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**Explanation of the Structure of the Human Processes based on Islamic Principles (Strategies and Solutions for Creating Art, Architecture and Urbanism)**

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Abstract

To explain the strategic plan to achieve a new Islamic civilization in its various fields and dimensions, a general and scientific structure must be exploited which in accordance with facts of existence from the universe and of human being.

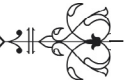
This research believes that this general structure along with its entire steps, resources and the foundations of every single one of those steps has been discussed in depth and is infallible based on doctrines of the divine religion of Islam. Yet still, the structure can be achieved, explained and proven from a scientific, rational and divine dimension and can be further explained and analyzed because it entails facts of the universe (signs of existence) and human being (potential and actual talents, will, authority, works and course of descent and rise of human race) can be explained and analyzed.

The research method is based on areas and degrees of wisdom (logical reasoning) and quotations (words of God and traditions of the Imams - May peace be upon them) and it is descriptive, exploratory and interpretational.

The most significant accomplishment of the research is the explanation of the general structure of human processes, steps and its associated Islamic resources and in particular its bases and principles (strategic-conceptual) and solutions (applicability-practicality) in all steps from the perspective of the Islamic culture. Meanwhile, in each step misguided and incomplete contemporary western practices (modernization and ultra-modernism) are assessed and reviewed. The overall achievements of the research are applicable for all teaching, research and administrative topics and are particularly reliable for exploitation in the fields of art, architecture and urbanism.

Keywords: structure, human processes, creation and Islamic principles.





Introduction:

In order to attain a style of architecture and urbanism which is compatible with the Islamic culture and sets of conditions prevailing in Iran and also to design the appropriate map for the path of new Islam, it is necessary to first present the structure and steps of this process and explain its resources and bases and then survey and describe its strategies and solutions based on the Islamic culture. In this paper, the author attempts to separate the steps of this structure pursuant to content and foundations to avoid conventional fallacies and existing erroneous presumptions. Clearly, the presumptions here are based on the school of Islam and its relevant resources and principles. In conjunction to these resources and

principles used in the content and the method of this research, views of Ayatollah Javadi Amoli in the domain of 'religious science' are exploited as per case. Since human processes in general and especially the creation of art works, architecture and urbanism have common grounds in philosophy of art, this paper also discusses common domains. We will devote more time to practical and specialized strategies and solutions for the materialization of architecture and urbanism with an Islamic-Iranian identity in future studies. Structures and areas of creating art, architecture and urbanism and generally any kind of human process (speech, behavior and works) can be divided into five general and encapsulated categories (Diagram 1).

Diagram 1 – The Structure and the Five Steps in Creation of Human Processes(source:authors)



Five main steps have apart in the process of art, architecture and urbanism. These steps and their relationships are present either by force or consciously and unconsciously in almost all human processes. What distinguish human accomplishments are the contents within these processes. The criterion that is used to evaluate the contents of human processes can be a practice that explains itself, the universe, human beings and their relationships through objective wisdom and can utilize its practical wisdom to describe values and anti-values and present the criteria of beauty and ugliness and philosophy of art. From the point of stance of Islam, human practices are not able to describe human being and his extremities in a comprehensive way free of any faults and that other religions have also become distort-

ed and defective in this regard. According to Shia principles only Islam based on words of Gods and the Imams – May peace be upon them - is infallible and comprehensive. Thus, in this paper each step is explained from the point of view of Islam regarding its resources and principles and the relation of every step to other steps as well as the positive or negative direction these steps take. Moreover, efforts have been made to present all topics in the form of a comparative study, thereby making the conclusions of the paper suitable not only for conducting an analysis of human processes, but also they can be applied to teaching processes and their relevant contents in various fields of study.

The following comments may be made in connection to human processes:

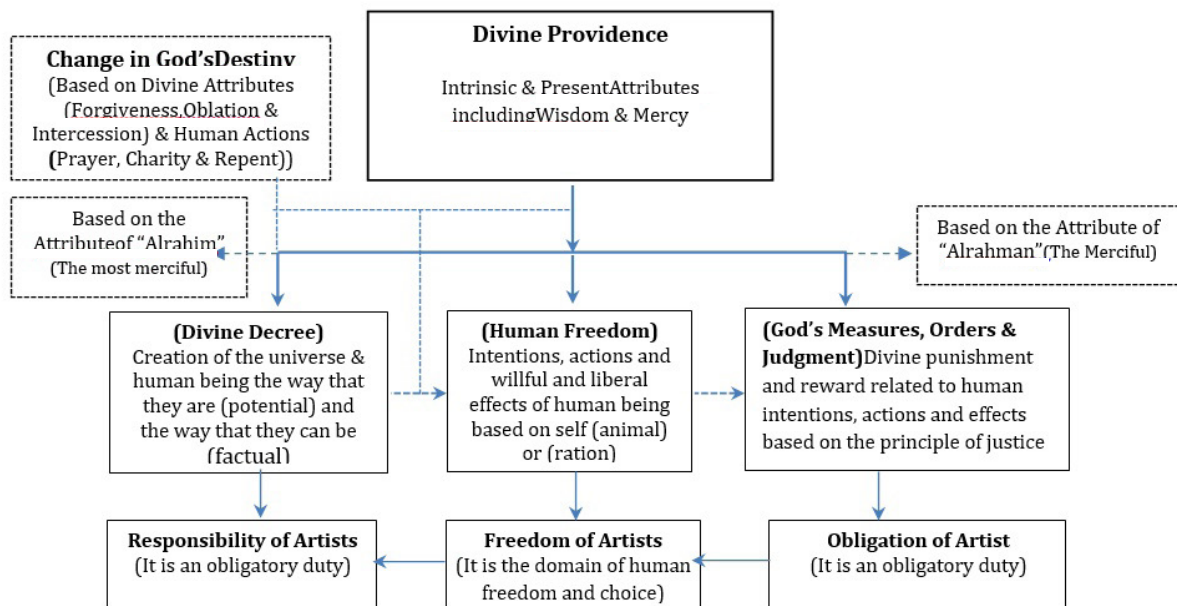




1. Human processes inevitably have five separate steps.
2. Human freedom is based on the content of this process.
3. Assessment of human processes is based on values which are set out in the faith and belief of the concerned individual.
4. From the perspective of Islam, human schools and practices are fallible and incomplete and it is only Islam which based on the words of God and the Imams– May peace be upon them - is infallible and complete.

