

The Impact of Epistemological Reflections of Post Graduate Studies – A Review

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Abstract - The researcher diagnosed groups of **post-graduate candidates' researches of similar characteristics** which adopt unified standards. The common characteristics of these researches were; their dependence of the principle of absolute realism, the adopted ideal cognitive nature, their reliable cognitive capabilities, their cognitive (inspirational) resources (the cognitive methodology whether inferential or standard), resultant knowledge is of analytical and not composite nature as there is nothing new regarding the addition of the general cognitive construction to the research by researcher as well as that such theses were founded on certain information that have sanctuary properties according to which one can construct his knowledge as to be inferred and recommended once again.

Viewing that architecture is a science related to mankind to a large extent and resultant of his sensual humanistic cultural yield that is linked to the cultural aspect of the matter; therefore it is varied in its ideology and implications. The fact a number of post-graduate studies candidates' researches were characterized by some features that are founded on same fundamental givens i.e. Epistemological Reflections might not introduce any real addition to the academic process rally because if we suppose that architecture is affiliated to human sciences field; it is necessary that the nature of Epistemological Reflections givens should differ depending on each researcher's attitude or personality. From this point the following question poses itself; what is nature of the Epistemological Reflections or given on which such researches were founded so as to become characterized of same features referred to above?

This Review thrives to explore the nature of the Epistemological Reflections ,that such researches viewed as being founded on the conclusive ideological methodology from which the conclusion of its resultants can be measured according to Aristotle's principle (resultants are included in grand introductions) in comparison with what has been achieved in modern scientific researches curriculum that added a lot to cumulative process of knowledge, henceforth; the assumption of this research was that; due to similarity in Epistemological Reflections givens; it led to the emergence of some kind of academic architectural researches particular to post-graduate studies candidates which own similar characteristics and properties.

Key Words: (post graduate, studies, Epistemological, knowledge, absolute realism).

1. INTRODUCTION

Due to the size of difference in the Epistemological Reflections occurred as a result of the vast range of research carried out in the field of architecture, where practicing architecture requires knowledge of a large matrix of phenomena – starting from the physical characteristics of the material to the principles of visual perception, which also led that the topics of research in architecture carrying a wide range of approaches, that requires the researcher to make an explanation of the dimensions of the Epistemological Reflections by understanding the relationship between the characteristics of research in architecture and the nature of its Epistemological Reflections , Or the effect of adopted philosophies and beliefs through its basic Epistemological Reflections adopted by researchers which are reflected in the characteristics of general theory.

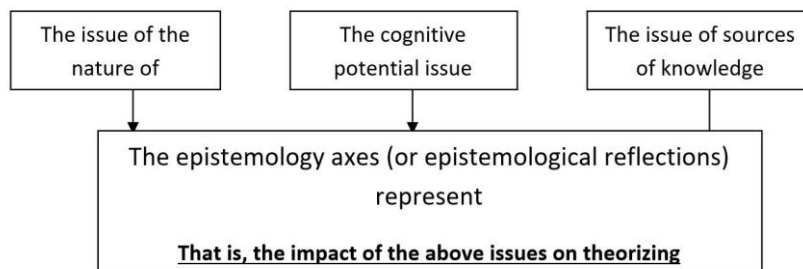


Fig -1: illustrates the axes of epistemology.

It includes the following research:

Research idea: The research works to discover the effect of the epistemological implications on academic architectural theorizing (research papers and dissertations of postgraduate studies).

It investigates the epistemological implications (the theory of knowledge with its axes) and its impact on thought or theorizing from a scientific and objective point of view through a group of axes that the epistemology deals with, as represented by- :

- The issue of the nature of knowledge. (Ideal knowledge or real knowledge)

- The case of cognitive possibility. (Certain (certainty) knowledge, knowledge based on suspicion, or knowledge based on systematic doubt)
- The issue of sources of knowledge (what is the source of knowledge: sense, reason, intuition, revelation)

As the combination of any branch of the above issues leads to the adoption of a specific method or logic of thought, for example- :

If the axes of epistemology are- :

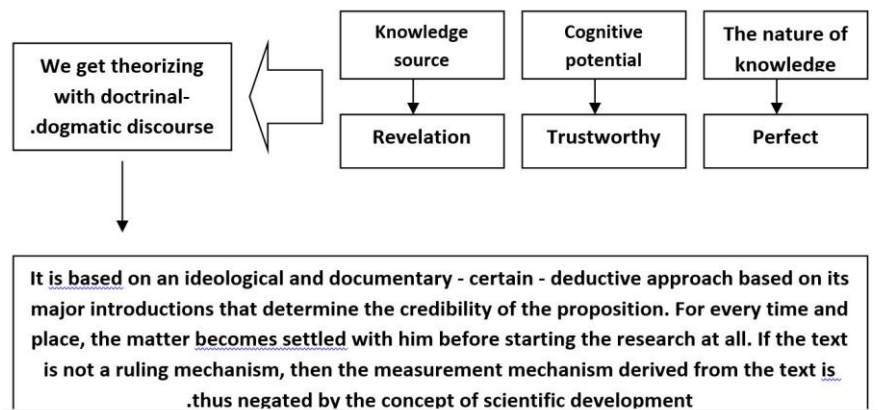


Fig -2: illustrates the epistemological implications of theorizing depending on the type of epistemology axes that result in a dogmatic or certain theorizing.

