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## Renovation Systems In Architectural Act's

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### Abstract:

The concept of renovation is one of the subject that have had a wide area in literatures and researches compared with the other social and ethical subjects. however, no one yet could give full description for it , not because of limited abilities of the researchers but because of enormity of the concept , it's relations and it's significances . and because of the essential need to implicate it in the various aspects of the cultural manifestation.

Thus , emerged the need to identify this concept within a clearly defined holistic system and highlights the manifestations and implications in architecture . with out that, the concept will remain as a thought which can never be applied on reality fields or even when was tried to be applied, this application will be subjective perception and such applications itself will be somehow a sort of corruption. basically, for the renovation system, to achieve its goals, it should have based on a perfect intellectual system which has the capacity to generate a self-motivation toward the desired action with in the human kind , this is the effect of the belief.

The architecture is the one of the aspects that has been affected most by the believes of the society . as the Islamic doctrine has its origin from the most wise, all knowledge, the almighty, it is wise to study the concept of renovation with Islamic teachings and architecture .

Now; it is clear that the research problem is to **identify the renovation system in architecture from Islamic point of view**. Where of the goal of the research is to fill the knowledge gap by using deductive analytical method to discover the hall picture of Islamic renovational system, and apply it to different architectural systems to reform them in accordance to Islamic view .

The research concluded that the Islamic doctrine is a renovation by itself and the Islamic renovational system is composed the following elements ( The corrupt, The righteous, The renovator, The renovational action) , the renovational action represents the Islamic strategy to renovate the corrupts and it composed of six steps ordered logically and chronologically and each has its preseave it the architecture .

### **1- Introduction :**

Produced narratives of architectural theory disparate and sometimes conflicting , need knowledge of the base of informatics specialized in the study of the concept of reform in the architecture , rather than a radical approach practiced by the architectural philosophies and attitudes derived therefrom towards each other as in the modern architecture and its relationship Elashikih that preceded it or the one that followed or followed by followed , despite the claim that both of them practice reform culturally ideal , but the disadvantage was to undergo is a failure and the authors of familiarity and understanding of the entire system of life and Hdwitha and the changing nature and innovative for the human to alveolus unlike the ideological philosophy of the Islamic , which owns the recipe uniqueness in the science and wisdom and grasp fabricators and Musharaha ( Almighty ), and the question here is what is the concept of reform in this doctrine and how can the designer architecture that is adopted in practice applied.

### **2- Research problem :**

The research discussed the knowledge deficiency in architecture from several aspects :

- First : the consideration of the concept of reform itself and the crystallization in question the following : What are the values that represent the rules of reform in the Islam ? .
- Second : the consideration of the building theory interpreted the act of reform in the Islamic faith , and is the question the following : Do you include the Islamic faith in or their last of that strategy clear that is based on the reform system .
- Third : The is the possibility of employing the correctional system a source of transcendent order me manifested clearly in the architectural production of through the act of architectural ?

For the purpose of bridging the deficiencies of cognitive and orientalism This knowledge has directed research to shed light on the problem of research and as follows :

(The scientific need to know what the reformist system is in architecture according to the Islamic perspective )

### **3- Research Objective :**

Clear objectives of the research of over two levels :

General objectives : It includes providing an information base for Islamic reform trends and applications in the main civilizational fields such as ( sociology , politics , economics , etc. ) to base the research on , as an attempt to address the crisis of intellectual and application corruption practiced towards architecture, which is part of the crisis of values in the contemporary world .

Objectives for : include disclosure of how the formation or re - formation of architecture in accordance with the Islamic system reform and its adoption as a goal for the architects and

employed in creating a valid urban environment capable of achieving the function of ethical architecture .

#### 4- Research Limits :

The research focuses on the concept of reform in architecture and deals with it according to the Islamic belief system .

The limited research on the architecture of Arab Islamic in the ages of the Islamic caliphate from the basis of the fact that the Islamic faith then possess political power capable of applying all their concepts and values , So be the border Temporal is the period of the Islamic caliphate and spatial jurisdiction in the Arab region.

#### 5- Key terms :

##### 5-1: The System :

- in language systems ( reaction ) , Systems regulated, systems and a system, it is Nazim, and the effect versified filling and systems of things : written and included some of them to some .

Econom ( name ) And the combination : Systems, systems, and organization . the system : Arrangement and consistency . The imperative system : its structure and pillar . the system: Method . the system: The thread joins pearls and others . On one system : On one approach, one habit . ( 1 )

- **Idiomatically** : it is an entity with interrelated elements that receives specific inputs from the environment and processes it in order to produce an output that it provides for that environment . ( 2 )

- A system is defined as a group of elements or parts that complement each other and are governed by specific relationships and mechanisms and within a specific scope with the aim of achieving a goal ( 3 )

- **Philosophically** : the system ( system) Is the language or what was on one system in each Shi E , and in science represents a number of elements are interdependent so that they are both organized, and represents a philosophy among other ideas synergetic linked and mutually supportive . As for the system (order)It is the placement of objects or ideas in an ordered form, and it is a systematic process (4) .

##### 5 - 2 reform :

- Fix language : He who is righteous : goodness : against corruption , and a righteous man in himself from a righteous people, and reformer in his deeds and affairs , and God has corrected him , and he corrects something after his corruption : He set it up ( 5 )

and ( reform ) is against corruption . And ( interest ) is one ( interests ) . And ( reclamation ) against corruption ( 6 ) .

