

City Definition, Justice Landscape and Existential Relation of Citizen with Place and Time

Mohammadreza Shahidipak*

Faculty of Arts and Humanity and Literature, Islamic Republic of Iran, Islamic Azad University Central Tehran Branch, Tehran, Iran

Abstract

In history of city studies, there is a direct relationship between definition of city and its shaping and city definition should be provided. Definition of city is very complex and causes of failure in urban planning are undefined. In social definition, city is large residence of people who are socially heterogeneous. Result of this identifying is legitimacy of political liberalism for managing cities. Spirit of these definitions is human landscape of cities. landscape is language that defines city, following it, scholars expressed quality of social life and categorized cities from social landscape of citizenship. That is one of the most important pillars of social thought, In medieval introduced city as sociological paradigm, AL-Farabi, categorized cities by moral values and justice landscape, Ibn Khaldun, distinguished different landscape of distributive justice for social life in urban, rural societies and Islamic urbanization portrayed landscape elements of city as religious phenomenon, in modern era, too, urban research has focused on justifying differences in quality of urban life. And result of most recent twentieth-century research of Chicago school of sociology also emphasizes the same difference between quality of rural and urban life and extent and depth of difference between landscape of cities, and Aristotle's question on the nature of difference and spatial justice and democracy remains. In the history of social philosophy, classical social definition of city began by Aristotle and Plato. This definition is based on the difference landscape in distribution of justice in city, because justice does not have a natural place on Aristotelian landscape of city, and justice is ultimately as equity and fairness, the research hypothesis is that there is a direct relationship between cognition of city and its shaping and because inadequacy of many city's description ,researchers are trying to present true identity and landscape of city and many scholars have turned to intuitive expression of city to form proper human, as Bergson, Heidegger, Lynch, Mumford, Soja, because quantity and quality of constant changes of modernism in place and time always destroys foundations of human city shaping, one of ontological city landscape is medieval face. Return to roots of medieval urbanization patterns are also solution to escape from evils of modernism paradox, shaping city according to medieval doctrines in some cities is natural process, but in some cities is kind of medievalism, recently cities Perception and their relationship to past are main research areas in humanities and urbanization and practical philosophy of landscape is providing same feeling for citizens, there is hypothesis that pattern of medieval cities has solved problem of spatial justice and distribution of democracy, by compiling and editing variety of relationships and citizenship rights. Finally medieval cosmopolite with local culture and history is newest urban planning options in post-urban and postmodern period.

Keywords

City, Aristotle, Farabi, Heidegger, Justice Landscape, Medievalism, Urban Planning

Received: December 25, 2019 / Accepted: February 13, 2020 / Published online: May 26, 2020

@ 2019 The Authors. Published by American Institute of Science. This Open Access article is under the CC BY license.

<http://creativecommons.org/licenses/by/4.0/>

* Corresponding author

E-mail address: Reza2017mreza@gmail.com

1. Introduction: City, Urbanization in Passage of Social Thought and Social Philosophy

Defining the city and determining its origin is not easy and there is no consensus. because Cities are becoming more complex day by day, so it is difficult to generalize the definition to different cities and the extraordinary complexity between cities is prevalent around the world and definition of city is very complex and undefined is causes of failure in city design [1] but present study seeks to show that any research in the explanation of city has many philosophical and social-political benefits and it opens new horizons in the human aspect of urban studies. there is still much academic research around the world to redefine the city, and many conferences and books and papers have been formed to redefine the city. These investigations focused on the role of research universities in helping major cities understand and solve the problems of increasing urbanization [2]. The city is the place of birth of human and it is one of the most ancient words in human culture, the work of Socrates, Plato and Aristotle has begun with the analysis of city and death and birth of cities from ancient times to the present has been investigated. cities like humans are characterized by dozens of moral traits, as Asian city, European city, American city, French city, Socialist city, Islamic city, Big cities, -World cities, Example cities, tourist cities, virtual cities, Gray cities, beyond this extensive research, and definitions of city, there is a single truth of the city, which has so far shaped hundreds of them. the present study, by defining the city, has given importance to the position of the city in social and political philosophy, special after French revaluation, in social philosophy investigations in France [3] providing theoretical underpinnings for achieving specific patterns of urbanization, models that are effective in human development, investigating the origins of city and defining it will lead to a model. This survey is based on the history and period of the city's development from ancient to contemporary. Research has shown that one of the most favorable periods of progress and perfection of human development is the emergence of the city with a medieval model. these models are related to the philosophical and sociological nature of the city, and defines the personality of the city as a human being each of these attributes that apply to cities is actually a landscape of city. In the history of city there is a philosophical apparatus of the landscape city and much research has been done by architects and city planners about the city which falls into the category of philosophical research. It demonstrates that philosophy is the theoretical basis for complex research between city, space, time, citizen, history of politics and citizenship behaviour

and examine the distribution rate of human values such as justice. and it shows the importance of the intellectual and existential relation between any parts of space for shaping cities and these areas are regions of influence human psyche that change behaviour, one of the most important aspects of contemporary sociology theory is that the city spawns a particular type of personality (and these researches serves the cultural goals of states and local powers and authority. the end of the study may lead to a number of special theoretical paradigms in defining city that portray appropriate environment for living with peace, prosperity and perfection for humans. that may be translated landscape language which is city's identity, by philosophy. The history of social thought is the scene of an eternal attempt to do this translation. present study is small part of these sociological and philosophical efforts. Perspective affects human behavior and has beneficial physical, mental and moral effects that can lead to depression and mental illness [4]. Reports on the city are based on studies in the definition of the city [5]. Some of latest research on the definition of a city has been established to light up the city's futures task by 2030 or 2050 [6] And the practical purpose of city definitions throughout history has been to ensure spatial justice [7].

2. Methods and Materials

2.1. Analyze of City as Philosophical Object by Aristotle

The main product of Plato and Aristotle's philosophy is the political philosophy that begins with a discussion of the nature of the soul of Man and of the city. Aristotle and Plato examined the places of the city and their relation to each other, and they have outlined the theoretical and philosophical foundations of the landscape Aristotle in first opinion express indeed city as philosophical object and in Aristotle's definition of city is ultimately perfection that all societies go for it. Most important issue of political philosophy of ancient period special Greece is analyze of city as philosophical object. this object takes big dignity in history of analytic philosophy of Europe and Persian and Islamic and Christian and Jew philosophy in west and east of the world.

