

## **Architectural Design is the Governing Law of Architecture Between Futurism and Adaptation**

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**Abstract:** Architecture is one of the subjects given to human knowledge. Architecture is situated in the field of attraction between subject and object, where it is within the framework of the perceived subject and at other times within the framework of the perceiving subject, the creator or reader of it. This dialogue attempts to find a law that "guarantees architecture's future adaptability." This is achieved by shedding light on the approaches through which conflicting architectural ideas can be understood, leading to an understanding of the truth of architecture, such as (the rational approach, the experimental approach, the deductive approach, the abstract approach). This dialogue relies on studying the interconnected relationship between terms that express the rational approach (instinct, universals, prediction) and other terms that represent the material approach (experience, particulars, certainty). Then, the reciprocal relationship between them is studied to arrive at an adaptable architecture. Sources of Perception: ((The sources of human knowledge are divided into two basic types: (sources of perception and sources of belief)).

**Keywords:** Malaysia, employees, social interaction, workplace.

**There are four proposed theories regarding the sources of perception:**

**First: Platonic Recollection Theory:**

This theory was invented by Plato and his successors, who considered perception to be a process of recalling information. This theory was invented by Plato and based on his own philosophy of ideals. Perception is the retrieval of something previous, and the previous is a state of mental association through which the soul attempts to retrieve those truths and ideals by perceiving them and sensing specific meanings and partial things. These meanings and things are all shadows and reflections of those ideals and truths. Therefore, the relationship between the ideal and the body is one of retrieval, while the relationship between the soul and the body is one of containment by the body.

**Second: The Rational Theory**

This theory is based on the belief in the existence of two sources of perceptions: one is sensation, and the other is innate nature, meaning that the human mind possesses meanings and perceptions that do not arise from the senses but are fixed in the core of innate nature. The soul derives from itself (Al-Sadr: 1989: p. 55). Thus, the rational theory is based on two pillars: the first is sensation, and the second is innate nature. Descartes points out that "clear knowledge, for me, is knowledge that is present and evident to an attentive mind. Accordingly, we say that we see

objects clearly when they are before our eyes, so they are strongly influenced and make us ready to see them” (Muhammad, 1991, p. 32). Innate nature refers to the soul as a thinking being, from which the rest of the components and philosophical systems emanate.

### **Third: The sensory theory.**

The sensory view coincided, to a large extent, with the consequences caused by scientific discoveries in all fields. The emergence of experience and observation in an increasing and growing manner became the cornerstone of religious interpretation and theological philosophy, and it relied on examination, analysis and deduction as its basis. The sensory theory “is the theory that says that sensation is the only provider of concepts and meanings to the human mind, and the mental power is the power that reflects the different sensations in the mind” (Al-Sadr, 1989, p. 57). This theory presupposes the separation of reality from the self, “because the true essence of man has become derived from outside and springs from the material conditions surrounding him, without giving any consideration to his inner self or his living feelings” (Muhammad, 1991, p. 119) and his enjoyment of the privacy of (reality) as an entity with its own circumstances and laws, and the self has only to discover it, analyze it, and reflect it in the human mind to deduce what can be deduced from it after experimentation and examination, as “the sensory theory is based on experience, as scientific experiments have shown that sense is the sensation from which human perceptions emerge... sense is the basic structure upon which human perception is based” (Al-Sadr, 1989, p. 59). This theory has neglected all abstract and metaphysical facts beyond matter, contenting itself with the limits of matter “matter is the basic basis of existence, and it is the material concept or material philosophy in revealing the truth” (Abdul Qadir, 1997, p. 63). This theory takes the direction from experience to matter to sense and from there to knowledge, i.e. it begins from external reality and ends with the mind and denies the existence of concepts that the mind may apply to experience. Rather, these concepts remain subject to experience itself and do not go beyond it.

