

The Power of Architect's Thoughts in Creating Appropriate Environmental Responses through Architecture: An Islamic Perspective

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Abstract

Industrial Revolution is the period in history in which Man was able to harness the energy resources on the planet and exploit them for industrialization. It was the starting point towards climate change and the change in the composition of the global atmosphere that has resulted in the phenomenon of global warming, which is the biggest driver of climate change. It has contributed directly or indirectly to the economic growth of the world and human activities.

Architects are members of the intellectual transformation of the communities that have taken the brunt of these changes. They have thus produced architecture that have taken distinctive forms creating images expressing their material visions to produce a lasting impact on the thoughts of the society. They have also carried those from the ideological to the material vision with utilitarian concepts, material standards and decisions subject to the personal whims and fancies.

However, there is no clarity of the role of the power of the architect's thoughts as a latent system of architecture to form the principles of driving the thoughts of the society through the materials embodied with meanings.

The goal of this research is to discover the extent of the power of the architect's thought to create architectural models, according to the Islamic perspective that carry within them the causes and purposes of their existence. It seeks to research on the identity and beliefs of the society so that their products would result from the architect's thoughts, feelings and beliefs it.

The research employs the descriptive-analytical study method as a means of testing due to its compatibility with the research objective and the nature of the variables subject to the application.

It concludes that the power of the architect's thought lies in employing the heritage vocabulary and the local architectural elements in a contemporary manner to express culture and social identity and achieve a response to the environment and regional climate.

Keywords: technology, environment, architect, society, power, action

Introduction

There is no doubt that the production of architecture is influenced by the nature of the architect and his philosophy based on his thoughts. Architecture is a human act and each purposeful human act contains a relationship not only with the cause but also with the aim which does not exist when this act is accomplished, but rather its presence is expected in the relationship with the future. The goal always represents the future in relation to the action, and the inevitably affects the actor through his mental processes of engagement. This is because with their external existence and realistic existence as well as the ambitions and the aspirations of the future, they do not exist in reality. Nevertheless, they are affected by the mental processes of the actor. Thus, the future or the goal that constitutes the purpose of the action affects the movement of this action and its crystallization through mental existence i.e through thoughts under conditions and specifications (Al-Hakeem, 2009).

Since architecture is a social phenomenon that takes the society as a ground for it, it is considered an act of the nation and the society. Its ground is wider than the borders of the individual. It transcends the actor himself. Its ground is the group of which this individual is a part. Its goal is the society.

In this context, the message of the Muslim architect for his society in preserving the natural environment as a healthy one, through the nature of the relationship between the image of architecture (its mental existence) and its material (its realistic existence). Its image is the formative series through which it passes. Its materials represent its realistic existence as a technological environment leading, or not leading to what is actually perfected. This is specified according to the nature of each ring of the series to the reality. This is because its realistic existence may or may not actually lead to perfection, being the cause of the desired effect. Nevertheless, it is necessary to establish a logical relation among the three concepts: technology (the realistic existence of architecture), the environment (what is this existence?), and the architect/ society (the mental existence of architecture) in an existential sustainable form.

It thus requires to establish a link between an architect and his community with relationships that view architecture as a form of implementation for the human society to access a model that expresses the society and its identity with its environmental uniqueness. For this, an architect refers strongly to the culture of his society and to its thoughts and beliefs as well as the reciprocal relationships with the three concepts: technology, environment and human communities.

In this context, this paper argues that the message of the Muslim architect to his society is in preserving the natural environment from the irresponsible actions of humanity.

Theoretical foundation

Before gathering data, it is necessary to understand the definitions of the three main concepts: technology, the natural environment, and the human societies and the concepts of power and action.

2. Power and Action

Ibn Sina defines power as: “what a thing is permitted to do or act upon” (Al Wajra, 2019). Ibn-Rushd defines it as: “the readiness in a thing and the potential in it to exist in action”. (Al Wajra, 2019). The two phrases show power as real existence, even if it is not an act. It is the existential readiness that without it, it is not permissible for a thing to act or react. Thus, the origin of the word denotes that which does not exist in reality, but it is capable of existing or is able to exist in action, in that it is a real relation to the action, without which the action would not exist (Karam, 2012).

As for the action, it is about finding the effect in the thing without delay. The word continues to say about the act of action and since the action is a certain perfection, the term is also applied to the perfection of the action or its completion after the movement, which is an imperfect action that does not exist except gradually (Karam, 2012).

The difference is clear between power and action, as power is still a limitation of the self and has not touched experience and application. On the contrary, power indicates the

possibility of something, but action is its real existence. Let us say in the case of that which is accidental is the action and what has power through is its image, and what actually has is its material.

3. The Concept of technology

Technology is a historical phenomenon deep in the past. Its history extends to the history of Man himself and is linked to his goals and actions as he directs them with his actions as he directs them with his mind and is influenced by it. It is also reflected in his activities and attempts to interact with the environment and preserves his species and affirms his existence. Technology is becoming increasingly important in the contemporary world because of its clear and influential role in the overall mental and physical productions of Man. It represents the peak of human development and the increase in his capabilities.

4. Technology, linguistically and idiomatically

Technology is defined in the modern Oxford dictionary as scientific knowledge that is needed for the purpose of a particular industry. It is defined idiomatically as the technique of the applied use of relationships, laws and essential properties of materials and their combinations to reach a new material formality capable of performing a task with known dimensions and characteristics (Ali, 2014). As McCleary sees, technology includes, in addition to action, the intellectual efforts that contribute to the production of technological action, lead it, and dialogue with it (Al-Aqabi et al, 2013), and that it is an important thought and practice method to establish that compatibility between the self and its environment physically and psychologically. Thus, we notice that Man always seeks to complete the ingredients of himself, and this is done by producing a more comprehensive reality to meet his needs (Al-Akkam, 1999). Technology includes physical and human determinants that overlap together to form a comprehensive behavior that aims to enable Man to achieve compatibility with the environment. It is also to ensure his continuity and survival, thus bypassing the limitations of his vital capabilities with non-vital technological ones that represent the reaction of him towards the actions of his surroundings on him. Indeed, they are evidence of his existence. and the measure of his ability-(Abood, 2015).