Reform is also mentioned in the Koran in several faces of which corresponds to corruption )ola mischief on the earth after Aslahaa( ( norms ) 56 , and corresponds to the bad )khtaiwa good work and another Saia( ) [ repentance : 102 ( and including reconciling God for His slaves to do good deeds O you who believe , fear Allah and say sound fit your deeds ( ) parties : 71 ( and erase the hatred between the two disputing parties : )ola make your God susceptible to your

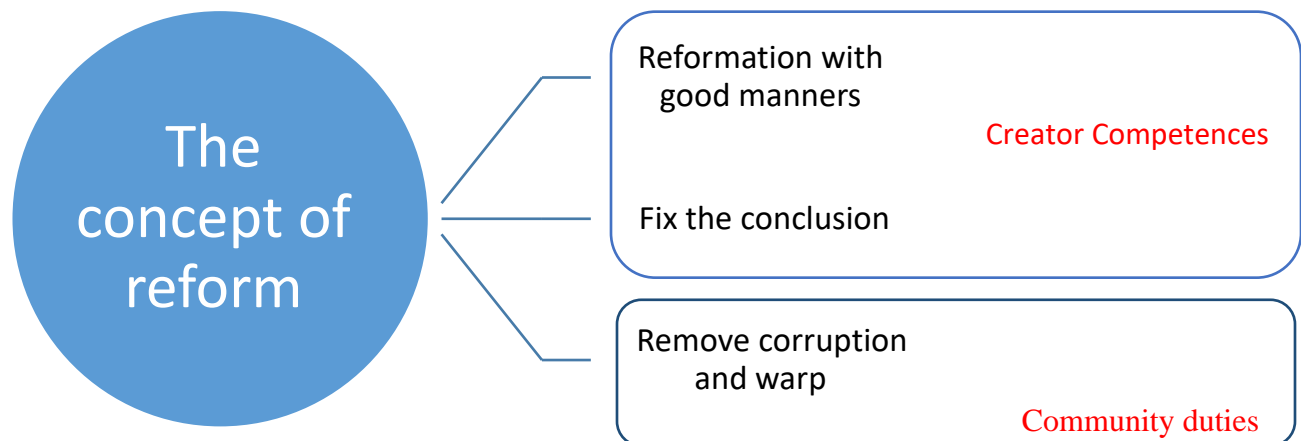
belief that Tbrooa and piety and Tsalhawwa between people and Allah is Hearing , Alim( ( Baqarah : 224) ) (7)

Al- Ragheb in Al-Mufrada said : “Peace is concerned with eliminating alienation among people, and the reform of God Almighty man is sometimes by his creation of goodness , and sometimes by removing the corruption in him after his existence , and sometimes by ruling for him with goodness.”

From the above, it is clear that reform is a language that falls into three aspects:

- God Almighty reformed the human being with his good creation.
- God Almighty reformed man by judging him with goodness.
- God Almighty reformed man by removing his corruption and distortion.

Both of the first two aspects are from the competences of God Almighty, that is, the non-intervention of society in it, and the third aspect is what the Creator imposed on society towards the individual (reforming society).



**(A chart illustrating the meanings of reform in linguistic texts)**

**Reform idiomatically:** Despite the many contemporary tariff reform will confine myself to only two definitions: first : reform is back to Islam, and accompanied by a fully integrated approach includes individuals and communities, fit faith, thought and culture, fit behavior and worship, it is the reform of social, economic and political, a reform An educational, comprehensive, integrated, organizational lawsuit ( 8 ) .

The second definition of reform: "It is the correction of what is wrong in the practice of matters of religion and the world, and returning them to the original, which was not accompanied by additions and updates." ( 9 )

When looking at the definition of reform, we see their focus on returning to the pure belief origin, which caused the departure from it intellectual, cultural and behavioral corruption, within a reform system integrated with the entire Islamic belief system .

