Security and religious interactions in urban spaces
The Case Study of Qom

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ABSTRACT: Security is immunity from invasion and occupation of forced and staying away from hazards and violations of rights and freedoms legitimate. Several factors are involved in the lack of security and a sense of security that will make you feel safe, or have been prevented from realizing. This paper examines the relationship between dimensions of religiosity (belief, ritual, experience, knowledge and consequences), with a sense of security (financial, social, physical and intellectual), followed by the urban spaces we will provide solutions to improve the security through religion. The case study was the city of Qom and methods described in this paper are quantitative analysis is performed using information from documents and field studies (technical Questionnaire). The findings of this study indicate that a significant relationship between dimensions of religiosity and a sense of security and direct means of increasing religiosity will feel more secure, and vice versa. Also, the correlation between religiosity and sense of security, then all aspects of religious experience at the highest levels of security has been affected.

Keywords: security, religion, urban spaces, Qom

INTRODUCTION

Statement of Problem

Collective life of man stems from the need for security. Security implications of important and complex issues in the world today and many of the political, social and economic threats loads are connected. (Mokhtari et al, 22, 1391) So what constitutes a threat to the safety issue associated with truth, and it turns out there are two aspects: mental, which is based on goals referential understanding of the relative the no person or system that does not end in complete safety. (322,2006, Oneill) social thinkers of the past according to the social security issue, but now the feeling of security as a new concept in sociology height is raised. This event took place after World War II. Vthvlaty after World War II due to a change in the communities, it was found that the mentally safe (feel safe), has an undeniable importance, because this feeling comes from experience and knowledge of the objective circumstances surrounding and not simply reducible to the security measures. (Bayat, 32,1388) sense of security-related features within the categories of persons who are dependent on several occasions. If people feel psychologically safe, they will be less affected by various problems. Hence religion as one of the issues people has psychological issues can have an impact on a person's sense of security.

Importance and Necessity

Identification with a religious group feel more confident stability and specificity than other social groups brings even more organized support networks (Graham, 2010, 145) of the religious identity from feelings of exhaustion and lack of security in person. (Pourahmad, 1391, 2) book argues that religion can trust, links, shared identity, social solidarity and the spirit of cooperation and collaboration to create subjects. (Book, 1383, 180) the person benefiting from this element and the many actions that we experience and rely on it to set. (Amirkafy, 2, 1388) relief that the existence of security occurs, causing the growth and development of all sectors of society to help people and eventually leads to the development of society. Experiences and interpretations can feel safe search, but true or false interpretation of the social and urban spaces, the feeling of safety in a variety of genuine or false security and false as well. Sometimes cultural structures and parameters necessary high security in the show, but their perceptions of their information about the society or others of them insecurity is psychological predicament. (Mohammady, and Tajeran, 1387, 32), in this respect, a sense of security and its relationship with religion as a subject of the case study is given.
Questions and Hypotheses

Given the objectives considered in this study, the following questions can be raised:

What are the different dimensions of religiosity?
Is there a connection between religiosity and increased sense of security?
What is the relationship of religious variables to feel safe?
What Policies and strategies to enhance security through the aspects of religion?

MATERIALS AND METHODS

Research methods in analytic research - quantitative and documents to gather information and library resources are used. In order to measure religiosity and sense of security among the population samples from field studies (fan question) is used. Cochrane techniques used to determine the sample size (Hafez nia, 1390, 78) and 383 questionnaires were distributed in the city. Then, using the Pearson correlation test was performed to analyze the data. Further investigation to determine the reliability of Cronbach’s alpha is used.

Background Investigations

Communion khorasgani and Ghassemi (1386) research on the relationship between religious attitudes have shown a sense of security and safety aspects of the social, psychological, economic, political and legal aspects of the lower clergy and the religious attitude, a greater impact on Giddens theory-based safe and supportive role of religious beliefs and brokers to create and promote events and different beliefs and feelings are confirmed.