The concept of technology has a kind of art, action, and work, and they all share in human practice to support a clear position in transforming ideas and desires into reality. It is almost a close image to the concept of architecture in the process of transforming ideas into reality (Al-Muzaffar, 2005).

Technology represents a concept that affirms the realized existence, including the pre-verified fact. This behavior falls within the tangible world and under the concept of technology. It indicates several manifestations of scientific and technical progress transmitted from one generation to the next in one society or several similar societies. Technology refers to phenomena by moving from the possibility of realization to actual realization and implicitly indicates existence by force. These phenomena, which are human actions, are differentiated according to the person's nature (Agha, 2011).

It must be emphasized that the automatic trend does not result from the technology itself but rather from the nature of Man's role (Al-Aqabi et al, 2013).

It refers to the duality of the technological entity, as it represents a double structure; the first being a clear existence, considered the "actual part" represented by the contemporary form, and the last applied represented by an "entity applied invisibly." It is the technology responsible for the positive appearance of the contemporary tangible world, as shown in the Fig. 1 (Al-Muqrim and Al-Saegh, 2016).

From the foregoing, it is clear that technology is a human phenomenon that represents an integrated system in which scientific knowledge (human thought / latent system/power) interacts with practical applications (the apparent system / human phenomena / technological act) within an integrated logical pattern to suit material goals at the level of the apparent system. There its role is to show the various human phenomena to tangible, concrete existence and to make the thing happen in the experience as an actual occurrence, so it is the subject of sensory

perception. It is at the level of the latent system represented by the human thought that produced it and who practices it and directs it to achieve its goals represented by the completion of the same ingredients to enable Man to achieve harmony with his environment.

Thus, the phenomenon of technology includes:

- the cognitive aspect that expresses the idea and concerns understanding (human thought / latent system/power).
- the force that makes the action possible constitutes the possibility and the principle of readiness/matter.
- a key role in embodying and transforming thought from its theoretical, abstract dimension (the latent system) to the conscious material dimension (the apparent system).

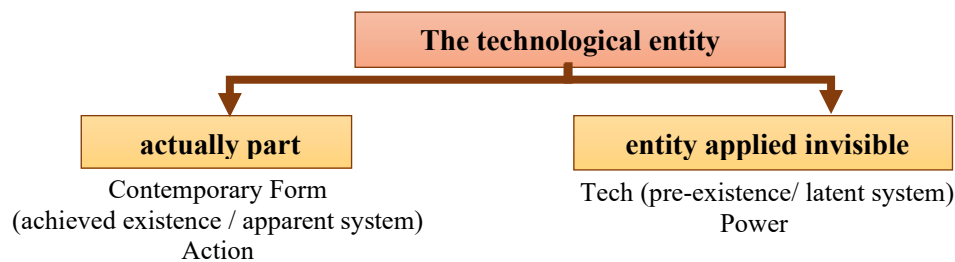


Fig. 1: The duality of the technological entity as it is a power mixed with action.
Source: Authors

5. Architecture and technology

Architecture is a multi-purpose social phenomenon that responds to social needs, on the one hand, and the changes in technologies used in the manufacture of raw materials on the other hand. It is the most prominent and stable social phenomenon, because it was made of solid materials, some of which have the ability to last for centuries. Architecture as a phenomenon possess the structure, causes and goals that share the vocabulary of the individual person and his relationship with the other individuals. Technology as a force is the tool to manufacture that phenomenon and bring it into existence (Ali, 2017).

Architecture consists of an appearance and an essence. Its appearance is determined by the architectural form, which is a translation of the thought and is embodied within the real existence of architecture, while the essence of the other existence complements the cognitive existence of architecture. The basis of theory of architecture is that the visual form of architecture is the result of a prior interaction between the social demand for architecture on the one hand, and the technology it introduced on the other hand (Abood, 2015). Accordingly, the form is a physical representation resulting from the interaction of a set of social and technological requirements to establish a perceivable material that is distinguished from others by creating places for human shelter. In fact, architectural form was never the apparent structure, but rather the perceived structure distinguished by its intellectual and technological connections (Al-Tameemi, 2012)

Thus, technology has been associated with the objective existence of architecture and strongly and directly affect the formation of the features of architecture. Charles Correa suggests that architecture is the result of two basic forces responsible for formulating and presenting it to the society in its final form. These two forces are: the first, culture and society's aspirations, and the second, climate as a constant force and technology as a changing force (Salih and Ibrahim , 2017). Since there is an exceptional and distinctive relationship between building design and technology, technologies are necessary to achieve the structure of the shape of the building. Without that, a building will not exist except in our minds (Emmitt, 2013)

Thus, technology can be regarded as the link between the intellectual content and the resulting form, as it works to translate ideas into tangible materials. It is the laboratory in

which principles are transformed into buildings: spaces, squares, neighborhoods, villages and cities.

From the foregoing, it can be argued that technology is the physical existence of architecture, and its role is the expression of the material dimension. It acts as an embodiment of architecture and a reflection of the architect's thought as a force whose effects are in visible material as sensory materials, whose strength lies in accepting the mental image and its union with it to achieve sensory actuality.

Thus the power of technology lies in enabling the architect from delivering his message to his community through the material embodying for the meaning of what believes in, while the power of the architecture lies in the meanings of perfection it bears and the power of the architect's thought in making his production a live expression about his belief and consistent with what he believes (Fig. 2).

