

Sociological Explanation of Islamic City

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Abstract: The city is the base and the space for people to come together. The space in which human interaction and social affairs occur and is identified in terms of epistemic and ontological support. So that we can talk about beautiful city, industrial city, western city and Islamic city. This paper uses the method of thematic analysis to explain the Islamic city by analysing the relevant sources that are selected from their searches on the scientific sites and with the highest relevance. Based on the results of the research, eight major themes and four central themes have been identified in the explanation of the Islamic city, which resulted in two nuclear categories, "the link between Islam and the city," and "explaining the centrality of the Islamic city to the definition and the theory of its centrality." In general, the findings of this research show that the Islamic city has several, sometimes conflicting, definitions, each of which is critically evaluated in its own right, therefore, it should be explained in terms of definition and theorizing. It can be said that the Islamic city is backed up with Islamic identity and its symbols, and this city is different from non-Islamic cities.

Keywords: city, Islam, Islamic city.

Introduction

In parallel to the challenging themes of modernity and development in the contemporary world, and the attention and emphasis of many societies on historical and cultural foundations, a tremendous transformation has taken place in urban studies and urban sociology. As the cities of different parts of the world have become independent in recent decades, they are increasingly used in terms of references and related terms such as the western city, the eastern city, the Islamic-Arabic city, the Islamic city, or the Islamic-Iranian city. When Muslims remember a great religion called Islam, they should mention an Islamic Ummah, an Islamic society, and an Islamic city. It is not conceivable to imagine the existence of individuals and a Muslim community without an Islamic city. Islamic city, representing and representing a Muslim community. The city in which you arrived must feel the tangible manifestation of the physical and Islamic architecture along with the Islamic ethics and customs. Considering that most of Islamic architecture is most depicted in the Islamic world, something that dies to architecture (art and knowledge of designing buildings and other physical structures), and it is Islamic, it is the belief behind the architecture that the belief of a Muslim person (Known to the Quran and the Sunnah of the Prophet) in its creation and representation, that is, Islamic architecture.

Indeed, the emergence of Islam is born not only as a religion with religious and religious instructions but also as a worldview for shaping the community in the city of Mecca. In the very first moves, to expand beyond the limits of Hijaz, Kufa city is built (Habibi, 2004: 39). It should be noted that the Islamic Ummah without the existence of a Muslim city and an Islamic city cannot be conceived without the existence of an Islamic Ummah, and this is precisely what distinguishes it and its separation from the Ummah and the non-Islamic city. It is Islam that enters a point and place and leads to the creation of a nation and society, architecture and the Islamic city. What and how the "city" and "Islamic city" in Islamic teachings are the source of broad discussions and traditions that require extensive reflection on the sources of these teachings. The Holy Qur'an is one of the original and fundamental sources in describing the Islamic approach to the characteristics of a desirable city. What are the characteristics of

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the Islamic city, whether it is a city with many domes and minarets, with diverse religious sites, with a historical and ancient face, such as the early cities of Islam or a city with monotheistic people? The full definition of the Islamic city and its characteristics have not yet been provided, and it is imperative that thinkers, enthusiasts and qualified specialists in the consolidation of theoretical foundations and provide a comprehensive definition and obstacle in this matter. Undoubtedly, the most original and comprehensive source of Islamic scholarship is the Holy Qur'an (Ghanizadeh, 2006). The urban form of Middle Eastern and North-African cities in Europe was studied scientifically for the first time in the early decades of the 20th century. French orientalist were the first authors to use the term "Islamic city" and categorized these cities in a specific group. Since then, many texts have been theoreticized in shaping these cities, most of which were somewhat influenced by earlier theories. In recent years, a number of researchers have been trying to bring forward new ideas. These theories form the main body of studies of Islamic cities in Western and international texts (Falahat, 2011).

It should be noted that the Islamic Ummah without the existence of a Muslim city and an Islamic city cannot be conceived without the existence of an Islamic Ummah, and this is precisely what distinguishes it and its separation from the Ummah and the non-Islamic city. It is Islam that enters a point and place and leads to the creation of a nation and society, architecture and the Islamic city. What and how the "city" and "Islamic city" in Islamic teachings are the source of broad discussions and traditions that require extensive reflection on the sources of these teachings. The Holy Qur'an is one of the original and fundamental sources in describing the Islamic approach to the characteristics of a desirable city. What is the characteristics of the Islamic city, whether it is a city with many domes and minarets, with diverse religious sites, with a historical and ancient face, such as the early cities of Islam or a city with monotheistic people? The full definition of the Islamic city and its characteristics have not yet been provided, and it is imperative that thinkers, enthusiasts and qualified specialists in the consolidation of theoretical foundations and provide a comprehensive definition and obstacle in this matter. Undoubtedly, the most original and comprehensive source of Islamic scholarship is the Holy Qur'an (Ghanizadeh, 2006).