So now this question arises: Are the human processes within a certain discipline accidental? And they merely materialize without any specific direction, objective and limitation or do they come about under a fair system possessing the right sense of direction and the proper limitations? Based on teachings of Islam, the universe of existence and human processes are subject to the divine will and judgment and are formed and organized accordingly. This discipline or system is illustrated in Diagram 2.

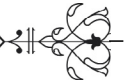
Diagram 2 – Human Processes under Divine Providence(source:authors)



As it can be observed in Diagram 2, the system of existence based on natural and actual traits of God is the best and most perfect system possible and it has been designed and created based on quality of wisdom (recognition, judgment of right and wrong, good and bad and beauty and ugliness) and the attribute of mercifulness (the approach to human evolution). The existence of the universe as well as that of human being based on general mercy of God is actually and potentially realized.

In such system, human being is a compound creature that is both materialistic and spiritual and is the only creature that is able to use its animal side freely (feelings or instinct) as well as its rationality (spirituality) in order to create different processes. The order of existence is not indifferent, neutral or passive to human processes and in fact it has great consideration for the smallest intentions, actions and effects of human beings and it grants an evolutionary reward based on its attribute





(God) to wise, prudent and spiritual processes while affording a fair punishment for unjust and cruel processes. In such a perfect system, with the preservation of human freedom, orientation and the final end are designed and created. Freedom within this system is explained between two forces, namely divine fortuity and fate. (Shahr Ashub Mazandarani 1985, 193)

In this system, human being is obliged to know itself and the universe exactly and precisely as it is and as it can be and then he is free to act either positively or negatively and eventually be responsible for his own intentions, actions and effects.

Therefore it can be said that:

1. Human processes under the total order of universe and the divine wisdom and will can be explained and discussed.
2. Will of God has guaranteed the evolutionary orientation of the universe through its fate and fortuity.
3. Human freedom and his processes are surrounded by two forces (divine fate and fortuity).
4. Human beings are obliged to know the universe and themselves prior to action and are responsible for their intentions, actions and effects afterwards.

Explanation of the First Step of Human Processes from an Islamic Perspective

Has Islam as a divine discipline and religion raised any issues either directly or indirectly regarding the topics of creating art, architecture and urbanism?

God states in Quran: 'And [remember] the day that every nation is a witness of its own, and we witness you upon them and we have revealed this Book to you which illuminates all

things and is for the guidance and mercy of Muslims.' (Quran, Surat An-nahl, 89)

As it can be seen from the above verse, God introduces the Quran as the explainer of all things and besides Holy Quran; He designates the presence of Prophet Mohammad as the evidence and the witness for other prophets and mutually introduces these prophets as the evidence and the witness for their own people. This means that:

1. Quran has two basic dimensions, theoretical wisdoms or worldview and practical wisdom (ideology) and ethics.
 2. Prophet Mohammad is the interpreter of Quran and a role model for other prophets while they are witnesses for their own people. In his last will, Prophet Mohammad emphasizes on two grand, eternal and inseparable heritages the salvation of all human beings, namely the book of God and his own innocence (Mohaddese nuri 1987, 372) as well as the Twelfth Imam alongside Holy Quran (Horre Ameli 1977, V 27, 131). If the essence of existence and the worldview of Quran is more prominent in the above verse, in the next verses the observance of practical commandments and ethical values are repeatedly recommended and emphasized. Comparing order to justice means putting everything in the right place and placing the rights of others above one-self's while at the same time avoiding useless and unethical affairs and remaining committed to carrying out qualitative and quantitative obligations in contracts, etc. (Quran, Surat An-nahl, 90&91).
- Imam Ali in the book of Nahj al-Balagha comments on the comprehensiveness of Holy Quran and states: 'The book of your God is amongst you. What is forbidden and permitted, the abolished and the valid, the specifics and the general, pieces of advice and prov-

