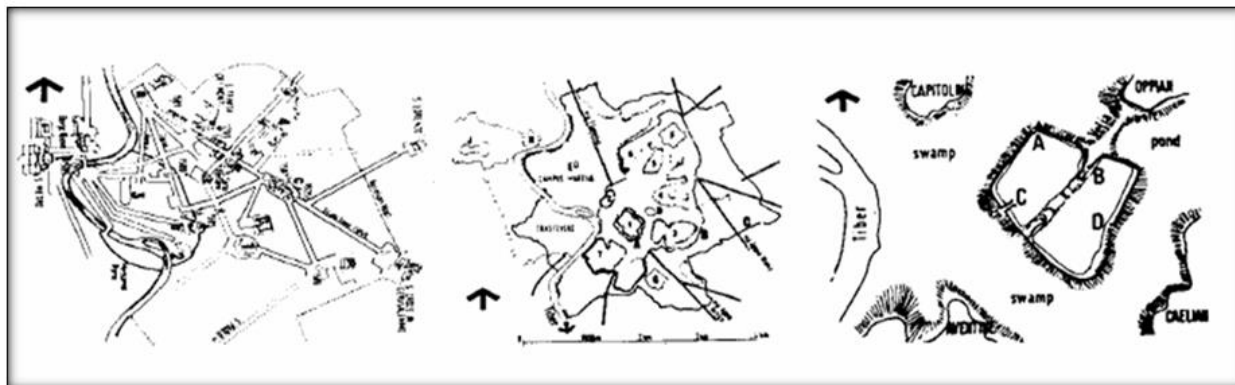
Source: Statistics of Isfahan Municipality, 2013.



**Figure 2.**

Location of Sheikh-Sadoogh and Mehr-Abad neighborhoods in Isfahan city.

Characteristics of the shape of Isfahan city. From left to right: the first city as a whole with the trade route passing through the northern gate, crossing the bazaar, and crossing the river. Second, the relationship between the old square and the beginning of the market. Third, the expansion of the city was done deliberately and by connecting the royal district to the old trade route. Fourth, expanding the concept of "movement" to place it in the heart of "Garden Street".



**Figure 3.**

The historical structure of the city of Isfahan.

**Source:** Isfahan Province Endowment and Charitable Affairs Organization, 2013.

The role of endowments in the design of urban spaces in Isfahan. In this city, important endowments such as mosques, caravanserai, schools, bathhouses, and bazaars are located in a complex together and often in the commercial sector, which represents the logical, economic, and principled thoughts of the city's construction in the past. Many of the large social and public buildings of Isfahan are part of endowments. According to history, the Safavid era, especially during the life of Shah Abbas I, was one of the golden times of endowment in Iran, especially in Isfahan. Most of the ancient works in the city of Isfahan are endowments. The old tissues of the city have more endowments; In other words, the number of endowments increases in proportion to the age of the neighborhoods (Amani-Beni, et al., 2021). Also, Isfahan's bazaar section has a higher density of endowments, which are mostly religious centers such as mosques, schools, Imamzades, tombs, and kayas.