## 2-1: The Philosophy of Reform in the Islamic Creed:

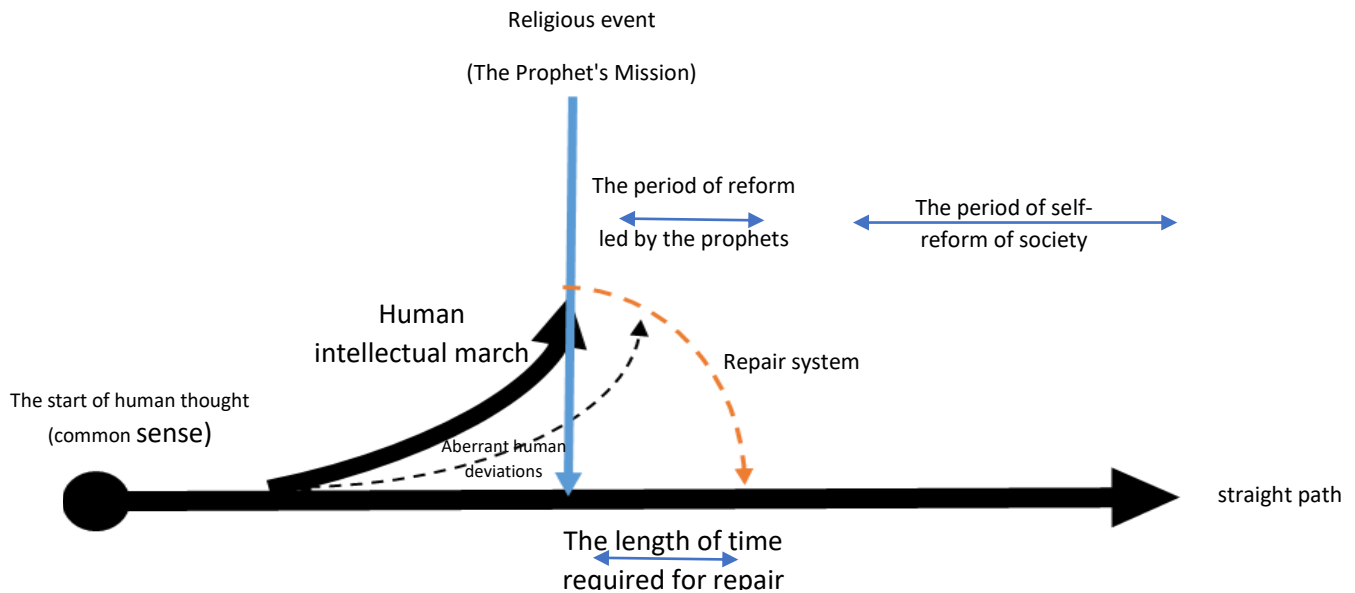
The religion of where he is but found to reform the environment humanity that deviated from the senses , people were a nation one mycoplasma on instinct that fungus God people on but the predominance of desires and tendencies psychoactive her occupation to where tyranny and slavery and fighting injustice he sent God 's prophets proceeded religions to evaluate this deviation ( 10 ) said Almighty " was the people a nation and one he sent God 's prophets , evangelists and warners and sent down with them the book of the right to govern the people as they differed in it " ( Baqarah 213) ( verse shows why the legislation of the origin of religion and assigned to the type of human doing, and the cause of a difference in which a statement : that the human - and is the type of crated on the meeting and cooperation - was the first meeting of the nation one, and then appeared in it , according to instinct difference in the acquisition of benefits vital, sent for that setting laws raise the differences of emergency, and fights in supplies life Vobust laws designed to dress religion, and interceded proselytize and warning : reward and punishment, and repaired Balebadat delegate to resurrected prophets, and send messengers ) (11) Faisalh senders that mangle of Allen Voss and therefore " said Moses to his brother Aaron Akhalafna in the national and the fittest does not follow the way spoilers " check succession lies in the care reform and left for spoilers .

This year in the religions a list of the first Baath to ring - blessings of Allah be upon the God - " and sent down to you the book only to show them that they differed in which " [ bees 64] and like to say Zahra - Peace of God upon - in a statement bug mission prophetic statement the case that the people it during that " he saw nations make a difference in their religions, Ekva on fire, Abida to Oothanha, denying God with gratitude . Vonar Allah Muhammad peace be upon Allah him and his family injustice, revealing all hearts Bhmha, and ostensible from sight Gmmha , and has the people to be guided, and saved them from the seductiveness, The sight of Amaya, and guided them to the religion True, and invited them to the way the straight " [ engagement Alfdkih ] was ( r )" instructing them Promotion of Virtue and forbid them from evil " and fit what spoiled fancies . (12)

The believers Mtfawton then in the degree Anslah " Some of the security , including from Kafr " " It is safe , and the fittest do not fear them nor they grieve " [ cattle 42] " It is fearing and fittest do not fear them nor they grieve " [ customs 35] " It is obsolete and the fittest whore on God " [ Shura 40] ” “ God does not like corruption ” and “ He does not like corruptors .”

But the reform of corruption from after the prophets function of believers all have been through about Islam matter Promotion of Virtue and Prevention of Vice , where he elaborated verses and stories to emphasize them " and not of you a nation claim to good and enjoin the Promotion of Virtue " [ Al - Imran 104] and " The believers , men and women , some parents of some enjoin Promotion of Virtue and forbid On the Evil "and the like . Many .

And it receives from all that the reform is very genuine but less bug teleology comment did scholarship them . This means that the system of ideological Islamic reform in the origin of it is self - evident , then owning system reform a comprehensive and clear



**(Diagram illustrating the system of reform in the Islamic faith)**

## **2-2: Reform system in the Islamic faith:**

Islam has clearly demonstrated the features of its reform system, whether in Quranic verses or noble narratives, and the most important elements of this theory can be summarized as follows:

- 1- The Reformer
- 2- The good
- 3- Corrupt or error to be corrected
- 4- Doing reform

### **2-2-1: The Reformer :**

The most important element in the system of Islamic reform is a reformer because check the reform process is dependent upon and embody this reformer in the people of the prophets " Then Allah sent prophets and evangelists warners " " I have God on the believers when He sent them a messenger from themselves , reciting to them mandates " . (13)

And since the reform process is a process of change from a known state, which is the deviation to a known state, which is goodness, it is necessary for the reformer to be aware of the two cases and the method that would transfer between them. Therefore, Islam made the main criterion in the reformer is knowledge, " God sent the prophets as evangelizers and enlightens, and the book was revealed with them. " ( 14 )