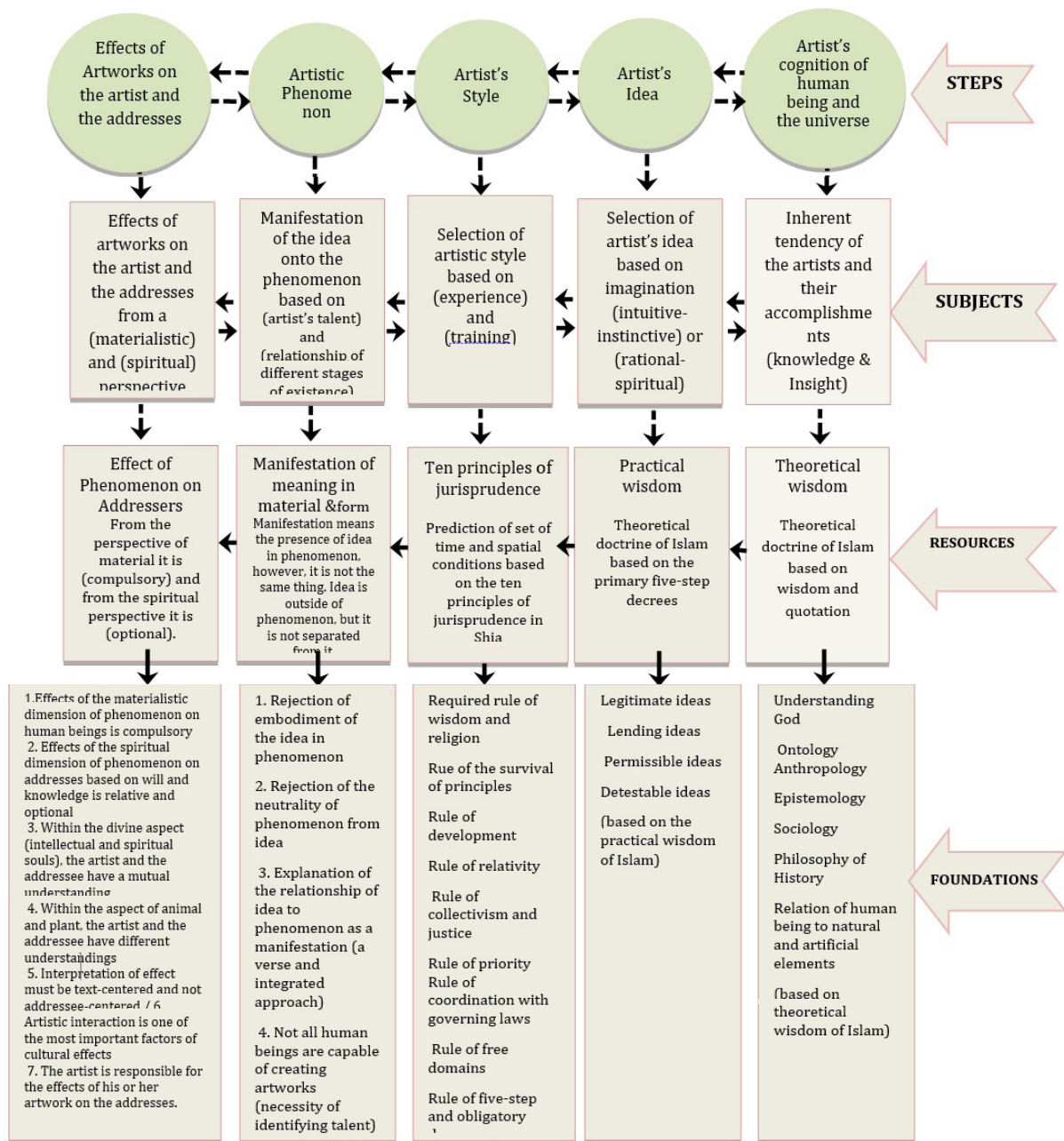


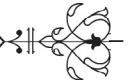


erbs, the definite and the limited are clearly outlined (Nahjolbalagheh, khotbeh1). Ayatollah Javad Amoli the interpreter and Islamic scholar also states that: ‘Islam is not indifferent or lack views regarding any kind of general or minute sciences and in fact it in-

fuses all generalizations and principles which are the origin of efforts and serve as accessory to others. Religion includes all sciences and there is no non-religious science.’ He points out three stages as proof to his views:
1. Placing resource (wisdom) in the collection

Diagram 3– The Relation of Islam with the Structure and the Five Steps of Human Processes(source:authors)





of religious cognition and awareness.

2. Legal validation and signing of rational contracts (acceptance of the foundation of rationalism as a conjecture science and a fallible entity).

3. Explanation of numerous sciences based on reasoning (meaning that all ultra-time and ultra-place principles are through quotation and require efforts) (Khosropanah 2010, 31).

Imam Sadegh states further: 'Expression and infusion of principles is done by us.' (The words of God and the Innocent – May peace be upon them as well as that of yours must come together. (Ibid,7). Ayatollah Javad Amoli proves his views concerning this matter through two methods of research (interpretational) and (logical reasoning)(Ibid,30).

Diagram 3 proposes the relation of Islam to every single step of human processes from the perspective of subjects, resources and principles.

As it can be clearly observed from Diagram 4, Islam through its comprehensive and infallible ontology and presentation of conceptual strategies is not indifferent to the first step of structure and stages of creation art works and the collection of human accomplishments and in fact it can evaluate and review the understandings and the cognition of artists and identify, complete and revise their reception, insight and knowledge.

Islam has presented comprehensive and infallible subject matters regarding topics such as idolism, ontology, anthropology, epistemology, sociology, philosophy of history, and relationship of humans to natural and artificial surroundings, etc. these subjects under two titles (Book of God and the tradition of the Innocent – May peace be upon them enable us to promote our own cognitions and to review and assess the cognition of others which are the origin of ideas, behaviors and effects or

even by learning from them somehow extend our own ideas, behaviors and effects.

Explanation of the Second Step of Human Processes from the Perspective of Islam

Islam has presented general and common explanations through its five commandments for all musts and must not's and ethical values and a large number of forbidden and permitted principles for entire sets of human processes and individually for various specialties like architecture and urbanism. These decrees from their positive dimension are the same one hundred goodwill attributes which are set out in Holy Quran for the congenital attributes of God and human being as the only replacement for God on earth must possess the same attributes. The negative dimension is behaviors which have not been collected and classified for specific specialties such as such as action without proper knowledge, hollow or useless actions, inflicting damages to oneself and others, pursuing worldly pleasures, formalism, lack of work and lack of sales, cheating and swindling, wasting, etc. These decrees are often referred to as governing jurisprudence as an introduction to professional efforts. Therefore, it can be concluded that Islam is not indifferent to the second step of the above diagram and it can readily review and evaluate the orientation and practical and idealistic approaches of artists. The practical decrees and the ethical musts and must not's are an exceptional set of principles proposed by Islam for the practical and evolutionary path of all humans through citing some examples of the behavior and effects of the Imams – May peace be upon them - which are suitable to describe the practical and unwearied methods of human beings (Koleyni 1977, V1, 58).