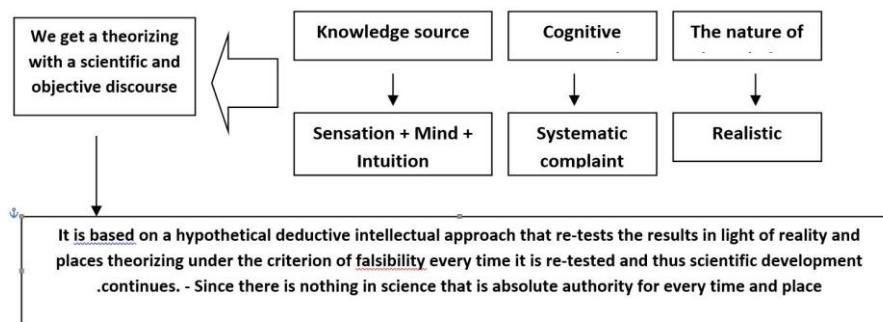


Fig -3: illustrates the epistemological implications of theorizing depending on the type of epistemology axes that results in theorizing with a scientific and objective discourse.

2. Characteristics contained in a Quantum of Postgraduate Students' Researches - Department of Architecture (University of Baghdad)

The research aimed first to summarize the most important common characteristics in such researches that

are identified by the researcher, for the purpose of drawing up the research problem:

Table -1: Common characteristics between some models of academic architectural theorization - Baghdad University as an example - (the source / researcher)

Se.	Titles of personified researches	Common characteristics in the personified researches	Its adoption of the principle of absolute truth	Its cognitive nature - ideal	Its cognitive and reliability potential	Its source of knowledge - revelation -	Cognitive approach is deductive or standard	There is nothing new about the addition of research or the researcher to the general cognitive structuring. The construction of these theoretical frameworks is based on reliable information that has holiness based on it and is
1	A study by Ali , 2004	✓						✓
2	A study by Al-Quzwaini, 2001	✓						✓
3	A study by Ogla , 1996	✓						✓
4	A study by Al Azzawi, 2004	✓						✓
5	A study by Al Juboori, 1998	✓						✓
6	A study by Al-Enzi, 2002	✓						✓
7	A study by Al Samarie, 2003	✓						✓
8	A study by Al-Enzi, 1997	✓						✓
9	Al Omari, 2003	✓						✓
10	A study by Shafeeq, 2001	✓						✓
11	A study by Al Abdali, 2000	✓						✓

3. Texts extracted verbatim from some of the models of academic architectural theorization:

The researcher has, after clarifying the most important common characteristics between these texts, installed them through the installation of their extracted

verbatim sites from some of the research of graduate students (Masters or PhD) and they are achieved in the Department of Architecture - University of Baghdad - so that we can, after reviewing them, to formulate the research problem and the listed texts below according to the titles and years of delivery attached:

Table -2: shows the characteristics of the research No. (1) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(1) / Title of the study	Texts Bellow
1/ Ali, Yahya Taher, "Architectural Thought and the dualism function and format in the architecture of Muslims", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2004.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The necessity to preserve the personality of Islamic architecture and Islamic thought and keeping away from the hybrid thought and theories that are not related to Islamic thought.	(1) – Page 142
Work on establishing a school for Islamic architecture based on Islamic thought.	(2) – Page 142
Islamic law (Sharia) does not sanctify human thought resulting from specific circumstances to address a situation within a specific time zone.	(3) – Page 141
Islamic law (Sharia) has drawn key lines for human thought that protects it against extremism.	(4) – Page 141
Islamic law (Sharia) has made the thought focuses on the fixed objects (aims) and takes	(5) – Page 141