2.1.1. Sociological Defining of City by Aristotle

The philosopher Aristotle, in his sociological opinion, views city as social unit that is in charge of its own nature, actions, and reactions. Aristotle begins politics with discourse of city and citizenship. "He said: city [polis] is a species of association, and, secondly, that all associations, come into being for the sake of some good - for all men do all their acts with a view to achieving something which is, in their view, a

good. this most sovereign and inclusive association is the city [or polis], as it is called, or the political association. "Regarding the cognizance of city, he has described the city as a complete gathering and therefore, city is the place of the premier, perfect and ruling power where the best form of birth and creation of man takes place." He said, we thus see that the city exists by nature and that it is prior of individual. in his opinion liberty and individuality is a natural and political part of city because he said, the man who is isolated, who is unable to share in the benefits of political association. "A major part of Aristotle's book is related to Utopia and perfect city. he has specified the fundamental foundation and principle of Utopia and perfect city and this is the final definition of city by Aristotle with realistic approach. " He said, when we come to the final and perfect associations formed from a number of village, we have already reached the city or [polis]. this may be said to have reached the height of full self-sufficiency, or rather we may say that while it comes into existence for the sake of mere life, it exist for the sake of a good life.

2.1.2. Political and Historical Defining of City by Aristotle

Aristotle in his Political and historical defining of city, deals with the nature and relationships of power between City, citizen, systems of power, basic constitution and he mentions the historical trend of the city and states in Greece Aristotle has started the second of politics with the theory of citizen and basic constitution. he tried his best to present the real and final definition of city that could shows its relation with fundamental constitution. According to his definition of city: city is a system and political gathering under the dominance of law and laws is always dominant on all the citizen. He has also utilized the term of sovereignty that is equal to power, control and force and compulsion. Therefore; city is a place and space amongst the communities that have more power and every individual is capable to achieve his desire. City is blend of gathering of all kind of people. Athens was formed from special local organization. In his third book of politics, he has described all aspects of personality of a citizen and has shown the democratic face of a citizen. In fact he has introduced the scientific, practical and experimental methods and a way to study power for the formation of city on the basis of democracy. "He said in book I: "there is several form of democracy and the underlying of every democracy is liberty. "So he is the founder of political liberalism. He has described many physical characteristics of city and construction of the city in his eighth book of Politics and has spoken at length about the design of cities. For example; he has written about the proper place of temple and worship, squares, open atmosphere of bazaars and construction of houses in the city. he has also talked about the city that is

appropriate for democracy or elitism. Aristotle in his book called "Principles of the rule of Athens" which is a kind of historiography Greek city, he has talked in detail about city and governmental organizations, country and judiciary and military system which are very important for the protection of democracy. He was the first to use the system as a new system that provides real ground for democracy and he called it the government of basic constitution and this system is consisting of oligarchy and democracy and these are the practical samples government and systems and for the formation of city on the basis of democracy and oligarchy. he has considered the basis of law and constitution on the basis of essence of city foundation and ground for the democracy. in his "Principles of the rule of Athens" he has talked about the change of Greek communities from tribal system into political cities in detail. He explained step by step the change of Greek communities into democracy. In the start of his discussion, he showed that how the democracy came into existence and how it gained real power by the invention of basic constitution in the city of Athens. He started his book with the story of downfall of Alcmeoids, a dictator family of the city of Athens, and has mentioned all historical incidents of the city of Athens in detail and has mentioned the conflict between the people and aristocrats ruler and said that all the people were slaves of a aristocrats family who were ruling them by system of oligarchy. He has introduced tools of democracy including foundation of political parties in the era of Clisthene and he has also mentioned the history of various dynasty of Greek and he has presented analysis between power of democracy and city-state. He has arranged a collection of terms about democracy, prosperity and downfall and he has introduced democracy as a tool of deliverance and a kind of operation for deliverance of communities from authoritarian and tyranny [8]. Defining city on the basis of political and economic perspectives by Aristotle is raw material of city analysis based on political economy, especially in the nineteenth century.

2.1.3. Analyze of City as Philosophical Object by Plato

Plato's definition of the city is merely metaphysical landscape for expressing the ideal form of subject of society. On this basis, society is described just as human being. Plato's city in his first definition of city is a landscape of perfect human city that was theoretically rejected by many critics and never practiced in history, but has become the source of several major schools of thought in the coming period. And city of Plato is like the human soul and body whose components have similar connections. In another definition under the control of Plato's Law Book [9], in the first definition, the unity of political power and philosophy rescues the city from corruption. He described the distribution of justice in the city

by the transcendence of the human soul. and the city in this sense is the perspective of the human self, in other definition of Plato city came from the book of laws, and he edited the book of laws for how the city would be saved from corruption. In his new theory of city only law can rule, not philosophy, because city needs enforcement and people should love law rather than philosophy and wisdom, but Plato's shift between law and philosophy to reform city. His political thought still the root of political thought in the world. Plato's system of political philosophy still has great potential to conceive minds for dialogue about the city. What is important in Plato's definition, which is the capital of later epochs, is the attempt to define the citizen's position over the city. the landscape produced from connection of small elements within city with another parts of city, formed concept of citizenship in Greek political philosophy [10]. Any researchers in contemporary period likened city to human body and it came to Plato's philosophical perspective of city and to Aristotle view of city for defining the city and for building a culture of urban design [11].