Explanation of the Third Step of Human Processes from the Perspective of Islam

The most important point is the adoption of practical and appropriate methods and styles to achieve ultra-time and ultra-place ideas and ideals of artists within the universe of nature in a physical and formal form because the universe of nature contrary to the definitions that are general and have a relative, variable and creditable condition which depend on the collective conditions of time and place.

By recommending and accepting efforts and explaining the decuple principles in Shia, Is-

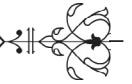
lam enables all human beings and artists to conform their ideals and definitions to time and space to relatively emanate them in the universe of nature. So, from this dimension it can be claimed that Islam through the preserving orientation, limitation and the path of human evolution has presented solutions for various, variable, creditable and relative sets of conditions of time and space. Islam has even predicted brushing aside fixed decrees for short and limited temporary and emergency conditions i.e. resorting to cannibalism in situations where the human life is in danger to the extent that is needed and up to the time that such dire situation has been rectified.

Diagram 4 – Ten Principles of Efforts in Shia (Motahhari 1999, V20, 161)

(For professional efforts based on definite theoretical concepts and primary decrees in order to select proper methods based on set of time and spatial conditions affecting the creation of innovative and original artworks)

1. Required rule of wisdom and sharia: Tool of efforts is wisdom and rational decrees are in fact the same as sharia decrees and observance of their accomplishments are compulsory
2. Rule of survival of principles: Theoretical and practical principles stated by the prophetic tradition come from nature, and are timeless.
3. Rule of development: Details of methods and creation of artworks in light of constants with deduced development and specialized and professional efforts.
4. Rule of relativity: Details of methods and artworks based on time and spatial conditions are purely relative.
5. Rule of comprehensiveness and justice: Details must consider and cover all human aspects as well as the prevailing time and spatial conditions since the components and elements of those aspects are diverse and can be readily affected.
6. Rule of priority and interest: Details must be formed with full respect to priorities and interests.
7. Rule of coordination with governing laws: Details must not contradict the governing laws and the principles which have the power of veto. Any losses are considered non-prohibited.
8. Rule of one fifth and delegated duty: Implementation of details based on one fifth decrees must determine priorities and necessities (non-prohibited, recommended, permissible, detestable and forbidden)
9. Rule of free domains: Details must not restrict human beings in domains which have been designated as free by God.
10. Rule of secondary and emergency decrees: Details of methods and artworks and even the primary principles may be changed temporarily based on the opinion and powers of the supreme leader (with full considerations for set of prevailing conditions and interests)





This paper is unable to devote any time to the explanation and description of the above-mentioned decuple principles and their capacities in aiding architects and urban planners to adopt practical methods and styles. However, it can be stated briefly that in principle all the global scientific accomplishments including empirical sciences and engineering like standards of architecture and city spaces per capita in urbanism, etc. must be exploited by specialist so long as there are no obvious violations of the ten principles which must be strictly observed. In fact, the perpetuity of the principles is indicative of the infallibility and comprehensiveness of Islamic ontology and its conceptual strategies and places much emphasis on the ultra-time and ultra-space essence of must and must not's and practical Islamic orders and highly recommends full compliance with them which basically translates into a coordination between the universe of canonization and the universe of genesis. In reality, this is a solution to emanate conceptual ideas and ideals so that the role of knowledgeable, free and creative human beings can be clearly defined and determined.

The principle of relativity reminds us that what occurs in the universe of nature - in contrast to the topics of ontology and ideologies which have fixed and generalized principles - are effects which possess natural substance and form and can therefore with respect to set of time and space conditions can relatively emanate in this universe in the form of various forms and materials within the universe of nature. In a way, collectivity and moderation tell us that the universe of nature is highly varied and all of its components and elements impact one another and in order to perform practically and constitute effects all negative and positive factors and elements must be ful-

ly known so that a balanced and proper limitation can be projected for their permanency. To answer a question asked by an individual, Imam Sadegh quotes Prophet Mohammad and states: 'This world has been created based on justice (the right place for everything) (Ahsaei 1982, V4, 103). Since every effect in nature is influenced by natural and human elements which are sometimes contradictory of one another, what has priority under the above condition must govern, for example in architecture respecting the rights of your neighbors is a priority or the rights of someone on foot are in priority to the rights of a rider.

To answer her child who asks 'Why do you always pray for our neighbors first? Her Holiness Fatemeh answers: 'First neighbor then home' (Mohaddese nuri 1987, V5, 244). Regarding rights of others in urbanism, Islam explicitly emphasizes on the rights of the weak first as compared to that of the strong. Accordingly, in observing rights which directly affect the action of human beings all spiritual and evolutionary priorities, orientations, limitations and ideals must be properly prioritized. In principle, the quintuplet commandments of God classifies the must and must not's of the evolutionary path of human beings into five separate decrees which enables them to coordinate their actions with the rules governing the universe of nature so that excess can be avoided and humans can display the right approaches under different conditions. As with the quintuplet commandments which permit some actions and desires of human beings, in this case also, the freedom of humans, in particular concerning personal and family issues should not be encroached upon and nothing should be forced onto them.