the appropriate means to achieve them according to the variables of time and place and within the limits of the law (Sharia).	
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Table -3: shows the characteristics of the research No. (2) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(2) / Title of the study	Texts Bellow
2/ Al-Quzwaini, Basemah Muslim, "Architecture of the event: the Between metaphor - the definition of architecture" an metaphorical event "according to the theory of Islamic knowledge", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2001.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The consecration in Islamic thought constitutes a constant reference for the establishment of any work methodology and in any field of knowledge such as politics, art, architecture and economics.	(1) – Page 130
The necessity to rely on the science of designation in the field of architectural theory and application comes from the need to a reference upon which the theories of modus operandi and emergency are evaluated.	(2) – Page 130
The Moderative References strengthen the knowledge reservoirs, but they do not constitute a source to be influenced by it except insofar as they coincide with the consecration (consecration includes the innate and the divine knowledge - the idea of the system of justice and power in Islamic thought).	(3) – Page 130
The concepts of the theory of Islamic knowledge in the sciences of jurisprudence (Fiqh) and Sharia give a method of work - in any field of knowledge - to the human action and his responsibilities, as provided by the Quran and established Sunnah and the approved by the predecessor.	(4) – Page 130
The meaning of the value of consecration depends on the proper transfer and the conversion between the defected references, because the validity of the defected is associated with the validity of the measurement established, up to reaching the judgment represented by the architectural event.	(5) – Page 131
Thus, the architecture event can be considered a manifestation of its destiny, and the constant and variable in divine fate inevitable is a matter in the hand of the Almighty, where he alone knows the destiny.	(6) – Page 131
Therefore, the shape in the architecture can be seen as its destiny that shows the characteristics of the association between the cause and the effect, which is some of the potential included in the system of its entire destiny.	(7) – Page 131
Therefore, when we say future architecture (including the House of the Future and the City of the Future), they are only current assumptions based on current intellectual values and references - Moderative - whether they were (environmental, economic, social) and the process of events subject to the current conditions - realism - and thus have no relation to the future and its certainty is unknown for sure because of its submission to the inescapable fate (the innate and the divine knowledge).	(8) – Page 131
The evaluation in the criticism is only on what is shown of these values - the Moderative - in the event and this call for reference to the metaphors that result from the fixed consecration meanings - as a basis for criticism.	(9) – Page 132
The research recommends, to those who are interested in the theory of architecture as a subject of research, to adopt the theory of Islamic knowledge for its comprehensiveness, this intellectual model provides a reliable reference, upon which values are being criticized, especially those that come by the influence of information openness.	(10) – Page 1 (Research recommendations)
As a result of the contradiction between the consecration value (the innate and the divine knowledge) in the theory of Islamic knowledge and the foreign theories (some of which are in the curriculum of architectural theory), the research recommends adopting the theory of Islamic knowledge in criticism in the architectural theory studies.	(11) – Page 1 (Research recommendations)

<p>The study recommends the need to refer to the values of consecration supported and confirmed in the Almighty books and messengers (The religion for Allah is Islam and whoever desires other than Islam as religion - never will it be accepted from him), and to Islamic thought in particular in its holly Quran preserved against change, not for the purpose of the fortification of self-thought of the researcher and the student of architecture, but for the fortification of the general-thought of the teaching curriculum itself, especially that it helps in the dissemination of theories without examining the degree of presumption in it (as metaphors) and its originality and compatibility with the values of consecration (innate and the divine knowledge).</p>	<p>(12) - Page 1 (Research recommendations)</p>
<p>The fortification of the self-thought of the researcher and the student of architecture and the fortification of the general- thought of the curriculum itself - especially as it helps in the dissemination of theories - as it requires reference to the book of Allah and His Messenger, must be established by the competent people in the faculties of Sharia and Islamic jurisprudence (Fiqh) and enhance communication with it through courses, lectures and seminars.</p>	<p>(13) - Page 1 (Research recommendations)</p>
<p>The research recommends that the media should increase the outlets for the dissemination and broadcasting of theoretical and applied architecture research and studies that takes the theory of Islamic knowledge (or from the values of the consecration doctrine in general- the innate and the divine science) as its basic reference and on international level and not on local or national level only.</p>	<p>(14) - Page 1 (Research recommendations)</p>

Table -4: shows the characteristics of the research No. (3) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(3) / Title of the study	Texts Bellow
<p>3/Ogla, Muwafaq Ali Hussein, " Interpretation of architectural shape in light of the science of interpretation of the Quran ", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 1996.</p>	<p>(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)</p>
<p>The main objective of the research was the process of interpreting the architectural shape through the process of interpreting the Quran, which extended to more than fourteen hundred years ago, and its sources were the sources of this research.</p>	<p>(1) - Page 98</p>
<p>the fact of being a part of this world and the fact that this world is created by the power of Allah, makes the self-attribute of the world's subjects linked to this power, so that the power of human awareness of the world's subjects is linked to the power of Allah</p>	<p>(2) - Page 98</p>