2.1.4. Philosophical Definition of the City in Medieval

In many medieval texts, cities are landscape and perspective of philosophical conceptions of human. the city's definition in the Middle Ages lies between Augustine's and AL-Farabi's thoughts [12]. And the exploration of the nature of the city began with Saint Augustine's work [13]. He wrote the City of God in a philosophical and theological context. the City of God is one of the first works of the Christian world to use Plato's ideas about city with Christian beliefs. Centuries after Augustine, one of the founding philosophers of Islamic philosophy, a new school of image of the city emerged from the confluence of the ideas of Plato and Aristotle. AL-Farabi defined city based on Islamic and Iranian school of philosophy of ethics, he used Plato's and Aristotle's philosophical terms about the city equally. AL-Farabi's ideas set the stage for a new form of city in political philosophy since then Farabi's political thought has been basis for a political commentary on city [14]. George Ritzer Professor of Sociology at the University of Maryland, head of the Theoretical Sociology Section of the American Sociological Association, believes in sharing Ibn Khaldun's ideas with contemporary sociology, "By the time he died in 1406, Ibn-Khaldun had produced a corpus of work that had many ideas in common with contemporary sociology" he was interested in comparing primitive and modern societies [15]. Investigating the difference between city and village and classifying urban and rural ethics is one of the main topics of contemporary sociology. Urban and rural issues are the pillars of Ibn Khaldun's chapters. he wrote book in civil science on cultural development of urban communities and

reported on the development of Islamic culture, science and education in Islamic cities in the Middle Ages. The science of civilization, the process of civilization in Islamic urban societies, is a unique book of its kind, based on the sociology of societies by Farabi. European scientific centers refer to Ibn Khaldun as a European discovery. This is because of importance of his sociological thought, especially on the urban issue and the evolution of cities from birth to death, he defines city as rise and fall of civilizations, and city and civilization are two words of a transcendent concept of progress, transcendence, and change of human culture and personality. And history is nothing but the process of emergence of city and civilization, and so he called history the science of civilization and there is a direct and precise relationship between the city and civilization [16]. Ibn Khaldun closely observes the rise and fall of cities in the places of the Iberian Peninsula in the late middle ages and analyzes the trends of cities change. He has many discussions about the formation of the city and its relation to civilization; he has had many discussions about the formation of the city, its relation to civilization, and the lack of order in the division of justice as the reason for the collapse of civilizations and cities. He titled injustice, the ruin of civilization. at the heart of Ibn Khaldun's social theory is the relationship between equitable distribution of justice in urban space and the development of civilization. this paradigm of spatial division of justice and development of the city is a medieval paradigm in the context of which one thousand five hundred Islamic cities were formed in the Islamic world, [17]. Any contemporary scholars of urban issues has detailed the positive physical and cultural characteristics of medieval cities [18] Patterns of justice distribution in the city are mostly cultural patterns and it has been studied by Ibn Khaldun and made him a model and paradigm of sociology, the author has studied in books and papers medieval city upon that research, Middle Ages is period of European decline in city but city in east is a period of prosperity and development of city. the impact of religion on development of city is discussed in detail in article with title," the Role of Religion in the development of the city" and in the book "The Process of shaping a Medieval City in the Medieval, the case city of Qom ", the author of this study examines a case of ancient city that was cultural center of Sassanid Empire and how it changed from an ancient city to medieval city by religion. The author has categorized and analyzed, features of medieval city in more than twenty- eight papers. as research shows and the laboratory of history proves, medieval city is a specific type of city that best depicts human relation of space and time and spatial justice and a particular culture of citizen presence in the city and understanding of he has himself as a human being and city is the place of anthropology and understanding of human [19].

2.2. Philosophical Definition of City in Modern Period, Exclusion of History

2.2.1. City Definition from Descartes to Hegel

From 1600 to 1965 many modern city definitions are provided, the starting point of modernity is city, the essential feature of modernity is a fundamental break with the past. In the modern period Descartes proposed a new relationship between space and time by separating the essence of soul from essence of God and essence of nature, and city became place of encounter between God and modernity and human soul [20]. Feature of the defining in modern period is separation objectivity from subjectivity [21]. Results of such definitions and recognition in the modern era, is emergence of failed paradigm of historical materialism that used to examine human spatial and temporal activity but In the nineteenth century, Hegel sought to redefine unity of subjectivity and objectivity, [22] he presented existential definition of city as a product of joint activity of universal spirit and the human soul. Hegel defined the moral apparatus on the three axes of family, urban society, and country [23]. During this period a kind of objectivity and reification arose in defining the city [24]. In the middle of twentieth century city planners introduced a new definition of the modern city upon it the modern city is defined in two approaches, a new form of biodiversity and new regulations and facilities of the city, but both have a common ideological context [25].

2.2.2. Weber's Definition of the City: Return to Classic Interpretations

The central axis of Weber's definition of a modern city is a modern economy that determines the shape of man and the city, Weber's definition of city is one of first comprehensive definitions within the context of historical and sociological foundations and is considered a classic and modern definition of the city, to express the concept of the city, Weber combined the purely economic aspects of urban economics (household economy and national economy) with the political-economic aspect. In his view, the mere concept of city is not justified by fact that traders live together and meet the daily needs of market. And so we have to explore concept of city by including factors other than economic factors. He defined the political function and the administrative character of the city as a major factor in defining the city, he writes: the city is an institution with legal and economic character and has metropolitan economic policy criteria. Urban economy policy means a policy that is not determined by city dwellers and inhabitants and the city should be seen as a relatively independent association of citizen groups with the status of a nation with a political and administrative system [26]. In the Germanic tradition of urbanism the two types of cities are

distinguished by relation to history. cities that are famous for their unique personalities like Weimar, and metropolises that are important by themselves, without any dependence on this or that personality or historical subject and beyond their physical boundaries [27]. So in Paris, Berlin and Vienna, modernism in urbanization meant the rejection of history and traditions [28]. The modern city has been undergoing centuries of change after liberating itself from tradition, the characteristic of modernity is destruction and change, and this is due the root of modern city is industry and ensuing daily changes, Perspective affects human behavior and has beneficial physical, mental and moral effects that can lead to depression and mental illness. In the modern era, the city is a machine for establishing a mass consumption-based economy to control the consuming behaviors of the urban bourgeoisie. The city was centered on business centers and large passages and shops, and a new consumption-based culture was formed in the modern city that promotes inclusive and democratic happiness. The result of modern culture is the social control of the city. The feature of the modern city is the deep classification of the city [29] classic interpretations and definition of modern cities, as it evolved during the later nineteenth century and the first half of the twentieth in all its complexity and diversity with in mechanical operations and its mobile power and population was a new type of community without precedent in history, [30] The most important issue in the history of city is the flow of feather history as water is in place and time so as to overcome the intrinsic attribute of modern freedom, new city researchers are seeking to revitalize urban memory for this purpose [31].