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It was a kind of spoof word that started with marsh. Because the term Islam is a universal concept, it has its own suffix in every field. In fact, there is an ideology that reflects a place, and it is the ideology that makes the city. In fact, the Islamic city has found different views in the form of the place where it is located. Therefore, we call Islamic-Arabic cities or Islamic-Iranian cities. In fact, the "Islamic city" is a concept that has raised many questions about its nature, its nature and its features, and various scientific systems have addressed it from various angles and attempted to explain it. However, a critical overview of relevant literature indicates a high level of misconduct and disturbance about this notion and the concepts, issues, and goals associated with it. Accordingly, the Islamic city is a vague concept, lacking a functional and non-transparent definition that does not have a comprehensive description of its dimensions. In general, a comprehensive theoretical framework that illustrates the nature and complexity of the Islamic city is not fully presented (Babaei Salangucheh et al., 2014). Therefore, the main purpose of this article is to explain the Islamic city in order to obtain a sociological explanation.

Objectives

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Research Methodology

In this research, the method of thematic analysis is used to analyze existing data and resources. The thematic analysis is an analysis based on analytical induction in which the researcher achieves an analytical knowledge through the classification of data and the inputs and outputs patterns (Mohammadpour, 2013). Despite the widespread use of theatrical analysis (TA), it did not take much time to use it, and during this short time it has been able to achieve a "recognized brand" along with methodologies such as grandead theory and interpretive phenomenological analysis (Clarke and Braun, 2013). TA is essentially a method for identifying and analyzing patterns in qualitative data, which was first introduced as an approach in the 1970s (Merton, 1975; quoted by Clarke and Braun, 2013). When there are many methods for qualitative analysis, thematic analysis is one of the most common methods for analyzing qualitative data (Clifffield & Hill, 2014).

Different and different ways of doing thematic analysis are mentioned. In this paper, we use the stages of thematic analysis from Clarke and Braun (2006, 2013), which is also used in the following table:

Table (1): Phases of thematic analysis (Clarke and Braun, 2013)

Phases	Describe the processes
1. Familiarizing yourself with your data	Transcribing data (as necessary), reading and retrieving data, writing down initial ideas of Islamic city
2. Generating initial codes	Coding the interesting features of Islamic city data in a somatic way; combining the data associated with each code
3. Searching for themes	Matching the codes of each potential theme; Collecting all data related to each potential theme.
4. Reviewing themes	Checking the themes relative to the source code (level one) and the entire data set (level two); create a thematic map for analysis
5. Defining and naming themes	To analyze the features of each theme, analysis is done continuously; create clear and clear definitions and names for each theme
6. Producing the report	The last is the opportunity to analyze. A clear selection, compelling examples, final analysis of selected items, revising questions and research literature, producing and providing a scientific report from the Islamic city.

In this way, the scholar, in order to understand the implications, the central themes and implications of the texts of the Islamic city, is to develop the basic concepts, the categories of the categories through codification, the grouping of the categories with the emphasis on theoretical thinking, and ultimately the deduction of the categories and fundamental texts of the text (Mohammadpour, 2013). Validity (Andras, 2003; quoted by Abbaszadeh, 2012) of this research, during the research phase, has been achieved through the work of the researcher in expressing the assumptions, its comprehensiveness and directing the existing literature. Also, the self-review by the researcher during the process of data collection and analysis has been one of the other ways to increase credibility.

Research literature

City and history of Islamic city

In the definition of the city, there is no consensus, and every thought is based on its paradigmatic dependence on a particular school of city definition. According to Ahmad Ashraf (1974), the city, both in the ancient era and during the Islamic period, was the base of power and position of the administrative apparatus of the patrimonial system. The city or city was in today's use, the status of the kingdom and the center of political power and government.... Jamut Hamavi, the divisions of the state described their times in order of importance and prosperity, as follows: a) Wilayat (meaning today's province), B-

furnace (meaning modern city), p-Rostaq (meaning modern part), T-Thawa (meaning modern settlement), Thar-village (meaning modern day) (Ashraf, 1974).