<p>The introduction of Islamic thought as a general intellectual state to the society in the production of architectural thought</p>	<p>(3) - Page 103</p>
<p>Re-evaluation of previous studies by relying on Islamic thought and overcome subjective cases in methods that are based on personal ideas and narrow-minded evaluation judgments.</p>	<p>(4) - Page 103</p>
<p>Re-study of Islamic thought as a solid intellectual basis that can accommodate the vast number of variables in the world.</p>	<p>(5) - Page 103</p>
<p>The roots of Islamic thought are the very roots of Islamic law (Sharia), and the method used in the study of these roots is the language that its effects must be utilized in the study of Islamic thought and its extension to be the basis on which the architectural theory studies shall be developed.</p>	<p>(6) - Page 103</p>
<p>Islamic thought is characterized by persistence in the doctrine being a revelation by Allah and change in production because it is related to human and due to the fact that change is a characteristic of the human who uses this thought in production and so whenever we came closer to the sources of Islamic thought associated with human natural disposition, we approach the state of stability in the study of architecture,</p>	<p>(6) - Page 103</p>

Table -5: shows the characteristics of the research No. (4) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(4) / Title of the study	Texts Bellow
4/ Al Azzawi, Tahseen Ali Majeed, "Architecture and Religion in the Islamic Perspective", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2004.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The adoption of the philosophical and cognitive frameworks of the Islamic perspective, influenced by religion in form and substance in the addressing and understanding of architectural issues and subjects in any architecture.	(1) – Page 104
The research recommends studying the relationship between architecture and religion in the Islamic perspective, and not limits it to the levels of the effect of religion in the formation of architecture but to move it to the level of the role of religion in understanding architecture.	(2) – Page 104
The research recommends emphasizing the role of the Islamic perspective in understanding and defining architectural issues because it contributes to the maturation of contemporary architectural thought with Islamic reference that may in turn indicate the signs of contemporary Islamic architectural theory.	(3) – Page 104
The research recommends focusing on the philosophical and cognitive frameworks of the Islamic perspective and addressing them in the curricula of architecture theory and its philosophical links.	(4) – Page 104
The research recommends adopting contemporary Islamic philosophy in carrying out comparative analysis studies between the Islamic indicative architectural discourse and the contemporary indicative architectural discourse to determine the position of the Islamic perspective on the trends in contemporary architectural theory	(5) – Page 104

Table -6: shows the characteristics of the research No. (5) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(5) / Title of the study	Texts Bellow
5/ Al Juboori, Louay Ali, " The aesthetic concept of architecture through items of Sufi Islamic knowledge ", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 1998.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The research presented a comprehensive view that illustrates the theoretical basis of perception and aesthetic taste theory of architecture through items of Sufi Islamic knowledge. Accordingly, the results of this research came related to the items of Sufi Islamic experience.	(1) – Page 114
Knowing the truth (Allah Almighty) means you see him in everything - the ability and will – because it weren't for him nothing exists which earns him the status of fixed certainty towards the world, so it is inferred by (Allah Almighty) on things and not vice versa, do things have existence, appearance or stability when they meet with their creator? But he was hidden because of the severity of his appearance and was hidden because of the greatness of his light. His presence overwhelms everything so you do not see things only through him.	(2) – Page 115
The emergence approach establishes the basis to the certainty by eliminating the metaphysical division between the absolute and infinite world and the updating and changing world associated with the limits of time and space. Sufism (to be with Allah without relationship!)	(3) – Page 115

Since the aesthetic taste process of artistic or architectural work requires abandonment of reality and direct and core entry into the world - the annihilation and then eternity - the (self-openness on the subject) mechanism which emergence approach takes it as a way to establish its knowledge of certainty through direct reception on the subject.	(4) – Page 115
After the experience of annihilation and self-openness on the subject taken its characteristics, the self will return to be transcendent, it shall be aware of the world as a whole and in a kind of eternal (it is the Sufi sense).	(5) – Page 115
The light of witnessing may overwhelm self-perception, discrimination then falls between itself and the subject of its reflection, so his thinking is confined to the absolute without being surrounded or determined in temporal or spatial terms in an overwhelming sense of loneliness. It is called (intoxicant), so either he awakes and be sober or he may rush towards (escapade)	(6) – Page 115
For the aforementioned, the process of perceiving the truth to the artist is a direct taste process, in what is thrown into the soul - within the self - without evidence and without mental or logical reasoning that is manifested and revealed to him through inspiration or emergence because it is a knowledge that does not take a cumulative approach to the truth (introductions - results), but the process remains a kind of divine talent.	(7) – Page 117
The study recommends relying on the items of Sufi Islamic knowledge as the basis of the Islamic aesthetic theory in its symbolic and mystical aspect in the process of building the aesthetic taste of architecture.	(8) – Page 117
The study recommends abandoning the logic of the mind and the mechanisms of its thinking in the aesthetic taste process of the artwork.	(9) – Page 117
Work, provided that the artwork or architecture work waives the constraints of time and place towards absolutism and permanence.	(10) – Page 117
Work, provided that the architectural work is indicative of the absolute will of the Creator, Aesthetically and solemnity.	(11) – Page 117

