

# Recognition of Cognition Issue in Islamic Architecture Creation

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Received 02.27.2014; Accepted 04.20.2014

**ABSTRACT:** Recognizing the link between "Cognition" and "Architectural Creation" indicates that there is a relation between subject and object. Correct understanding of this relationship helps artistic creativity, especially in the architecture, to take steps towards proving truth that have caused works to be continued over the past times. Knowledge and cognitions in architecture are categories that today theory of which have been neglected to be explained. Failure to comply with epistemology<sup>1</sup>, i.e. incorrect epistemology, has resulted to subjective ideas which are emerged in the framework of ideologies expressed in architecture, as a form inconsistent with national and Islamic identity. So that once more, the ideas resulting from perception of the created works, with replacement of concepts and ideas instead of principles and truth of work, tend to reject previous cognition and suggest new cognition-based theories which not only will not lead to integration in works creation but it will be one step away from reality. This process continues until now, due to lack of understanding about the origins of the crisis, the trend is adopted as an individualistic process and art knowledge is juxtaposed with artistic taste. This study is an attempt to review and recognize the role of knowledge in the past process of Islamic architecture in Iran with an analytical- interpretation approach in order to show the role of knowledge in the circle of creation and understanding of architecture as causes of inefficient contemporary theories put forward in this area, by exploring a philosophy of cognition.

**Keywords:** *Cognition, Architecture, Truth, Existence.*

## INTRODUCTION

Structures worked as a lively microcosm figuring the macrocosm and allowing interacting with the world by using a symbolic and ritual approach. It is result of the kind of cognition of existence and lively microcosm ( Rappenglück, 2013, 389). Iranian architecture development in history – up to the modern era and beginning of mimicking the West - has always been a continuous process so that times and ideas change has not even break in the process. It seems that what has led dynamic and live movement of past architecture of Iran was nothing except cognition about cosmos and considering architecture as a phenomenon in the cosmos that created culture. Culture generally involves two groups of phenomena: behavioral or material and cognitive or immaterial (Habib & Khastoo, 2014). Correct cognition or familiarity with the term "knowledge" is sewn the architecture works together as a string.

"Cognition" is a notion based on philosophy, religion, tradition and mysticism. The results of the cognition in architecture, is

born from target that determines orientation of creativity in architecture. Architectural creation is not linear category but it is an upward spiral movement every half cycle of which includes a stage of perception and creation. The process of perception is developed through the three continuous steps of "sensation", "perception" and "cognition"(Naghizadeh & Ostadi, 2014).

Today this trend is linear. In other words, modern worldview in the area of architecture is based on the progress from subject to object and its counter-movement, i.e. progress from object to subject, is an issue that has remained unnoticed. This view has certain consequences leading to a multiplicity of worldviews in artistic foundations. Because artistic creation, without knowing the past works and their relationship with the cosmos, is purely born from subjective and sometimes imitative imaginations with no basis, which in most situations is only to meet material needs of human being. In general, recognition of the link between "idea" and "cognition" and creation of architecture reflecting social life in its own spatial- temporal area, is very difficult but in case of understanding type of people mindset

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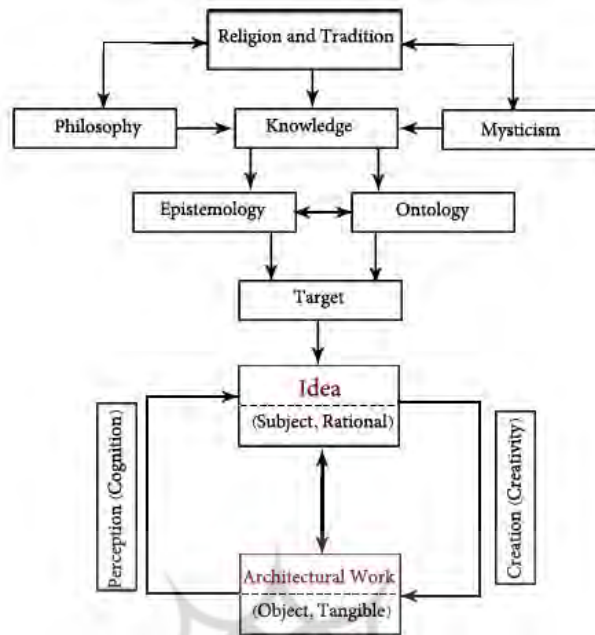


Fig. 1: Factors affecting idea and the process of cognition and creation

in different times about human being, God and cosmos, the recognition and clarifying the process of creation might be more precise (Fig. 1).

Recognizing the cosmos is starting point of doing anything. As a work begins from the first cognition, notion starts from here as well; but the relationship between notion and work seems to be explained as follows:

"If undifferentiated knowledge is called the initial notion<sup>2</sup>, work is what makes it to be discovered and then it raises its detailed notion which is combined with knowledge of cosmos; And this notion requires an appropriate re-action and this continues to create works and ideas. Work is intermediate bond of knowledge" (Nadimi, 2006, 550).

## MATERIALS AND METHODS

Cognition and Knowledge are necessary to achieve theoretical and intellectual foundations or the worldview and the more cognition is correct, the more worldview is perfect and practical but what is important is recognizing the accuracy of cognition, which is a very complex issue. This study has attempted to explain the role of generation of ideas hidden in the past Islamic architecture of Iran in creation and perception of artistic works by detailing different types of knowledge or cognition and their relationship with architecture by identifying knowledge methods, tools and test.

Cognition is achieved in two ways or in other words, science of phenomena is achieved in two ways: scientific cognition and

intuitive cognition.

"scientific cognition is subject imaginary knowledge and what is known to the person, is just this subjective imagination of concepts, words and external facts but intuitive cognition means person's realization of the truth itself" (Motahari, 2003, 83).