Alavi et al (1387) in a paper titled The Role of Religion in Reducing Aggression Case Study have shown that the level of aggression between mosque and mosque difference will be felt. Also, there is a significant correlation between frequency of attendance at the mosque and the aggression, the aggression rate decreased with increasing frequency to attend mosque.

Amirkafi (1385) in a research review safe and effective factors in Tehran case study has shown that a sense of security with variables such as social disorganization, to understand the risk and the crimes delinquency risk and Hazard (Risktrusting) and social support (help and aid) is significantly correlated.

Zanjani, M. (1380) in a study of factors affecting the safety of women as come to the conclusion that social class, occupation and place of employment of women felt their security was effective.

Glantr et al (2000) in their study concluded that the more people participate in religious activities are more organized, have more physical and mental health. (90, 2000 Galanter,), also Lauren and Karl (2003) Catholicism in the study to have concluded that frequent prayer, the prayer of a person's health affects the mental health of the affected person. (Loren & Karl, 2003, 14)

Figure 1. Geographical location of Qom, a city of Qom

Case Study

Case of this research is the Muslim holy city of Qom as I Alqray. The only city in the province of Qom, Qom city and county city and 50.57 longitudes and latitude are 34.39 and 631.14 square kilometers is equivalent breadth. According to statistics, in 1390 the population was about 1,151,672 people, of whom
1,095,871 (15/95%) in urban areas and 55,798 patients (85/4 per cent) in rural areas and the rest were nomads.

**Theoretical Foundations**

**Security**

Security is the most important and the most basic human needs of theory and research in psychology, sociology, political science, and management theorists such as Forum (1941), Lprt (1961), Horney (1937), Maslow (1942), Ling (1984), Moores (1980), Lvchyan (1989), Vlfrz (1962), Buzan (1991), Mandel (1994) and... As the most fundamental human needs are addressed, (Delaware, et al., 1387, 49) after the end of the Cold War, with Barry Buzan L. Weaver at the Copenhagen School of security concepts, elegant presentation and analysis raised the idea of social security. Since the first issue that arose was that the first security/insecurity does not only depend on the system parameters, but today social issues beyond military factors play a role. Second, governments are not the only security officers, but social forces have played a prominent role. In addition, the Copenhagen school of security experts in both the objective and subjective, they are told that there are a range of security threats in mind (feelsafe) also have experience. (Nabavi and others, 1388, 11) or, in other words, is focused on those aspects of life that give organized his group identity. Buzan’s concept of identity as an organic social security and social security, identity security is considered to be synonymous. (Navidnia, 1382, 64)

Weaver’s view, society is composed of people in a country ruled by a government - people live. Weaver believes that large groups are living in a country’s identity, according to the members of their group (religious, ethnic or national) are linked, the common cause and sense of coherence among sectors. (Navidnia, 1385, 41)

Giddens' analysis of the risk and redemption risk and security being one of the major forms are considered safe. The term is more certainty about the identity of the persons to maintain their social and physical environment and sustainability practice around their. In this sense, the phenomenon of emotional security. (Giddens, 1388, 41) sense of security can be defined as: a sense of personal protection against the threats from state actors or non-life, property, and the ability to think to participate in the assembly or maintenance of any threat to the community. (Taheri, 1391, 25)

This definition is based on four aspects of the theory have been borrowed Chalabi, including financial security, health and safety, collective security and intellectual security. (Chalabi, 1385, 26) felt a constant sense of financial security and protection for financial capability against adverse events such as theft, fraud and so on. Sense of safety, to protect individual health and life against external threats such as governmental, social, environmental and health quality is there and endangers his health, a person’s confidence in the future against any unforeseen events and everyday life, relax and have peace of mind.

A number of experts, openly or concealed, insecurity is one of the major challenges in influencing the lives of at-risk community know. Others feel safe with a narrative discussion of the issue of trust linked to reflexive modernization and argue that the lack of trust in others insecurity, and that the formal institutions of social life, a feeling of insecurity is not the feeling of insecurity Instead of having to live in an era of instability and continuing human life is unstable.