Table -7: shows the characteristics of the research No. (6) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(6) / Title of the study	Texts Bellow
6/ Al-Enzi, Arshad Abduljabar Abdullah, "Time; from the depth of Islamic concept of a future architecture ", Unpublished PhD Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2002.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The research first recommends forgiveness and repentance to Allah Almighty. Forgiveness becomes a way to increase power, and we know from absolutism that the convergence of time leads to the decline of power, and so it becomes clear that forgiveness works against the effects of temporal rapprochement.	(1) – Page 114
The research recommends righteousness because it is the way to increase time	(2) – Page 114
The research recommends dealing seriously with the Holy Quran and Hadith as scientific sources.	(3) – Page 114
The proposed architectural solution to minimize the effects of convergence of time is to build each room at a higher height; this invention shows that the low ceilings used by humans today are one of the direct causes of the acceleration of aging.	(4) – Page 114
Sitting on the ground on sever convergence of time is better than standing up	(5) – Page 115
The research recommends the need to review the patent law issued by the Presidency of the Republic of Iraq because when discovering of an architectural pattern to reduce the effects of the convergence of time there is no Iraqi law proves the entitlement.	(6) – Page 116
The new objectivity, based on the self and feelings of human, makes human pay great attention to his feelings which Allah has entrusted to him.	(7) – Page 117
The choice of the Almighty of architecture in particular to demonstrate certain ideas is a	(8) – Page 118

great advantage to architecture and architecture must make use of it, and architectural thought directed by Islamic thought may contribute to the development of other fields of knowledge, and even push the science of interpretation to new edges.	
Metaphysics have the power to correct the circulating sciences and even resourcing the sciences of interpretation, which some thought that there are no meanings that elders did not know, and the truth is that we did not know what we knew now only of what the excessive rationality stemming from the intensity of the attachment to reality has suppressed, and what the metaphor attributed to the Quran has suppress whenever they are confused in interpreting any versus of his Holly versus.	(9) – Page 118

Table -8: shows the characteristics of the research No. (7) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(7) / Title of the study	Texts Bellow
7/ Al Samarie, Rasheed, " The structure of architecture in the light of Islamic perception ", Unpublished PhD Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2003.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The validity of structural theory in the analysis of Islamic architecture after its being addressed in light of Islamic perception and the transformation of its methodology into an Islamic structural methodology based on the development of deep structures of divine revelation in the world of the unseen (Quran and Sunnah).	(1) – Page 228
Mixing between the Western methodologies that are based on a clear material philosophy and its cultural symbols in extrapolating the religious motives behind the traditional texts because of the extreme deviation of the human being who made these texts from abiding by the commands of God and his prophets (divine revelation in the world of the unseen).	(2) – Page 228
The establishment of a real Islamic architecture is not considered a utopia fantasy, which appeared in the books of philosophers, such as the utopian city or the Republic of Plato but its establishment requires the setting of three anchors (state institutions enacted in accordance with data of divine revelation, an Islamic society that organizes its daily life based on the data of divine revelation and technical staff filled with the study of Islamic architecture in the light of Islamic thought based on divine revelation in the world of the unseen) and not studying ancient urban heritage – as a human output -	(3) – Page 229
The concept of shape in Islamic architecture falls within the level of architectural texts related to technological development in the world of witness, but what is not deviated of it from the limitations of the aesthetic structure contained in the data of the unseen world - divine revelation.	(4) – Page 229
The interpolation of material output for the purpose of inspiration of the content requires a clear reference for the purpose of selection, evaluation and induction, and this reference is based on (deep structures of Islamic architecture in the unseen world of divine revelation) - Quran and Sunnah -	(5) – Page 229
Islamic architecture, a universal architecture valid for all time and place, and for all mankind, because it is derived from the constant divine revelation.	(6) – Page 230
The research recommends the formation of a higher council for planning that include specialized in Islamic, social, economic, military, planning and architecture sciences, it shall assume the enactment of legislation of planning and architectural laws and structural standards and upgrade them from data of divine revelation - deep structures – into force.	(7) – Page 230
Review the sectoral designs of the Islamic cities and to clean them of ideologically and ethically deviant uses.	(8) – Page 231
Review the educational curricula for all academic stages, especially universities and their disciplines, which deals with the study of knowledge concerning the world of the unseen -	(9) – Page 231