This research tries to explain the communications of subject and object in cognition process via 2 kind of cognition that noticed above. In other hand, it aims to showing the below items in knowledge and cognition process:

Cognition Tools;

Existence" and "Truth" in Epistemology;

Criteria and Standard of Cognition;

The position and function of self in the process of cognition and idea generation;

Relationship between imagination and creation in function of self.

According to the above mentioned about cognition and its tools and test criteria and proper cognition, on the one hand, the truth intuition is related to correspondence of object and subject and on the other hand, its interpretation is related to intuitive cognition and the emergence of idea is based on cognition and knowledge of tangibles and sensible tangibles. Now the research seems to get to the point that the place of idea general should be considered. Self is place of idea emergence.

Attention to self, kind of cognitions and their products will be the main target of this research which tries to find these

information via studying philosophical aspects of creation to apply it on architecture work.

## RESULTS AND DISCUSSION

### Cognition and Knowledge

Cognition that equals to the word "Knowledge" in Arabic has a variety of applications. Its broadest sense equals to absolute knowledge (Talebi, 2001).

Epistemology like Logics<sup>3</sup> is one of theoretical basis of philosophy schools, so that it can be said that epistemology in any philosophical school determines boundaries of that school. Scientists that are sceptical in terms of epistemology, choose sceptical approach in their philosophical method. As if they limit their intellectual and mental activity on cognitive theory to tangible data, they are philosophically experimentalist. In contrast, the philosophers who lay beyond the tangible datas, to solve philosophical problems tend to express philosophical propositions in their philosophical research, thanks to the commandments of reason. Any independent science has a particular topic; Epistemology is no exception to this rule. As the title of this science implies, knowledge consists its subject. Now we should know what knowledge is. The first time the word "cognition" was used in the philosophy of Socrates, according to Plato, so that philosophers have been influenced by his ideas and defined it as "justified true belief" (Talebi, 2001).

In the past, knowledge used to be considered as one of the degrees of existence and cosmos (Mullasadra, 1987) and be discussed on what and how it is. So you must find the cognition per se in order to be able to make an accurate ontological cognition. Because human can not understand the world unless he is epistemologist, and consequently their worldview i.e. idea is false and ideologies that are established to manifest architecture are incomplete. The term "Episteme", in Greek culture, shows close proximity to the term Islamic-theosophical "knowledge". This science and therefore its resulting knowledge are not the kind of experimental and exact sciences and do not need those features as well. So this theorem that experimental and modern sciences in meaning of "Science", and their research methods are more reasonable and rational than ancient science, is utterly rejected (Heidegger, 1977, 116).

Cognition that the world today relies on is cognition drawn from scientific cognition and scientific cognition is so that cosmos of the cognition and cosmos of a recognized object are two units different from cosmos and finally, they are two types of cosmos that have no common parts in existence (Mullasadra, 1981).

Cognition is achieved in two ways or in other words, science of phenomena is achieved in two ways: scientific cognition<sup>4</sup> and intuitive cognition<sup>5</sup>.

"scientific cognition is subject imaginary knowledge and what is known to the person, is just this subjective imagination of concepts, words and external facts but intuitive cognition means person's realization of the truth itself." (Motahari, 2003, 83).

Intuitive cognition needs to be presented as scientific cognition

and in the words and forms in order to be transferred to others. In addition scientific cognition is not a real science unless it turns into intuitive cognition and it is just a subjective imagination with no observable impact and effect and in case of having effect, the effect is raised in a short time and later it would have devastating impact on events<sup>6</sup>. Immediate knowledge is certain knowledge and scientific cognition needs to be ascertained and established according to reality. According to Allameh Tabatabai<sup>7</sup>, science is based on intuitive cognition and human knowledge systems is organized on the basis of intuitive cognition and he believed that scientific cognition leads to intuitive cognition. All scientific cognitions are sensory, i.e. concepts and images and forms representing external objects, created by senses, return to and originate from intuitive cognition, i.e. internal emotions. Therefore realization of empirical, intellectual, imaginative and sensory perception is based on union of emotion with self and presence of sensory forms before self. It means that all of these perceptions relate to intuitive cognition of self about tangibles.

"Scientist's knowledge in scientific cognition, first is intuitive cognition and imagination and mental confirmations of scientific cognition with intuitive cognition are known for self and self perceives their reality intuitively and the self knowledge achievement via other imaginary forms is not possible because in this case infinite series of forms are created and self will never learn." (Mesbah Yazdi, 1988, 154).

Intuitive cognition precedes scientific cognition and start point of epistemology is based on intuitive cognition of the perceiving person, i.e. the self (Javadi Amoli, 1997, 72). Intuitive cognition needs to be presented as scientific cognition and in the words and forms in order to be transferred to others. In addition scientific cognition is not a real science unless it turns into intuitive cognition and it is just a subjective imagination with no observable impact and effect. Scientific cognition is achieved simply and easily and it is easy to remember and forget as well. But as intuitive cognition is witnesses of human nature, it becomes part of his personality and structure and does not disappear. Therefore, perception and creation in architecture can be explained by intuitive and empirical perception in the self.

When a mystic artist tends to transfer his intuitive cognition to addressees in physical form, he should turn his intuition into scientific cognition via geometry, colour and light and vice versa. Addressee, who intends to perceive the sacred space, should always gain the truth cognition; and it is not achieved unless scientific cognition can be turned into intuitive cognition and it is at this point that the idea is formed (Fig.2). Therefore reaching the truth of object is the key issue in cognition. If it is not objective, it will not be cognitive and if there is no idea resulted from recognizing the fact and it is just made by human mind, the idea is not only a way to seek truth and unity, but it will lead to pluralism and any change and decline and the resulting impact of these ideas will have the same attributes.