**religion**

Yenger religion as a special type of effort defined for different functions, and in more detail, as it is the sum of beliefs and practices with the help of a group (religious) with huge problems life is faced with has risen. (Willem, 1386, 48) means a dedication to religious piety (Hamilton, 1377, 65) so that the attitudes and actions of a person tend to be influenced by it. The phenomenon of religion is a matter of considerable importance, it can be downloaded from the multitude of efforts in recent years have been busy for the construction and deployment of measures of religiosity. These efforts come from the heart of contingency and necessity is understandable that he could not remain unanswered. This study helps and credit requirements generally raise is still religion is for man and society. (Beats brave, 1384, 45) unity of religion and provides a common ground and to allow people to overcome their selfish desires and love for fellow human beings act beyond selfishness.

**Gluck religiousness and Stark model**

Charles Gluck decade AD 50-60 was trying to understand and explain religion in America. His discussion of religious belief in this country, and revived in 1956 with the Rodney Stark elaboration of a new model of the Believers payment. The main objective, it was generally understood that people are resorting to various ways in which his religious thought. Gluck and Stark believe that despite the fact that the world's religions are very different in detail, but the overall scope of the effects of religiosity on the domains (Ahmadi, 1388, 27) For the four main religious practice, belief, experience, knowledge or knowledge as a public dimension of religious commitment are discussed. These four aspects, the initial scale or scales are divided into five indexes that enhance the practice of separating the two parts of the ritual and worship. The second scale, the index has increased to eight the number of monitoring indicators has been added to the religious
community relations. (Ganjii,1383, 115) in the description of the pattern of religiosity. After that it is expected that followers believe have a religion. Gluck and Stark believe in any religion are divided into three types: a certain basic beliefs, which govern the introduction of evidence of the existence of God and His nature and attributes. Ghaytgra belief that the purpose of God's creation of man and his role in achieving this goal. Gluck and Stark have called the ideological belief or conscience later.

After the ritual (practice) in each religious belief system, but these beliefs into practice will be objective. According to their theology demands of all religions, a certain way of acting and living on believing that the practice is a religious obligation. This practice inevitably, in light of the legal and ethical system is organized. The act or practice, such as certain religious practices of individual meditation, prayer, fasting, charity, Zakat and ... Covers. (Aron,1386, 405)The empirical experience of religious feelings, experiences and the associated religious person. At a higher religious emotions and inner piety of heart is quite unlike the rites and ritual was not exterior. Dyndarany the next business are “sincere” are called. Gluck and Stark consider several kinds of religious experience:

**Confirmation**

- sense of friendship and confirm the existence of God: persuasion: Select a conscious desire for God and His mania: a sense of intimacy passion and enthusiasm towards Allah revealed: the server and sent trusted God and being God. (Mehdizadeh, 1385, 25)

After knowledge: the cognitive, intellectual or ideological dimension student is very close. The difference between these two kinds of knowledge in belief in the knowledge. Religious knowledge, awareness of the religious texts that could be a model for faith and practice is a religious experience. The Gluck and Stark, with the knowledge that what people learn about religion through religious scholars.

The implications of this later, because the greatest criticism of the model dimensions of religiousness and Stark Gluck later removed, including, but not later than the outcome itself has religious implications. The outcome of religiosity, the godly example of this criticism aside, it is said that actions of ideas, feelings, and religious practices derived from the fruits of human actions and results in life and faith. According to the researchers, the outcome is not considered in isolation from other aspects. The outcome meant a measure of religious behavior could be religious faith is that strong. Because lead to believe, practice, experience and knowledge to be followed religiously. (Mehdizadeh, 1385, 43) Gluck religion and Stark model, the first model that many religious - dimensional patterns, their dimensions have borrowed from it.