In sociology, the city is like a dynamic system and consists of more or less coherent parts. The urban system contains thoughts, roots and real relationships. According to Jean Remy, the city has a culture of cohesion and cohesion along with innovation and progress. For Louis Weir, the city means a relatively large and consistently stable permanent population of people who are socially uneven. From Durkheim's point of view, the city is the place where information is developed in a moral area. In the opinion of the Chicago schoolmates, including Robert Park, Ernest Burgess and Rodriguez McKenzie, the city is like a social organ of the natural habitat of a civilized man. Hence, it can create an environmental organization. The city is not only a collection of human beings, social facilities, streets, buildings, electric lights, undergrounds, institutions, hospitals and schools, but a territory and a psychological region that includes a set of applied practices, organized attitudes and emotions. Forms. Therefore, the city has two facets: the physical aspect and the human nature aspect. Human nature in that the city reflects organized thoughts in a cultural-spatial area with its own rules. The park and school of Chicago is a mixture of material elements (civic) and immaterial (moral), the second part is more important (Rabbani, 2008: 3-1).

Ibn Khaldun considers the origin of the foundation of cities as the characteristics of the luxuriousness of mankind and life in courage and blessings. In this case, it first examines the way of life of the Native Americans and states that Bedouin is a group engaged in agriculture and animal husbandry, and since they are in need of pasture and fertile land to grow animals and plants, so they have to live in the plains and deserts. Under these conditions, co-operation and co-operation in obtaining living and living needs such as food, housing and fuel are needed and do not seek to produce more, but with the economic development of these strata, the demands of luxury and Unnecessary attention is paid to increasing the quantity of food, clothing and quality, and they seek to develop homes and establish small and large cities. Since the necessary demands are preceded by the luxury of mankind, hence, Buddhism is the origin of cities and precedes urbanization. Ibn Khaldun writes about the foundation of big cities and their development, as large cities have large buildings and mansions, they need to create huge human resources and huge wealth. Therefore, only kings and powerful governments can create such mansions and big cities by hiring or enslavement of a population that is not necessarily related to them. Therefore, Ibn Khaldun regards the development of the city as dependent on the state of the time and says that if the state collapses, the development of the city is limited and sometimes that city will be lost, unless the new government addresses the city. In general, any new government that takes power will need two big cities for two reasons. First, because of the same trait of luxury and comfort and human well-being, and second, because of the confrontation with the enemy (Ibn Khaldun, 1974: 750-674).

Features of Islamic city

The Islamic city is the representation of the spatial form and the social structure which has been based on Islamic ideals, forms of communication and its ornamental elements (Bamet, 1990: 1). Urbanization in the Islamic era was the continuation and transformation of Sasanian urban life. In this period, the political (administrative and military) status of the city's economic and social situation continued to persist and became widespread due to the extent of the Islamic Empire and the expansion of the exchange market in the third and fourth centuries of urbanization, and the city's image changed. In the Islamic era, religious organizations also became important in the foundation of urban life, and the mosque adina or mosque became one of the main components of the city's social system. During this period, the towns and villages surrounding them in the regional systems were linked together and created a solidarity formation. The basis of this link was the inseparable solidarity of crafts and commerce with agricultural activities. This means that the division of labor between the city and the village, as seen in the medieval European cities, did not take shape in urban areas. In cases where each neighborhood was a follower of one of the Islamic religions, the solidarity of each of the neighborhoods of the city with the surrounding villages, which was in line with it, was more than the solidarity of the neighborhoods. Many neighborhoods had rural characteristics, and many villages went to industrial production. Nevertheless, the city and the village also had significant differences (Ashraf, 1974).

One of the points to be considered from the outset is that the Iranian cities in the Islamic period, which include the 14th century, have grown in heterogeneous regions and have undergone various stages (Ashraf, 1974).

Most residential, commercial and service buildings in the historic cities of the country were one or two floors, and as a result, the city had a fairly smooth and smooth sky line, and only mosques and other large religious buildings had a higher altitude than their adjacent buildings. In this way, they are considered as indicators of the city's image. Particularly monastery and dome in this type of buildings (mosques, schools, and graves) were very elevated and were the main elements of the city's image. As seen from outside the city and from many parts of the city (Soltanzadeh, 1983: 51).