2.2.3. Intuitive Understanding of City by Bergson (1859), Intuitive Perception of Paris

In 1848, something strange happened in Europe, especially in Paris, and that fundamental rupture in the political economy, life and culture of those years was, at least, superficially acceptable [32] and new Paris was emerging on the ruins of the medieval city, and in this situation a competition among scholars to understand the city of Paris took place. Balzac in human comedy, reached to utopianism and in this competition the dialectics of the city and the modern issue arose, one of the competing researcher is French philosopher Bergson has emphasized in existential definition of city and put it as a criterion for defining city. There is a difference between the perception of the city in terms of personal and intuitive and its presence and perception with the obtained understanding. Contemporary French philosopher Brexon whose 20th-century French philosophy is nothing more than the epitome of his philosophy for the distinction between the perception and the intuition that underlies his philosophy used the example of the city of Paris [33]. Bergson's intuition is a distinct type of

perception of the relation of time, place, and citizen in the city. it is more relevant to the city of Paris, which is the city of modernity, because of the transformation of modernism that began with the religious reform of the Renaissance, these reforms considered shape of place and time that had been propagated in the ideas of utopian as a Imagination and illusion, modernity in Paris calls man from the imaginary city to the real Paris city, born in the physical and social world is Bergson's intuitive understanding of Paris against the understanding of modernity in Paris. Balzac's writings show that at this time in every corner of Paris there are different ways of existence and living that show who you are. This research on Paris has a direct relationship between the definition of the city and its formation and citizen behaviour.

2.3. Philosophical Definition of City in the Contemporary Period

2.3.1. City and Urban Memory in Post Urbanism, Cosmo Polis

The postmodern city is structurally lacking in order and the architecture and culture of the postmodern city are eclectic, something seems to have happened recently about cities and their relationship to the past, Scholars of this kind selectively go back to the past as contempt nostalgia (nostalgie de la boue). Enabling memory is the reason for the collapse of communities along their past [34] Classification in the postmodern city is faded, and a combination of styles prevails in the city, the city has an irregular structure, Postmodernism is a new approach to modernism, but consumption still plays a central role [35]. The postmodern city is cosmopolitan and fun and it is in evolving. The theory of distributive justice and the state and freedom are central to contemporary city research [36]. The Cosmo polis is the latest definition of the city in the post-modern era. In landscape of Cosmo polis, the city is a place where political culture, citizenship and justice can be developed, and Cosmo polis is an ideal city and utopia [37]. The metropolis and all its features are the hallmarks of modernity and the return to Cosmo polis is the hallmark of postmodernism in urban thought. time and place in the postmodern city, in harmony with the cosmic order, is the place of development of justice in the city based on the manifestation of practical reason. The space of the Cosmo polis is human-centered and its culture is dependent on the religion, tradition and history of each place.

2.3.2. Existential Understanding of City by Heidegger (1976)

In the present age, Heidegger's existential philosophy is raw material of philosophy used to express metaphysics of place and time, and identity of city and citizen used by scholars of urban issue from human perspective. In twentieth century, German philosopher Heidegger also recounted the Existential

in his definition of city by returning to existential philosophy. in defining the city, he said, city is where man feels his historical existence [38]. Heidegger's definition is another expression and the interpretation of Aristotle's definition and nothing more. his definition is the definition of the essence of being. his definition of human dwelling and home is a metaphysical one and it has an ontological color. police are neither government nor the city but a place where existential understanding of history exists. this interpretation of Heidegger is based on concepts derived from goddess Hestia, goddess of stove, family, and government in ancient Greece, and he uses the word agora which means the market. in this definition the police are the fixed pole that the universe revolves around it. This definition is Pre-metaphysical.

2.3.3. City Determination Based on Sociology and Anthropology

In the twentieth century the return to humanity in the definition of the city took place, and the broad terminology of urbanism formed with the term human as human capital. Since the last quarter of the twentieth century, four schools of thought advocating for humane cities have merged [39], in the sociology of the city Plato and Aristotle precede human definitions of the city. Plato in the republic has dealt with city and citizen. In anthropology he has defined city based on human behaviour, which is a central theme of the science of anthropology. Many scholars writes: civilization, city, citizen have common roots in ancient languages, which means that back in time organized societies can be found in cities because they were cities that served as the laboratory of collective values and political life [40]. With the expansion of the family, the clan was formed and emerged from that tribe and became a city from tribal coalition. the federation of city is composed of families of different levels. City is, at the outset, a hierarchical set of families and human beings. And its fundamental element is human. The word politics has a Greek origin meaning of city and city administration. The police are meant to ensure proper urban behavior by the citizen. The meaning of civilization and meaning of city returned to cite and word of city from citoyen are rooted in latin meaning of civis, civitas, and from the verb civilizer means to embellish customs of urban people. a key point in defining city is its Greek root of word genos meaning birth. The Greek city government was built on concept of birth [41]. On this basis city can be defined as the place of human birth.

2.3.4. The Origin and Route of the City

The useful and useful definition of the city derives from the Greek concept of settlement, which Aristotle used in his policy of expressing the nature of the police, world "synoikismus" "it means examining the origins of human habitation and in the 19th century Max Weber coined the concept with the term

