Reviewing Fundamentals and Principles of Contemporary Architecture Using Relationship Between Wisdom and Traditional Architecture

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Abstract. By investigating contemporary architecture, it could inferred that differentiating between theoretical thoughts (theoretical foundations) and principles of architecture. Designing needs a linkage between valuable past architecture and recent architecture and unity between fields (theoretical field) of architecture. These principles could cause implementation of architectural projects by creating unity of thought by considering this fact that there are differences between Khorasan style and contemporary architecture. The question is whether the new definition of architecture could proposed by using Khorasani architectural principles and is it possible to collect special principles for contemporary unorganized architecture by referring to Khorasani style?

General method of this paper is analyzing-historical-descriptive which was done within Avicennan wisdom and Khorasani architecture and by gathering documented information and it is a qualitative research. Results show that in reconstructing Khorasani style architecture and analyzing it by Avicennan wisdom, principles could be found which are effective in “unity of theoretical and practical field of Iranian wisdom” and by considering these recognized principles in architecture of constructions, by investigating case studies and their results, we could recognize framework for recent constructions, also we could hope to continue Iranian architecture on base of philosophical intellectual tradition.

Keywords: Traditional architecture, contemporary architecture, Avicennan wisdom, Khorasani style

INTRODUCTION

Pathology of Iran contemporary architecture revealed lacks that the most important of which is a little attention toward existed conceptual principles in Iran traditional architecture. Unfortunately, in existed methodical studies, more attention has been paid to the fundamental principles of traditional construction and documented concepts of Iranian architecturereated to the previous periods are neglected. It seems that there is a deficiency in principles by which traditional architecture concepts Iran could be investigated and applied to contemporary period which will investigated in general and specific areas. In general area, due to the separation of modern man and from spirituality, he became distracted and solution is returning to the wisdom and spirituality. In specific area, it could be investigated in architectural crisis and its solution is returning to the philosophical architecture and Iranian traditional architecture and concepts. Up to now, for identifying these conceptual implications of Iran architecture and recovering from recent crisis, i.e. disconnection from historical, spiritual and religious foundations, numerous researches had been e.g. studies of Pirnia, Lorzade, Ardalan, Nadimi and Hojjat. Additionally, studies of Seyyed Hossein Nasr have much value which are looking for spirituality and wisdom in Islamic art. Also we could mention for researches which were done as PhD thesis and M.A. thesis in Shahid Beheshti University, Tehran University and Mashhad University and they are proposed for reviewing architecture by perspective of Iranian philosophers. Question of this paper is whether it is possible to infer principles for recent unorganized architecture and especially for Khorasan province which is the provenance of Khorasani style by using principles of Khorasani style architecture and its linkage with fundamental Avicennan wisdom? For answering this question, we try
to propose a solution by using basal concepts of Khorasani style architecture wisdom and its relationship with Avicennan wisdom.

**METHODOLOGY**

General method of this paper is analyzing-historical-descriptive which was done within Avicennan wisdom and Khorasani architecture and by gathering documented information and it is a qualitative research.

**Crisis in contemporary art**

Because art originated from culture, it reveals the core of it. If culture experiencing crisis, this crisis will be revealed in art. Consequently, investigating art could show cultural condition of society. Additionally, it should be considered that art is more leading than the other fields of culture because of its relationship with people and could affect maturity or downfall of culture. In every civilization, art is ahead of other fields. This feature gives various kinds of art, such as architecture, an important mission about human culture and civilization [1].