One of the main differences between Islamic cities and former cities is the following:

- The simplicity of the new system of culture, whose content (referred to in the Muslim celestial script), led to a decline in social activity. Therefore, the Arab cities did not have the complexity of the Hellenistic and Roman cities. Contrary to the mentioned cities, these cities consisted of farms, courthouses, theaters, amphitheaters, stadiums and indoor stadiums, and only two types of public buildings: baths and mosques.
- The rule and order that was prevalent in Hellenistic and Roman cities was widespread in these cities ... Islam emphasized the well-being of family life. Houses were almost always on a level, and the city consisted of a set of houses whose external appearance did not indicate the shape of the interior or their significance. The streets were tight and narrow, forming a spiral of loose and often covered areas. Another aspect was that the shops did not fit into the field, but rather along one or more soldiers or indoor streets, forming the market. This insanity, in contrast to the highly geometric order of the mosque courtyard, emphasized the importance of mosques.
- The cities were compact, enclosed in walls that divided them into different areas, and was called the central region of "Medina". Each ethnic and religious group had a special neighborhood and the ruler remained in the city's fringe area, the "reservoir", in order to remain immune from riots and unrest. The gate of the city was often a huge building complex with a foreign gate and one or more inner courtyards and an inner gate that was the venue for the gathering of those who entered or exited the city.
- Islamic hadiths have forbidden the representation of Pyjer and human imagery, and as a result, visual arts in the classical sense of it have survived, instead of that, a system of abstract decoration evolved based on geometric combinations and an Arabic line, and it was perfectly in harmony with their architecture. (Bennel Vol., 2014: 10-9).
- Ehlers (1373) also presented a model of the Islamic city in his studies, which include:
- The hierarchy of functions with Adina Mosque (religious function) and market (the economic function and heart of traditional business activities) as the core of each Islamic city;
- The existence of a hierarchy of business and orientation within the market;
- The existence of residential neighborhoods within the city (residential function), appropriate and consistent with the social, ethnic, religious and ... social differences of the people of the city;
- The existence of defensive military installations and defenses, such as fences, towers, gates, gates and gates of neighborhoods;
- Other specific features, such as cemeteries and outlets outside the city (Ahlers, 1994).

In general, some of the most important symbols and signs of the Islamic city, which are also featured:

☉ Central Mosque

Islamic cities had a legal origin at the beginning of a feature that distinguished them from the villages, and it was comprehensive and pious (Soltanzadeh, 1983: 122). Considering that the Islamic state is born in the city and given the formation of this state for the first time in the "mosque", therefore, the existence of a mosque becomes one of the main features of the Islamic city of the Islamic city (Habibi, 2004: 42). At the beginning, and above all, the Islamic insight emphasized the importance of the mosque as the religious-political center in the heart of the city (Saeedi Rezvani, 1993: 104). The mosque is a social

institution that can never be separated from the structure of the Islamic city. One of the most enduring religious traditions of Muslims is to read Jamaat prayers on Friday. Thus, the Adina Mosque gradually became one of the main pillars of urban life and one of the hallmarks of the "city", where, at the beginning of the Islamic period, it found the "city" to be the "mosque" of Adina (Ashraf, 1974). The date of the construction of the first minaret in Islamic era is unclear (Kiani, 201). The minarets in the east and west are symbolic symbols of Islam, in which artists are considered to be the most prominent symbol of the East and Islamic countries, as well as the writers and publishers of the world; they are a sign of the world of Islam and even of Islam itself.

The most important applications of the minarets in the Islamic cities of Iran were the guidance of guidance (guides for passers-by, caravans or couriers from such places as Ghasem Abad's Mill, Naderi's Mill, Mills Khosrowed and Kareht's Mill), Ahangani and News (in the current repair of the building Which is used for tamanhoi); Minaret symbol of victory (Kiani, 2014).

☛ Tomb

Certainly, besides the mosque, the tomb, more than any other architectural building in Iran, has been the subject of general interest. The tomb is rooted in the fabric of Iranian society and culture, and there is less urban in this country that does not have any share of such buildings (Kayani, 2014: 58). There are no significant signs of the works of an independent tomb in pre-Islamic times. Pour with magnificent Cyrus in Pasargadae is exceptional ... Thus, when Islam came to Iran, there was no tradition of a tomb to inspire the desire of Muslims to construct such buildings ... However, the simplicity of the Prophet to bury the dead to believers They were advised neither by the Arabs nor by the Iranians (Kayani, 2014: 59).

☛ Market

The primary core of most markets was near one of the most crowded gates of the city. The expansion of the market into the city was carried out through the most important urban communication routes that led to the gates, and the market extended to the center of the city (Mashhadzadeh, Dehaghani, 2011). The market is one of the most important public buildings in Islamic cities, along with the supply of production, exchange, purchase and sale of goods with a variety of cultural and social functions. The history of creating a market in Iran is very far away. According to the historical documents of the market, in many pre-Islamic cities, one of the most important urban elements has been. After Islam, the expansion of Islamic cities and the rise of social connections, the growth of caravan ways, the development of caravansaries and economic exchanges, has led to the formation of a commercial and production space called the market. (Kayani, 1379: 16). Economic, social, political and religious factors have contributed to the formation of the automobile and the emergence of the market.