So, downloading the book with the prophets was the qualification for them to confront the position of reform. This is why we see Islam makes the job of preserving the laws after the

messengers in the hands of the most knowledgeable, so the most knowledgeable is that because it is not conceivable for the ignorant to do them, so he is unaware that it is a deviation besides his ignorance of the path of reform and this is clearly proven in a number of verses and narrations about " It is a download Lord of the worlds \* down by the spirit of the Secretary \* on your heart to be omniscient "And the book " Come down to you, to bring people out of darkness into light, with the permission of their Lord, to the path of the Mighty and Praise. "And " we have from us on Moses and Aaron , and Attinahma book Alm\_n and Hdenahma Straight Path "And "We have come to Moses the book so that they might be guided " and " And from the people of Moses a nation guides the truth " " And whoever created us is a nation guides the truth . " It is clear from all the previous verses that the divine mission's comment on giving knowledge is shared, and then the divine result was decided on the basis of the self-evident in his saying: " Whoever guides to the truth is more entitled to follow a security that does not guide but to be guided . "

After the apostles passed on the function of reform to the heirs of the Prophets Science as saying Almighty " Without a group of each band , including a range of Itvgahoa in religion and warn their people when they return to them " and novels noble function so many of them reportedly for the prayers of Allah be upon him , " the dutiful pillow, scholars leaders " (15) and narrated from the Prophet ( r )" If fads appeared in my for the world that his knowledge shows " (16) , as well as saying ( peace be upon him )« sewer things , however , scientists God trustees on Halaleh and Hramh » (17) .

And that knowledge without the ability to spend it does not lead to the achievement of the desired goal, but that ability is not an inherent characteristic, it can be removed from the world in a manner, so Islam differentiated between the reformer, the state of strength and the state of weakness .knowledge and ability are not sufficient for the one who owns them to carry out the burden of reform, so the reformer needs the motivation to endure what the reformers suffer, and this motivation is the divine reward with which the difficulties of reform turn into pleasures in which the reformers would enjoy their suffering as the Prophet ( PBUH ) expresses, " If they put the sun on my right and the moon in North that I leave this matter what I left until God reveals it or perishes without it. " And SayyidaZainab ( PBUH ) describing the misfortunes of Ashura, " By God, I saw nothing but beautiful . " (18)

For al-Ma'mun al-Abbasi, for example, was a jurist, and his jurisprudence did not prevent him from killing Rida ( PBUH ) when he sensed a danger from him to the ruling , so the truth is that knowledge does not guarantee reform if it is not accompanied by self-preservation and the fight against whims and desires. And the delays that were exploited by the rulers of the Umayyads and their preachers to accuse the public of their faith with their ugliness and corruption .

Islam has not ignored it Vastrt the reformer highest levels of Alothaqh and maintenance of the same violation of passion , which is termed juristically piety , Valenbion and imams ( p ) infallible mistakes Mbroon of fancies " and speaks of passion " , " Senkerak do not forget " and the words of Imam Sadiq ( Peace be upon him ): ( We are an infallible people ) (19) .

almsaleh in Islam must be a good scholar and devout , mighty on reform .

### **2-2-2: The Good :**

Good Language : Recipe of the act of reconciliation , any reconciliation thing or reconciliation and fit of goodness or Salouha ( 20 ) , which means unbend case and Aigal reconciliation unless changed to straighten the case , can be said of righteousness put the thing on the status of benefit

from it , whether it benefited or not ( 21 ) And the saying of so-and-so : that is, he brought goodness and it is good and right ( 22 )

And idiomatically : Salah thing is his behavior through guidance , and was told is the nonlinearity case as called for by reason and good straight course in the same , said the scholars of Islam : is based , including the rights of God and the rights of slaves , and perfect in goodness the ultimate degree of believers'd hoped the prophets and messengers ( 23 ) , and good against the corrupt two qualities Mokhtstan deeds and the consequent product of being in favor of impact or corrupt e , and good works collection capacity , which is all unbend of the business as evidenced by the mind and the Quran and Sunnah ( 24 )

A righteous deed is everything that brings a servant closer to God Almighty by word or deed, and it is the deed that deserves good deeds, removes bad deeds, and by which the slave attains the pleasure of God Almighty . The work is valid if it fulfills the conditions mentioned by God Almighty in the Noble Qur'an, and the first condition is that the righteous deed should be purely for the sake of God Almighty and not in hypocrisy or personal interests, and the second condition is that it conforms to the law of God Almighty, and if one of these two conditions falls, then it is invalid The righteous deed was not accepted . ( 25 , acted )

We find the foregoing that the good concept in Islam is a humanitarian act or effect resulting from it with the integrity of mental humanity corresponding to the legislation of the divine pain characterize sincerity in intent .

### **2-2-3 : Corrupt :**

The origin of this word is Fa and the Seine and the signifier, said : spoiled thing spoil corrupt ( 26 ) , which is otherwise goodness, and it says : )zar corruption in the land and sea for what it earned the hands NasAnd it is said : the corruption of the people if they deliberate and cut off the wombs . Corruption is contrary to interest, and corruption is contrary to reclamation ( 27 ) .

Jurisprudence scholars went to differentiate between corrupt and false in the section of transactions . Al-Bukhari ( 28 ) said on the authority of the corrupt : We have a third section that is different from true and false , and it was what was legal in its origin and unlawful as ( 29 ) , and the corrupt : Al -Samarqandi expressed it by saying : It is what was lawful in itself, the meaning came from a face to the continuity of what It is not permissible by virtue of the case with the perception of separation in the sentence ( 30 ) ,

The difference between the corrupt and the invalid sale is in terms of the Sharia rulings that result from it, and this can be summed up in the following : that the one who was entered into in the corrupt contract has the right to arrest, unlike the one contracted with the invalid contract .