- **Artistic crisis in contemporary architecture**

Nowadays, each dominant trends of world contemporary architecture proposing different definition from artistic aspect of architecture. Modern architecture by putting aside artistic aspect of architecture or downgrading it in the functional and structural situation, make it just as a technological profession. This issue causes a kind of soulless architecture. Following this issue, post modernism approach had been created in which artistic aspect of architecture following public desire. What could be named as "follower art" or "Posteriori art". Newer approaches shift architecture toward elicit and pioneer art (Priori art) which is creating culture in society instead of following it. Now, although trends of architecture (pioneer and follower) are active but we face widespread crisis in architecture and culture. The main reasons of this crisis is what pioneer architecture had created as culture and what follower architecture obtained from society and is presented in architecture. Today, there are theorists who confirm this crisis and propose lack of concept and spirituality in this architecture. Considering as an art, giving special feature to the architecture and enriching culture is important in both directions of cultural improvement and cultural decline. Contemporary art is a sign of contemporary cultural crisis. Architectural crisis originated contemporary artistic style too. Although reasons of contemporary crisis being classified but it is neglected to amend cultural foundations by transcendental art [1]. Some theorists like Pirnia, Nademi and Hojjat believe that nowadays we face crisis and lack of spirituality and anxiety in intellectual system and historical trend in contemporary architecture of Iran because of cultural invasion. This crisis involving not only contemporary architecture but also modern man because of separation of spirituality [2]. Today, contemporary architects, taking different approaches against identity crisis and existed conflicts. Whether in the world or in Iran, emergence of crisis in architecture identity, particulary "Islamic identity in architecture", caused by diminishing universal values of human in the name of personal or social identity and subsequently architecture identity and make it as a part of system. Religious approach toward identity is a pervasive perspective and if we want to take religious perspective as a basis, it is necessary to lead different interpretations of Islam to the most prevalent solution for reviving art and architecture is religious strategy in professional community [2]. We mention returning to the wisdom and evolving historical tradition by reaching philosophical architecture as a solution for treating this crisis. In contemporary architecture in Khorasan province, in which we see the first Islamic-Iranian architecture style i.e. Khorasani style, this separation from historical and religious foundations is clear, so by investigating Khorasani style and linking it with Avicennan wisdom[3], we want to find a way for solving this crisis in the field of returning to the philosophical architecture.

- **Crisis in Iranian culture**

The main part of crisis in our country caused by dominating world culture on our culture. This domination could be mentioned as a war which is serious in cultural level more than civilization level.
Result of this invasion causes alienation and being away from religion and emerging kind of secularism and liberalism. Inactive thinking is the reason that our scholars couldn't recognize the cultural thinking. Briefly, roots of crisis in Iranian culture are as follow:

- Domination of world culture which is under crisis itself.
- Expansion of this culture and causing alienation which is originated from unquestioning acceptance or accepting on the base of practical benefit.
- Neglecting fundamental roots which are making us away from our culture.
- Lack of dynamism and activity in practical and structural fields [1].

Avicennan wisdom

Ibn-Sina explained wisdom in the context of practice as follow:

"Wisdom is a firm action, firm action is an action which granted to the object everything it needs for its existence and preservation" [4].

Avicennan wisdom is a rational behavior depending on faith in God and it leads to detailed knowledge about God as a perfect existence [5]. Ibn-Sina is a top point of peripatetic wisdom. He complete the movement which was started by Kindi, Farabi and A’meri for coordinating Aristotle and Plato philosophies. He became known as the first existential philosopher because he was the person who put study of existence in philosophic frame not Greek philosophers. In his philosophy, God is self-existent and creatures are contingent existents and they are depend on self-existent. Also, Ibn-sina differentiate between existence and nature which are form the principles of ontology with in accumbency, possibility and refusal [6]. Philosophical system of Ibn-sina, after him, had the most significould and durable effect on Islamic philosophical thought and European wisdom in the middle ages. This philosophical system is a composition of the most important elements of Peripatetic-Aristotelian philosophy and some specific elements of Platonic ideology in association with Islamic religion ideology [7]. Islamic wisdom with its diversities, found kind of conceptualization. This relationship as an intellectual disposition besides other intellectual dispositions had been appeared and extended in some Islamic countries especially in Iran. Since the beginning of confrontation, this relationship between Islamic countries and the west became mixed with new issues. Islamic wisdom is an intellectual disposition beside other ones and has less influence on Muslim nations compare to the dispositions such as mystics and theology. For investigating status que and giving suggestion about future, Islamic wisdom should be considered in relation to the Islamic cultural life especially in Iran. If Islamic-Iranian civilization and culture ha

![Diagram 1. Philosophical system of Ibn sina(source:authors,1393).](source:authors,1393)
We continue recognition wisdom and philosophy issues by considering spirituality and their relationship with wisdom and philosophy. There are four phases respect to the human understanding of the universe and his attitudes toward life, which is called human insight:

- First, concepts understanding; perception and awareness. This awareness is understanding of the universe.
- Second, defining basics; structural definitions and making intellectual system principles.
- Third, creating patterns; methods originating from those concepts and are created on the base of them. These patterns are for actualizing affairs.
- Fourth, making examples; objects and examples which are made on the base of general patterns and according to the circumstances.

Briefly, we call them "the four steps of recognition" i.e. concepts, principles, pattern and example. In these steps, concepts and principles are conscience issues, pattern and example are apparent issues.

Table 1. Is about the relationship between conscience and apparent [9].