☛ Caravanserai

The caravanserai is another major element of Islamic cities and Islamic insights have greatly influenced the appearance of the caravansaries. In the complex of Islamic cities, the caravanserai occupies a vast space in relation to the central fabric of the city and the communication structures of the city and the countryside (Saeedi Rezvani, 1993: 117). Shelters and resorts, which reveal one of the architects and social forces in their genesis. The travel and business that provided the grounds for the creation of the caravansaries, which consider the social, political and economic factors in Iran as the reason for the expansion and expansion of these buildings.

☛ Sahakhaneh

The philosophy of watering and drinking water is one of the most delicate periods of Islamic insight. This way of thinking in Islamic cities was reflected as a tangiban, and in the great Islamic cities it was usual to build al-Kaqana (Saeedi Rezvani, 1993: 124). Sangkhaneh is an objective embodiment of the culture of religious beliefs of the people of this land. Potted houses, which later turned into water cisterns, are one of the important spaces of the old towns. The role of water cisterns in the context of the cities of the Kahir margin and the less rainy areas in the post-Islamic period is so significant that the Abballs formed their hearts (Varjevand, 1976: 2).

☛ Waqf

Professor Akkart Ahlers (1993: 51) points out German geographers of the impact of endowments in eastern Islamic cities on four main functions: (1) providing part or all of the costs, duties, ceremonies and religious centers of the community and repairing them, including mosques, Schools, and Hosseinyeh and Takayya; (2) helping the poor and the poor, students, managing and maintaining some hospitals, baths, water depots from the income of the waqf; (3) providing and providing affordable housing, land allotment Endowment for long-term rentals to the people, the sale of shops and workshops with cheap rent; and (4) the creation of employment in real estate and motel sites, Facilities, commercial and industrial.

☛ Baths

Baths have been important in urban spaces since the beginning, and after the mosque and school, they are considered to be the most important spheres of urban change.

Theories related to the Islamic city

Different theories have been proposed about the nature and distinctness of the Islamic city. In a general classification, the following five theories or positions are noteworthy:

- Theories that make the city in the realm of Islamic culture imitate ancient Roman and Greek cities.
- Theories that made the city in the realm of Islamic culture an eastern trait and called it the Oriental city.
- Theories that the city does not recognize the conditions and characteristics of a city in the realm of Islamic culture.
- Theories that regard the city in the realm of Islamic culture as lacking in historical continuity.
- Theories that the city considers in the territory of Islamic culture has a loose and irregular structure (Bagheri, 2007: 69-68).

For the first time in the early decades of the 20th century, the Islamic city was studied scientifically in Europe by French orientalist. Since then, there have been many texts on the theory of the shape of these cities, and some researchers have been trying to bring forward new ideas. These theories constitute the main body of studies of Islamic cities in Western and international texts. To this end, the main ideas of the prominent individuals of these theorists are divided into three major groups: (1) the emergence of the concept of the "Islamic city" (1950-1900), (2) revisionist theories (1950-1980), and (3) leading theories. These three groups show how specific definitions are shadowed on their description, and how today's stereotypes in this field of study are rooted in early readings that have been widely influenced by the most popular urban theories of their time in Europe (Fahlat, 2011).

In fact, the emergence of this trend in the definition of the "Islamic city" in North Africa and in the urban studies of the Maghreb (northwest of Africa) occurred at the Orientalist school in Algiers, followed by subsequent studies of similar mentality until later. Andre Raimond, with a quote from Stefan Homery, emphasizes the specific character of this category of studies, and refers to them as "the French tradition of Islamic urban studies" (Humbri, 1991; quoted by Raymond, 2005: 207). William Marsh is a writer who for the first time introduced concepts about the form and structure of the Islamic city, which was welcomed by early twentieth-century writers. His article titled "Les corps de métiers et la cite islamique", 1921, presented the first signs of the definition of the Islamic city and, according to Abu al-Wahd (1987), was the oldest text referred by the next writers. His main thought is based on the fact that Islam is specifically urban and according to Islamic law, urban life is compulsory for Muslims (Horani, 1970).

The Sufi Gene was the most influential author of the Damascus school. In his studies (1941, 1934 A, 1934 B, 1394), he argued that the geometry of previously existing Greek-Roman urban blocks was substantially altered by Arab Muslims (al-Sayyad, 1991). To his shock, the structure of the form imagined for the Islamic cities was actually Greek-Roman cities, which had been altered by the influence of the social laws of Islam, in that mosques replaced temples and churches or were placed on the agaves.