While from the congruence of the two phenomena, the phenomenon of technology and the phenomenon of architecture, it is clear that architecture is a technological environment with its apparent system, which represents the realistic effects of the natural environment, and a reflection of the thought arising from it with its latent system, which represents the principle of the effects of the thought of the society (Fig. 3).

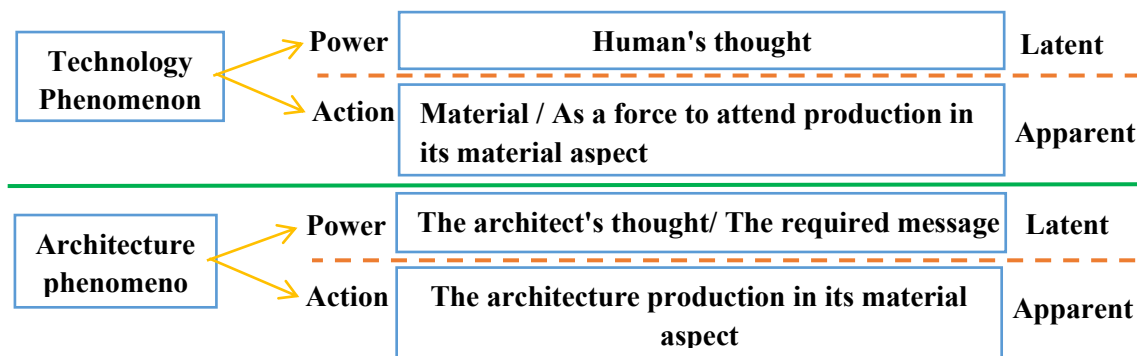


Fig. 2: The phenomena of architecture and technology as power and action.

Source: Authors

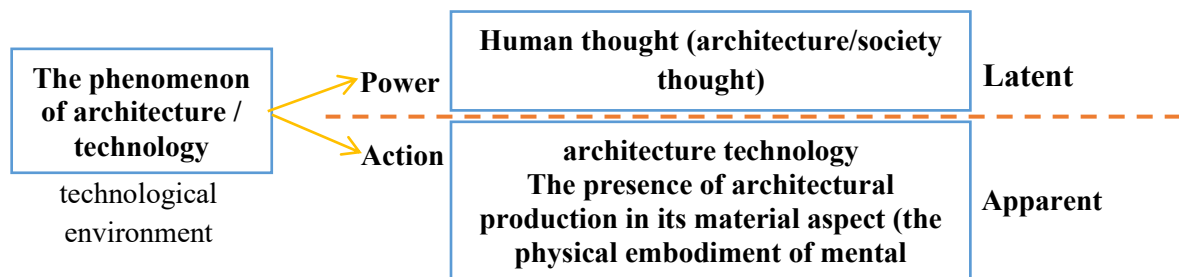


Fig. 3: The congruence of the two phenomena, the phenomenon of architecture and the phenomenon of technology.

Source: Authors

6. Responsive Architecture / Environmental Response – The environment of Response

Norman Foster says that there is no perfect building, suitable for every environment and a climate in the world. Each site has its own conditions, and the building is designed according to the site and the prevailing climate. Thus the architect adds to Nature what is appropriate to it, as if it stems from it, and is not abnormal and distorted by it (Al-Youssef, 2019).

Responsive architecture is defined as a type of architecture that has the ability to change its form in response to changing conditions. Thus, it is an artificial entity that interacts with data and information collected by various types of sensors, sometimes several hundred sensors.

Responsive architecture is a physical environment that exhibits reflexive and simulated behaviors, and is also the result of computing (Lee et al, 2021).

Responsive architecture is the idea of an architectural system being an integral part of its surrounding environment with the need to support continuous exchanges with it, rather than a closed system trying to separate itself from it. This has led to the emergence of the idea of architecture as a responsive body that communicates with its surroundings and adapts or interacts with the specific environmental factors (Pasold and Foged, 2010).

7.0 Review of Literature

7.1 The Study of (Maragkoudaki, 2013)

The study dealt with responsive architecture, computational design, and material science cooperation to form a new design strategy. The strategy of kinetic architecture represents it through materials technology, which aims at designs that achieve a decrease in energy consumption more effectively. This technology uses intelligent materials that deliver kinetic properties using external stimuli.

7.2 The Study of (Meagher, 2015)

The study touched on forms of building automation and sensor networks that are used to monitor and control many aspects of the built environment where sensors are used to track indoor and outdoor climate variables such as humidity, temperature, and solar radiation, to learn about the patterns of behavior of users. It looks at the essential aesthetic and cultural role of dynamic building elements in architectural designs.

7.3 The Study of (Kolarevic and Parlac, 2016)

This study provides a comprehensive and coherent approach to building dynamics. It demonstrates how buildings respond dynamically to changes in the internal and external environments by equipping buildings with sensors, actuators, and controllers and interactively collecting and processing information by adapting or changing certain environmental conditions or otherwise responding and indicating the creation of two-way relationships between spaces, environment, and users who influence each other to create a self-adjusting, ever-changing architecture that is adaptive, interactive, reflective, and responsive.

7.4 The Study of (Fortmeyer and Linn, 2016)

This study provides an overview of the adaptive building envelopes and facades with mechanical components such as effective shading devices, sensors, and actuators and indicates the concept of the facade that it must work exactly like human skin. That is, it must be adaptable and responsive to environmental conditions, where technology plays an essential role in its production.

7.5 The Study of (Aksamija, 2017)

This study focuses on advances in materials and types of fast-responsive and intelligent materials and energy-generating materials. It also focuses on innovations in computer design, building techniques, and methods of analysis based on environmental design processes. It also focuses on the most prominent technological innovations for adaptation, mainly at interfaces, structures, mechanical systems, and building systems.