oikos. urban studies scholars have identified up to thirty-five origins for conditions and contexts for the emergence of the city, the argument for determining the origin of the city is because the origins indicate the authenticity of city in restoring human values and the permanent restoration of human identity, but there are many differences between the natural and human origins of the city from perspective of urbanization techniques and human relation to nature, origins of city date back to Neolithic period, with three major factors contributing to the emergence of the city during this period. They have likened it to the industrial revolution and its impact on a new era of urbanization. And then the emergence of agriculture and its first center in the Middle East goes to the point that before agriculture could never come to real cities [42]. But Jacobs, in his book *Economics of Cities*, disagreed with the hypothesis that he did not find agriculture to be a factor in finding a city. Rostow has five steps for economic growth What is remarkable in his segmentation is the origin of the city is economics in each of the five stages where the different types of city are located [43]. The term "global cities" was first coined by Patrick Geddes in 1915, when he defined cities as the place where world trade takes place. On this basis, the world economy has been given dozens of definitions as the place of production, market, capital, etc. [44] City's origins in Southeast Asian cities were influenced by China and India like the Philippines, colonization is origin of the city in the Oceania continent, the city's origins go back to the arrival of Europeans due to the economy's reliance on fishing and population scarcity, the origins of the city and the role of religion, anthropology and sociology in the emergence of the city have been deliberately ignored by some scholars and they has been just involved in agricultural economics and commerce [45]. But the role of religion still seems to be essential trade was effective in influencing Islam in Africa, and Islam also promoted trade there, and religious ties and adherence to the ethics of business in Islam and construction of mosques and religious buildings has urbanized lands. [46]. Because on a global scale, there are two independent origin of city, the middle east and the United States in which agglomeration economics and social and historical development of human can be examined, there is a great deal of research on urbanization by Islam, including technical research, of G. Bonne is particularly important, he said, Islam being the main cause of the urbanization of Middle East [47]....

3. Result: Necessity of Permanent Development, Concept of Citizenship, Paradox of Modernism

Defining the city despite the technicality of the city's debate,

it remains a philosophical issue; the concept of citizenship is the same truth for man as man. this concept means the human being has all his rights in city, this concept of citizenship has been expressed in different places in each place and time using the culture and traditions of each nation. In the contemporary world, much effort has been made to revive medieval civil rights ideas and beginning of renaissance. And only way to secure public interest or civil rights and participation, to justify the inevitable changes and inhomogeneity, one must come to terms with the social and philosophical definition of the city, which has always been a relatively large conglomerate of permanent and socially heterogeneous people. The necessity of accepting such a definition of the city is to return to the ancient definitions of inherent adherence to difference and the impossibility of equitable distribution. This is while the city in religious teachings is a phenomenon of justice but spatial justice in European cities led to the development of injustice and the evil of war. Current urbanization is rooted in the foundations of liberal democracy, as most people want to define and meaning city. This redefined and sequential redefinition of city in more than a hundred titles of books from 1915 to 2003 on definitions of city is a revitalization of human personality and is a rational form of urbanism that embodies economic, social, political development of cultures and manifestations. They are in spaces and places in the urban context, the ecological theory of Chicago seems to be a comprehensive definition of the relation of citizenship to place and time. And it has a return to Aristotle's philosophical definition of the city as a political organization whose places have regular spatial connections that serve the security and interests of the citizen as a political animal and Patterns of justice distribution in city are mostly cultural patterns. And spatial justice is more prevalent in medieval cities, in some medieval cities security; freedom, efficient economics, and legitimacy are the factors that have shaped the city and its development. the medievalism is a kind of cultural space and ideology that in the logical relation of space and time may enable human development in the city. Urban designers want to create a medieval landscape to achieve spatial justice by using the symbols of the medieval city and developing its material and spiritual elements. And this is research hypothesis that there is a direct relationship between definition of city and its landscape production upon it and determination of human behaviour in existential space of time and space in the city. Spatial justice in the formation of cities established by proportion of time and place existed in such a way that the transcendent identity of man is formed in the city and with the city, and the citizen is naturally placed in the space of his natural rights. and this may be achieved by using the spirit of city and citizen philosophy in the middle ages with some form of medievalism, and not just by the use of medieval

symbols, there are many medieval symbols in the teachings of social theology of religions, which have been considered by many city professionals to reflect the natural and physical role of religion in the formation and development of the city and to restore the true human identity in the city and founding of human city. Finally upon latest research in the world of urbanism and cities studies return to the spirit and authenticity of the medieval city planning and culture is the way and like the good to break the evil and spell of the dual paradox of modernism.

4. Discussion: Possibility of City cognition

4.1. Ambiguity in Defining the City

Despite two precise definitions of sociological and philosophical definition of nature of city by two Greek philosophers, [48] due to volume of research and historiography on urban development, and much more of city in modern and contemporary times, and urbanization of the world's Uli population, some scholars that have defined the city, say there is no precise definition of the city [49] and finding the city is not an easy task. And the fact that city cannot be defined in a general way does not mean that it cannot provide important information about specific processes in particular cities. City is complex, since it includes business, commerce, housing, education, culture, and governance. Some cities will grow and others will die. It is incomplete, because it always has unmet needs and is constantly hanging, even reinventing itself. cities such as New York and Chicago have in vented themselves many times: their capacity to do so is a big part of what a city is all about [50] Until recently, there was no harmonised definition of 'a city' for European and other countries member of the organization for Economic Cooperation and Development (OECD). this undermined the comparability, and thus also the credibility, of cross-country analysis of cities. to resolve this problem, the OECD and the European Commission developed a new definition of a city and its commuting zone in 2011 in from a sociological perspective, it is the process of general feeling and perception and understanding of the current culture in the city and is a center of urban definition, a basic definition of modern cities presented by one of the most famous sociologist of the twentieth century about the city as new phenomenon, in this definition, that part of the human process is defined by the phenomenon of the modern macro and in the last quarter of the twentieth century used to define the city. This sociologist has defined the quality of human perception of large quantities of the phenomenon of the city, to define the city. In his view, phenomenon of city consists of the vast structures of civilization, the mega-

branches, the monuments, views, highways and the domes, and more dynamic and moving of these. No sailors, press and the excitement of this multitude of very purposeful people, i have stopped in many cities and felt the pulse and the beat of cities, physical differences between Stockholm, Florence, Paris, Milan all share an exciting and recognizable quality, namely centrality, activism and enlightenment. like other people, i also felt chaos in subway the traffic jams, the uniformity of the rows, this feeling of probability is a eternal part of my feeling about cities [50] in other words, the city is a combination of small worlds that are in contact with each other but do not influence each other [51].