In reality, an Islamic state can change the primary decrees under certain conditions which





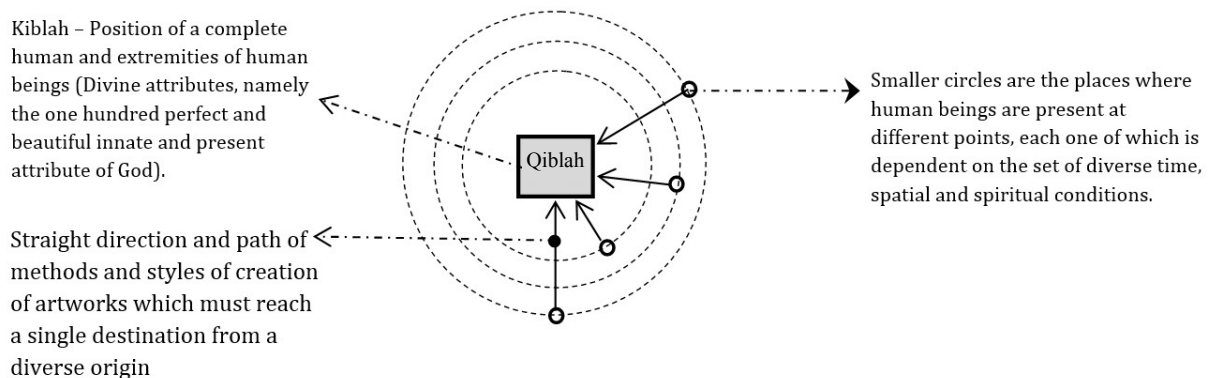
do not benefit and issue a temporary ones. For example a piece of land which has been set aside for the construction of a mosque cannot be used for any other purposes. But, in special cases an Islamic state can issue a decree for the land to be used for other applications i.e. construction of a highway which is for the benefit of the whole society.

Moreover, it is possible that primary decrees cannot be carried out subject to certain unusual and constraining conditions. In such case, emergency decrees which have been considered for these types of scenarios may be exploited and instituted e.g. as previously cited, resorting to cannibalism when human life is in dire danger since human life is the most precious element of existence and therefore, the primary decree can be changed to an emergency decree for a short while.

As it can be seen, with the aid of the decuple principles, humans can conform their actions

and effects to the set of prevailing time and space conditions while at the same time maintaining their fixed, ultra-time and ultra-space principles so they do not have any doubts or feel disappointed and will never need to deviate from theoretical principles or practical decrees and as result can always respond to their spiritual and materialistic needs in carrying out their actions and are able to observe idealism and realism and truth and reality in what they do. Lack of attention to these principles will drown artists in theoretical and conceptual idealism or due to observance of the requirements of time, creativity and innovativeness, destroy values and originality within themselves. Diagram 5 illustrates the solution for compliance with time and space requirements in art and architecture with respect to the orientation and limitation of common and evolutionary path of human beings (artists and addressees).

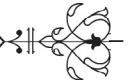
Diagram 5 –Artistic Styles and Methods which Lead the Diverse Bases of the Artist and the Addressees to Fixed, Common and Evolutionary Concepts (Path of Collectivism to Unity). (source:authors)



Subject to the presumption of Islamic anthropology, Mecca which is the most important place to all Muslims where the repentance of His Holiness Adam was accepted and a perfect human being like Imam Ali was born is indicative of the esteemed divine position which in turn translates into attainment of one hun-

dred perfect attributes by the artist and their expression in the art work which all Muslims, wherever they may be and at whatever time must try to access and face while conducting their prayers so that as the replacement of God on earth they are able to acquire the same cognitions and definitions and apply them to





their actions.

The most comprehensive description of congenital tendencies of human beings to absolute beauty has been presented in Holy Quran as one hundred (complete number) perfect congenital attributes of God. In no discipline of aesthetics whether philosophical or religious, has God - the ultimate definition of absolute beauty – been introduced and explained with so many attributes. Therefore, Kiblah means the end of conscious and unconscious ideals and goals and all humans as the replacements of God on earth are created in such way to understand all beauties and to create the most magnificent and finest works. Every person on earth is subject to his or her particular time and space and from a qualitative and quantitative stance no two persons are in the same spot and position. It can therefore be inferred that every single human and artist is in their own collective set of time and space which differ from that of others. As result, the origin of decision making and approaches of artists and architects are diverse and different according to their prevailing conditions in their surroundings and their addresses and if they wish to manifest all the attributes of beauties in their ideas and works, they must draw a straight line to Kiblah so they can be properly positioned in the direction of their ideals and ultimate evolution.

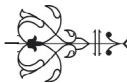
Artistic ways and styles are like this line and their origin is diverse, but their destination is one and we interpret from it during the Islamic art era the direction of multiplicity to unity or appearance to inside or form to meaning which are the most significant in the Islamic art era. As it can be observed in the above diagram, billions of lines and orientations cross the point of presence of human being, but there is only one line which reaches Kiblah.

However, with respect to the existing conditions, getting close to the destination is possible using indirect lines. Accordingly, it can be said that from a materialistic and physical perspective, methods and styles of artistic creativity depend on a collective set of time and space conditions as they pertain to artists and addresses and from a spiritual and contextual dimension, they have a common direction and limitation which are in essence the very natural and spiritual needs of all humans. The fundamental motto of Islam which is: 'We all have come from Him and shall return to Him,' points to the same concept of monotheism, integration, practicality and journey.

Different time and space conditions such as economic and implemental facilities, etc. are like a traveller who chooses a direction and required provisions for his journey according to reach a specific goal. Artists and architects can also have diverse methods and styles with respect to the existing conditions and the available addresses while preserving their permanent theoretical and practical values. However, not any way or style as only one general direction and approach (absolute and comprehensive beauty) reaches Kiblah. It appears what the Holy Quran calls a straight way is this exact direction with regards to its dimension and the places where different ways are pointed out, the meaning is diverse origin and time and space conditions.

Explanation of the Fourth Step of Human Processes from the Perspective of Islam
Artists and architects can turn their ideals and motivational factors which emanate from steps one and two into an approach of multiplicity to unity through a single method and style of art. This means that through the third step of efforts, they can manifest and emerge their specialized idea which is like a body





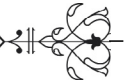
composed of form and matter in the universe of nature or it is like words in literature. There are many different and contradictory perspectives regarding the relation of idea to phe-

nomenon or definition with form which may be summarized in three separate approaches (Diagram 6).