divine revelation -(such as religious, philosophical, social, historical, artistic, planning and architectural studies) and to establish them on the concept of Islamic thought in light of the Islamic perception, and its comprehensive view of the universe, existence, human being, society, knowledge and civilization.	
Cultural bridging between the Arabic and Islamic universities to achieve the exchange of knowledge and to provide Islamic alternatives against the cultural invasion of the other.	(10) – Page 231
Deepening and radical change in the study of Islamic architecture and the Islamic city in the planning and architectural sections, and to include Islamic concepts based on the deep structures in the world of the unseen (data of divine revelation), as in the corresponding world of witness.	(11) – Page 231
The exclusion of Western architectural theories that do not fit the Islamic culture and the daily life of the Islamic community.	(12) – Page 231
Introducing the subject of Islamic religion in the planning and architectural sections to arm the planner and the architect with the necessary fundamentals of Sharia politics and Islamic jurisprudence (Fiqh).	(13) – Page 231
Re-organization of the equilibrium equation between the bipolar of social existence (men - women), on the basis of social structure, due to the fact that its balance means the balance of the Islamic life of society and thus the balance of Islamic architecture.	(14) – Page 231
Achieving the principle of justice, equality and social solidarity among members of Islamic community, by identifying acceptable ranges of disparities between the levels of urbanization of the poor and the rich.	(15) – Page 231
Determining the final styles of the exterior facades of various buildings to minimize the unevenness of the architectural levels in order to avoid wasting materials.	(16) – Page 232
Setting the vehicle ownership rules per family to avoid horizontal expansion.	(17) – Page 232
The use of visual, written and audio media, Friday sermons and religious and national celebrations to deepen awareness and enrich the culture of Islamic society with Islamic moral values.	(18) – Page 232
Enhancing the confidence of the Islamic community in its own capabilities in architecture. And to replace the material luxury of the other - the West – through rebuilding the society on the unity of the Islamic faith.	(19) – Page 232

Table -9: shows the characteristics of the research No. (8) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(8) / Title of the study	Texts Bellow
8/ Al-Enzi, Arshad Abduljabar Abdullah, " The independence of shape in Islamic architecture", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, 1997.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)

It is not the material that possesses the power of becoming (creation), but it is the shape that has this formative power, because the shape has a spirit and thus nullifies Lewis Can's theory of desire of becoming (creation) in the material, which in fact is nothing but verbiage.	(1) – Page 140
The existence of a former world of experience known by all creatures before their birth and available to experience to demystify that image.	(2) – Page 141
Independence is concerned with the situation called "the presence of shapes in the Interstice" or "imaginary interstice" as was named by Ibn Al Arabi.	(3) – Page 143
The system is a material, which is the creation of Allah, disseminated in all images, and this system is the divine order which nothing is impossible to him, it is created by Allah, not and it is not Allah.	(4) – Page 143
At the level of philosophical analysis: researchers must make a greater effort to communicate with the philosophical researches of our Muslims scientists, thinkers and	(5) – Page 146

philosophers and we are confident that they will find more mature principals of contemporary theories.	
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Table -10: shows the characteristics of the research No. (9) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(9) / Title of the study	Texts Bellow
9/ Al Omari, Hafsah Ramzi, "The effect of the Islamic Religion on the Formation of Urban Buildings Patterns" - with an Analytical Study of the Style of Mosques from the 2nd to the 7th Century AH, Unpublished PhD Thesis, Department of Architecture, College of Engineering, University of Baghdad, 2000.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
A study of Muslim scholars' views on knowledge and mental perceptions has shown that the Qur'an and Sunnah (the authentic Hadith) are a basic source of knowledge for Muslims.	(1) – Page 210
The research explained that the natural disposition, according to the verses of the Quran and the Sunnah, is two types: the first is the fixed innate and it is three types (the innate of the Charter, the innate of the mind, and instincts), as for the second type it is the birth innate.	(2) – Page 210
The research explained that directivity is an innate tendency, therefore Allah directed Muslims towards Al- Kaaba and made it their Qiblah (the direction faced in prayer towards Kaaba) to distinguish them from the rest of the nations and this resulted in the concept of Exclusivity of the Islamic nation, to distinguish Muslims at the level of thought and expression, where Allah forbade the imitation of polytheists, and ordered to leave and neglect their philosophy, and forbade the use of shapes or symbols that express their beliefs.	(3) – Page 211
The research highlighted the role of Islam in reshaping the pattern and the Modularity Chain, and to develop good artistic sense, where Islam (the religion of innate) set to reshape the mind and the soul of the Muslim at all conceptual, ideological, cognitive, methodological and civilization levels, so it directed the Muslim to use his innate energies to achieve the purposes carried by the aims assigned to it by the mandate of Allah.	(4) – Page 211
The research has explained that religious knowledge has been instrumental in interpreting the formation of pattern (style) in Islamic architecture and building the theoretical framework, where religious knowledge represented an essential source for the enrichment of architecture.	(5) – Page 212
The research reached a conclusion that the impact of Islamic religion in shaping the pattern was at three levels, the first is the system of values and principles in the Islamic religion derived from the system of beliefs and Islamic perception, the system of worship, system of objectives, and the system of assignments.	(6) – Page 212
The research reached a conclusion that the impact of Islamic religion in shaping the pattern was at three levels, the second level, it is represented by the legal and jurisprudential construction provisions and are divided into two parts. The first part is the total Sharia construction provisions, where Islam established the fixed legislations in the depths of innate, which do not change and should not change because their change is detrimental to humanity.	(7) – Page 212
The research reached a conclusion that the impact of Islamic religion in shaping the pattern was at three levels, the second level, it is represented by the legal and jurisprudential construction provisions and are divided into two parts. The second part contained the system of construction provisions derived from the Holy Quran and Sunnah.	(8) – Page 212
The research reached a conclusion that the impact of Islamic religion in shaping the pattern was at three levels, the third level is the level of expression, where the research showed that Islam has developed in the Muslim four types of abilities, the abilities that established the previous systems derived from religion then the abilities that were	(9) – Page 212