He believed that Islamic times did not bring any positive contributions to the cities: the Islamic presence was essentially negative and made the city a contiguous and heterogeneous set of residential areas. Islamic city is not considered as an institution, a collection or a living phenomenon, but as a community and an assembly of individuals and conflicting tastes (Sobaha, 1934 A: 446-445; quoted by Falahat, 2011).

Gustav Frhrnbauam with two articles of the structure of the Muslim city and the Islamic city had a great influence on the studies of the Islamic city. By combining the work of the brothers Mrsh (1928 and 1945) in the Maghreb with the study of Sovza in 1941 in the east, a new physical form for the Islamic city index Defined. Then he combined this physical form with the structural institutions expressed by other writers and described the ideal Islamic city as follows: the city has two main centers: the mosque and markets ... Jamea Mosque as a religious, political and spiritual center in The lengths of the main roads of the city or at the intersection of them ... alongside the mosque is the building of the government, or in other words, the ruler of the city is located.... The markets in all Islamic lands have the same form and hierarchy of functions ... In section Economic city, unity and unity of the city are visible, while in residential areas there are separatist tendencies. Each neighborhood is devoted to a tribe, and these tribes make their mosque, bath and market (Fern Grönbam, 1961: 145).

Lapidus tried to study the "Islamic city community" as one of the most influential factors in the formation of the "Islamic city" ... He organized various social groups, the organization of neighborhoods, the organization of social life and the role of the ulama in the formation of urban society in the three cities of Aleppo, Cairo And Damascus under the rule of Mamluk, and concluded that the urban community of Muslim cities does not have a coherent socioeconomic structure, but a society that has divided itself into forces and functions among the various groups as components. ... A new point added by Lapidus to the studies of Islamic city was the fact that Ancestor of Islam, the world is not the same everywhere, but each region has its own properties and its own gestalt (Lapidus, 1967-1969). Contrary to Lapidus, Horany acknowledges that the city's structure can not only be assumed as direct manifestation and simple expression of social structure. It says that the city can not only materialize foreign material as a stone, wood or flower from the system of social relatives or social institutions ... There are many factors that affect the shape of the city. In his view, the Islamic city is a city that includes these elements: a neighborhood or city government, a city center located in the center, which includes large mosques, religious schools, central markets with caranseras and Qaysariyah, a residential neighborhood with two main characteristics Local composition with religious and ethnic differences is the separation and relative independence of any neighborhood or group of other neighborhoods and neighborhoods (Horani 1970: 21-20).

For Abu Okhot, the thought of the Islamic city was created by a set of Western sources based on a small group of cities before Western modernization, with an emphasis on Western dominance and domination, and each of which derives its credibility from previous texts. He likened this method to the law of documents in Islam, and points out that according to the law, "the authenticity and authenticity of any new proposition is measured by the documents or clues through which we are reached ..." (Abu al-Okhud, 1987: 155). Al-Sayyad believes that the general definition of the pattern for the Islamic city is as follows: "The Muslim city is a city whose central groups form a mosque with a distinct, rather central, or mainstream state. The spine is drawn from one gate to the next, and the most important urban building along its linear market. From this linear market, there are routes that branch out markets that are irregular, but functionally distinct ... "(Al-Sayyad, 1991: 6).

Research Findings

The findings of the research are based on the stages of thematic analysis (Clarke and Braun, 2006, 2013), which are presented here in these steps. After writing down the initial ideas of the Islamic city (first stage), coding of the interesting features of the Islamic city data was done in the form of a systematic approach (second stage). The basic categories, along with the inference of the researchers, have been selected based on the extensive research done in relation to the Islamic city, as shown in the table 2.