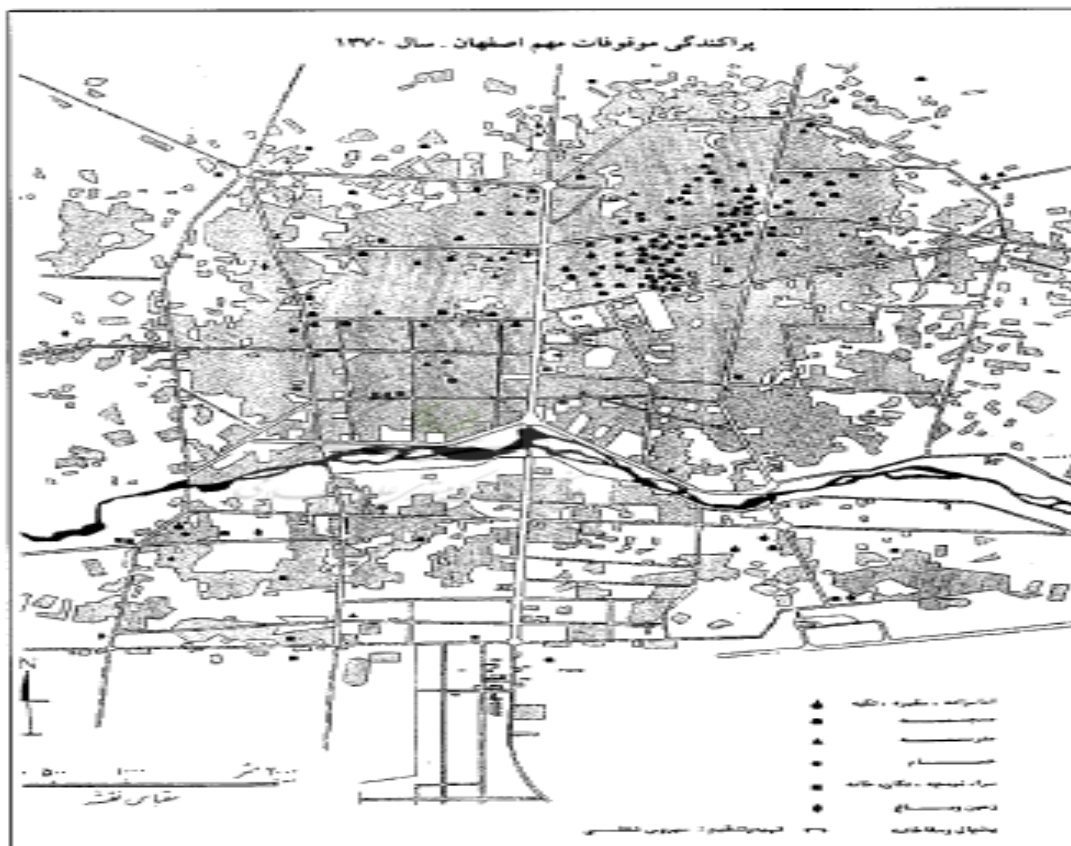
With the conquest of Iran by the Mongols, in 616 A.H., the brilliant stage of Islamic-Iranian civilization and culture, which was centered mostly in Khorasan, began to decline. The centrality of Isfahan in periods of Iran's history has caused this region to be the focus of global research and despite all the research that has been carried out in various fields of sociology, anthropology, art, and aesthetics by domestic and foreign researchers, thinkers and travel writers, but the subject of the endowment It has remained largely hidden from views and perspectives. Isfahan city endowments, often outside the city, have competitors whose income helps to maintain the endowments. The development and expansion of the city of Isfahan in different historical periods is not unrelated to the endowments of the city (Sarabi, et al., 2023).

Geographical distribution of Isfahan endowments. The endowments report shows that the endowments of this province, especially Isfahan, are of special importance, so that Isfahan city has 1402 endowments and 4949 competitors and Isfahan province has 5383 endowments and 18178 competitors. It should be noted that the value of the endowments depends on its competitors it is the competitors that maintain and keep the endowments stable. And this point should also be mentioned that most of the ancient works in Isfahan City are endowments and our brief studies in Isfahan City show this fact. If the current ancient monuments of the city were not endowments and there were no rivals, perhaps the buildings would not have remained so stable, because the income of the rivals was first used for the preservation and stability of the endowments, and then it was spent for other purposes.

Another point is that some of the endowments of the city cannot be used at the moment and have remained only in the form of cultural heritage and architectural monuments of past ages. Such as water storage and caravanserais, long houses, etc. (Shafaghi, 2010: 35). Studying the geographical distribution of important endowments in Isfahan City makes it clear to us that the old tissues of the city have more endowments. That is, the number of endowments increases in proportion to the age of the neighborhoods, but the new urban contexts have fewer endowments, and the market section of Isfahan has a higher concentration of endowments, which are mostly religious centers such as mosques, schools,



Imamzadehs, tombs, and kayas. The southern part of the city has been inhabited since the Safavid era (Shah Abbas I, 1005 A.H.) due to the presence of Armenians (Ahmadi, et al., 2023).



**Figure 4.**

Distribution of important endowments in Isfahan in 1991.

Source: Isfahan Province Endowment and Charitable Affairs Organization, 2013.

*Statistical sample and questionnaire design.* As can be seen in Table 4 the descriptive information and characteristics of the respondents are given, 54% of respondents are male and 46% are female. The literacy level of the respondents is also given; about 2% of the respondents had a level of literacy less than a diploma, about 34% of the respondents had a bachelor's degree, and 38% had higher degrees, indicating that the respondents are at a high level of literacy.

**Table 4.**

Individual characteristics of respondents in Sheikh-Sadoogh and Mehr-Abad neighborhoods.