established by the two cultural models (the Kaaba and the Prophet's Mosque), which were considered exemplary models to be followed, and the other abilities are the ones perceived in terms of mental sense resulting from reflection, meditation, and the frequent reading of the holly Quran.	
The Islamic religion did not impose a certain shape, where no physical shape was associated with religion (except the Kaaba), but the shape and pattern were not absolute, they were limited with the principles and rules of the religion and the system of the purposes of the Sharia, such as rejecting a certain shape if it is associated with a principle that is unacceptable by Islam such as profanity, extravagance and boastfulness. Or being a shape that symbolizes another religion other than Islam, or expresses a polytheism thought, and the shape was also influenced by the s function of the building such as the adoption of the principle of elongation in the design of the AL-HARAM, and then left the Muslim freedom of creativity and development and renewal within a (fixed framework and around a fixed axis) which is the framework of Sharia and its provisions to reach a better solution.	(10) – Page 213
The research recommends following the Islamic approach in evaluating the research of theories of architecture and non-imitation of other ideas and philosophies of other religions and rejecting all that is incompatible with the principles of the Islam and the selecting what is not contrary to the religion.	(11) – Page 214
The research recommends using the Quranic miracles to create engineering, architectural and artistic systems.	(12) – Page 214
Not to encourage the imitation of western architectural thought and imported architectural styles that are incompatible with our Islamic society.	(12) – Page 214

Table -11: shows the characteristics of the research No. (10) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(10) / Title of the study	Texts Bellow
10/ Shafeeq, Jinan Moayad Abdullah, "Towards Contemporary Arab Islamic Architecture - A Critical Analytical Study of Modern Arab Thought and Architecture", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, Baghdad 2001.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The essence of Arab Islamic culture is the fixed text, which is not a heritage, but a fact that lives with the ego despite the changing reality that necessitates the renewal and evolution of the mechanism of thinking.	(1) – Page 107

The essence of Arab Islamic culture is the fixed text, which is not a heritage, but a fact that lives with the ego despite the changing reality that necessitates the renewal and evolution of the mechanism of thinking.	(1) – Page 107
the constant emphasis on the existence of the fixed referentiality in the belief creed and consider it the main incentive of the forces and potentials by starting from it as a solid basis to clarify the boundaries of the general framework in which mechanism of thinking must progress therein.	(2) – Page 110
The transition in the teaching of religion from the preservation of the text (Quran and Sunnah) and its interpretation as a religious creed before Allah only, to being a vital and effective actor and the main incentive in behavior, ethics and dealing in life.	(3) – Page 111
Emphasis mainly on teaching the curriculum in the Arab-Islamic perspective and away from the Western perspective within Western concepts and theories in analysis and evaluation.	(4) – Page 111
Ongoing emphasis through scientific analysis in the curriculum on the structure of separation between (the ego "I") and (the other) not only because they are a party to the challenge, but also by reinforcing the reasons that lead to the inevitability of the separation structure.	(5) – Page 111

Table -12: shows the characteristics of the research No. (10) Identified among the graduate students' researches - University of Baghdad (the source / researcher).