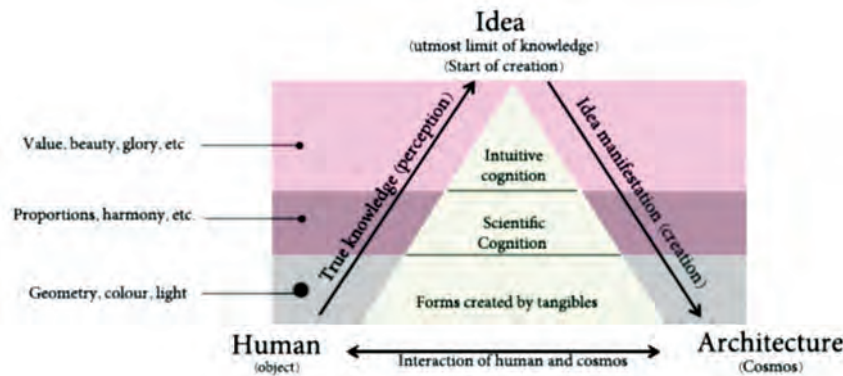


Fig.2: Triangle of the Self in the process of true knowledge, idea generation and architectural creation

Tabatabai is "realistic" regarding "knowledge" and introduces three pillars for true knowledge: 1) Certainty (intuitive cognition), 2) Consistent with fact (scientific cognition) and 3) Stability (Abbasi, 2003).

Tabatabai believes that "Any perception and work that conform to "sensible object" in a way, first, in terms of the relationship between the existing perceptions and secondly, as the concept and subjective evident is not origin of "work" or it is a tangible of "tangibles" or it is precedent for tangible of "tangibles", like tangible human who is a tangible and imaginative and general human is precedent for tangible human. In this case, if it is supposed that there is no sensible object, then how there will be perception and science." (Tabatabai, 1995, 125).

Therefore the key issue in cognition is mental correspondence with reality that is called "correspondence" and "a way to reach the truth" by Avicenna. According to conventional definition, 'truth' that derives from Aristotle and then adopted by Islamic philosophy, is known as "correspondence" theory. "Truth" is consistency of scientific form of objects with "fact". Therefore the "truth" is defined as consistency of "subject" with "object" (Pazooki, 2000). In other words, the union of subject and object is the same intuitive cognition to get the truth. Since there is not more than one truth, therefore two different kinds of cognition can not be correct. Therefore idea which changes over time can not be correct because idea reveals a fact in which reality is fixed and invariable.

### Cognition Tools

There are different theories about cognition tools among philosophers, including:

Sense is a necessary tool but not sufficient condition for cognition. Sensory cognition needs to be analyzed and this work is done by rational faculty. In other words, abstraction and generalization is done by rationality. Mollasadra<sup>8</sup>

introduces four grades of cognitive faculty to deal with the evidence: "feeling, imagination, illusion and rationalization" (Mollasadra, 2002, 104). From the perspective of Islamic philosophers, feeling, imagination and rationalization are three important stages and tools for cognition (Motahari, 1977, 96).

In the West, some philosophers like Hume, John Locke and Hobbes, limited cognition stages to sense and didn't go beyond and some other like Pascal and Bergson limited it to heart (Motahari, 1977, 49). Modern Epistemology of Europe peaked with this phrase "I think, so I exist" from Descartes.

Proponents of the theory of dialectical materialism identify sense, reason, and work as cognition steps and consider work as the same tests that prove the subjective hypothesis is right or wrong.

### Analytical View and Generalized View

Cognition, from one stage to another stage, is in fact turning from superficial cognition to rational cognition. In superficial cognition, the effect is the same direct connection of human perceptual system with actual world. In the second stage, stage of thinking, rational cognition starts. Rationalization and thinking happen in the conscious mind but in some cases, cognition can be based on signs and verses that people left behind during their lives rather than direct observation, which is usually possible by the human unconscious, i.e. mystery is discovered by evidences.

Scientific cognition typically expands human identification (Motahari, 1977, 110). In other words, they are associated with increased horizontal and cross-recognition which is usually called analytical view in philosophy.

Analytical view does not pay attention to reasons and causes but it believes on discovery of cosmos rules through experimentation and practice but religion increases human's cognition and make them close to the truth and provides the perceiving person with



generalized view of a fact (Fig.3). Differences of prophets and psychoanalysts in terms of recognition is that prophets find out God by understanding nature but psychoanalysts get analytical view of the world and study phenomena in connection with other phenomena (Motahari, 1977,158).

In this regard, art can be the peak of manifestation of generalized view because an artist, with a precise vision towards cosmos, seeks to devise an esoteric way to convey reasons and the best in cognition and usually in Arts especially ancient art and architecture, this cognition have been achieved by intuition and in the link with intuitive cognition. Perceiving the truth, the artist makes cradle for praise of God and forms it by an esoteric expression.

### Criteria and Standard of Cognition

In order to measure accuracy of cognition or its consistency with reality, its criteria and standards should be known. Farabi<sup>9</sup> knew consistency indicating reality and believed: "Certainty is knowledge that does not oppose the truth (in terms of affirmation and necessitation). In other words, certainty is maximum knowledge (Farabi ,1987, 31).

From Avicenna's view point, human knowledge indicates truth and the object truth is out of percipient. If this truth out of percipient is proved, true knowledge is obtained (Ebrahimi Dinani, 1996, 33). Ghazali<sup>10</sup> believes that if barriers are removed for wisdom, true cognition of objects is acquired and there is no possibility of error and wrong. It is the truth of science, i.e. certain knowledge, evident of that science, is discovered (Ebrahimi Dinani, 1996, 33).

It is noteworthy that misconceptions raise the recognition of truth. In other words, first truth must be defined to find the truth and false in cognition. From perspective of Islamic scholars fact

is one and unchangeable and true knowledge means knowledge which corresponds with truth. In modern time, the truth is resulted from our perceptual faculties dealing with the outside world. Any result of collision of object and subject is truth, not everything that is in accordance with truth and hence relative truth is proposed and this theory is a theory of contemporary materialists (Motahari, 1977, 168).