	Item	Frequency	Frequency percentage
Gender	Man	206	54
	Woman	176	46
	Total	382	100
Education	High school	8	2
	Diploma	61	16
	University degree	38	10
	Bachelor	130	34

	Master and upper	145	38
	Total	382	100
Job	Self-employed	164	43
	Employee	128	34
	pupil	51	13
	House-wife	39	10
	Total	382	100

In general, 30 questions were asked from the 2 main research factors (neighborhood identity and sense of security) which are the components of the desirable and meaningful quality of the city. As stated in the research method, the questionnaire was based on A Likert scale was designed. The statistical population under study in the questioning process includes the citizens of two neighborhoods of Sheikh-Sadoogh with a population of 2457 and Mehr-Abad with a population of 97543. The sample size was calculated based on the variance calculated from 20 preliminary questionnaires in the assumed statistical population of 100,000 people in the two study areas with a confidence level of 95% and an error of 0.07 using the following formula (Karimimansoob, et al., 2024).

$$n = \left[ \frac{Z \frac{\alpha}{2} \cdot S}{d} \right]^2 = \left[ \frac{1.96 \times 0.62}{0.07} \right]^2 = 382$$

Due to the need to pay attention to the reliability of the analyses in the questionnaires, the amount of this index was calculated according to Cronbach's alpha statistic, which is as follows:

**Table 5.**  
Reliability of questionnaire questions.

Reliability of statistical analysis	
Cronbach's alpha	Number of items
0.75	2

As it is known, the value of this statistic is more than 0.70, which indicates the reliability and reliability of the questionnaire for further analysis.

## 5. Results and Findings

According to the research hypothesis, "there is a significant difference in the components of desirable and meaningful quality (neighborhood identity and sense of security) between the two areas of Sheikh-Sadoogh and Mehr-Abad of Isfahan city. Two groups were selected as the study samples. According to the conditions governing this research, which tries to investigate the existence of differences between two groups with a different characteristic, the T-test with two independent samples (Independent-Samples T-Test) was chosen. This test compares the average of two groups of respondents. This test is used to calculate the confidence interval or to test the hypothesis of the difference in the mean of two populations. In other words, in this test, the averages obtained from random samples are judged.

This means that we randomly select samples from two different communities, whether the number of samples is equal or unequal, and compare the averages of those two communities. The presuppositions of the T-test of two independent samples are also compatible with the type of variables of this research because the variables of the semantic Likert spectrum are considered quantitative dependent variables at the interval level. According to the mentioned points, after preparing the data in

SPSS 19, the analysis operation was performed using the desired test, and the output of the results is in the form of Table 6 and Table 7.

**Table 6.**  
Table of statistical groups.

Standard deviation	Mean score	Number of people	Neighborhood
2.476	3.665	190	Sheikh Sadoogh
3.468	1.0975	192	Mehr-Abad

**Table 7.**  
T-test of two independent samples.

t test for equality of means						The results of Levene's test for equality of variances		
The mean difference at the 95% confidence level		Mean difference	Significance Level (two-sided)	Degree of freedom	T value	Level of significance	F value	
Upper limit	Lower limit							
5.926	1.574	3.750	0.001	30	3.520	0.041	4.555	Accepting the assumption of equality of variances
5.935	1.565	3.750	0.002	127.35	3.520	-	-	Failure to accept the assumption of equality of variances

As it is known, the average semantic scores in the Sheikh-Sadoogh and Merdavich neighborhoods are 3.665 and 1.0975, respectively, and the standard deviation of these two samples is 2.476 and 2.468, respectively.

The first step in interpreting the results of the T-test with two independent samples is to express the equality or inequality of the variance of the scores between the two groups under investigation. As it is clear in Table 2, the significance level of Levene's test ( $p=0.041$ , Sig) is less than 0.05. Therefore, in the data analysis, we use the second row of the table, which assumes that the variances are not equal for the two groups. The second step is to interpret the results of the T-test with two independent samples regarding the mean difference between the two ranges with a semantic approach. For this interpretation, the results of the T-test ( $t=3.520$ , Sig=0.002) show that the averages of the two ranges are significantly different from each other and these two groups with a confidence level of 95% in the average semantic quality of According to people's perceptions, they are different (so to speak, hypothesis H1, which implies that there is a meaningful difference between scores, is confirmed).

In addition, as can be seen from the last columns of the table, the average difference at the 95% confidence level is not on either side of zero. This result is another proof of the acceptance of the claim that the difference in the semantic index is significant in 2 ranges. As it is clear, this difference in the scope of the stream is positive, which induces the fact that the endowment element has had a positive effect on people's semantic perceptions over time, according to the indicators proposed by

the research. Sheikh-Sadoogh neighborhood with an old texture, which is located in the 3rd district of Isfahan City, has more endowment elements than the Mehr-Abad neighborhood in the 6th district, which has a new texture. According to the information obtained from statistics and data analysis, it shows that indicators and semantic components such as neighborhood identity and sense of security due to attachment to the place in the older neighborhood (Sheikh-Sadoogh) are more than the new neighborhood (Mehr-Abad). A significant relationship can be found between the endowment elements and the semantic components, so in the comparison between the two studied neighborhoods in terms of dispersion and the presence of endowments, as well as the prominence of the elements of neighborhood identity and the sense of security, which were determined through questionnaires and statistical analysis. Obtained, established.