Research No.(11) / Title of the study	Texts Bellow
11/ Al Abdali, Kareem Mon'em, "Constant and variable in the structure of the image in Islamic architecture - through the concepts of philosophical thought", Unpublished MA Thesis, Department of Architecture, College of Engineering, University of Baghdad, Baghdad 2000.	(Literally quoted from the conclusions and recommendations paragraphs and supported by page number)
The constant in the structure of image in the Islamic architecture is the content or the spirit, which forms the non-material aspect of the image and its origin is constant (the Islamic thought), this stability comes from the steadfastness, strength and consistency of the creed that stems from this thought (Islamic doctrine).	(1) – Page 118
The need to inspire the original Islamic thought to reach original architectural theories stemming from our Islamic thought to be able to meet the requirements of the Islamic peoples in the formation of Islamic architecture of Islamic intellectual origins	(2) – Page 118
Muslim architects are interested in Islamic thought act as their guidance in the design process.	(3) – Page 118
Through Islamic thought, we can assess new architectural movements and find appropriate and inappropriate elements, weaknesses and strengths in them.	(4) – Page 118
The Islamic though provides a comprehensive framework for all types of artistic criticism works where it gives the possibility to cover the artistic and psychological dimensions and the method of viewing.	(5) – Page 118
Researchers and scholars must rely on Islamic philosophical thought and communicate with the philosophical researches of our Muslim thinkers.	(6) – Page 118

And from a careful reading of the aforementioned, the similarity of the characteristics of part of the post graduates' researches we can discover the similarity between them in Epistemological Reflections so they have similar characteristics due to its adherence to the same Epistemological Reflections which they are :

- 1) That the instrument of measurement is the text and not the reality (the standard of truthfulness in research is linked to the extent to which it achieves the data of doctrinal texts).
- 2) Its reliance on single sources for legitimacy. (Determining the legitimacy of knowledge in mono-sources and they are the data of Revelation).
- 3) Strengthening the metaphysical side – Essentialism - as opposed to the ontological side.
- 4) Using the logic of the Fiducial Thought or the Certainty Thought – Dogmatism - (The use of Aristotle's old logic of the grand binding introductions where the results are contained therein, and nothing new is added to knowledge except within the limits of what is included to expand the authority of his grand introductions).
- 5) Research does not extend to the meaning of individual freedom. (Exclusion of the other opinion). (The grand introductions of the owners of other absolute truths are

not considered as the researcher is the owner of the absolute truth and has the right to circulate it).

- 6) Citation of sacred texts - doctrinal - to justify the results. (cast science and religion in one basket and measuring one of them according to the standard of the other is what the research sources call the "natural exaggeration" or the "Hume" law, which is to confuse the level of (what should be) with the level of (what is the exists) and the conclusion of one from the other.
- 7) Rejection of the other who is different in terms of beliefs. Considering that the sectarian text reflects the absolute truth owned by the researcher and he has the right over other to circulate it.
- 8) Prevalence of inclusiveness reaches to the point where issues unrelated to research are included in the conclusions section. (Due to the sanctity of the texts used to justify the framework of the research and its results, it makes it possible to be circulated to all areas of life that fall even beyond the boundaries of the research.)
- 9) Reliance on a central mental mechanism that is to measure witness to the absent. (The refusal to resort to the data of reality as temporal and changing in exchange for the timeless eternal data leads to the measurement of reality in relation to things that are absent may clash with the facts of the reality data.

- 10) Inability to apply the theoretical framework of research due to the timelessness of reference texts. (Where there are no rules to investigate). The justifications for the aforementioned doctrinal texts are detached and beyond the circle of review or testing.
- 11) The emergence of technology as problematic due to neglect of the specificity of time and space and the development of knowledge levels. (The justification process of technology is not possible due to the fact that the research did consider place or time due to its generalization).
- 12) Full commitment to the revelation data, so that the researcher becomes a reflective or representative mirror of the text only.
- 13) Simplistic or utopianism as a character of the research as a result of the timeless character, after the rejection of the history and reality data.
- 14) Reject the values of moderation and replaced by syncretism as a source of knowledgeability). - Considering that the reality does not amount to be a reference taken being linked to the changing time and place in exchange for the generalization of the doctrinal text that is suitable for all times and places.

4. CONCLUSIONS

The review concludes in reviewing the types of research that used in the field of architecture and the nature of its methods, characteristics and tactics used to determine the large number of possible *Epistemological Reflections* that can lead to more diverse results in the field of architecture as a meaningful human and cultural production, the limits of our intellectual and humanistic system are linked to civilization, which is the subject of permanent change, research with its

new theoretical frameworks remains constant as long as they resist refutation but if they are infallible from examination, then our subject falls outside the scope of science, since it is unreasonable to make the validity of scientific issues in science - and humanities in particular - where research falls in the field of architecture in large part, hostage to the integrity of the ideology that are found within. Criteria that urge the choice or commitment to ideology cannot be the same as the criteria for verifying the validity of scientific issues and scientific research.

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BIOGRAPHIES



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