Table (2): Early ideas of the Islamic city

Coding	Early ideas of the Islamic city
Western and European interpretation	• The Islamic city is a western and European interpretation that has become a scientific concept due to the multiplicity of its use.
Misconceptions about the notion of the Islamic city	• A high volume of misconceptions about the notion of the Islamic city and its implications, issues and goals.
Unclear and defective concepts	• The Islamic city is a vague concept, lacking a functional and non-transparent definition that does not have a comprehensive description of its dimensions.
The lack of a comprehensive theoretical framework	• Overall, there is no comprehensive theoretical framework that illustrates the complexity and complexity of the Islamic city in general. • A comprehensive theory of the Islamic city has not yet been developed.
The link of Islam with the city	• Islam is clearly a city of religion. • The Islamic city is not a stationary city but it is constantly moving because it relies on Islamic beliefs. • According to the Islamic perspective, the congregation should be the pioneer of the determination to create the Islamic society and the Islamic city and move in this direction and move forward in the undisciplined society of the great sea and, on its way, on the one hand to some kind of them And, on the other hand, contact them somehow. • The Islamic city is a city that can live if a Muslim wants to live in it in a Muslim way. • In Islam, the city is the focus of activity and decision, and it is mentioned in the Holy Qur'an 33 times with different titles such as Bold, Medina and so on. • The Islamic city, reflected in the laws of the Sharia, is the so-called physical and social relations between the private and public boundaries, and between the neighbors and social groups.
Relationship with Greek-Roman cities	• The structure of the form imagined for the Islamic cities was, in fact, related to the Greek-Roman cities, which had been influenced by the forces of Islamic social laws.
Necessity of mosque and market	• The city has two main centers of mosque and markets. • The Muslim city is a city whose central groups form a comprehensive mosque, with a distinctly determined, rather central, or mainstream area.
The role of community and community in the city	• The "Islamic Urban Community" is one of the most influential factors in the formation of the "Islamic city". • Less attention is paid to the social organization of the city and an attempt to find out the underlying causes of certain patterns found in Islamic cities. • Make each city its own. So the people of the city should want to have such a city (Islamic city) and they want to live in it. • The symbols of the Islamic city are shown more in form, in accordance with the characteristics and elements of the individual and social of Muslims.
The association of social groups together	• City structure is the result of the relationship between social groups that are related to the role of the ulama. • The Islamic city consists of three pillars: the human being (the worldview of the people and city managers), communication (ethics, law and culture), and the city body.
Being in place	• The world of Islam is not a world that is the same everywhere, but each region has its own specialty and its own gestalt. • The Islamic city has incorporated elements of Islam into architecture and urbanization. • The Islamic city, without imagining a place like Persian, Arabic and ... does not exist.

In the final section of the method of theatrical analysis, which is the report, it can be summarized in a concise and concise report that Islam is in a city that appears and appears, although all these manifestations and manifestations of Islam have always emerged with imperfections and problems in Islamic cities. In fact, in some cases, maybe that city, it does not represent the religion that its suffix is. Nevertheless, it should not be denied the existence of the style of Islamic architecture and urbanization in Islamic countries such as Iran, Iraq, Syria, Libya, Egypt and Saudi Arabia.

Based on available codes and the use of related literature and resources, the following themes are obtained:

Table (3): Reviewing themes

Major themes	Axial themes	Nuclear themes
• The Islamic city finds meaning in the form of the Islamic law. • The Islamic city is related to the place and is crystallized in societies and Muslim communities. • Due to the plurality of studies and repetitions of concepts, the Islamic city has become an unobstructed concept of urban literature. • The Islamic city is not in contrast to the western city and is not in conflict with it. • The Islamic city has a theoretical and scholarly literature that has been further developed by Western scholars and scholars from the Islamic countries. • The Islamic city, based on its characteristics and characteristics, such as the mosque, the market, and so on. • The structure of the Islamic city is the result of the relationship between social groups, especially the ulama. • The Islamic city is ambiguous, overwhelmed with turmoil and lack of comprehensive theoretical framework.	• Easy, non-discriminatory and understandable concept • Meaning in the form of the Sharia of Islam; • Not opposed to non-Muslim cities; • Dependence on the place and the dominant role of religious forces	• The link between Islam and the city • Explain the centrality of the Islamic city to its definition and theory

Despite the many articles about the Islamic city that made it "an easy and unobtrusive concept", it is impossible to count on some of the characteristics and attributes of the Islamic city to the Islamic city theory or theories. In fact, according to the principles of social science, after the scientific explanation of the Islamic city, we can reach the definition and theory of Islamic city. The verb in Latin means opening, receiving, developing, modifying and explaining. Whatever the field and the field of explanation, it always means the opening, satisfying of what lies in the closet and inside something else (Exterior, 1370: 125).

If we pursue empathic understanding and act as ourselves and not the spectator, we will find the spirit of action, and then we can claim the explanation of that subject. One meaning of being an actor is that the knowledge of humankind and human societies is in need and based on the use of concepts and terms whose examples do not reveal to the researcher unless he has already found and reached these concepts and terms (Little, 1385: 36). Understanding what is happening in the human realm, especially the social realm, is not possible except by the arrival of the scholar in the world of the credits of that society (Little, 2006: 45). In the social sciences, there are two different types of definitions of theory that deal with two different types of explanatory models: the first definition, theory, is a set of propositions and theorems that are related to each other according to the rules of deductive logic, and it is part of the reality of the way to analogy. In the second definition, theory identifies the theory as a product of a practical attempt to collect empirical evidence and to establish a correlation between these findings and their explanation through induction without applying any suppositions, imaginations and explanations on empirical observations (Rafipour, 1395), namely "Theoretical Explanation" and "Experimental Explanation" (Architect, 2011). Accordingly, there are two main types of explanation of the Islamic city: the legalistic approximation model and the inductive-probable explanation model.