Ie it deprives him until description is still rotten, here forbidding thing to describe raising the status of this thing, which is being solver, but the origin of legitimacy remained positive for the king, this thing became enshrined : a p haram and corrupt .

A corrupt contract can be corrected by removing the corrupt description. As for a false contract, there is no way to correct it ( 31 )

In this, IbnNujaym says : And the ruling of the first - meaning the false - is that he does not possess possession of it, and the ruling of the second - that is, the corrupt - is that he possesses it ( 32 ) .



It can be concluded that the output is corrupt effect valid in origin dovetailed with separate recipes for recipe Votcef corruption .

## **2-2-4 : Reform in the Islamic theory :**

Since the strategy is a series of steps that are linked with a causal relationship, it was necessary to search for Islam's reform strategy in the folds of the Qur'an stories because it involves this strategy in terms of explaining its steps in a chronological and circumstantial manner , and the best thing that can be studied in that strategy is the story of a Prophet God Moses ( PBUH ) because it is the most mentioned story in the Qur'an and its clearest sign of the demand ( I mentioned in 466 verses ). When interrogating these verses, we find evidence in six stages :

### **1- The stage of generating a state of logical doubt or cognitive shock.**

The Holy Qur'an shows us that the Prophet Moses and all of the prophets were sent to correct the beliefs of people and peoples, and from here the methodology requires that these people follow the method of dialogue , and since the dialogue is based on the argument and on refuting the counter argument, it is necessary to rely on this method . Because the latter must have a convincing argument . In the sense that all minds accept it, so the basic principle in the method of dialogue and debate is to establish the clear argument , and not leave the argument to the argument to stick to, or a suspicion that can be inferred from his falsehood . ( 33 , adapted ) In the verse , " Pharaoh said , and the Lord of the Worlds (23) Lord of the heavens and the earth and all between them said that you were assured faith (24) said to those around him not listening (25) your Lord , the Lord of your fathers , the first said , (26) said that the messenger who sent you to the crazy (27) Lord of the East and Morocco , and between them said that you understand ? (28) "( poets ) - " and We revealed to Moses Take your stick . if she grabbed what Aovkon (117) and he fell right to champion what they were working (118) Vgbawa there and turned submissively (119) and were witches They prostrated themselves (120) and said, " Believe in the Lord of the two worlds " (Al- A'raif F )

### **2-The stage of establishing the logical basis for the new thought and demolishing the old thought.**

One of the most important stages of preaching in the guidance of the corrupt is to establish based logical idea to calling for the potential or amount of scientific knowledge , taking advantage of a condition called emptiness of knowledge or suspicion of knowledge plaguing the other hand , and drawing on leniency and not intolerance , and hits us the Koran in what mentioned in the prophet of the story of God of Moses ,( 34 Adapted )

In the verse , " said our Lord , who gave it all then created Huda (50) said what about the first centuries (51) said flag when my Lord in a book does not go astray my Lord , nor forget (52) , which you make the earth a cradle and wire you the ways and sent down from heaven water Vokrzina by pairs of various plants (53) Eat and pasture your cattle in that are signs for Nuha (54) of which we created and in which Naidkm including Nkrjkm at other times " ( Taha ) .

### **3-The stage of preaching the benefits of the new thought and warning of the harms of the old thought.**

The dialogue carries in it carrots and intimidation . Often what especially by Moussa dialogue governor comes on these two formulas : a formula enticement to follow the message . The wording of intimidation is to warn of consequences . The most important consequence is the

consequence of the loss shown in not following the path of guidance and adhering to the path of aberration and falling into the traps of the Devil who calls his servants to Hell , and here is the Prophet Moses - peace be upon him - we find that he applies these features that are mentioned in the Holy Quran on his tongue ( 35 )

In the verse , " Verily safe by our Lord to forgive us our sins and Olna him of witchcraft and God 's best kept (73) It comes to his Lord guilty him is hell , neither die nor live (74) and Agencies believer may work righteous deeds , such will have grades on high (75) Gardens of Aden underneath which rivers flow through, while they will abide therein, and that is the reward for the one who prays (76) " ( Taha )

#### **4- The stage of extracting the good from his corrupt environment or surrounding him with a good environment .**

The concept of emigration and expropriation was linked to the means of the polytheists ( corrupt environment ). We find a prophet like Moses, peace be upon him, hoping to escape from hardship and harm, thanks to his retirement and emigration for fear of Pharaoh's tyranny and tyranny, that he would tempt those who were with him and return them as infidels , in addition to that one of the goals of his message is to emigrate the children of Israel from Egypt to preserve their religion and their righteousness , ( 36 )

In the verse , " we have revealed to Moses that families have a way EbadiVadharb in Abassa the sea is not afraid not afraid to be overtaken (77) " ( Taha ) - " And We revealed to Moses to the families of Ebadi You Mtbon (52) " ( poets )

#### **5- The stage of providing alternatives to deviant behaviors with valid behaviors .**

Treat human societies with the behavior as a phenomenon, there are causes within the human itself , and this a strong tendency in particular, when there are not reasons directly into the environment as evidenced by the presence of large individual between the differences of people in the disposition and reactions in similar situations ( Khatib, Iron, 1997 : 285 ), The process of evaluating behavior, including an attempt directed by setting environmental relevant functional relationship variables behavior and this is what is called exactly the outside , which was translated Bari gel was hard set of duties and orders divine intermittent or continuous temporally to adjust the behavior outside of man ( 37 )

