Reflecting to Explanation of Islamic City's Authentic Concept

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ABSTRACT: Today, there are many efforts to develop Islamic City's criteria and requisites that have been endeavored to generalize these characteristics for urban construction. However, most of these definitions and interpretations reflect just a visible aspect the of Islamic City's concept. Therefore, this present paper is following to extract and classify criteria and key ideas of different descriptions about Islamic City by collecting them and draw from them an index for these criteria that accordance with Islamic City's idea. Thus, research method of present paper is exploratory and comparative. Its findings implies that all cites could not be nominated this title just having apparent similarities to Is Islamic City and by classification tech and indicators in order to assess compliance with these standards, we find the idea of the city. Therefore, the method of present is exploratory and comparative. Its findings imply that it is only defined in terms of any urban geography, regional, functional, historical and so on. Then it could not nominate it Islamic city due to the similarities in the appearance. The key element that cause to distinguishing these definitions is its complication with the standards and Islamic validated and documented principles derived from the Quran and traditions.
Keywords: Islamic City, Islamic Teachings, Theoretical Perspectives.

INTRODUCTION

As per modeling and efforts that are done about drafting legislations in respect to Islamic architecture compliance, we face to confusion and lack of systematic theoretical at application of Islamic City's features by a kind of hybridism and in the shape of Iran's contemporary cities. It seems that this internal confusion rooted in lack of agreement on a single definition of the Islamic city and everyone is considered a different definition on the character of this city. Regarding the definition of Islamic city we have seen relevant researches like "characteristics of Islamic city in Islamic texts" which outlines and examines the characteristics of Islamic city from the perspective of Holy Quran (Naqizadeh, 1998). The article of "characteristics of Islamic city from the perspective of Holy Quran" (Naqizadeh, 2000) is of these kinds of researches too. Another article under the title of "a contemplation over the quiddity (or essence) of Islamic city" is about detecting and outlining the principles of Islamic city from the perspective of original Islamic texts. (Naqizadeh, 2010)

Therefore, in this study we sought to answer the following questions:
-What are the theoretical perspectives on the definition of the Islamic City?
-Among the existing criteria for the identification of the Islamic City, which have higher validities?

MATERIAL AND METHODS

Method of research is based on documents studies (by referring to existing documents on the topic of the research and existing thinking about Islamic city), exploring studies (compilation of measures and key necessities of Islamic city definition) and comparison studies (setting a measure for comparison of original and unoriginal measures) so with searching in the documents we gathered existing definitions of Islamic city and then we analyzed and achieved key features and characteristics of this theoretical views. In the end of this research we are going to set the basis to achieve the original Islamic city.

Theoretical Perspectives about Islamic City

Islam in the opinion of many scholars, is a religion that considers public participation in the Individual worship (such as the emphasis on religious practices in the community), then it is worth, Islamic teaching appear at the best shape and in the urban-civil environment.

In the early Islamic world, Muslims differentiated between their sphere of influence and others. They classified the city accordance with differentiating between faith and unbelief, acceptance or rejection of Islam in different parts of the city. They nominated land of Islam "House of Peace and the land of non-Muslims "Dar Al-Harbi," "or house of war". The factor of this division was political and ideological domination. As per terms of this approach and in terms of political and religious categories. in that period, Islamic City was called the city of Islamic nation and the city that its majority of the population is Muslim and followers of Islam. According to another definition, the Islamic city is the city that contains "spatial representation of the shape and structure of society on the basis of the ideal form and decorative elements of Islam. But beyond the social context, there is another principle that governs the Muslim community: not being limited to time and not having any particular geographic place that Islamic nation defines it" (Behfrouz, 2001). In this view,

theologically, prevalence based approach and internal approach results from Islamic Thoughts and Islamic elements and forms respectively. Therefor it is not limited to specific coordinates is not limited to specific coordinates and they expect that it is widely founded on the basis of its intellectual vision and based on the formation of Islamic nation. Some descriptions have proposed the civic life for the Islamic City based on necessity of construction and formation of Islamic City. So that its concept was defined as the following bellow"… the Islamic City means the city in which the stream of civic life flow based on   Principles of religion and religious culture must be met one aspect of urban

framework that bring for religious citizens these endowment: convenience, safety, freshness and liveliness and they don't face with lack of security, opacity and roughness. The Islamic City at the first time associated to religious life and followed by consideration of internal aspects (Beheshti, 2001). But this view will stand against Islamic teachings' justice perspective to deny the civil rights of all other Islamic thoughts. In the following, different available definitions are expressed about the term of the Islamic city (Table 1). What is understood from the analysing of this definition is that each of these definitions are implicated certain aspects of Islamic thought.