7.6 The Study of (Fouad et al, 2019)

The study showed that responsive architecture aims to improve and expand the controls and rules of behavior in architecture by improving the energy performance of buildings using responsive technologies (sensors/control systems/actuators) with the production of buildings that express the technological and cultural conditions of our time. For example: through the integration of responsive technology and architectural structures and the ability to relate the building's form directly to the surrounding environment.

7.7 The Study of (BÖKE, 2020)

This study addresses the topic of "architecture as a smart skin" and refers to the building's ability to respond intelligently to weather conditions and user requirements. It demonstrates the need for a system that controls and coordinates complex processes interacting with various building components and processes. It looks at the integration of interface functions as a multi-functional comprehensive system and the adaptability of the interface, which can dynamically interact with environmental conditions.

7.8 The Study of (Lee et al, 2021)

This study defines responsive architecture as a type that can change shape in response to the changing conditions. Thus, it is an artificial entity that interacts with data and information collected by various sensors. It shows that the nature of responsive architectural behavior might include physical actions (changes or movements) and adaptations in environmental services, such as lighting, heating, and ventilation.

7.9 The Study of (Soudian and Berardi , 2022)

This study focuses on indoor environmental quality (IEQ), balancing energy conservation and saving the required IEQ through dynamic and climate-responsive facades (CRFs), and potential improvements to high-performance facades to enhance them in the buildings. Alternatively, dynamic CRFs can alter their functions and reversibly alter or modify their behavior in response to changing external conditions and environmental loads to meet a specific performance objective, such as reduced energy use.

7.10 The Study of (Eltanboly and Afify, 2022)

This research sheds light on modern design and construction methods that make cities interact with the external environment using modern technology and smart materials, thus realizing the response of architecture to the surrounding changes. It examines the impact of responsive systems and the possibilities of computer applications on architecture to discuss its role and function as a flexible approach.

From the criticism and the analysis of previous studies, it become clear that they are interested in the response of the apparent system/material dimension of environmental architecture as a technological environment that responds to the challenges of the natural environment. They do not focus on responding at the level of the latent system / intellectual dimension of environmentally responsive architecture, represented by the power of architecture thought. Thus, the research problem emerges represented by the lack of clarity of the role of the power of architect's thought as a latent system for architecture to be the principle of the implications for the thought of society. It should do so through the embodied material of the meanings of what it believes in, as an apparent system of architecture to represent the realistic effects of the natural environment. Table 1 shows it.

8. Research Methodology

The research employs the inferential method to advance its findings. It uses the following structure of the research.

Theoretical foundation: This part deals with the definitions of the basic concepts adopted in the research related to the following.

- The role of technology in the environmental responses of architecture.
- The role of the power of architect's thought in sending his messages to his society through which it determines the nature of the moral relationship between the three main systems of the environment. These are the natural environment, the social environment, and the manufactured environment (constructed or technological), and how to formulate this relationship.

- The research employs the descriptive-analytical study method as a means of testing due to its compatibility with the research objective and the nature of the variables subject to the application. It also supports the possibility of defining it clearly through it.
- Choosing an intentional sample from the contemporary projects, taking into account that the sample has employed a heritage vocabulary and expressed its social identity
- The research employs a case study method within which data was gathered using several research techniques.
 - Data on the case study were collected from published studies on the project that could be accessed through multiple sources or from the self-description of the project designer himself.

Table 1: The essential aspects arising from the previous studies.

Source: Authors

	Previous studies	The most important issues dealt with by previous studies to achieve an environmental response.
1	The Study of (Maragkoudaki, 2013)	<ul style="list-style-type: none"> • Kinetic architecture • Material Technology (Smart Materials)
2	The Study of (Meagher, 2015)	<ul style="list-style-type: none"> • Building automation • Sensor networks • Dynamic building elements
3	The Study of (Kolarevic and Parlac, 2016)	Dynamic architecture - self-adjusting and ever-changing <ul style="list-style-type: none"> • Sensors • The triggers & The controllers • Information collection and processing
4	The Study of (Fortmeyer and Linn, 2016)	<ul style="list-style-type: none"> • Building envelopes and adapted facades • Mechanical elements
5	The Study of (Aksamija, 2017)	<ul style="list-style-type: none"> • Responsive materials <ul style="list-style-type: none"> ✓ Smart articles ✓ Energy generating materials • Technological innovations
6	The Study of (Fouad et al, 2019)	<ul style="list-style-type: none"> • Responsive technologies (sensors/control system/actuators)
7	The Study of (BÖKE, 2020)	Adaptability and dynamic reaction
8	The Study of (Lee et al, 2021)	<ul style="list-style-type: none"> • Shape change (changes or movements) • Interact with data and information • Sensors • Adaptation
9	The Study of (Soudian and Berardi , 2022)	<ul style="list-style-type: none"> • Dynamic interfaces • High-performance interfaces • Behavior change and modification
10	The Study of (Eltanboly and Afify, 2022)	<ul style="list-style-type: none"> • Modern technology and innovative materials

9. Findings

Environment and the human communities systems

Human communities live within the framework of three main systems of the environment.

1. The natural system: This is known as the natural environment and includes all the manifestations of existence surrounding the human being and the creatures that exist in it.
2. The social system: The social environment, which includes Man/society systems, and relationships that determine their lifestyles and their various systems, and

3. The manufactured system: The manufactured environment is constructed or technological includes everything that is Man-made and built on the surface of the earth using all its technical and technological capabilities and components (Oqba, 2006)-

These three elements are basic and constant elements through which the societies are formed, but societies differ in the nature of the moral relationship that binds Man to Nature or his fellow man and how to formulate this relationship. This relationship represents the flexible and moving element of the elements of human societies (Al-Hakeem, 2009).

According to Islamic thought, there are two theories in portraying this relationship, which are the materialistic theory and the divine-Qur'anic theory. The fundamental difference between the two theories is the assumption that there is a difference between them in depicting the nature of the bonding relationship between the three elements that make up the human societies. It is seen through the formula and the image determined by the system that forms it, and that the identity of society is formed through this system's perception of this relationship (Al-Hakeem, 2009).