4.2. Functionalism and City Profitability

Among the points that should be cited in the definition of city is question of concept and origin of the word urbanism that emerged in twentieth century. This term has been used in the three meanings of urbanization and urbanism and school of originality of the city. Contemporary scholars believe that its use in urban studies is more consistent with term. Because the city is not an absolute body and requires extensive interdisciplinary understanding "and in order to co-ordinate the phenomena of urban space, geographical, political, sociological, historical, and behavioural sciences must be assisted in geography " [52] to this definition should be added theology and religious education, considering the city as a dominant phenomenon in social theology, and especially referring to the city as a geopolitical factor and considering the place of geopolitical science in urban studies, contract two more things to define a city: asking the Nature of a city? What is its true nature, what is its true meaning? functionalism Let's talk about the benefits of the city and what we want from the city and what are our basic social and political demands and why should, we live in an orderly complex of the city instead of an irregular and unsafe place and what is the task of the city [53]. The definitions of the city in philosophical terms go back to Aristotle's definition, whose main purpose was to define the city, whose main work was in political philosophy and politics, to live well [54]. Therefore city has legal functions for the citizen as right not as citizen position.

4.3. The Evils of Modernity and Its Confrontation, Return to middle Ages

One of the major events of the city that is still debated and defined is the focus on modernism in urbanization as a modern evil in the city that is devastating, the modern city is unprecedented and obsolete and has stopped human flow. The 18th and 19th centuries were the first measures to counter modernism in the city, the Return to the medieval city from Europe in the eighteenth and nineteenth centuries A process that provided philosophical definitions of the city as

a whole based on the philosophy of Aristotle and Plato and the revival of the Gothic style in the nineteenth century a return to the pre-renaissance era. It was the return to the medieval city from Europe in the Eighteenth and nineteenth centuries a process that provided philosophical definitions of the city as a whole based on the philosophy of Aristotle and Plato and the revival of the Gothic style in the nineteenth century a return to the pre-renaissance era. It was a reaction to modernism and the West's first choice against the destructive waves of modernity in the city was a reaction to modernism and the West's first choice against the destructive waves of modernity in the city. [55] The destruction of modernity peaked by 1951, and this is the time when many scholars, especially in America, have paid more attention to the paradox of modernity. The question now is why the counter to modernity was not successful by returning to the Middle Ages? The answer seems to be that a return to the spirit and philosophy and eternal wisdom of the medieval ruler in the face of modernity can be effective and not enough to apply medieval symbols. Because the medieval period is the prosperous period of the city in the east, especially in the Middle East, and the good is visible in the cities of the Middle East, but the evil face is in the medieval European cities, and two different forms of the city in the east and in Europe in the medieval world. One of the consequences of this evil is the flare up of the crusades from Europe to the Middle East and against the transfer of urban culture from the Middle East to Europe. And this is one of the facts of urbanization that is recorded in the world history lab and only a few scholars of this medieval phenomenon of evil European cities against the good cities of the middle east are mentioned in this research [56]. But the situation of the city in late medieval Europe is different from that of early medieval and changed under the influence of Eastern urbanization. In the late middle ages from the thirteenth to the fifteenth centuries Europe is the period of the emergence of the eternal cities and citizenship system [57]. The glory of the late medieval city in Europe has been, according to some European scholars, in the shadow of metropolitan theology and metaphysics. This metaphysics was the origin of the city in some of the eastern cities and still carries the design of the city center and retains its medieval metaphysical trait [58].

4.4. New and Final Definition of Cities

This new definition works in four basic steps and is based on the presence of an 'urban center' a new spatial concept based on high-density population grid cells [59]. The criterion for this definition is existence of a systematic and active political connection between city and its population and density in city center. This definition is based on extensive studies in over a thousand European Asian American cities, this costly

academic effort of the EU proves the hypothesis of the present paper that there is a direct and precise relationship between definition of city and its present and future status. This definition allows for the first a comparison of the number of cities and the share of population in them on a harmonised basis across Europe. When the city definitions of modern era came to a head with the move of civilization to the degeneration by World War I and World War II and the competition for destruction by nuclear temples, Taylor Allen Percival (1990), contemporary world war scholar, has interpreted humanity's entry into World War as contaminating the world with war. [60] These events in Europe upon systematic philosophy and based on Plato opinion at war, "as he said paradoxical saying, cities naturally are in war together but the good and happiness for city obtain just by peace. In his theory, peace is political good and Peace and War a major issue in his philosophy of history" [61] showed that the city's definition of place where different people could easily live together was a flawed definition, and city became place of wars and widespread destruction of humans. This is in line with three definitions of the Chicago school of the city, examines the city as a Citizen status that is the motive of its attitudes, [62] and city as a transforming space configuration and the Chicago School of Ecology model defines human ecology as studying the spatial and temporal relationships of humans through environmental-selective and adaptation factors, undoubtedly, studying the processes of social division of urban space is central to the Chicago School. But there is still process of presenting new definitions of city for future reconstruction, three new reports in 2017, 2015 and 2019 show that redefining the city is a tool for planning cities in 2030, 2050 and 2100. This new definition does not rely on functions, funding or feudal history, but is purely based on population size and density. to a large extent, the definition identifies the European urban hierarchy as most people would expect it, but with some surprises here and there. The two largest cities in the EU are, of course, London and Paris. [63].

5. Conclusion

There is a kind of theology, literature, and philosophy that can be categorized as eternal wisdom, and its transcendent implications, if used in modern definitions of the city, have a direct impact on contemporary city design tailored to the citizens' human desires and the pursuit of spatial justice. And the plans and paradigms for a return to the Middle Ages are a return to the same sense that in spaces that are a constant ground for modernity that witnesses the most deaths in cities. The use of theology in urban planning and in definition of city in context of law is achievement for securing rights of citizen and shaping city by most widely distributed space for

justice and democracy. Such as Plato's book of law is a human achievement for shaping city based on pure law and for city planning in requirements context only of law. Therefore, designing the city based on landscape of theology and law is the main approach in post-urbanization period and the city is part of civil law and jurisprudence and center of social theology. The city is the main subject of the doctrine of jurists and social thinkers and scholars of theology, city is place for the manifestation of metaphysical glory and Monarchy of the law and city is landscape of law, theology and local history and beauty, on this basis, it should be possible to provide a practical definition of the city as the ultimate achievement of research in city, the city should actually be a paradigm of theology, local history, law, the beauty of human living space. Finally Plato's Political School of Urban Studies is still the root of political and philosophical thought about city, and the medieval image and landscape of city is also a vision of Platonic thinking that has emerged in both Christian and Islamic shapes of city in middle ages but in most cases throughout urban history, city lies between law, and perspectives of political citizen in design of city by Aristotle. And while Plato's view seems to have been a good solution by urban scientists, it seems that the Aristotelian model is more commonly used by people in urban planning.