**Findings**

In order to analyze the data, the relationship between dimensions of religiosity (belief, ritual, experience, knowledge, and outcomes), with a sense of security (financial, social, physical and intellectual) is investigated. Also for measuring the dimensions of religiosity and sense of security has been questioned several of the questions were then combined for analysis. Due to the distance of the questions above two variables Pearson's correlation test was used for correlations between variables. The coefficient to determine the relationship between two variables or the relative distance is used. (Police,1387, 108)

Frequency distribution of respondents by gender. 50.1 percent of men and 49.9 percent of the total sample are women. In terms of marital status, 46.8 % were single, 50.3% married, and 2.9 % of those without a spouse (divorce or death of spouse) Depending on the age group 15-19 years, 27.1% belonged to the age group , 22.4 % of 20-24 year-old age group, 21.4 % of 25-29 year-old age group, 10.3 % of 35-39 year-old age group, 40-44 year old age group, 6.4 percent, 4.1 % in age group 45-49 years old, 50-54 year old age group, 4.6 percent, 2.2 percent and 1.5 percent of the age group 55-59 years age group are 65 years or older. Depending on the location of the sample, 33.1 percent of those living in affluent areas of the city (zone 4) and 38.6 percent of people living in the middle of town (zone 3) and 28.3 % of those living in the inner region (region 2) form Table 1.

**Table 1. Distribution of respondents according to the average score of religion (belief, ritual, experience, knowledge, and outcomes) is.** The highest mean score of 3.36 and 3.18 after the experiment is related to ritual.

<table>
<thead>
<tr>
<th>consequence</th>
<th>knowledge</th>
<th>empirical</th>
<th>Manaseki</th>
<th>beliefs</th>
<th>Average</th>
<th>Deviation from the mean</th>
<th>Middle</th>
<th>Mode</th>
<th>Standard deviation</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.3099</td>
<td>3.3433</td>
<td>3.3652</td>
<td>3.1669</td>
<td>3.2188</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.05114</td>
<td>0.05397</td>
<td>0.05321</td>
<td>0.05751</td>
<td>0.05981</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.3047</td>
<td>3.4138</td>
<td>3.3412</td>
<td>3.2759</td>
<td>3.2613</td>
<td></td>
<td></td>
<td></td>
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<td>3.00</td>
<td>4.00</td>
<td>4.00</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>0.06038</td>
<td>1.05404</td>
<td>1.12202</td>
<td>0.62482</td>
<td>1.17199</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1.12536</td>
<td>1.11100</td>
<td>1.18521</td>
<td>1.17451</td>
<td>1.37355</td>
<td></td>
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</tbody>
</table>

Source: Findings
For measure five dimensions of religiosity that is used here is a brief description of each of the dimensions, measures the correlation of each of these variables would be considered safe. The belief: religious beliefs, including a belief in the Hereafter and Allah and the Prophet of God. This study was designed to assess the dimensions of respondents believe the amount of knowledge and belief in God, belief in the Prophet of Allah, Hazrat Mohammad and the belief in the Hereafter and life after death has been questioned. Pearson’s test results show that there is a significant relationship between the beliefs and feelings of safety.

Table 2. Pearson correlation test between the religious beliefs and sense of security

<table>
<thead>
<tr>
<th></th>
<th>Physical security</th>
<th>Security safety</th>
<th>Financial Security</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intellectual</td>
<td>0.085</td>
<td>0.013</td>
<td>0.057</td>
</tr>
<tr>
<td>Physical</td>
<td>0.099</td>
<td>0.057</td>
<td>0.055</td>
</tr>
<tr>
<td>Security</td>
<td>383</td>
<td>383</td>
<td>383</td>
</tr>
</tbody>
</table>

Source: Findings

Experiment: the experience of emotion and impact that one’s relationship with God comes in human form. To assess this issue, as well as the questions start to feel close to God and God's name is used. Pearson analysis showed that among the religious experience and sense of financial security and personal relationship there. All aspects of the religious experience at the highest level of security and increase its impact (value r = 0.182) was the highest.

Table 3. Pearson correlation test between the experimental results and the religious feeling of safety.