### **Fourth: The Theory of Abstraction**

This theory was developed by Muslim philosophers: “This theory can be summarized in dividing mental concepts into two categories: primary concepts and secondary concepts. Primary concepts are the conceptual basis of the human mind, and these concepts are generated by direct perception of their contents... Based on this foundation, the mind creates secondary concepts, thus beginning the cycle of innovation and creation... The mind generates new concepts from these primary meanings. These new meanings are beyond the capacity of the senses, even though they are derived and extracted from the meanings that the senses present to the mind and thought” (Al-Sadr, 1989, pp. 61-62).

### **Sources of Credence:**

After examining the first aspect of human knowledge, which is perception, the dialogue moves to the second aspect, which is belief. Belief is linked to two basic doctrines, and although there are branches between them, they are related to both in one way or another. “The theory of knowledge is concerned with perception and belief, while perception is linked to thought. Thought seeks a single goal, which is to uncover the truth. Truth lies between the duality of belief or disbelief” (Abdul Qadir, 1997, p. 70). These two theories are:

#### **First: The Rationalist doctrine**

#### **Second: The Empirical doctrine**

##### **1-The Rationalist doctrine (Deductive Approach)**

This is the doctrine that human knowledge is divided into two types: “One is necessary or self-evident knowledge, and the other is theoretical knowledge and information” (Al-Sadr, 1989, p. 63). The first type (the necessary) concerns necessities and self-evident truths that do not require proof or evidence for their belief, but are believed directly by the mind. As for the second type

(theoretical), the mind requires prior acquired knowledge to ascertain its validity and certainty. The rationalist approach proceeds from the general to the specific, i.e., through a deductive method of obtaining information, proceeding from generalities to particulars.

## 2- Experimentalism (Induction Approach)

The doctrine deals directly with experience and does not believe in the truth of prior knowledge or necessary and intuitive knowledge. Human knowledge begins with experience itself. "Experience is the primary source of all human knowledge" (Al-Sadr, 1989, p. 66). It begins with the induction of particular subjects to uncover general objective truths. That is, it relies on inductive reasoning, not deductive reasoning, as adopted by rationalism.

## 3 -Traduction Approach, the most important principles of which are:

- The premises and conclusions (universals and particulars) must be of equal similarity.
- The doctrine combines the two and attempts to reconcile them.



(1) Figure  
Rubber architecture



(2) .Figure No  
Formal metaphors of  
architecture

## Understanding the Concept of Architecture

The simple and straightforward question is: What is architecture? The context in which architecture is defined remains very important, as it gives an impression of multiple, yet inconsistent, definitions. Each definition describes one aspect of architecture to the exclusion of others, and is within the requirements of the study, according to its context (political, economic, social, religious, personal, etc.)

and dimensions (aesthetic, expressive, functional, performance). Dr. Rafid pointed out, under the title "Architecture as a Cognitive Subject," that "architecture represents a phenomenon with properties and applications in its practices. The literature that has addressed architecture as a cognitive subject has classified the propositions into the following:



(3) Figure  
Structural adaptation

- The philosophical origin from which the theoretical foundations of the architectural movement's output emerged.
- Propositions that explore the theoretical foundations of this architectural output.
- Propositions specific to architectural output, presenting its characteristics and features." (Abdul Qader, 1997, p. 9) Jencks also pointed out that architecture "is so elastic in nature that all attempts to define it are only partially correct" (Jencks, 1981, p: 71). Architecture is both appearance and essence, it is realistic and abstract, and it derives its meaning from its internal characteristics and its own environment (Venturi, 1987, p: 41). Architecture has been linked in one way or another to the philosophical dimensions that interpret the world, it has taken its own space from it, and it almost applies to it from one side rather than the other, and reconciliation is achieved after collecting more than one interpretation, as the total sum of interpretations gives the comprehensive vision in interpreting architecture.



(4) Figure  
Physiological Functional Adaptation

Adaptive architecture = **Rational approach**  
**Experimental approach -----= Deductive theory**

Adaptive architecture = **Instinct + faculties + prediction** = Extraction  
**Experience + details + instant**

Law	Basics	Proportionality
Adaptive architecture	Instinct	My expulsion
	Totally	My expulsion
	Prediction	My expulsion
	Extraction	My expulsion
	Experience	My reverse
	Particles	Reverse
	A vessel	Reverse

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