In another definition of a materialistic point of view, any idea approved by experience and work is the truth and every idea not approved by experience and work is not the truth.

"From Islamic scholars' viewpoint, knowledge criteria are of type of cognition not experience and work. They divide it in two sciences, evident science and theoretical science and they consider evident science as criteria of theoretical science. However, modern scholars consider work as criteria of science and from their viewpoint theological issues are not recognizable (Motahari, 1977, 193). Therefore, work can be the key of human idea but the true test of human idea is not work because some issues can not be tested practically and since idea should be indicative of a fact and there are not two forms of one fact, so one out of two ideas is in accordance with reality.

With all the issues that were raised regarding cognition, cognition is logically criteria of cognition and some types of cognitions are themselves criteria, i.e. cognition is evident. To demonstrate the idea, a more cognition and for that cognition, again another cognition is criteria but we finally get cognition that no longer needs criteria and itself is criteria (Motahari, 1977). Based on this recognition, ideas of Islamic scholars have been evolving each other throughout history and if there has been a difference in ideas, was not due to a generalized view but it has been discussed in detail and finally, they have led to one subject. Each scholar has benefited from previous cognition

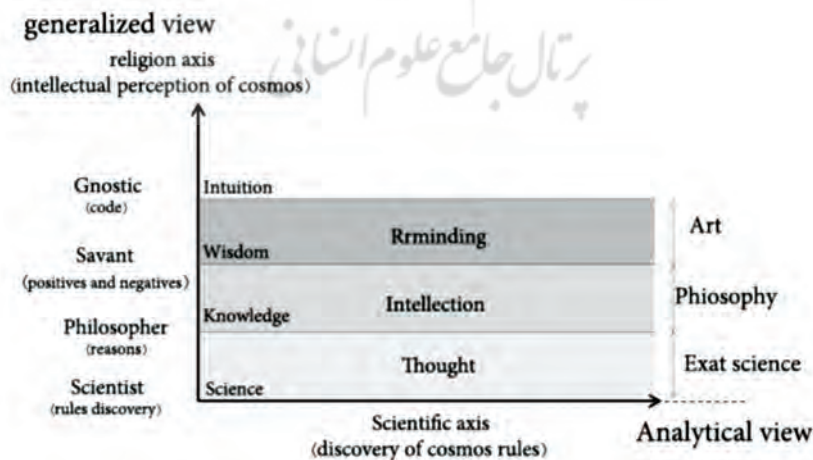


Fig.3: Relation of Analytical View and Generalized View

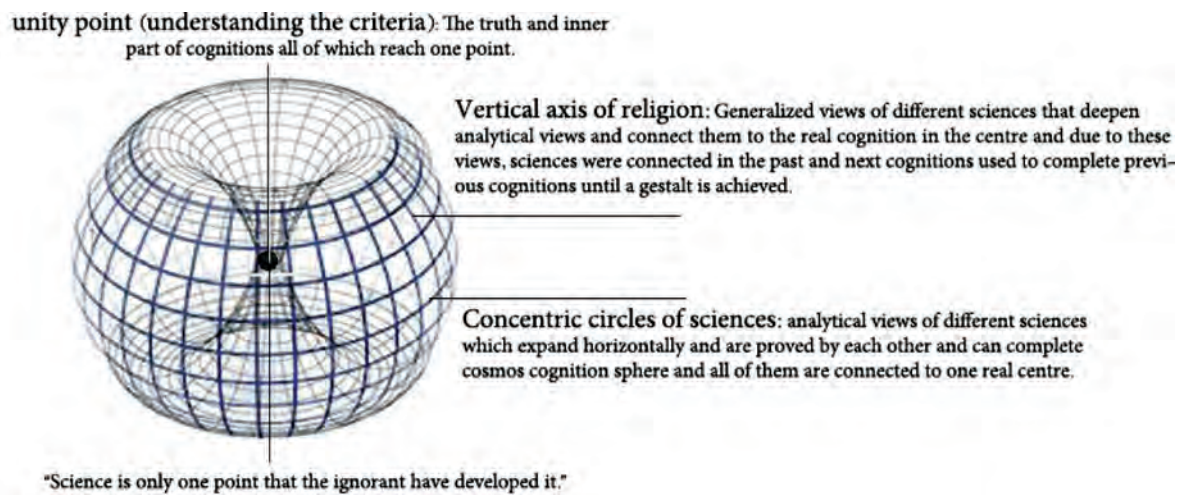


Fig.4: The Procedure of cosmos cognition (exact sciences, philosophy and art)

to prove his ideas because they found previous cognition in accordance with truth and believed that it certainly is true. Unfortunately, in the contemporary era, especially in modern idea, idea evolution has not been considered but due to the exclusion of previous ideas, intellectual and subject-oriented idea - authenticity of their epistemology is doubtful- have replaced for previous cognition and this means multiplicity of ideas that is evident in the contemporary architecture.

Contemporary Epistemology in the field of art and architecture must seek help from previous cognition as its criteria of cognition in order to prove its theories by achievement of correct proven concepts. This will not be achieved unless a factor binds analytical view of the sciences together and lead them in the right direction. This factor is the generalized view or religion axis that can bring superficial sciences to real depth of cognition. Because all of our past cognition was based on the same axis and are fixed and unchanging, and all exact sciences, philosophy and art in connection with a religious axis can indeed achieve their work effect (Fig. 4). Narrated from Hazrat Ali<sup>11</sup>: "Science is only one point that the ignorant have developed it." (Marashi Najafi, 1998, 32)

### **"Existence" and "Truth" in Epistemology and Cognition Process**

Cosmos or existence in ordinary common sense means the world that human is aware of it through their senses.

For authenticity of the existence and cognition truth, first of all real sense and meaning of cosmos must be understood in its philosophical interpretation.

Ebrahimi Dinani in connection with this subject has stated:

"Cosmos is larger than that human can imagine and there is no container that might hold cosmos but cosmos contains everything. In other words, there is no equivalent for cosmos" (Ebrahimi Dinani, 2012).