<table>
<thead>
<tr>
<th>Apparent</th>
<th>pattern</th>
<th>conscience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sample</td>
<td>Frame</td>
<td>Awareness, perception</td>
</tr>
<tr>
<td>Applied sample</td>
<td>Model, style</td>
<td>Indications, frameworks</td>
</tr>
<tr>
<td>Specific example</td>
<td>formula</td>
<td>Theoretical foundations</td>
</tr>
</tbody>
</table>

The first two parts are the cause of recognition and the second ones are the result of recognition. In fact, person on the base of his awareness and degree of understanding about the universe and then discovering concepts and making principles, understand the universe and on the base of this understanding, begin interaction and answering questions, which is the result of first two section. This interaction involving creation of pattern and proposing frames which are extendable and repeatable and resulted in production of various types and examples and it reflects human's recognition from universe. But tool of this recognition is wisdom. It means that human's wisdom is the reason of understanding concepts, making principles and then creating patterns and examples.

**Khorasani style**

- **Reviewing Khorasani style in architecture**

Among six styles of architecture in Iran, Parsee and Parthian styles appeared before Islam and Khorasani, Razi, Azari and Isfahani appeared after Islam. This style had begun since the first century AD and it being continued to the fourth century (Taherian-Samanid periods). By revving this era, it could be inferred that the most cultural changes of this era had occurred in Khorasan territory. This land was the first provenance of Islamic art and architectural examples and from there, it was extended to the Yazd, Damghan etc. This style influenced by Sasanian art, especially arcuate constructions such as Ivan-e-mada'en and Tagh-e-kasra. In this style, mosques are in the form of chamber or forty-column. Arches are oval like and mosques are very simple. In this style, plan of Arabic mosques were constructed with Iranian (Parthian) construction view and simple (non-decoration) space [10].

- **Effects of Khorasani style on architecture**

By reviewing architecture of earliest periods of Islam such as Fahraj, Tarikkhane, Ardestan, Neyriz, Neyshabour etc., and comparative investigation of these constructions, the general feature of them is: original and unadorned structure of construction is simple and non-complex. This feature which is called by Karim Pirnia as people-orientation and avoiding frivolity, could be seen just in constructions of earliest years of Islam.

- Using pre-Islamic patterns (columned halls, single-Aron halls, four-arched halls) in shaping religious constructions.
- Have a simple and mainly non-decoration structure which was another aspect of pure beliefs of muslims in that period and was changes to the decorations of Seljuk, Patriarch, Timurid and Safavi periods over the time.
Reviewing Fundamentals and Principles of Contemporary Architecture Using Relationship Between Wisdom and Traditional Architecture

- Continuing common structures of Pre-Islamic period by using ceiling track and simple arched coverings.

In author’s view, creating place does not accomplished suddenly, but the closest existed spatial pattern in terms of performance employed by exerting minor changes in spatial relations for meeting new need. In other word, architecture choosing suitable model by reviewing its historical achievements which are formed over the time. In By returning to the Parthian and Sassanian architecture along with Islamic architecture, Khorasani style had been created and keeping previous pattern is obvious in this style [3].

Solutions for the crisis of contemporary architecture in Iran

Nowadays contemporary architects taking various approaches against existing identity crisis, incoordination and inconsistencies. Whether in the world or Iran, advent of crisis in the architecture identity, especially in “Islamic identity of architecture” has been one of the system component due to the universal problem of degradation in common human values, in the name of individual or society identity and consequently architecture identity. Attitude of the religion to the problem of identity is a pervasive perspective and if we want to put the religious attitude as a basis, it is necessary to lead various interpretations of Islam and religion and its role in the life of Iranian architects to the single result so that religion could represent its attitudes. In recent years, among all solutions which are suggested in professional community, the strategy of religion and wisdom for reviving art and architecture has prosper more than the others. By accepting the existence of crisis, the first stage is classifying approaches and solutions for recovering from crisis. Table 2 suggets paradigms for explaining crisis and solution for today architect and each of them proposes special definition for Islamic or idealistic architecture for future of Iran [1].

<table>
<thead>
<tr>
<th>Architecture paradigm</th>
<th>Architect</th>
<th>Crisis and its causes</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical traditionalism</td>
<td>Pirnia, Lorzade, She’rfaf</td>
<td>Separation from historical foundations, Anxiety in historical trend because of cultural invasion of the west</td>
<td>Historical tradition of evolution</td>
</tr>
<tr>
<td>Spiritual traditionalism</td>
<td>Ardalan</td>
<td>Separation from religious foundations, Anxiety in intellectual system because of cultural invasion of the west</td>
<td>Reviving spiritual foundations in two forms (modern and scared)</td>
</tr>
<tr>
<td>Islamic wisdom</td>
<td>Nadimi, Hojat</td>
<td>total crisis of Separation from religious foundations, Anxiety in intellectual system because of cultural invasion of the west</td>
<td>Using each practice according to their attention toward human values.</td>
</tr>
</tbody>
</table>

Historical traditionalism: this approach suggests that the main cause of today problem is neglecting history. They believe that patterns of past architecture are the solutions which are consistent with both theoretical foundations and climate and constitutes the framework of culture and mental identity of people. So, neglecting them causes various crises for society. They think the solution of this situation is applying historical patterns.