In the verse , " We gave Moses the book after what we spoiled the first centuries of insights for people and guidance and mercy that they might remember (43) " ( stories ) - " I have from us against Moses and Aaron (114) and Ngenihama and their people from the great distress (115) and Nasrnahm And they were victorious ( 116) and we gave them the book Al-Mostastain (117) (As- Saffat )

#### **6- The stage of preparing a caliph who completes the reform process :**

It is the succession of an individual, people, or a certain human group from among the other peoples or human groups, and because the Istiklal is a divine trust, so the people who are subjugated in the event that they violate the requirements of carrying this trust will receive divine punishment, and the Khilafah will turn from them to other people as in the Almighty saying :

( If he desires, he will take you and he will be appointed after you as he wishes ) [ Al - An'am - 133 ] . And be a succession of God crowned where m , and is protected by m from the danger of

corruption in the land, and bloodshed , ( 38 ) in the verse - " and from the people of Moses nation and has the right to adjust BIRTH (159)" ( norms )

**The foregoing summarizes the following steps**

**Mechanisms of reform action :**

Chronology	Correctional mechanisms	Intellectual concept
1	Generating a state of logical doubt or cognitive shock	Criticism and disturbance of thought
2	Establishing the logical basis for the new thought and demolishing the old	Definition of correct (divine) thought (mechanisms of thinking)
3	To preach the benefits of the new thought and warn against the harms of the old thought	Linking thought to human needs and pleasures
4	Extracting the good from his corrupt environment or surrounding him with a good environment	Product stripping
5	Providing alternatives to deviant behaviors with valid ones	Mechanisms of action
6	Create a caliph who completes the reform process	Heuristic model

**2-2-5: The rules of the reform in Islam :**

1 - Softness is more important than strength as long as it is useful, and the use of force is only possible if reform is stopped on it. "And if they embrace peace, then be successful for them ." And those who fear their impiety then exhort them "I pray to the path of your Lord with wisdom and good advice. " And the like, Islam has not neglected that the soul Mankind rejects reparation, even if it has its own goodness, because reparation - generates a state of anxiety that is expressed by moral concern, and a person pursues paths that preserve his self, such as suppression, transforming it into a state of heart denial of the new reality, so he takes advantage of the slightest opportunity to turn against it and take revenge on those who forced it (39) .

Accordingly, it was decided in Islam first that " there is no compulsion in religion. " Therefore, the Sunnahs of reform in Islam varied within the circle of softness :

A - The linguistic sermon, " Call to the path of your Lord with wisdom and good advice, and argue with them for what is better ."

B - A good example: " You had a good example in the Messenger of God. " The righteous values embodied in his person and behavior - may God bless him and his family - appoint the guide upon himself after the guidance was made clear through the linguistic exhortations that he still exerts - may God's prayers and peace be upon him - in the verses that came down to him. From his Lord and the hadiths he delivers to Muslims .

C. - Social Education : so that the individual corrupt lives in the midst of the good group Faisalh subconsciously and this policy has been used by Islam in the reclamation of large numbers of infidels warriors after hand put them to slavery Afeeshun in the Muslim community to gradually mend and so modern Rvaap slaver for Abi - Hassan Musa ( Peace be upon him ) " Rather they expelled them from the abode of polytheism to the abode of Islam " (40) .

D - emotional excitement : That is because the person is stopped by something that stirs his emotions, so he empties something into his mind, and this is what Hussein the oppressed martyr ( PBUH ) embodied in Karbala. The emotional shock caused by the Ashura tragedy " as history did not record a defeat that had a profound effect in favor of the defeated as it was this issue also regretted the movement did not know where the victors like those who were victorious in Karbala , " I woke up minds and alerted consciences to the evils of the children of illiterate - to them God -" What movements are still against coming to this family rule after it has become revenge for Hussein Scream loud until the state of BaniUmayya fell " ( 41) .

It is clear that all of these methods include clarifying goodness and corruption, and a person then chooses with his mind without coercion and coercion . This path is used by Islam for personal evils that the safety of society is not afraid of .

**2- Deterrent force :** That a person, by virtue of the human nature, behaves according to either his mind or his whims and desires. Therefore, the Islamic theory of reform cannot include force. Rather, force cannot have a role in it and the purpose of the matter is that a person sometimes needs a barrier that prevents him from following his whims. help him to follow his mind and Islam making power so there is no force only after the clarification of the evidence and Astaatmam argument . If it was so clear that Islam takes into account in the Acer types of power as long as the performer for the purpose is not an exaggeration to use it because the end of reform , not revenge which is the words of God Almighty " and who Aotaanha you Vazoheme the tapa and repaired Voaradwa them that God was returning , Most Merciful " and to him indicates saying the Almighty " and Naziguenhm of suffering the minimum without the biggest suffering they might return " and you found in history I think a mistake to do but holds it the predominance of whim if he was afraid of the consequences do to Ajtenbh So that will help him to set his mind and follow his rationality, which is the reason for setting the limits on the sins, " and the thief and the thief cut off their hands " and "the adulterer and the adulterer, so they flog each one of them a hundred lashes ". By this it is evident that Islam does not depend on its reformist system on power if it loses it. Therefore, we see the imams of the People of the House - peace be upon them - have practiced their reform work even after usurping the position of authority from them by continuing to confront the best role model in society until their enemies witnessed this , and by preparing the righteous group that Help to spread the true religion, deliver true beliefs to people, and prepare for social reform.