Table 1. Some attitude about definition of Islamic city

Classification type (distinction)	Idea	Explanation
Intellectual and framework	The city of Quran and tradition	The city of Islamic law and spirituality in the field of domicile, traffic, tall buildings and nuisance to neighbors, well covered homes, respect the rights and safety of individuals, practice of Islamic law and tradition, the city of hijab and chastity
	The city of monotheism	The city of monotheism idea/unity in thought and action
Geographical & regional	The Arabic City	Most area of this city belongs to the Arabs geographically and racially
	The Muslims' city	The Muslims' domicile city that belongs to the Muslim in the view of geographic and religion
Intellectual & functional	The city of Caliphate	The city inheritors of the early Caliphate and continuing city of Caliphate components
Intellectual	The city of Islam	Behavior patterns resulting from Islamic beliefs
	Eastern city	The city with Eastern perspectives in contrast to Western thoughts
	The city of Quran	The city based on Quranic thoughts
	The city of Islamic civilization	The city that constructed based on civility idea and Islamic thought
	Idealistic city	Although it is not possible to access the innocent Imam and his appearance, it takes effort to achieve him. According to the Islamic contexts, the cities like Jabalqa and Khazra that may not have existed in the world
	The city of Islamic societies	The city in which people believing Islamic principles and Sharia law appearances and faithful to the historical values.

Original basics to definition of Islamic city

Using the so-called Islamic city as one of common member of a civilization represents special cultural, local and historical identity that separate their city environment from others. From this point, in fact, classification of some cities as Islamic city is based on hint and it implicitly emphasis on a kind of intrinsic, general and structural relationship between a religion and artificial urban spaces. This classification could distinct between a special group of human population centers and other similar sites that might be similar to climate and population size (Ebrahimi Dinani, 1996). Islamic cities have been constructed based on Islamic beliefs. Some scholars rather than using the title of Islamic cities, believe concepts derived from Islamic beliefs in the cities (Shokuyi, 1986). Thus, some opinions also emphasize on originating ideas from the appearance of Islam's sublime teaching texts. The Islamic city interpretation is dependent on the existence of this city which its theoretical design includes principles, criteria and rules that be derived from Islamic texts. The Islamic city proselytes and emanates the monotheism, reminding them of the devotion to the Creator alone, a city of unity rather than discord among the people as a whole (Naghizadeh, 1999). The feature of the city is derived from two factors i.e. the Quran and Sunnah. The urban and design rules first have been emphasized the housing and commuting. The commands

of Islam includes constructing high building, appropriate width of alleys and streets, respect the rights and safety of individuals, well covered homes, hijab and simplicity. The Islamic city has been Sample of the city's identity and observing the fitness and balance between all of the members and constituents. Islamic City is a city in which the unity of life and society provides the best. Each component of such a city is a reminder of God's presence. By circulating in the Islamic city's alley and street, the presence of heart and peace of mind located on the heart. The second factor is spirituality and Islamic spirit that the thoughts and words and deeds of the Muslims were transformed to works of art, monuments and Muslim cities and gives them unity. Islamic city is follower of the mosque and the house of the Prophet (pbuh) and all the citizens' routines is formed in that sacred space (Darabi, 1997). With the formation of Islamic civilization, after this period, Islamic lands are a phrase for societies and cities that majority of them were Muslims' citizens. So, classification according to the presence or absence of the rule of Islamic culture and religion in society has changed. At this classification "the Islamic city refers to that city that the presence of Islamic civilization was observable" (Abrahim Dinani, 1996). The Islamic city is the city that has the trappings of civilization. The evolution of cities in establishing has been found because the city is the same civilization. On the other hand, at all periods, the Quran and Sunnah i.e. city's legislative source and origin were as