Diagram 6 – Approaches for the Relationship of Meaning to Form(source:authors)

APPROACHES	CONTENT OF APPROACH	CONTEMPORARY STYLES
1. Approach to modernism (embodiment of meaning)	Ideas and contents of artists can only be embodied in one symbol and body. Therefore, traditional and historical patterns must be imitated and repeated in order to preserve permanent values.	Historical tradition – descriptive (an archaeological and restorative perspective of artefacts)
2. The neutral approach to artwork (death of author and contemporary hermeneutics)	Concepts and ideas of artists are not related to their work and their artworks and texts are neutral and they are in effect only expressing their mentality and the addressees are rereading their own mentality. Therefore, considering the neutrality of artwork, there can be no relation or interaction between the artist and the addressee.	Theoretical, methodical and skeletal deconstruction (those who believe in an addressee-driven interpretation or in dialogue or partnership).
3. Approach of manifesting meaning in form (based on verse and symbolic)	Concepts and ideas of artists can be relatively manifested in an indefinite number of new and diverse bodies. Therefore, artists and architects can create billions of diverse, proper and efficient bodies through artistic efforts preserving stable and constant concepts based on the set of prevailing time and spatial conditions and ultra-time and ultra-space decrees. From this stance, the relationship among artists and addressees can experience profound intellectual and cultural impact through artwork.	Divine traditionalists, Islamic fundamentalists, those who believe in the manifestation of diverse materials and forms, those who believe in manifestation of fixed principles (theoretical and practical) in artworks based on diverse time and spatial conditions through the ten principles of efforts and those who believe in text-centered interpretation (i.e. creation of human being with a stable nature and diverse bodies).

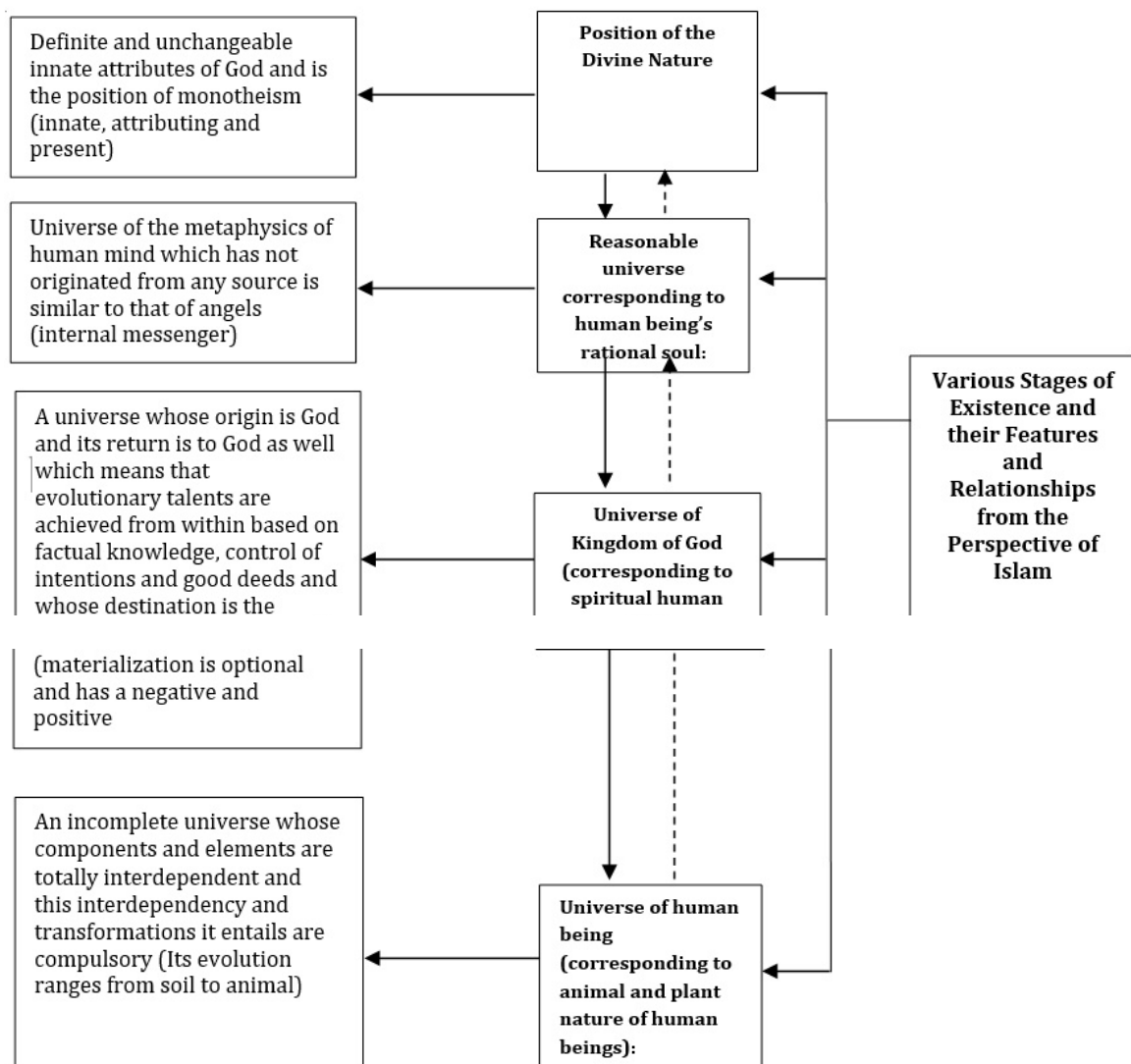




As it can be observed in Diagram 6, embodied realism and neutrality of work have no connection to the Islamic culture and its associated philosophy of art and both are a negated approach from the theoretical and practical dimensions and also from the stance of a successful historical experience in the traditional culture of the Islamic era. For example, if we consider the mystical literature we notice that prominent poets and mystics not only preserve the principles of their cultures, beliefs and Islamic values, but their works are full of creativity in style and content. Moreover, what is considered to be a

translation of the verses and hadiths of infallible Imams – May peace be upon them in of poetry and prose, the architectural works during the Islamic era through maintaining cultural and human principles, orientations and limitations are in the opinions of many experts are unmatched and unparalleled from the point of view of style and creativity. The main points in proposing the relationship of form to meaning is connected to the subject of the realms of existence and as we know from the perspective of Islamic scholars these realms are summarized into four (Motahari 1999, V5, 158) (Diagram 7).