### **3- Previous architectural studies:**

#### **1. Abraham's Study , Criticism and Theory in Architecture , 2000 (42) .**

According to the Ban study in general criticism specializes in many tasks , and that the most prominent and most important tasks is the task of interpretation ( Interpretation( Sentencing mission )Judgment), And any cash process important T. Qa mainly in the interpretation of the product of technical and explain and clarify its symbols and down to the judgment upon its quality and its location between the products of other technical, but it raised another important criticism is to direct and guide them practiceGuidance)) By examining the product as a whole and understanding its most important features and orientations , and one of the most important functions of criticism is to help improve and this will lead to creating a mental tendency to use criticism as an educational and educational method, and thus the focus becomes on finding solutions and moving forward with action, thus turning criticism into something motivating and not Frustrated . Therefore, one of the basic functions of criticism is to stimulate the presentation

of a better work, and in order for criticism to become an effective catalyst and a motive for change, there must be an incentive for the recipient and clarity of benefit . In addition to the ability of cash to generate better business due to the ability it enjoys because it has a clear dialectical feature and is able to anticipate and debate, so it is a product and a catalyst for emanation .

**From that, we find that the study focused on the concept of creating a mental tendency to use criticism as a guiding educational tool and that its most important function is motivation, and in order to exercise that function, it is necessary to create that motivation for the recipient through two basic tasks, namely, the interpretation of the product and the clarification of the intellectual origin of it, and then passing judgment on thought and product. To achieve the goal, which is the concept of improving the practice by adopting the dialectical method .**

## **2. Al-Maamouri and Al-Jabouri Study , The System of Islamic Philosophy and Its Impact on Architectural Output , 2016 (43) .**

The study proved that Islamic architecture is an architectural system that represents a mirror image of the Islamic belief system , and that the transfer of thought from the moral aspect to the physical embodiment takes place in the stages ( certainty, ratification, then approval to performance to the product, which is termed as good work , and that the theoretical ( intellectual ) aspect ) to form the architecture crystallized according to the premises several are ( Sharia , logic , norms , ethics , applied sciences ) and represent the premises of the sources for issues of primary curricula Alastenbatih and inductive for installation of growth and Zj intellectual Islamic architecture ( approval stage ) within the ideological boundaries of the Islamic Sharia .

The approval stage includes all the intellectual models that relate to form the manner in which the product corresponding to the duty should be functionally, where the element performs its required purpose, which is what the study termed the ethical function .

As for the practical and embodimentary aspect, it represents logical action according to Islamic law, and it is the phased shift from recognition to production and action, and it is the righteous deed that is characterized by preserving the environmental and social aspect and is an embodiment of Islamic concepts .

**The study showed two main aspects of the concept of Islamic architecture and is the intellectual side endoscopic which carries a set of values and principles of the Islamic Organization for the thought of man and his vision of architecture , which is made up by the study Balnmoz c intellectual or approval and has a united vision of the human vision of the divine idea of architecture and construction .**

**As for the practical aspect, it represents the set of laws and behavioral controls that are derived from intangible values and principles, which are measured in terms of the product characteristics defined and described by those intellectual models .**

## **3. Al Mamouri Study , The Humanities of Islamic Architecture , 2011 (44)**

The study examined ways of overcoming the negatives of contemporary architecture and returning it to a humanistic architecture through the creation of a modern architecture with an Arab and Islamic specificity that fulfills the requirements of human need and adopts the heritage as a historical reference without excessive historical or neglectful of modern technology, with its

emphasis on taking into account and including cultural and intellectual variables within the humanitarian considerations to formulate Architectural output in terms of function and formality to achieve the requirements of need within the basic theoretical frameworks with the necessity of reviewing and updating these considerations to cover the temporal and spatial dimensions and the consequent social changes (constantly changing).

The study also identified several indicators reflect the essence of human Islamic architecture which, architecture that respects human scale as man is the creature that God honored for the rest of the creatures for the purpose of achieving nirvana and confidence to those who occupied, building check the privacy of the users of housing through openness towards the inside and guiding vision towards the sky, architecture is characterized by simplicity in appearance and enriched in the essence of one end of the inhuman concepts of Kaltazahr boasting and formulation of a simple architecture modest functional and economical, architecture characterized by harmonious shape with functional content without means rigidity shape and stability but varies versatile creative variable temporally and Mknaya and expressed strongly about his job, architecture characterized by BASMATI unity Diversity, which is reflected in the features that reflect the fixed thought of Islamic architecture, which leads to the concept of identity, as for diversity, which is manifested in the reflective features of the human alveolar traits that are predisposed to diversity and change, which is an architecture independent of the outside and open to the interior horizontally through the open courtyards horizontally and vertically by heading to contact with the sky. These indicators are reflected in their texts from a set of formal characteristics associated with the different styles of Islamic architecture and which represent the features of their product in general:

- symmetry and axial .Symmetry
- Unity UnityAs a distinctive feature of Islamic architecture .
- Hierarchy Progression(- gradient ) progress
- Repetition- repetition
- Other properties are used to represent certain symbols ( Symbols)

**The most prominent aspects of the study are the indicators of Islamic architecture that express its humanity or say the human benefits gained from it, as it aims to achieve human needs through those indicators and needs ( tranquility , trust , privacy and honesty ( conformity of the apparent to the inside ), simplicity , humility , commitment ( full compliance ) Needs and function ), diversity , change , creativity , identity , spiritual values , intellectual principles , physiological needs ) and each of these needs represent human goals that humanity aspires to achieve and enjoy the pleasure of living under it .**

#### **4. Ali's Study , The Model in Contemporary Architecture , 2005 ( 45)**

The study dealt with presenting the concept of the model in a comprehensive and systematic manner and clearly defining it in the philosophical discourse in architectural movements and its interactions with other concepts in the field of architecture, and the study concluded by separating it from others and introducing the detailed aspects related to its constituents and clarifying the nature of its impact on architecture and its intellectual movements .