If we assume an equivalent for the cosmos "nonexistence" is it's opposite which does not exist. Cosmos or existence is the same extensive truth. In other words God is the same cosmos! And for this reason God is unthinkable. So imagination is not the way of reaching cosmos (existence). In a hadith from Imam Muhammad Baqir<sup>12</sup> it is said that: what you suppose to be and what you imagine, no matter how much your thinking is delicate and subtle and no matter how noble your imagine is, that thinking is not right. Rather, it is artificially created by your mind and it returns to you (Majlesi 1983, 292). So God is not imaginable. So imagination is not the way of reaching cosmos (existence) but it is through intuition that refers to the fact that achieve cosmos or existence truth through scientific cognition is impossible. Mollasadra quoted from Sohrevardi<sup>13</sup>: "When there is no intuition, there is no knowledge and science" (Mollasadra, 1987, 18).

And Molana<sup>14</sup> expressed in Masnavi Ma'navi<sup>15</sup>:

"I wish cosmos could speak in order to reveal everything When you claim that you have disclosed cosmos secretes, you just conceal it more and more

These claims and words just retreat perception. It is impossible to wash blood with blood" (Molana, 1998).

The human being has an imagination of cosmos and God and wants to correct that first impression with another impression but it is not correct. It is just adding another secrete to the cosmos, or in other words:

"Whatever you think, is your utmost thinking, but it is not God" (Molana, 1998).

Cosmos and existence of any creature is a manifestation of God's presence. Everything is made of two aspects: Nature (essence) and existence (cosmos).

According to philosophers who believe that there is originality and priority, when an existent impacts on its essence due to self-consciousness and obtained special features, it moves from essence stage to existence stage. Existence from Islamic philosophers' viewpoint is genuine and material quiddities are abstract and mentally. In other words for any existence there are essential attributes and intelligible qualities which is called essence (Bolkhari, 2009).

"Cosmos" in Islam is orderable and longitudinal system in which each order is a unique world and each world is reason of the inferior world and effect of previous world or in Islamic mysticism, each level is a manifestation of higher level in its own universe (Nadimi, 2007).

One of the ways to detect the meaning of the words in Islamic culture is referring to the simplicity of their meaning in longitudinal system of universe. Islamic Philosophy is existential or it can be considered as "existence" attribute that is distinguished and determined according to Mollasadra, and at the same time it is manifested in various modes and different degrees. Transition from "essentiality" to "existentiality", which is defined by Mollasadra, is climax of a philosophy that is going to be pure mysticism. This is transition from "Existent" to "Existence" (Corban, 2006, 98).

"Existence" of an existent becomes apparent when the "Truth" is revealed. "Truth" is the development of "Existence" (Taghvaei, 2010). And as "Existence" reflects the "Truth" of an "Existent", is not perceivable solely relying on objective and apparent manifestations and scientific cognition (Taghvaei, 2010).

As mentioned above, modern Epistemology of Europe peaked in the sentence of Descartes "I think, therefore I exist". He prioritized "recognition" over "Cosmos" and "being-existed" is concluded from "thinking". Hereby superiority of "cognition" or thinking over "Cosmos" and "Existence" and their separation started. According to Kant, the concept of "Existence" is a priori categories of understanding and it is phenomenal. Its appearance means that it depends on our "mind" structure and conditions and for this reason, the concept of "Existence" can be understood without our feeling and understanding (Haddad Adel, 2000). In the past mystical - philosophical literature, "Existence", "Truth" and "Beauty" are closely related to each other and they can be considered one thing carelessly. "Existence" as it reflects the "Truth" of an existent is not perceivable conceptually and intuition of "Existence Truth" is unique to "Intuitive Cognition" (Mollasadra, 1997, 158).

Heidegger always tried to release from "existent" and intend to "Existence". In other words he replace the question of "Existence" for the question of "Existent". He considers object dependent on 'Existence'. In his philosophy "ontology" and

"phenomenology" are interrelated (Imami Jome, 2009, 144). Now, according to Islamic philosophers view that "Truth" of everything is its "Existence"; So it can be stated that "Existence cognition" is the "truth cognition" or in other words, "Truth is the meaning of Existence" (Rikhtegaran, 2001). So the "Existence" embodied in the architecture is holding its "Truth" (Taghvaei, 2009) and "emergence" as "Existence" in "Artistic Work" is "beauty" and architecture should make "Existence" realized in an object.

Architecture has two aspects: Instrumental and artistic aspects; artistic aspect of architecture is discovery of the existence or truth. Heidegger believes that artistic works will emerge a world and reveal the ratio in which civilization has established with existence and cosmos (Rikhtegaran, 2009, 120). He knows architecture as intermediate of the world emerge and states in an example that a temple is an artistic work that is, before anything else, collecting, and puts on occasion. Temple makes ways and relations union around itself and through which states and historical destinies of that nation from birth to death, victory and failure can be understood and examined (Rikhtegaran, 2009, 119).

The temple is located at first and emergence of the world depends on this foundation. In this emerge, the reason of plants, humans, animals and other organisms becomes apparent. Rise of the world created by the temple reveals that what are human, animals, and creatures? The emergence of these entities depends on the world which is emerged with the temple (Rikhtegaran, 2009, 124). In fact, God is emerged by this statue. This does not mean that God is free of statue according to Greek and this statue helps to show its appearance; And God is present due to this statue. This statue is the cradle of God presence (Rikhtegaran, 2009, 125). In other words appearance in architecture is a medium in which presence will be emerged. Considering the explanation of cognition role in the emergence of idea and role of truth in cognition, a relationship can be established between idea and truth. Lack of epistemology and then proper epistemology is followed by creation of mental and untruth ideas that is emerged as a form inconsistent with national and Islamic identity according to the ideologies expressed in architecture. So that once more, the ideas resulting from perception of the created works, with replacement of concepts and ideas instead of principles and truth of work, tend to reject previous knowledge and suggest new knowledge-based theories which not only will not lead to integration in works creation but it will be one step away from reality.