The following presents the two formulas to visualize this relationship.

The formula adopted by the materialistic theory:

This is a humanistic thought outside the fields of monotheism that claims the centrality of Man and that Man exists, self-existing, and he himself is the activist, the goal, and a way of life centered around human benefits or values (Al-Musawi, 2019). It believes in Man's control over himself and his possession of his will after he refused to submit to every force and practically cut off his connection with his Creator and the Hereafter (Al-Najaf, 2015).

The abstraction of the structure of the social relationship from God Almighty creates the different colors of ownership and sovereignty. Thus the relationship is based on equality and conflict between Man and the other man; on the basis of ownership, ability and dominance between Man and Nature. This is called the relationship of tyranny (Al-Hakeem, 2009).

The material vision became the main engine and the main influence in the formation and development of global thought in the modern era, until it reached the peak of intellectual materialism in the first half of the twentieth century, when the reasons, goals, and means to achieve results became material in all aspects of life and architecture included. Modern architecture was a product of this thought, which expressed the two architectural models, the rational model, which was taken from science, technological progress, and liberation from inherited values, including environmental implications as its base, and the personal model that searches for an alternative to belief. Consequently, architectural production has become subject to personal whims, including the right and wrong of the rest of the society, but rather the architect himself (Abbas, 2014). Therefore, the results were far from local contexts, inconsistent with the natural environment, contributing to severe climatic, social and cultural imbalances and collapses, including droughts, floods, hurricanes, epidemics and other catastrophic manifestations and social and environmental inequalities, in addition to all the serious concerns (Kanaani, 2023).

The formula adopted by the Devine–Quranic theory:

According to this idea, the center of gravity and the axis of religious thought is God Almighty, and there is no contradiction between the axis of God and the axis of human beings¹. The relationship with God Almighty is implicit in people's relations with the other elements that make up the human societies, and this relationship becomes a content that mainly affects Man's relationship with these elements (Al-Hakeem, 2009). The path taken by Islam is to develop Man's materialistic concept of life. It has created the intellectual base that achieves

¹ The centrality of God in the sense that He is the principle of existence, its owner and its purpose, and the centrality of man in the sense that creation and creation all came in the context of man reaching perfection and happiness. (Al-Musawi, 2019, page 22)

Man's correct view of his life, making him believe that his life is emanating from an absolute principle of perfection. It is permissible, and not everything that leads to personal loss is forbidden and unpalatable. Rather, the goal that Islam has set for Man in his life is divine satisfaction. Islam develops the interest of the individual, a development that makes him believe that his private interests and the true general interests of humanity that Islam defines are interdependent (Al-Sadr, 1982).

In the Holy Qur'an, we find wonderful affirmations of this meaning (He who does good benefits his soul and he who does evil, it is against his soul)². Islam is a moral and ethical belief from which a complete system emerges for humanity that sets a higher goal for it and acquaints it with its gains from it, and the economic factor is not the creator of all values and spiritualities (Al-Sadr, 1982).

The formula adopted by the Qur'anic theory is illustrated by the Qur'anic verse (and when your Lord said to the angels: "I will place a vicegerent on earth". They said "will you place there in one who will spread corruption and shed blood while we celebrate your praises and glorify your name ". God said: "I know what you know not"³ .

As the social system, the view of the Holy Qur'an is the one that implies an understanding of the relationship between the three elements that make up human societies on the basis of the relationship of succession and trust, and the identity of this formula is a divine identity (Al-Hakeem, 2009).

The Holy Qur'an organizes the relationship between the divine formative will and the human will in a way that confirms the existence of both wills together and the existence of the links between them, through the concept of human succession and that succession implies the meaning of responsibility towards what is appointed over it (I will place a vicegerent on earth) (Al-Najaf, 2015).

Thus, the human message was represented in the building and reconstruction of the earth and moving away from the causes of the ruins that occurred, whether at the hands of humans or because of their ignorance. According to Islam, the strength of architecture lies in its ability to deliver this message to its community through the perfection and completeness of the production in its work.

While the formation of the production allows the identification of the architectural thought, it shows the reasons for its existence, its characteristics, and the form of its structure. It is self-evident that the principles and human principles of the architect are reflected in the architect's thought, and thus in his production, as the architectural works are the intellectual production influenced by the principles and values of the architect who owns the thought (Mohammed, 2008). Here, architecture takes its characteristic from the thought of the architect embodied in the mechanism of action and formations, some of which are based on a means and an end that the architect cares about. However, it moves away from the society and its temporal and spatial requirements. Some of them are those whose means and purpose have been linked to the ideals that the architecture holds, which forms the behavior of the environment of production in the hearts of its recipients, including those who depend on the movement of traditional architecture to maintain the influence of traditions and customs in building the production of the movement or of another product that preceded it. Architecture then, through its multiple movements, expresses explicit messages of influence on the other. (Al-Youssef, 2020)

From the foregoing, it is clear that there is a relationship between the two changes: between changing the internal content of architecture and changing the external situation of architecture that sends messages that influence the thought of society. His Almighty saying 'Indeed, God never changes the condition of a people until they change their own selves'⁴

In the Islamic faith, the rational life of Man, and the development of his thought and reason have a special status in Islam, and the freedom of people in various fields is limited, and

² (Fussilat Surah, verse: 46)

³ (Al-Baqara Surah, verse: 30)

⁴ (Al-Ra'ad Surah, verse: 11)

is restricted so that it does not contradict his moral integrity, and does not conflict with the public interest. Thus, human activity is unified in its origin for a time and place, or for each community to have its own architecture in the statement of the human message in architecture and in two directions. The first of this is for the human being and the other for the human society and its environment. When architecture is material and carries spiritual aspects, the conflict is between the global and what it contains of great technological developments on the one hand, and the local and what it contains of tendencies that preserved the social composition of the formations and what constitute the two sides of the equation in the statement of the architectural truth on the other (Al-Youssef, 2017).