one of the original sources for distinction of Islamic civilization and Islamic city. The Muslim jurists due to improvements and changes that have resulted in the people's lives, while enjoying the interpretations and traditions through Ijtihad, the sentences were imposed on sustaining people's lives based on the principles of Islamic jurisprudence. Since the Muslim's citizens have had a close relationship with Islam as a program for everyday life, each consideration and survey on the Islamic cities must contain Islamic sentences and rules. To the extent that the appearance of cities affected by Islamic sentences and rules (Osman, 1997). Jurisprudence, knowledge of general rules elicitation and explanation, governing the process of individual and social progress. The knowledge of physical jurisprudence and its two subsidiaries, i.e. the jurisprudence of Housing and Urban jurisprudence are the main areas about general conclusions of law in city development and evolution. Physical jurisprudence has chapters like the rule of no damage and no harm, land laws, ordinances of diverse residential, administrative and commercial users, civil judgments such as neighborhood sentences and finally judgments about behavioral, judicial and citizen systems (Hakim, 2002). In Islam religion, according to special principles, Natural and artificial environment of Muslim's living environment has been considered to improve their living environment. These principles explicit in the original sources of Islam namely Qur'an and the Sunnah. Because traditional Islamic cities have been constructed on the social principles of Islam and religious jurisprudence roots, they have common features in the world. These features demonstrate the principles of urban planning. Ou. Liulyun, stated in the analysis of urban planning law "cities such as Medina and Tunisia represent the symmetry and harmony between law of religion and urban physical environment and these are examples of the implementation of the jurisprudence principles (Hisham, 2003). The Islamic city has been attributed to the Islam, rightly. Because in addition to having common characteristics and conditions of a city, and because the program and practical method of life of its residents depends on Islam, the credibility of the program and the practical life of its inhabitants are Muslim, the Islamic city has the Islamic style. Some researchers, such as Lombard studied to show the prominent role of Islam in the history of human civilization and their efforts in this direction have shown clearly. Lombard, has paid attention to Islam's tendency to civilization and flourishing culture and Islamic civilization in his studies, and he is compared it with the pre-Islamic civilizations. The city that was born out of thought and special way of life and for this reason it is distinct in form and status that reflects this way of thinking and particular lifestyle. This causes the Islamic city distinguished from other cities. Indeed, Muslim cities must carry the Islamic quality because its shape and apparent pursues a certain goal that it is built on the same goal. Islamic city is closely associated with Islam and it is based on Islamic teachings and orders. (Osman, 1997).One sensible example of the city's role in introducing its people's school, thought and culture to other communities could be called a Muslim cities. The term of "Islamic city" was first used and promoted by tourists and non-Muslims. Its reason and more important that promoting this interpretation and appellation was not just for this subject that these cities were exactly constructed according to Islamic teachings and all their residents were Muslims. Rather, determining symbol is that there was essentially a clear distinction between Muslims' living cities and cities of other civilizations and nations with different cultures and worldviews. These aspects of difference very closed to mainly Muslim lifestyle issues such as the taking equal attention to the spiritual and material aspects of life, taking attention to certain religious rites, significance and *sanctity* of the *family*, human dignity, man's moral character and his monotheistic thought (Naghizadeh et al., 2002). It is the fact that Islamic structures in the common sense are on one hand manifestation of the divinity thoughts and on the other hand manifestation of the ethnic, national and territorial characteristics. Hence, by taking care of all above aspects, this great cultural heritage and human civilization history has observed unity aspects derived from the pure teachings of Islam, perception and realization all aspects of dissociation due to the presence of some components of cultures and systematic difference in geographical, historical and social factors. Discussion is based on the existence of an intrinsic, general and structural connection between a religion and artificial urban spaces and personal and social relations of civil society units. It could specifically organize in-itself a special group of human population centers compared with other centers. The concept of Islamic city takes care to city's social and physical identity. The Islamic city is the city that will regulate social relations based on religious values and its Outward appearance is reminiscent of the Islamic identity of its residents. The term of Islamic city represents specific identity of cultural, historical and spatial the four systems to build cities in the Islamic world (ecosystems, spatial-activity system, value system and management system) that is separated from their urban environment. Civilization (i.e. urban and urbanization) especially in the form, most affected by its physical and geographical features. Urban structures of Muslims in different ethnic and geographical minorities will not be like each other. But the common Spirit of all coming from the divinity school (Akuchekian, 1999). Today, the important matter is theoretical foundation that demands its special interpretation and physical manifestation. On the other hand principles like monotheistic thinking, balance and dignity of family and human. Islamic city is a city where the trappings of civilization. The Islamic city is the city that the Manifestations of Islamic civilization appears on it. Over time and simply the Islamic sentences fit by promotion of human perspectives, so that it could regenerate human population and following it will evolve and progress and this evolution manifest on setting the Islamic cities. So it seems essential that any investigation concerning Islamic cities implies respect for Islam and its sentences and laws, because these sentences and laws have interfered the social, economical and political aspects of life involving all details, even the appearance have been affected by Islamic sentences and laws (Bagheri, 2007).