References

- [1] Mark, Jayn, city and consumption, 2006, p, 26, 28; madani, Designing the city of reason, translated by Zamani, 2007, p, 90.
- [2] The Chicago council of global affairs, the global urban challenge, the role of urban research university, conference Report, April 2015. p, 15, 18, 67.
- [3] Copleston, Fredrick, French philosophy, continuum, 2003. p, 56, 57, 58, 75..
- [4] Sprin Anne, Whisten, language of Landscape, translated by Bahrayni, 2016, Tehran university, 1988, p, 176.
- [5] Lewis Dijkstra, A HARMONISED DEFINITION OF CITIES AND RURAL AREAS: THE NEW DEGREE OF URBANISATION, working paper. 2014, p, 5, p, 25 / THE FUTURE OF ASIAN & PACIFIC CITIES (ESCAP), 2019, p, p /Challenges and way forward in the urban sector Sustainable Development in the 21st century (SD21), 2012, p, p./cities in Europe, The new OECD-EC definition, 2012, p, 2, p3, p, p.
- [6] Smith, Laurence, translated by Mansur omd, 2012, p, 365.
- [7] Sophie Didier. Edward W. Soja, Los Angeles and Spatial Justice. Relire Postmetropolis: criticalstudies of cities and regions vingt ans après.. Justice Spatiale/Spatial Justice, 2018, halshs-02070051, <https://halshs.archives-ouvertes.fr/halshs-02070051> Submitted on 16 Mar, 2019, p, 123.
- [8] Aristotle, politics, Oxford's classic, 2009. p, 7, p, 260, p,
- [9] Plato, laws, p, p,
- [10] Plato, The republic, p, p, book 1.
- [11] Cuthbert, Alexander, The form of cities, 2006, translated by persi, Tehran university publisher. 2017, p, 58, 59, 125, 127.
- [12] AL- farabi, idea of habitant of virtual cities, 1986, p, p, 123, 131.
- [13] Augustan, city of God, 2009, translated by Tofghi, p, 50, 120, 345.
- [14] Corbin, Henry History of Islamic Philosophy, 1962, Translated by Liadain Sherrard, p, 155.
- [15] Ritzer, George., SOCIOLOGICAL THEORY, EIGHTH EDITION, Published by McGraw-Hill, a business unit of The McGraw-Hill Companies, 2018, p, 14.
- [16] shahidipak, Mohammadreza, 2010, Ibn Khaldun Historical Sociology, Monthly History & Geography Book »November - Issue 150 (4 pages - from 16, 19) /@article{noormags692538 -url = {<https://www.noormags.ir/view/fa/articlepage/692538> / <https://fa.wikipedia.org/https://www.noormags.ir/magazine/wiki>
- [17] IBN -Khalidun, THE Muqaddimah, translated by Franz Rosenthal, Pantheon Book, 1958, p, 105, 350.
- [18] Mumford, Lewis, The culture of cities, 1971, translated by Agvami, 2003, p, p, p, /
- [19] shahidipak, Mohammadreza, 2020, IBN-Khalidun as a paradigm, 2019, p, p, p./https://www.civilica.com/Paper-JR_JNAHS-JR_JNAHS-2-11_001.html / JR_JNAHS-2-11_001 -COI - shahidipak, Mohammadreza, 2016, Sabzevar city state and the ideological development of the medieval city's, https://www.civilica.com/Paper-SARBEDARAN01SARBEDARAN01-COI_036.html / shahidipak, Mohammadreza, 2015, The geopolitical factor of the city and its structure in the medieval case city Qom, https://www.civilica.com/Paper-GEOPOLITICS07-G_COI.067.html / shahidipak, Mohammadreza, 2018, the western and eastern concept of the medieval city, <http://www.tpbin.com/article/72940>,
- [20] Brehier, Emhla, Histoire de la philosophie, II, XiX siècle., 1934, translated by saadat, 2018, p, 101; Copleston, Fredrick, French philosophy, continuum, 2003. p, 26, 30, 43. Copleston, Fredrick Descarte, Rene, V, 4, p, 200.
- [21] Kant, Alistair, Faliksho, Kant, introductions modern political philosophy from macyaveli to Marx, translated by dyhimi, nay publisher, 2011., p256.
- [22] Sedgwick, Peter, Descarte to Derrida An interoduction to European philosophy, 2001, translated by Akhundzadah, p, 109.
- [23] Stace, Walter, The philosophy of Hegel, amirkabirpublisher, translated by anayat, Tehran, 1991, v2, p, 399. p, 530, 550, 563.
- [24] Ernest, Gellner, Tewntieth - century social thought, nay publisher, 1993, p, 602.
- [25] Bonne, volo, Leonardo, Le Origini Dellurbanistica Moderna 1963, translated by Bahrainee, Tehran university press, 2017, p2.
- [26] Weber, Max, The city, 1994, Tehran, antesharpublisher, p, 22, 68, 72, 264, p, p....