From the foregoing, it becomes clear that the architect and his ideas and what he believes in ideals and beliefs are the engine for changing society through the messages he sends from his apparent output in reality.

Architecture, in its general sense was composed of two main components: the spiritual side and the material side. Thus, Islamic architecture was based on the foundations of the Islamic religion, following its way, and since Islam had balanced between spirit and matter, it elevated the human thought and mind, calling for virtuous values and noble principles, not excessive. In freedoms and satisfying desires. (We have made you a just community so that you may be witnesses over mankind and that the Messenger be a witness over you)⁵

If the architectural thought in the West has roots from which it stems and develops with time, then the Islamic architectural thought stems from the values that Islam drew to build Man as a basis for building the urbanization that contains it. They are values that do not change with time, and this means that the volatile architectural thought that emerged in the West throughout its contemporary architectural history can be balanced by a well-established architectural thought that stems from an Islamic intellectual base that is fixed in its content and changes in its form (Mohammed, 2008).

Thus, Islamic architecture that adopts the divine Quranic theory is a direct result of the stability of concepts and belief, which forms the model that the group accepts and the availability of collective feeling through the one doctrinal vision that formulates the thoughts and concepts of these groups.

Since Islamic thought accepts all positive elements and useful data that do not conflict with its values, limits and controls, and takes these data as raw materials, Islam opens its chest to change and development that occurs in different times and environments. Then its values that it decided were flexible values that accepted every change in the details and branches, provided that this was not a call to change the ladder of values and a call to destroy (Mohammed, 2008).

Thus, Islamic architecture seems to be a flame that has been dealt with by human buildings throughout history. (We alternate these days among men)⁶. Islamic architecture dealt within the framework of cultural exchange, as it accepted all positive elements and useful data that do not conflict with its values, borders and controls.

The architecture of the Islamic eras arose in different countries, and it was not inspired by the Islamic culture alone, but each country had its distinct culture; a clear influence on architecture, so the formation in the architecture of these countries differed according to the prevailing cultures, as it differed according to the different environments, and each culture had its impact on its construction, as did its environment. The desert was influenced by the architecture of the desert environment and influenced by the culture of the desert community (Abbas, 2014). The forms associated with beliefs become able to continue through time, but those associated with individual perceptions are subject to dissolution through time. Thus, there are two images of buildings according to the theory adopted by the architect and his community in depicting the human relationship with his natural environment. Table 2 shows it.

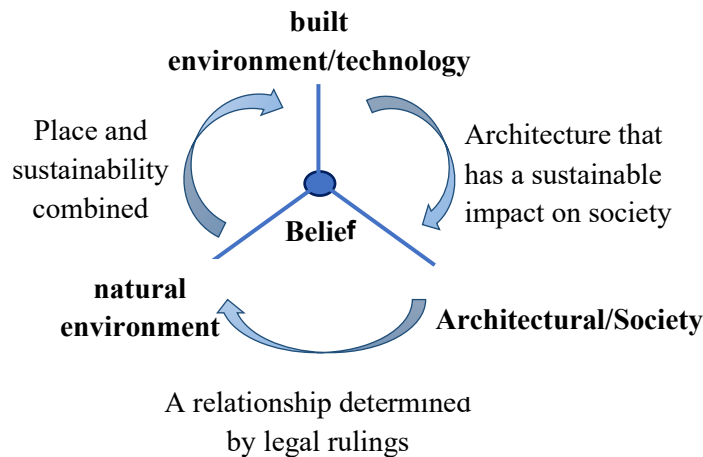
⁵ (Al-Baqara Surah, verse: 143)

⁶ (Al Imran Surah, verse: 140)

Table 2: The features of two images of buildings that reflect the architect's thought according to the theory he adopts (the materialistic theory and the divine-Qur'anic theory).

Source: Authors

Islamized Architecture	Humanized Architecture ⁷
<ul style="list-style-type: none"> – A global architecture ideologically (considering Islam as a religion in every time and place), as it is a regional architecture in terms of the environmental differences between the different regions. – A well-established architectural thought stems from an Islamic intellectual base that is fixed in its content and variable in its form. – Forms associated with beliefs become able to persist through time. – Architecture of time and place, architecture that preserves identity. – Environmentally and socially sustainable architecture 	<ul style="list-style-type: none"> – Architecture separated from the culture and identity of the community. – A fickle architectural thought. And the foundations of a weak and fragile theory because it was built on whims and tendencies. – Forms are subject to dissolution over time due to their association with individual perceptions. – Architecture of time, not architecture of place, an architecture that lacks identity – An architecture far from sustainability.

**Fig. 4:** Belief is the active and driving element of the three main elements forming human communities.

Source: Authors

With these theoretical understanding behind us, this paper examines a case study articulating these ideas.

10.0 The Case Study

10.1 Criteria for the selection of the sample

There are several criteria taken into consideration in selecting the sample, and as follows:

1. A local model implemented on the ground and for the local architects.
2. Possesses environmental technologies.

⁷ Humanism: a term defined by Webster's dictionary: a belief, attitude, or way of life centered on human benefits or values, or a philosophy that usually rejects metaphysics, and stresses the individual's dignity, value, and ability to achieve self-realization through reason. It also has its own pattern, approach, and doctrinal backgrounds from which it is based and judged on its basis. The theoretical and logical foundations of humanism are weak and fragile because it was built on tendencies and whims. (Al-Musawi, 2019)

3. The time period specified in the period of contemporary architecture (adopting the period from 2000 and above as a basis for contemporary architecture).
4. Revitalizing the important local, historical and heritage goals that represent the culture of the community.