## 5. Discussion and Conclusion

Endowment tradition is one of the noble human values which, under the influence of religious and religious worldview, in addition to religious, cultural, economic, and educational works, has been the creator of geographical perspectives in Islamic cities, especially in Iranian cities. Endowment, as a dynamic system and a powerful arm, has taken an effective role in organizing the economic, cultural, and physical affairs of society. Due to the spread of geographical areas affected by the endowment phenomenon in Iranian-Islamic cities and since any changes and developments in endowment properties require special Shariah and civil laws and regulations. This phenomenon plays an essential role in the formation of large cities, especially small and medium-sized cities .

In such a way that in the city of Isfahan, any movement in urban management and physical, social, and economic development of the city depends on this phenomenon. Therefore, considering the wide range of endowments and their role in the social, economic, and physical balance of society, there are basic deficiencies and weaknesses regarding the issues and issues related to endowment. The revival of the endowment system in today's society is not only the revival of a forgotten Sharia and religious tradition but also the revival and revitalization of a system and tradition that can provide the social, economic, and physical needs of the society in a good way in connection with spiritual and human values. Due to the new urban fabric, the Mehr-Abad neighborhood is one of the neighborhoods in Isfahan that has fewer endowment elements, and on the other hand, the Sheikh-Sadoogh neighborhood in the historical core and old texture of the city has more endowment factors than other neighborhoods and Mehr-Abad neighborhood .

This itself will have a significant impact on the physical and semantic structure of the city considering that the endowment elements such as mosques, baths, bazaars, and sometimes Hosseinieh, caravanserais, and taverns, etc., which have been created in the neighborhoods. Good and wealthy people built these buildings and endowed them, and from the income of economic units such as Hammam, Bazarche, and Caravanserai, they provided the expenses for the maintenance of these buildings and even put their names on these places. And this is an effective step in the direction of neighborhood identity, and this is an effective step in the field of social issues. The greater the identity and attachment to the place in a neighborhood according to its physical factors, the less crime and social harm will be committed in that neighborhood. According to the analysis obtained from the collection of information from the questionnaire in the Sheikh-Sadoogh and Mehr-Abad neighborhoods.

According to the fact that endowed urban spaces such as the market and endowment elements such as mosques and baths, etc., were far more in the old neighborhood of Sheikh-Sadoogh than in the new neighborhood of Mehr-Abad, it can be concluded that the sense of belonging of people and the identity of a neighborhood in the neighborhoods and spaces The old city is much more than the new neighborhoods. It can be said that the urban identity and historical identity of the neighborhoods of Isfahan City, especially the old neighborhoods of this city, owe to the endowments of the city. As mentioned earlier, most of the historical monuments of Isfahan City are endowments, and perhaps it can

be safely said that if the historical monuments of Isfahan City were not endowments, they would not be sustainable.

Physical elements in an environment affect people's feelings and behavior by influencing activities and creating specific meanings, considering that the social interactions of people are one of the most important human activities in an environment. The sense of belonging to the environment and the sense of security of people in that environment are also of particular importance, and more consideration should be given to strengthening the physical elements that affect the semantic factors and the quality of the environment. The results of these studies, in the first step for planning the development and rehabilitation of ancient structures, not only meet the needs of geographers, urban planners, planners, architects, and sociologists, but also have great value in terms of preserving Islamic works and the tradition of endowment, and in terms of meaning and The quality of semantic desirability can also take an effective step in the area of neighborhood identity and social security.

According to the above content, it should not be forgotten that the participation and involvement of people in the organization of their surroundings through the creation and construction of endowment buildings is one of the important aspects of the impact of endowment on the formation and consistency of human societies. In general, the role of endowment in the life of human societies is so vast that it should be called a "system". The system is such that the endowment includes all dimensions and different aspects of human society, and a few issues of the society are not covered by the endowment system. Despite the extent and inclusion of endowment activities in society, so far, there has been no serious discussion in important areas such as the role of endowment in the formation of urban spaces and also the impact of urban development rules and regulations on the development and expansion of endowments.

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