Since proper cognition and knowledge was defined as correspondence of object and subject and on the other hand, intuitive cognition was introduced for correspondence of object and subject, therefore the root of all true cognitions lies in intuitive cognition, i.e. a knowledge based on human subconscious mind in the self, based on the face of the universe and intuition and will explain attitude towards the world and cosmos, type of idea or worldview and intellectual foundations of artist (Fig.5). It is based on the self that intuitive cognition



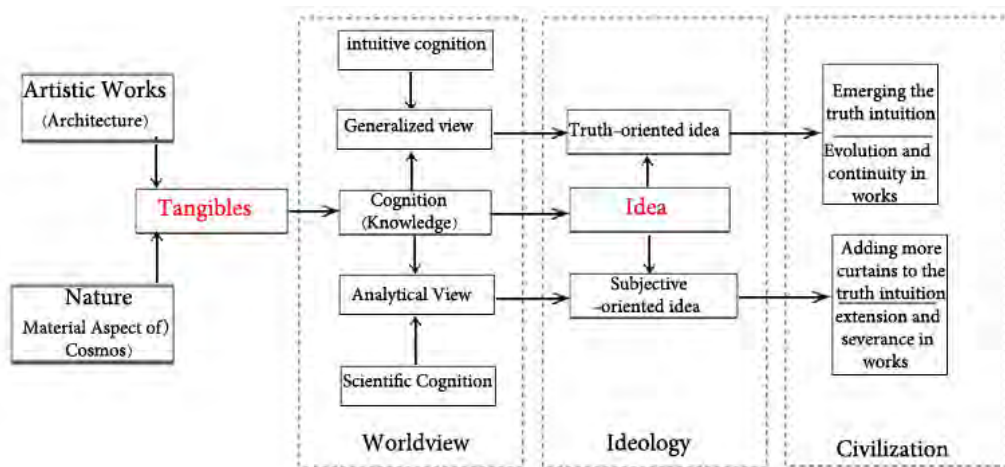


Fig.5: Relations of Cognition, Idea, and Effect

turns into scientific cognition and vice versa. The truth comes to emerge when it is manifested in the form of idea in the self. Therefore the idea is produced in the self. Now the idea is credited to the same degree of perfection of the self.

### The Position and Function of Self in the Process of Cognition and Idea Generation

According to the above mentioned about cognition and its tools and test criteria and proper cognition, on the one hand, the truth intuition is related to correspondence of object and subject and on the other hand, its interpretation is related to intuitive cognition and the emergence of idea is based on cognition and knowledge of tangibles and sensible tangibles. Now the research seems to get to the point that the place of idea general should be considered. Self is place of idea emergence. "Self" is not only a copy of the "gestalt" of God but it is part of it and covers all the knowledge and generalized views (Talaie Minaei, 2004, 58).

Islamic thinkers, following Aristotle, considered "self" as "First perfection" means "Original Existence" and "The Existent Cosmos". Mollasadra introduces "self" a great example of God that creates objects as external faces of his essence by his creative powers (Mollasadra, 1987, 25). According to Mollasadra self is "pure form" and as a form, it is a substance independent from the body (Corban, 2006, 254).

Ikhwan al-Safa<sup>16</sup> considered "self" as captured and caught due to its decline from higher universe to the earth and believed that "self" will be captured and caught unless it achieves perfection and develops from "power" to "work" in the light of goods and virtues. The way of saving "self" is its washing and refinement by "knowledge" that in this case it reaches repentance and forgiveness and when the self reaches this level, it will be ready

to adopt the grace of intellect (Bolkhari, 2009, 93) and Ghazali mentions it as a ladder of ascent (Bavafa & Yavari, 2011, 201). "Self" feels materials according to its sensory faculties, and perceives the world beyond "matter" according to "reason". Example of Ikhwan al-Safa in this regard is that as the eye sees things due to the presence of "light", "self" recognizes "facts" of beings by the light of reason. As a result, Ikhwan as other Islamic philosophers of the period, considered "self" and "reason" as factors of connection to higher universe and in other words, as tools of perception of spiritual and bright forms of those worlds. It is impossible to perceive spiritual forms, i.e. "truth", without connectivity of "Self" to "reason". These worlds, that especially in their music treatise is entitled as angels and spiritual works, seems to be foundation for future titles like "world of forms", "Imagination World", "The eighth kingdom", "Conjoined Imagination" and so on, in Islamic Philosophy (Bolkhari, 2009, 92). This is exactly the plight of the West that it has suffered from the Renaissance onwards, and self can not accept the divine grace and only has confined itself to "Rationalism" and scientific cognition to receive any cognition. Although compared to the ancient Greek philosophy, the self (psyche) has been associated with ethical issues from Plato onwards and Plato criticized self by this way. He writes about "justice" in the first book of the Republic, introduces living with ethical attitude as the effects of trained self and knows good or bad living dependant on the self attention to morality or lack of it (Avani, 2006, 201).

Farabi in the book "About Self", introduces the self as cause and origin of the body and considers three attributes for it: 1) The origin of movement (without moving itself), 2) Final Cause, and 3) The real essence of animate objects (Bolkhari, 2007).



All external things will be transformed by inner journey in the self and turn into signs and symbols. Since the "self" is the origin of illusory perception, "artistic creation occurs through imaginative perception." (Ebrahimi Dinani, 2002) and self-refinement and soul purification are conditions of this ability. Emotional and imaginative forms are origins of the self and imagination is one of the features and levels of the self. Imagination on the one hand is taking advantage of sensible forms and on the other hand, is expression of worlds in the self and then its presentation in the works (Bolkhari, 2009, 108). Architect of the theologian, knew the manner of passing from form through the body using "imagination" and position of "imagination" in creation of the past works rooted in "Existence Cognition" in the "reality". Without reaching and proper understanding of "sensible" hidden in "tangibles" that is "truth of cosmos", the expression of "Existence" in architecture was not possible. Therefore imagination in the self is an important existential level that without which creating works of art and especially architecture is not possible.