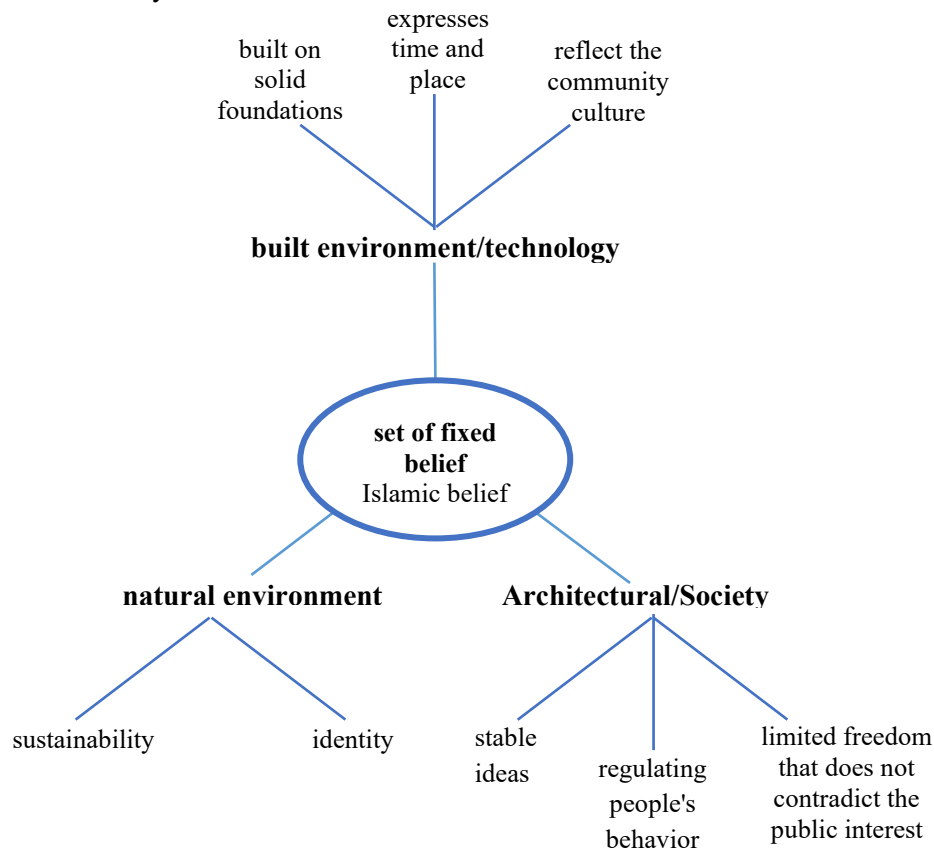


Fig. 5: The ideological vision is one vision that formulates the thought of the society and the architect.
Source: Authors

10.2 Introduction to the Case study

- Name of the project: The Sunni Endowment office building project, Baghdad / in Om Al-Qura Mosque site in Ghazaliya, 2014.
- The name of the designer: Scientific and engineering consultancies office in the Technology University / Architect Dr. Prof. Muqdd Haider Al-Jawadi, Eng. Ahmed Luay Al-Bajari.
- The job: An administrative governmental building consists of four floors and a basement.

Table 3: Description of the project and analysis of variables

Source: (Jawad, 2020)

Definition of the case of the description

- The building envelope has a glass wall surrounding the building as an external shell (double skin facade) that enhances thermal insulation and shading of the building's facades through the added glass facade that works on secondary heat insulation that replaces the solar breakers and acts as air shelters. Solar breakers were also provided on the side facades of the building.
- The presence of catchers on the roof of the building withdraws the hot air and replace it with less hot air, and drains the energy leaking from the glass into the air inside the space.
- The presence of the central courtyard helps in the movement of the air current inside the building as well as to provide lighting and natural ventilation.
- Green spaces and water bodies within the central courtyard work to soften the climate of the courtyard and provide a view of the spaces overlooking it, as well as the aesthetic aspect.
- Reducing energy expenditure.

Table 4: Description of the project and analysis of variables

Source: Authors

variables	Application and analysis of variables
The power of technology	Employing modern and insulating technologies and materials to serve the climatic aspects and reduce energy expenditure
The power of the architect's thought	Glass wall that surrounds the building as an external shell (double skin facade)
	Distinguishes the building by mixing heritage and contemporary.
	Employing heritage vocabulary (air catchers and the courtyard) in a contemporary way that expresses social identity and serves as explicit messages to society about the importance of this vocabulary to achieve an environmental response to the climate and to preserve the community's identity and culture.

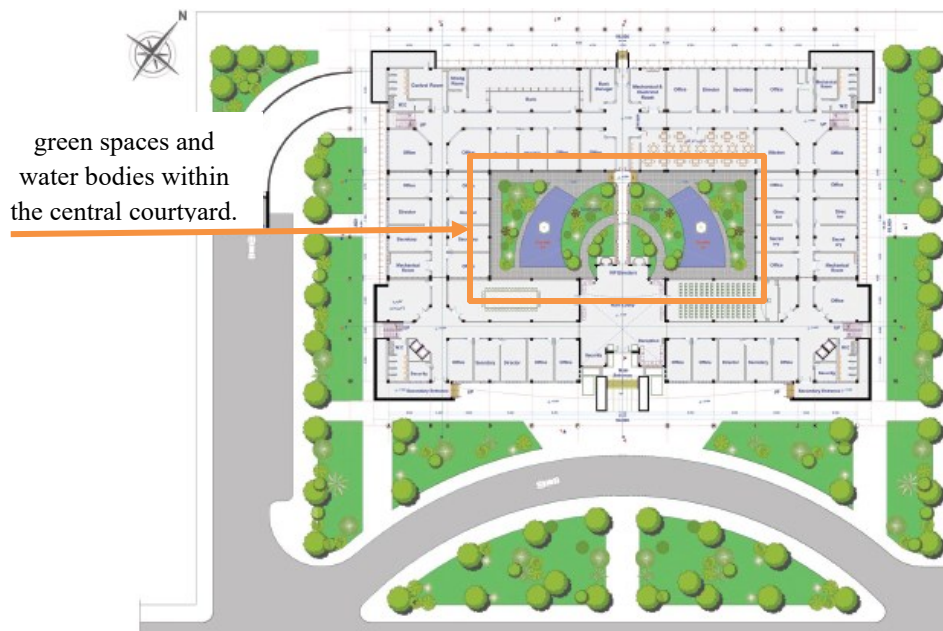


Fig. 6: The ground floor of the building of the presidency of the Sunni Endowment office.
Source: Al-Bajari, the Department of Architecture, University of Technology.