In the analogical-legal model, the preconditions associated with the Islamic city provide the ground for achieving the result and their correctness leads to the truth of the result. According to Hempel and the terms of legalistic explanation (Rosenberg, 2005), the scientific explanation of the Islamic city should:

- (1) Be a valid deductive argument;
- (2) At least, be a general rule required for the validity of analogy;
- (3) Is empirically testable;
- (4) Has honest sentences.

In the possible inductive explanation model, the premises of the Islamic city are not logically implied by the results, but as if their acceptance is a sound basis for accepting the results ... In fact, in this model, we want to experiment with and observe certain matters and from knowledge to experimental details , To achieve general and regulatory generalizations. Meanwhile, there are various explanatory strategies that are in fact based on our different understanding of the Islamic city. Three major explanatory strategies are: distinct naturalism, anti-naturalism, and pluralism (Architect, 2011). From the pluralistic point of view, the naturalist error is that it reduces the meaningful social phenomena to natural phenomena, and the anti-naturalist mistake is that all social sciences deal with the interpretation of meaningful phenomena (Little, 2006). From the point of view of pluralism, in explaining the Islamic city, in some areas where there is a great deal of meaning and awareness (such as the relationship between Islamic beliefs and the city), they rely on their interpretation, and in others, where there is less semantic realm, the causal explanation is based on methods Experimental (such as the physical and architectural architecture of the city). According to the Weberi method of Islamic city, explanation and explanation of Ali are explained. According to Weber (Aaron, 2014), causal research proceeds in two directions: historical causation (the conditions of the one that created the Islamic city) and sociological causation (which states that there is a regular relationship between the two acts).

Also, according to Durkheim's (1393) theory, the Islamic city can be explained by two methods of causal explanation and functional explanation. In explaining Ali, the question is what the structure of the Islamic city was and why it came about and why it has such a form and characteristics. In the functional explanation, the question is also asked about the structure of the Islamic city, which meets the needs of society and society.

Conclusion

Since the advent of Islam, the city has found a special meaning and a new concept in architecture and urbanization. As a result of the differences, the Islamic-Arabic city, the Islamic-Iranian city, the Islamic-Egyptian city, and so on. In terms of scientific review, the Islamic city is an important and recent issue that has been studied in western and some Islamic countries during the recent and early twentieth centuries. While the pattern of the European city in ancient times, the Middle Ages, the new and contemporary ages of those countries, with the widest possible range, has been studied and captured and has a long history in this field.

The complexity of the discussions on the Islamic city has not yet materialized to the extent that it provides in-depth and in-depth conclusions about this issue, but rapidly converged and sometimes conflicting tendencies and perspectives on the quality and method of study, the definition of the Islamic city and the dominant pattern Urban and other related issues has emerged ... Two major trends based on two distinct foundations in the study of Islamic city can be distinguished: the first trend, considering the experience of urbanization in European history, the trend of urban research of Islamic societies based on a pattern of Islamic city have organized. As a result of the research of this spectrum of researchers, the Islamic city is a city characterized by its independent identity, lack of civil institutions, developed urban living standards, citizenship thinking and other similar indicators. The second tendency includes a range of scholars and scholars affiliated with or oriented to the culture of Islamic countries. Their approach is that in the pattern of the Islamic city, the dominant factor is the religion of Islam, and certainly all the indicators and elements of the social and physical life of the city are based on this factor of system and identity (Yusufifar, 2003).

Some European experts say that in the coming years, the most appropriate project for the central part of the city is the one that has flourished and organized a part of the center of the Islamic city centuries ago (Shakviyy, 2014). However, it should be noted that Islam is linked to the city in accordance with the nuclear-related themes of the research findings, and in its explanation it can be said that this does not mean that the utopia of the Islamic city is imperfect. Therefore, in Islamic countries, by breaking down markets and other symbols, in spite of cultural and even climatic conditions, important elements of Islamic cities can be destroyed. In general, the Islamic city is a social reality in which the scholar seeks to explain human action (that is, explaining what actors are doing and how to act in the Islamic city) and explaining it as a social entity (ie, structural causation) which are the cause of a causative mechanism and bring certain results).

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