Diagram 7 - Steps to Existence and Characteristics and their Relationship(source:authors)





Regarding the connection of realms of existence, we exploit the first sermon of Nahj al-Balaghah where Imam Ali states: 'God is within phenomenon, but he is not the same as them rather he is outside of them and he is not separated from them' (Feyzol Islam 1996, 78). This very relationship can also apply to the relationship of a sensible world (metaphysics concepts and meanings or universe of meaning) with the kingdom of the world (the spiritual soul of man) and the world of property (universe of material and property form) which basically means that the concepts and ideas of artists and architects are present in their artistic works, but are not one and the same with them. This because higher realms have a richer and more extensive existence and are not reincarnated in a lower realm, but they are rather expressed in verses and symbolically. Without believing the above relationship, existence or uniqueness (Islamic monotheism) is extremely hard to imagine and confirm. The concept of multiplicity in unity and unity in multiplicity results from this relationship and the concept of the trajectory of form to meaning and the concept of the trajectory of multiplicity to unity and vice versa in the philosophy of Islamic art originates from this very relationship which has been pointed out in structure and stages of creation of art, architecture and urbanism. We can interpret the divine processes and human processes based on this concept that is revealed and manifested in the hierarchy of existence since He is the omnipotent. However, we only exploit the concept of manifestation in human processes which means that an artist manifests his or her ideas in the existing materials and forms. Great deviations in western culture and philosophy began from the era of modernism and positivism with its single

ontology and the limitations it incurred on realms of existence and through incomplete anthropology and an imposing limitation on the definition of a human it virtually transformed into soul of an animal.

Movements of post-modernism followed the same fundamental limitations in epistemology and anthropology also and the proposal of its psychology virtually led to an understanding of animal instincts within human being and completely neglected and ignored the fact that the divine nature of the human soul which is literally the truth of his existence and the element of his strive for excellence. Contemporary movements of deconstruction (practical, theoretical and skeletal) are the direct results of the same deviations, namely the neglect of the realms of existence and the quadric-souls of humans and their relationships. These souls have been beautifully and completely described in a real story of an answer Imam Ali gave to Camille (Hasanzade Amoli 1998, 824) Diagram 8.



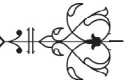


Diagram 8 – Four Steps to Human Soul and the Related Strengths and Characteristics(source:authors)

DUAL PROPERTIES OF HUMAN SOUL	FIVE STEPS TO HUMAN SOUL					ORIGIN OF SOUL	HUMAN SOUL
INCREASE AND DECREASE IN GROWTH (SIMULATION SUBJECT TO ENVIRONMENTAL FACTORS), (PASSIVE HUMAN BEING)	PRESERVER AND CONTROLLER	FOSTERER	REPULSION	DIGESTER	ASSIMILATOR	LIVER	NOMINAL PLANT SOUL
SATISFACTION AND DISPLEASURE OF SOUL (SIMULATION SUBJECT TO ENVIRONMENTAL FACTORS), (PASSIVE HUMAN BEING)	TOUCHING	TASTING	SMELLING	SEEING	HEARING	HEART	ANIMAL SENSORY SOUL
BOUNDARY OF HUMANITY VS.HUMAN ANIMALISM AND BOUNDARY OF HUMAN FREEDOM AND POWER VS. THE COMPULSIVE DECREE FOR HIS ANIMALISM							
WISDOM AND PERFECTION (ABILITY TO JUDGE BETWEEN WRONG AND RIGHT, GOOD AND BAD, BEAUTY AND UGLINESS AND TENDENCY TOWARDS GOODNESS AND AESTHETICISM)	PUNISHMENT (AWAKENING AND ACCEPTING ADVICE)	MEEKNESS (PATIENCE)	SCIENCE (KNOWLEDGE)	CITATION (REMINDER)	THOUGHT (MEASURES)	HAS NOT ORIGINATED FROM ANY GIVEN POINT (SIMILAR TO THAT OF ANGELS)	RATIONAL DIVINE SOUL
SATISFACTION AND SUBMISSION (SATISFIED WITH OWN EXISTENCE , AND WORLD'S EXISTENCE AND SUBMISSION TO RULES OF EXISTENCE (ACTIVE HUMAN BEING)	PATIENCE WITH IMPOSSIBILITY	RICHNESS IN PENURY	ESTEEM AND HONOUR DURING HARDSHIP	PROSPERITY DURING DIFFICULTIES	SURVIVAL AT DESTRUCTION	ITS ORIGINATES FROM GOD AND RETURNS TO GOD	GENERAL DIVINE SOUL





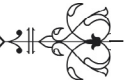
Since the above diagram is relatively complete and its description requires sufficient time, this paper has not devoted any time to it and those who are interested may be referred to proper sources.