Spiritual traditionalism: some critics of modernism believe that the main problem of modernism is neglecting God. For solving crises, people should paying attention to God. They propose scared architecture and believe if it is applied, crises such as environmental crisis, gap between generations, historical rupture and soulless architecture will be solved.

Islamic wisdom: this approach suggests westernization and self negligence and forgetting God are the main cause of crisis and believes that today mankind devalue himself. The solution of this approach is reviving wisdom and Islam and using technology at the same time. In this practice, principles of essentialism nature, patterns of essentialism, historicity, spiritual traditionalism and even modernism are mentioned. This approach chooses every valuable point of all approaches and brings them to rise in architecture. They believe that no special kind has a holiness and architect is free in choosing style but
he could pay attention to the essential, historical and spiritual patterns and at the same time, modernism being obvious in his work [1].

- **Avicennan wisdom and Khorasani style suggestion for solving contemporary architecture crisis**

We concluded that for solving organization in contemporary architecture, returning to the philosophical architecture and principles of our valuable past architecture is important. Paying attention to the spirituality in today society of Iran and especially in architecture, needs returning to the concepts of Iranian-Islamic architecture. Because Khorasan was the provenance of Khorasani style and at the same time Avicennan wisdom became prevalence, the solution of this crisis is defining common concepts between this wisdom and Khorasani style and by considering its concepts and principles, we infer some patterns for organizing contemporary architecture. Table 2 shows these patterns.

**Table 2. Four of knowledge(source:author,1393).**

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Principles</th>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avicennan wisdom in general field</td>
<td>The principle of self-existent</td>
<td>Centrality and unity</td>
<td>Yard, pool</td>
</tr>
<tr>
<td></td>
<td>Possible existent</td>
<td>Incidence of architecture</td>
<td>Indoors, outdoors and covered space</td>
</tr>
<tr>
<td></td>
<td>Four of knowledge</td>
<td>Patterns of Four porch in schools etc. applied in mosques.</td>
<td>Schools of Tabas chahardeh, Dense, Bamiyan</td>
</tr>
<tr>
<td>Principle of universe creation</td>
<td>Room creation</td>
<td>Hierarchy in architecture</td>
<td>Reaching from yard space as a self-existent to the possible existents in traditional architecture and vice versa. Mosques and schools.</td>
</tr>
</tbody>
</table>

Nowadays, we see the separation from philosophical concepts of architecture. Islamic architecture revealed "diving unity" in order of universe. We see a linkage between Islamic thought and Islamic architecture so by Islamic perspective, Islamic art and architecture foundations is base on the wisdom or knowledge and knowledge is an expression of wisdom [11]. In Khorasan architecture, it used partial architecture patterns and Avicennan wisdom used previous philosophies thoughts (before Ibn sina) too. So for organizing contemporary architecture, we could use principles of philosophical architecture and Islamic-Iranian architecture history.

**CONCLUSION**

By reviewing literature, it could be inferred that spirituality lies at the core of our lives and in Iranian wisdom, there is no difference between them and both of them indicating the existence of God in spiritual aspects. Presence of philosophical concepts in the core of our past architecture is obvious. Scholars of religious art mentioned that Islamic art has a spiritual nature and maybe it could be said that every religious art, especially Islamic art, has a wisdom inherently. If there is not spirituality in art, it became soulless. What is obvious in our today architecture is a crisis in general and particular field which is involving crisis of spirituality and separation from philosophical architecture and conceptual principles of our traditional architecture. In Khorasan, as a provenance of the first Iran architecture style, we are witnessing separation from historical and religious foundations and anxiety of intellectual system because of cultural invasion of the west. We conclude that the solution of this crisis is returning to the concepts of Islamic-Iranian architecture by investigating the relationship between Khorasani style and Avicennan wisdom. By meditation into the philosophic principles of Ibn sina and features of our architecture, some characteristics of valuable constructions of Khorasani style could explored and finding principles which could be effective in organizing architecture of today, we suggest other researchers for more investigation about this subject.
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