Previous Muslim architect used to introduce forms from "tangible" world into "imaginary world" and by abstraction of resulted forms in "imagination" and "full understanding" of each phenomenon in connection with 'existence' of that phenomenon, benefited from which as a means to "manifest truth". "Existence" is the only thing that the Muslim artist tried to make it appear; "Existence" or the truth that in Iranian architecture rooted in the "intellect". The "truth" in his idea was not "proportion and harmony" but Rather, it was "perfection", the perfection that only was obtained by "knowledge" and

"Ideal" of the artist of that time was "Cosmos Cognition" and "How to be" and this matter created kind of "concrete" and "continuous" thinking in the architecture that manifested only a single "Truth" (Fig.6).

The process of creation in art and architecture without considering primary 'epistemology' will be associated with ambiguity and confusion of concepts and terms. "Truth" is a word that often regardless of its position in the field of 'epistemology', architecture creation is propelled in a way inconsistent with the true realm of art. When cognition, getting caught in nets with time, does not find the "Truth" in existence, as mythological thinking, and not in cosmology like ancient Greece, but seeks it even at levels lower than those, i.e. in the "mind" of man, it can not create an everlasting work because the idea is achieved from a sensual, hedonic, and world-oriented ultimate. This issue will be associated with the context of pluralism, fragmentation, diversity of concepts, etc. in architecture and art works; this is exactly the opposite of the Islamic worldview in the creation process in which Muslim artist, discovering the "Truth" by connection of "imagination" in the self with "General Intellect" world, has tried to recollect and manifest "truth" in the form of art and architecture. A truth which is not subjective but there is and in this process, "geometry" becomes a tool to manifest "Existence Truth" and "sustainability" and "continuity" are the results of manifestation of a "truth" that Muslim artists have brought them by their perfectionism attitudes. Vernacular architecture in the Islamic world came as a perfect response to the living conditions of the natural environment, based on age-old regional experiences

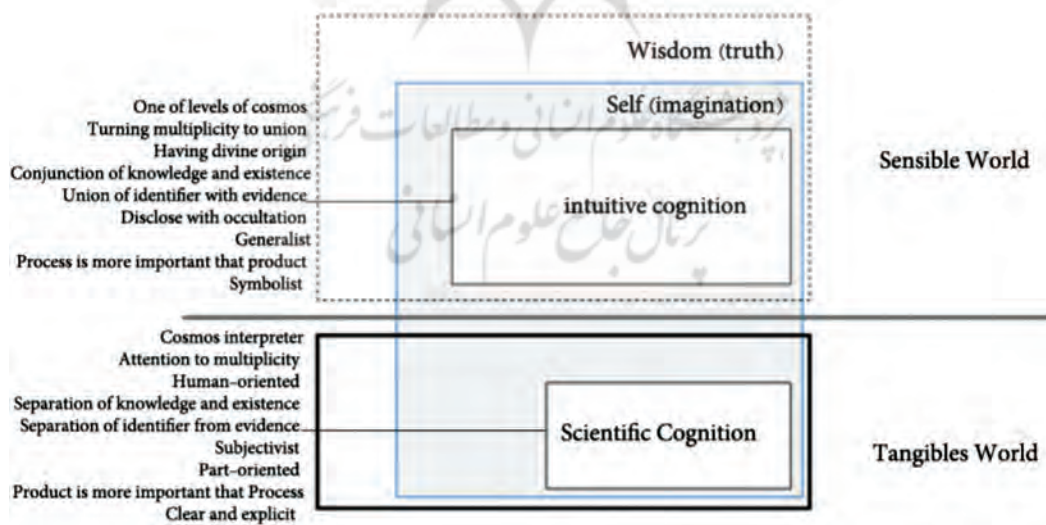


Fig. 6: Role of "intuitive cognition" and "scientific cognition" in the process of "mind creativity" and "imagination world"

with local building materials and appropriate techniques of climate control that it comes from a true cognition of existence in architecture. (Eldemery, 2009, 348)

## CONCLUSIONS

Existence manifestation in Iranian architecture has been resulted from cognition that has lead artistic ideas towards a permanent end and caused continuity of past Iranian architecture like a backbone. This continuity is not resulted from mimesis or imitation of previous works but knowledge and correct understanding of cosmos and consequently finding the former architecture as part of the cosmos, led to discovery of truth in the artist self that caused existence symbolically forms body of architecture by conjunction of scientific cognition resulted from object and truth. As long as human cognition is achieved exclusively by scientific cognition; what is discussed in architecture theorizing is simply human mind ultimate not the truth of cognition. In other words, what is today referred to as individualism in the field of architecture, is analytical view caught in the self and separated from the intellect which has led to the creation of absurd forms of art. A plurality of idea and consequently plurality of works are born in the subject-oriented mind of West that lowered the truth of existence up to level of concept and subjective false concepts by partitioning science and separating them (the science) from the sacred sciences. Unlike theologian artist, confining imagination to the self and subject, Western artist gives objects such a credit that subject has known and understood them and even sometimes without regard to the object, subjective creations which do not exist in the reality, arise as basis for cognition of artistic and scientific theoreticians and then followed by, separation of knowledge or separation of identifier from evidence occur. In contrary, the theologian architect, gains cognition while exploring existence in the objects and put gestalt in place for components in order to union multiplicity so that identifier unite with evidence by proper cognition and the truth of existence is manifested by interaction of intellect and self and architecture equipped with a truth-oriented idea will result to immortality of the work.