The effects of art on artists and addressees are in the fifth step of creating art. In the Islamic, the relationship of what has occurred, been experienced and is left from past works, proposes the profound meaning of edification which literally translates into learning from past experiences in such way that positive points can be applied and the negatives may be by passed. There is quotation by Prophet Mohammad in this regards which states: 'A believer is not bitten twice through the same hole.' (Mjlesi 1983, V19,345) Therefore, artists and architects must be extra cautious and sensitive regarding the effect of their work on addressees and the environment and assume responsibility for their actions. Movements which supposedly neutralize the artistic context and declare the death of the author are completely oblivious to this fact that the thoughts, behaviors and effects of human beings will eventually determine their characteristics and destiny and if lessons are learned from them, the way for the evolution and transcendence of humans opens up. From the perspective of empirical sciences and spiritual dimension, this is the only way for the evolutionary journey of human beings because the materialistic dimensions of works have a direct influence on addressees and the environment. For example, a building in which appropriate engineering standards have not been observed will surely become problematic for its occupants. As far as the spiritual dimension is concerned, artists can only constitute the right background and basis because spiritual evolution is within the domain of

freedom of humans and it is something voluntary. If addressees do not have the required knowledge or motivation for artworks, they will not be able to exploit them spiritually and developmentally. This is why God cites ignorant human beings as animals or even inferior to them (Quran, Surat Al-Araf:179) because they just like animals depend on their senses and instincts and neglect their own intellects. It has been stated in a quotation from Prophet Mohammad that: 'A believer in the mosque is like a fish in water and a non-believer or a hypocrite is like a bird in cage' (Ajlouni 1987, V2, 295). It can be observed that in a fixed location and depending on the type of addressee, two events and two stories from the surroundings are formed. A believer is someone who is on the right path of intellect and worship and sees a mosque which is an introverted, tranquil and thought provoking space as the best ambient for the presence of his or her heart and a place to attain self-knowledge (fish in water). However, a non-believer is immersed in his or her animal senses and instincts who seemingly comes to the mosque for worship, but because he or she has no basis in the spiritual atmosphere of the mosque for the exploitation of instincts becomes entrapped like a bird in a cage and tries to get out of the mosque as soon as possible.

In another story the Imams – May peace be upon them state: 'The prestige and characteristic of places and spaces depend on the prestige and characteristic of human being who attend them' (Majlesi 1983). Therefore, architectural places and spaces constitute a positive or negative setting for their addressees and the spiritual and evolutionary exploitation of humans of them can be achieved in the domain of knowledge and freedom. Another point which is extremely important here is

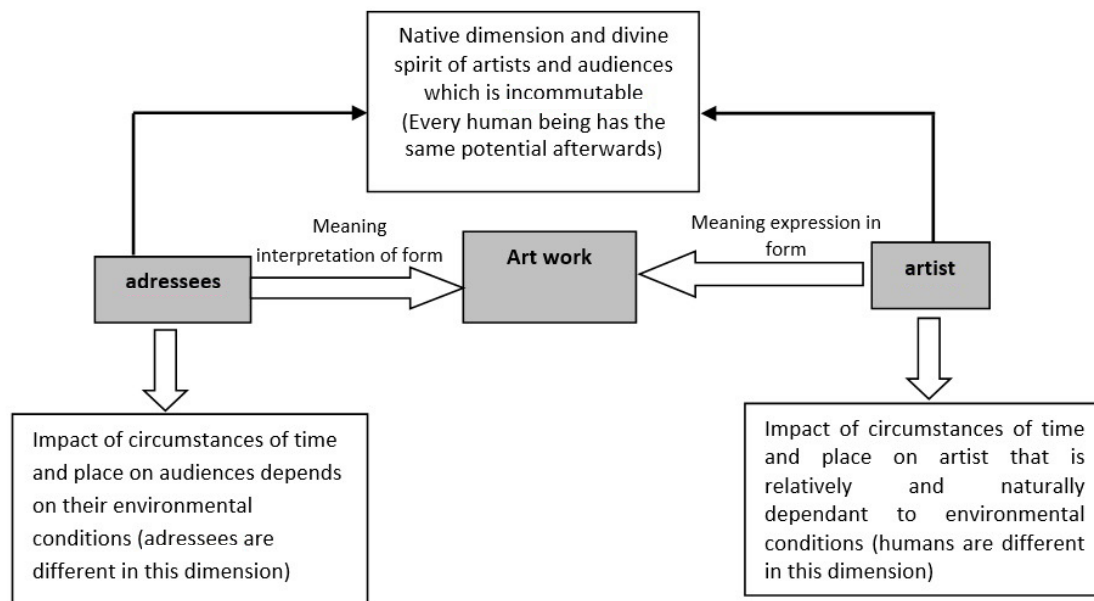




the Islamic perspective regarding interpretation of a text which strongly denounces the interpretation of the addressee. All in all from the Islamic perspective, cultural interactions can have a profound positive or negative influence on addressees through artworks and they therefore must assume responsibility for

the effects of their works on others. Diagram 9 illustrates two dimensions of being different kinds of humans based on the collective conditions of the surroundings and the dimension of being only one kind of human based on the divine spirit regarding the relationship of artists to their works and their addressees.

Diagram 9 – Relation between artist, work of art, and audience, having unity and multiplicity in Islamic viewpoint(source: noghrehkar2008, 323)



Considering the above introductions, we propose a relatively comprehensive definition for architecture as follows: ‘The field of architecture is utilized to recreate and organize the habitat of human beings in a fair and wise manner along with natural and artificial elements required for their materialistic needs and the foundation of their spiritual and evolutionary requirements.’ The explanation and description of the said definition and the strategies and solutions of achieving Islamic architecture and urbanism are presented in two books titled, ‘Introduction to Islamic Identity in Architecture and Urbanism’ (Noghrekar 2008) and ‘Human Interaction with the Environment in Architecture’ (Noghrekar 2014).

Conclusion

It can be claimed that the explanations for human processes subject to divine processes has been described, assessed and reviewed based on the discipline of Islam and religious principles and all human processes in different teaching, researching and implementing can be analyzed, assessed and surveyed on the basis of Islamic processes. The most important points and outcomes of this study are summarized in diagrams 1 to 9.





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