<table>
<thead>
<tr>
<th></th>
<th>Physical security</th>
<th>Security safety</th>
<th>Financial Security</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intellectual</td>
<td>0.043</td>
<td>0.092</td>
<td>0.092</td>
</tr>
<tr>
<td>Physical</td>
<td>0.396</td>
<td>0.071</td>
<td>0.009</td>
</tr>
<tr>
<td>Security</td>
<td>383</td>
<td>383</td>
<td>383</td>
</tr>
</tbody>
</table>

Source: Findings

Ritualistic order to measure beliefs and religious rites, beliefs and practices of respondents’ religious practices, including prayer, fasting, reading Quran were questioned. Experimental results show a significant direct relationship between the religious and ritual feeling of Physical security.

Table 4. Pearson correlation test between the religious ritual and a sense of security

<table>
<thead>
<tr>
<th></th>
<th>Physical security</th>
<th>Security safety</th>
<th>Financial Security</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intellectual</td>
<td>0.84</td>
<td>0.125</td>
<td>0.111</td>
</tr>
<tr>
<td>Physical</td>
<td>0.087</td>
<td>0.026</td>
<td>0.066</td>
</tr>
<tr>
<td>Security</td>
<td>383</td>
<td>383</td>
<td>383</td>
</tr>
</tbody>
</table>

Source: Findings

Knowledge: the knowledge of the person's knowledge and religious knowledge. To measure the thought of several questions, including familiarity with the Quran, learn about religious orders and ... Is used. Pearson's test results indicate that the relationship between knowledge, none of the variables, then there is no sense of security.

Table 5. Pearson correlation test between the religious knowledge and sense of security

<table>
<thead>
<tr>
<th></th>
<th>Physical security</th>
<th>Security safety</th>
<th>Financial Security</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intellectual</td>
<td>0.098</td>
<td>0.052</td>
<td>0.089</td>
</tr>
<tr>
<td>Physical</td>
<td>0.055</td>
<td>0.082</td>
<td>0.075</td>
</tr>
<tr>
<td>Security</td>
<td>383</td>
<td>383</td>
<td>383</td>
</tr>
</tbody>
</table>

Source: Findings

Outcomes that matter to everyday practices and beliefs concerning human life and overall outcomes for disabled and other aspects of religion in society, such as a day care business solvent, and poor relief and the charity. The results of the test indicate the Pearson correlation between religiosity and the outcome is financial security.
### Table 6. Pearson correlation between religiosity and sense of security after the consequence of test results

<table>
<thead>
<tr>
<th></th>
<th>Intellectual security</th>
<th>Physical security</th>
<th>Security safety</th>
<th>Financial Security</th>
<th>Pearson</th>
<th>Significant</th>
<th>The number of data</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.110</td>
<td>0.097</td>
<td>0.049</td>
<td>(*0.117)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.025</td>
<td>0.053</td>
<td>0.319</td>
<td>0.021</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>383</td>
<td>383</td>
<td>383</td>
<td>383</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Source: Findings

**CONCLUSION**

Sense of safety and security of human and natural needs are combined with the essence of thinkers and schools of thought have been considered. Sense of security as security is considered one of the basic needs. As Maslow points out the need for security is indispensable needs in second place. Therefore require different levels if the individual does not receive a response causes the anxiety. The relationship between religiosity and sense of security, the following results were obtained:

- Security, including financial, social, physical and intellectual thought to be the highest and lowest scores is related to later life.

The correlation between religiosity and sense of security, then all aspects of religious experience at the highest levels of security and has a significant relationship between the sense of security of lives and property have because of the relationship between religiosity and sense of security can be stated with certainty that it is a significant and direct relationship i.e. the increase of religious sentiment shall be secured, and vice versa.

**Offers**

Especially in relation to religiosity and higher levels of security level, the following suggestions are put forward.

- However, the relationship between the media and the sense of security is not significant, but can be used as tools of social media to increase awareness and knowledge of the intellectual, religious broadcasting religious programs, including steps taken.
- Conferences related to religion and security in society and inviting people to participate in these programs.
- Service education and training of employees in order to increase awareness of the religious and social security transfer to family
- A religious ceremony in the shrine dedicated to topics related to religion and to promote safety
- Invite scholars and religious and teachers security expert lectures, including presentations before the sermon and prayer distribute leaflets about religious issues and deepen the spiritual values of the citizens.

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