## ACKNOWLEDGMENT

The paper is taken from Ph.D. Dissertation of Nasim Ashrafi, supervised by Dr. Mohammad Naghizadeh and advised by Dr. Behnaz Aminzadeh, titled "Clarifying Interaction of Idea and work in Iranian Architecture"

## ENDNOTES

1. However, we consider that no matter is realized without intellectual and cognitive foundation; The problem is that the current issues depend on the modern epistemology.
2. The idea in the context of the article means cognitions established in the self which is ultimate product to do a work. Now this work in architecture is the process of creation that has begun from an ultimate in cognition and passes a procedure to form that ultimate. The ultimate is idea.

3. Logic is the same Aristotelian logic that is considered among Islamic scholars and imagination and confirmation are considered as two fundamental issues of this logic.

4. Scientific cognition means a science in which truth is not evident in the present world and there is only concept and picture of that evident in the present world like self knowledge of external existents such as earth, sky, trees, other humans, organs of the perceiving person's body. In the scientific cognition, the evident truth is apart from scientific truth and discovery of the evident before scientist happens by a concept or picture of which defined for himself and in other words, it is resulted from scientific form of the evident and for this reason it is called scientific cognition. All of our information about the outside world of mind, are scientific cognition (Motahari, 2003, 83).

5. Intuitive cognition means achieving the truth or finding objective forms of objects without scientific forms. Therefore, knowledge obtained by this way is knowledge without mediation (subjective forms and concepts). Thus, terms and concepts of "intuition," "revelation", "illumination" and "intuitive cognition" can have one meaning (Hosseinzadeh 2006).

6. The success in finding relationship of scientific cognition with intuitive cognition and appropriate and reasonable referral of scientific cognition to intuitive cognition is a guarantee of validity of scientific cognition and this is very important in terms of epistemology.

7. Muhammad Husayn Tabatabaei or Seyed Mohammad Hossein Tabatabaei (1903—7 November 1981) was one of the most prominent thinkers of philosophy and contemporary Shia Islam. He is famous for Tafsir al-Mizan, the Quranic exegesis.

8. Sadr ad-Din Muhammad Shirazi, also called Mulla Sadra (1572–1640), was an Iranian Shia Islamic philosopher, theologian and 'Alim who led the Iranian cultural renaissance in the 17th century. According to Oliver Leaman, Mulla Sadra is arguably the single most important and influential philosopher in the Muslim world in the last four hundred years.

9. Farabi (Abu Nasr Muhammad ibn Muhammad Farabi) known in the West as Alfarabius (870-950). was a renowned scientist and philosopher of the Islamic Golden Age. He was also a cosmologist, logician, and musician. Through his commentaries and treatises, Farabi became well known among medieval Muslim intellectuals as "The Second Teacher", that is, the successor to Aristotle, "The First Teacher".

10. Abu Hamid Muhammad ibn Muhammad Ghazali (c. 1058–1111); i, known as Ghazali to the Western medieval world, was a Muslim theologian, jurist, philosopher, and mystic of Persian descent.

11. Ali ibn Abi Talib (13th Rajab, 22 or 16 BH – 21st Ramadān, 40 AH; September 20, 601 or July 17, 607 or 600– January 27, 661) was the cousin and son-in-law of the Islamic prophet Muhammad, ruling over the Islamic Caliphate from 656 to 661. A son of Abu Talib, Ali was also the first male who accepted Islam. Sunnis consider Ali the fourth of the Rashidun

(rightly guided Caliphs) (with his son Hasan being the fifth and final Rāsīdun), while Shi'is regard Ali as the first Imam after Muhammad, and consider him and his descendants the rightful successors to Muhammad, all of whom are members of the Ahl al-Bayt, the household of Muhammad. This disagreement split the Ummah (Muslim community) into the Sunni and Shi'i branches.

12. Muhammad ibn 'Ali al-Baqir (676-733 AD or 1 Rajab 57 AH – 7 Dhu al-Hijjah 114 AH) was reportedly the Fifth Imam to the Twelver Shi'a and Fourth Imam to the Isma'ili Shi'ah, and one of the Ahlu-Il-Bayt of the Islamic Prophet Muhammad. His father was the previous Imam, 'Ali ibn Husayn, and his mother was Fatimah bint al-Hasan. He is revered by Shi'i Muslims for his religious leadership and highly respected by Sunni Muslims for his knowledge and Islamic scholarship as a leading jurist of Madinah, the City of the Prophet.

13. "Shahab ad-Din" Yahya ibn Habash as-Suhrawardi (also known as Sohrevardi) was a Persian philosopher, a Sufi and founder of Illuminationism, an important school in Islamic mysticism that drew upon Zoroastrian and Platonic ideas. The "light" in his "Philosophy of Illumination" is a divine and metaphysical source of knowledge.

14. Jalal ad-Din Muhammad Balkhi, also known as Jalal ad-Din Muhammad Rumi, Mawlana or Molana, Mawlavi or Molavi ( meaning My Master), and more popularly in the English-speaking world simply as Rumi (30 September 1207 – 17 December 1273), was a 13th-century Persian poet, jurist, theologian, and Sufi mystic. Rumi's importance is considered to transcend national and ethnic borders. Iranians, Turks, Afghans, Tajiks, and other Central Asian Muslims as well as the Muslims of South Asia have greatly appreciated his spiritual legacy in the past seven centuries.

15. The Masnavi, or Masnavi-I Ma'navi, also written Mathnavi, Ma'navi, or Mathnavi, is an extensive poem written in Persian by Jalal al-Din Muhammad Rumi, the celebrated Persian Sufi saint and poet. It is one of the best known and most influential works of both Sufism and Persian literature.

16. Ikhwan al-Safa and Khollanolvafa are secret philosophical and mystical groups formed by Iranian in Basra and Baghdad in the 4th century BC. The aim of this group was promoting peace and brotherhood among people and intellectual and religious dispute resolution by development of governance of reason reconciliation between philosophy and religion and establishment of kind of utopia.

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