- [27] Mennel, Barbara, *Cinema and cities*, 2015, translated by navidpur,, Tehran, p, 47.
- [28] Iash, Scott, *sociology of postmodernism*, 2012, Tehran translated by Markaz publisher, p294.
- [29] Freud, Sigmund, *Civilization and Its Discontents*, 1930, Translated from the German by JAMES STRACHEY, p, 15, 17, translated by Moobashery, 2000, p, 55.
- [30] Davidson, Marshal *life in America*, v, 2 1951, p, 179, p, p, ...
- [31] Mark, Crinson, *Urban memory history and Amnesia in Modern city*, 2005, translated by Najafzadah, elmi publisher, 2018. p, 88, 92, p, p, ...
- [32] Harvey, David, *Paris Capital of modernity*, 2003, translated by aghvami, 2015. p, 14, 20, 66. p, p,....
- [33] Ansell-Pearson, *philosophy of Bergson*, Henri, Luis, *Key Writings*, 2002, translated by pyeer moradi, 2010, samt publisher, pp, 466, 13, 21, 483, 149, 69, 51170.181, 510, 09, 100.
- [34] Toynbee, Arnold, Joseph, 2009, *For the 21st century*, translated by any Authors, p, 58.
- [35] Toffler, Alvin,, *Future Shock*, 2012, translated by Kamrani, p, 96.
- [36] Nozick, Robert, *Anarchy state and Utopia*, 2000, translated by Ranjbar, 2017, p, 199, p, p, p,....
- [37] Soja, Edvard, *postmetropole critical studies of cities and region*, 2000, translated by Khalesi, Teran, 2018. p, 59, 99,279, ...,
- [38] Bistegi, migel, *Politics and Heidegger*, ghoghnu publisher, p, 253, 2009.
- [39] Taylor & Francis Group, *Encyclopedia of the City*, 2005, *Edited by Roger W. Caves*, p, 366.
- [40] Jajarmi, *urbanization and urbanism*, paris university, gohar yar publisher, Tehran, 2013, p, 12, 15, 17.
- [41] Valeh, *small book of politic*, akhtaran publisher, translated by Foruzesh, Tehran, 2009, p, 21.
- [42] Baroch, Paul, *De Jericho a Mexico..*, 1996, translated by Borumand, Tehran, p, 38, p, 100, 170.
- [43] Savage, Michael, *Urban sociology*, 1993, translated by Purreza, p, 44, 45.-Baroch, Paul, *Ibid*, 1996, p, 35,
- [44] Rennai, *globalization*, translated by purahmad, Tehran, pajuhashgah, 2004, p, 2006, p, p, p,...
- [45] Dortire, Jean-Frcois, 1998, *les sciences Humaines*, translated by any authors, p, 355,
- [46] Charles Lindholm *The Islamic Middle East: Tradition and Change*. Oxford: Basil Blackwell, 2002, *Islamic Middle East*, translated by ghadri, 2010, p, p, p.
- [47] Bonne, G, Christopher, *city and environment*, 2006, translated aghili, 2010, p, 17, 18, 19, 20,..
- [48] Shahidipak, Mohammadreza. XII Conference of the Italian Society for Analytic Philosophy (SIFA) 5-7 September 2016, Pistoia, Abstract Book, p, 316, Dr. Mohammadreza Shahidipak, Islamic Azad University Central Tehran Branch].
- [49] Gehl, Jan, *Cities for people*, translated by Mahmudzadah, 2013, p, 3, 118, 134, 158, 195, 168, 176, 182, 212, 232, 238, Norberg, Christian, *The concept of Dwelling*, 1984, translated by yarahmady, Amir Mahmud, 2002, 2019, Agaah publisher, Tehran, p, 76, 77, 79, 84, 108, 109, 111, 125, 130.
- [50] OECD, *cities in Europe*, The new OECD-EC definition, 2012, 40, 53,.....
- [51] Tajbakhsh, *The problem of the city, space identity, and politic*, translated 2001, by khakbaz, Tehran nay publisher, 2007. p, 304.
- [52] Tibbaldes, Francis, *makink people-friendl towns*, translated by Ahmadinajad, 2009, p, 15, 23, 60. - Oxford Dictionary of sociology, *Urban Sociology*, 2009, p, 780, 781, 782, 783. - Baroch, Paul, *Ibid*, 1996, p, 50, 59, 137, 594.
- [53] Jbr. Durtsmith, *Every day lives*, 2000, translated by gholipur, 2018, p, 450, 451, conference, 2015-p, 5 3
- [54] Gaile, nikodimov, Marre, *Le citoyen interoduction chois de textes*, 1998, translated by Bagheri, Tehran, 2010. p, p,....
- [55] Habermas, jurgen,, 1982, *The post national Constellation*, translated by puladi, p, 69; Bonne, 2010, *Ibid*, p, 80, 92.
- [56] Sigrid Honke, *culture of Islam in Europe*, 1975, translated by Rahbani, five edtion, 1996. p, 440, p, p,/ Jajarmi, Kazem, *Urbanism*, definition of Urbanism, Invited professor of Paris Universities, 2014, Tehran.
- [57] Logof, Jacques, *Die Europe im mittelalter*, translated by Bazargan, 2011, p, 193, p, p,....- DIAKONOFF, IGOR, *The Paths of history*, 1999, Cambridge University Press; Foreword by Geoffrey Hosking, p, 145, 147 -
- [58] shahidipak, Mohammadreza, *The Process of Shaping City in Medieval, the Case Qom in Medieval*, Alavion publisher, Qom 2016, 85, 99, 123. (qomshenasi.ir)./ shahidipak, Mohammadreza, *Introduction at city passage in history*, Saray ketab publisher, Qom, 2019, p, 124,, (<https://ana.ir> > news).
- [59] Popper, Karl, *Lesson of this century*, 2000, by Rout ledge, p, 40, 65, 81 -Bochenski, Joseph, M, *European philosophie der gegenwart*, translated from german to prsian by Khorasani, 1973, p, 226,- Gunner, Skirbekkand..., *Ahistory of western thought* 2000, p, 175, 350, 366, 398, 416, 460, -OECD, 2012, *Ibid*, 20, 56.
- [60] Taylor Allen Percival (1990), *The first world war an illustrated history*, translated by amini, five edition, 2019p, 11, p12, p,.....
- [61] Shahidipak, Mohammadreza, *Philosophical system of peace in Europe from Plato's Theory of War*, proceeding book of 5th International Philosophy Congress, Department of Philosophy, Uludag University, Bursa, Turkey, October 11, 2018 October 13, 2018, p, 332.
- [62] yankel fijalkow,, 2009, *sociology of the city*, p, 66-5 7.
- [63] Dijkestra, 2014/(ESCAP), 2019/ Dijkestra, 2012