RESULTS AND DISCUSSION

According to studies done in compiling definitions, you can see that every definition has emphasized the specific

features of the Islamic city. However, the intellectual perspectives and the necessity to determining its direction to crystallize its frame have a special place in the shaping of the physical Islamic city. It is worth noting that this view is in conformity with the authentic concept of Islamic city should be oriented based on teachings in the light of verses and Hadith for getting rid of confusing to understand the subject (Table 2).

Table 2. The summery of internal and intellectual effects on the formation of Islamic city.

Theorist	Perspective Type	Islamic City Definition
Darabi	internal and intellectual	Unity in individual and society life- spirituality and Islamic Morale- identity and observing the balance between all members and constituents
Hakim	internal and intellectual	The science of internal jurisprudence
Shokouyee	Intellectual	the jurisprudence of Housing and Urban jurisprudence
Naghizadeh	internal and intellectual	Theoretical basics for design and construction were derived from Islamic texts,
Ebrahimi	internal and intellectual	The Islamic city proselytes and emanates the monotheism, Unity Urban Community ,taking equal attention to the spiritual and material aspects of life
Behforouz	internal and intellectual	cultural, historical and spatial identity -Natural, general and structural relationship between a religion and artificial urban spaces
Abdossatar Osman	internal and intellectual	Spatial display on the form and structure of Islamic ideals- Social concept - the concept of Islamic Ummah
Ou. Liolion	Internal	Manifestations of Islamic civilization- the jurisprudence of Housing and Urban jurisprudence
Akouchian	Intellectual	Proportion and harmony between the physical and the urban environment- implementation of principles for flourishing culture and Islamic civilization- Social relationships based on religious values derived from the divine school

CONCLUSION

Following codification and differentiation of the Islamic city definition, other miscellaneous definitions could be finding. However, classification of these findings into different dimensions and aspects of the Islamic city helps to clarify and distinguish of this discussion for other cities without attributions of Islamic city don't be confused with this city. On the other hand, errors and mistakes do not be recorded in the name of Islam. Therefore, these aspects become describable as follow (Figure 1):
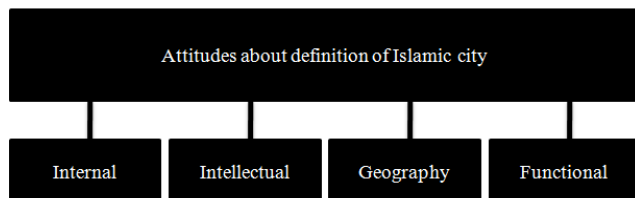

Figure 1: Attitudes about definition of Islamic city

In general, we can define the Islamic city against the superficial definitions as follow: the city that the great teachings of Islam and the Holy Koran have been manifested, because the Qur'an and Islam, while considering the needs of Human spiritual and material, in different times and places, bliss involves human in earth and heaven. Mental and behavioral perspective of Muslim citizen (faithful) in the framework of the belief to certain basics and principles, namely Islamic and monotheistic worldview is manifested physically in his artifacts and settlements which are to achieve ideals of the Islamic city.

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