Fig.7: The central courtyard to provide natural lighting and ventilation for the spaces overlooking it.
Source: Al-Bajari/ the Department of Architecture, University of Technology.

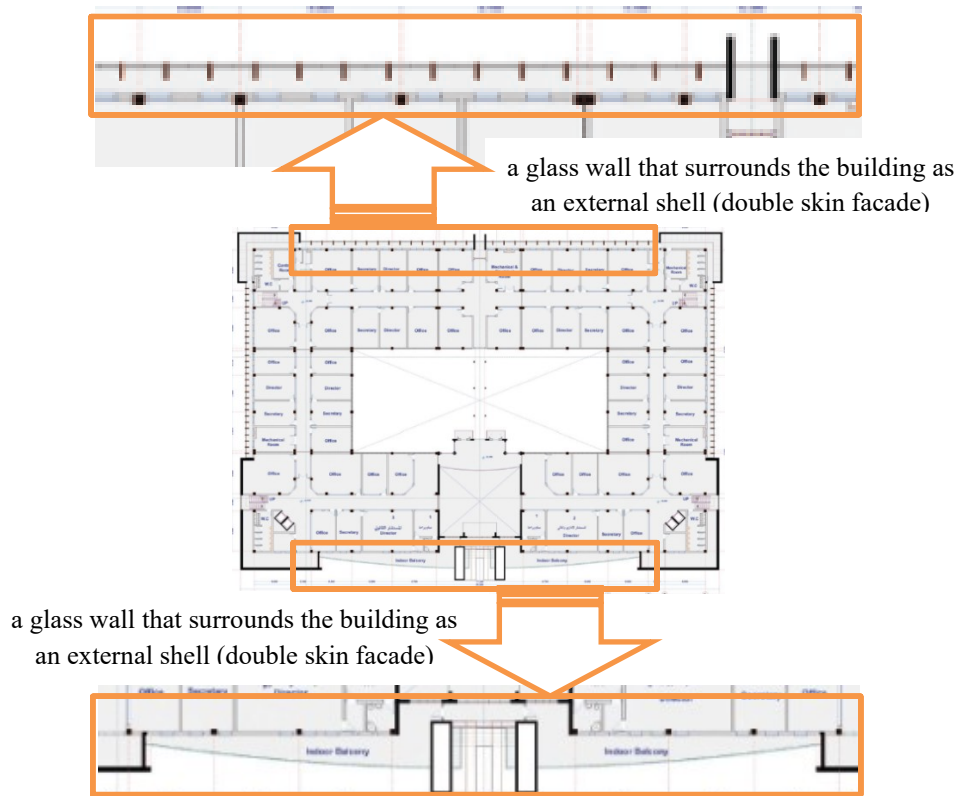


Fig. 8: The typical floor of the building of the presidency of the Sunni Endowment office.
Source: Al-Bajari/ the Department of Architecture, University of Technology.

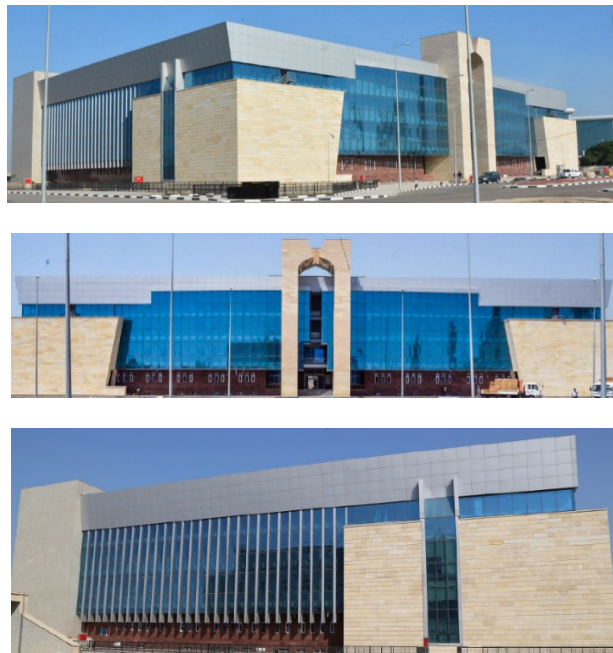


Fig. 9: The climatic environmental treatments for the front façade and the side façade.
Source: Al-Bajari/ the Department of Architecture, University of Technology.

11. Conclusions

- Belief is the real engine of architectural thought, which draws a direction for ideas that are not limited by time, even if they differ according to the nature of the place. Thus, it necessitates an architecture affected by the movement of belief and the formation of production from stable ideas that impact society.
- The power of the architect's thought influences it's sending messages clearly to the community by employing the local architectural elements as elements that respond to the environment and climate and achieve identity for the community.
- The power of the architect's thought lies in manufacturing the right intellectual specialty to produce a good materialistic identity to reach an architecture that belongs to the place and keeps pace with time. It has its own characteristics and features, as the architectural output represents the designer's subjectivity and subject matter. It is a subjective vision of objective vocabulary.
- Change begins with each of us having the right mentality and vision to re-correct what has deviated from the architectural industry.

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