The study showed that the model is the thing that must be repeated and repeated as it is and it is related to the total characteristics of the form, compositional or apparent, its main task is to describe, define and represent the values related to it and that have specific characteristics, which determine and form the parts of the work and thus the overall context, and it has several characteristics is, creative (which is Kablyate for the development of what is familiar or what is new and the levels are breach of vocabulary or breach of relations or breach of laws) and property (modeling or Alanmozjah which provides solutions in three levels, namely, to achieve the function Discoverability and to solve problems similar way and at the level of redundancy To create a repetitive product similar to the original and at the level of interpreting the movement with stillness, i.e. the abolition of time and space (as for the features of its productions it is either deliberative through) the plurality of meanings through the intensification of meanings, assimilation and clarity of understanding, which is measured sematically through generality and rumor, directness and clarity, grading and arrangement, abstraction and ambiguity meanings, imitation, copy, selective) or communication through (Strtejah breach of the trader, Chapter interfaces that are measured Semiatekeya through expressive connotations, s And the conviction of the idea and its credibility, the relationship of corruption and alienation, normative).

**Produced a study, a clear understanding of the concept now of model in architecture and basic task in keeping track intellectual product through Kablyate creative Alnmzjah and through them it can be formulated multiple outcomes according Alstertejiat and the mechanisms provided by each of them, which, moreover it represents a reference for measuring practice Semiaiaa through several variables to know The extent of its distance and closeness to the intellectual origin.**

#### **4- Building the theoretical framework :**

Reform in the perspective of Islam is a system of its belief systems that specializes in protecting its intellectual and applied productions in architecture and is composed of a set of basic elements that have effective features in their influence and are interconnected among them within a strategy with temporal and logical hierarchical mechanisms deduced from the origin of the creed and its contents and aimed at returning thought and product to the intellectual origin Al-Qawim is translated in six stages, the first of which begins with the criticism that begins with the analysis and interpretation according to architectural concepts with human and legislative features, and then its interpretation, i.e. by reading the hidden thought in order to pass judgment on it through a hypothetical dialectical approach that creates a state of mental stimulation and emotional excitement in the recipient to form the impetus for change. the improvement, which represents two goals this stage, and then move on to the stage of the statement of the concept ideal architecture in the eyes of Islam and clarify its borders and internal laws and its components and their origins of intellectual origins logical mental finished drawing the features of the model intellectual of the recipient and shifting by the Z stage recognition of the third phase it represents to link the ratification The mental of the recipient of that is the idealized thought of the heart tendency related to Gras Desire and the human needs and goals that are manifested in the images of love, the feeling of belonging, the realization of identity or the psychological comfort towards its architecture or its ideas by stating the human characteristics that this product will have which are (tranquility, trust, privacy and honesty (matching the outward appearance of the inward), simplicity, humility, Commitment (full compliance with need and function), diversity, change, creativity, identity, spiritual values, intellectual principles, physiological needs) then the recipient moves from acknowledgment to action and from concept to application supported by

all the mental and psychological motives for good work, and here reform turns to the concept of abstraction and purification Output at two levels: The first is an abstraction of the previous material products and their return to conformity with the applied model and is measured by the extent of their approach and distancing from it semiotic, and the second level, which represents the abstraction of the practice and its return to the intellectual model through behavioral control in terms of the characteristics of the product. Here, the urban environment and design practices bear the characteristic of good work and preservation. At the level of production and ensuring the proper functioning of the system, it is necessary to move to the stage of creating the indicative model Which represents the tangible reference for measuring practice semiotic and the starting point for formulating products according to mechanisms and strategies and at two levels depending on his creative characteristics ( which are his capabilities for development of what is familiar or what is new and at levels that are breaching vocabulary, breaching relationships or breaking laws ) and characteristic ( modeling or modeling that provide solutions in Three levels are achieving an exploratory function, solving problems through analogy and at the level of repetition to create a repetitive product similar to the original, and at the level of interpreting movement by stillness, i.e. eliminating time and space ) .

### **5- Conclusions :**

1- Reform in Islam is one of the systems that make up the total system of the Islamic belief, rather it is its axis around which the cause of its existence revolves and consists of the elements ( corrupt , good , reformer , reform action ) .

2- The practice of reform in architecture does not take place without the existence of its basic element, which is the Muslim architectural critic, using tools of architectural criticism restricted by the Islamic values of reform .

3- The strategy of reform in architecture in the light of the divine perspective passes through six phases, namely the architectural criticism , the construction of the intellectual model, then the clarification of its human interdependence, then the abstraction of the existing product, then the abstraction of practice, then the construction of the applied model in architecture that represents the genotype that generates outcomes and their logical scale .

4- The stages of the reform strategy in architecture have a precise logical methodology that moves in turn from breaking certainty to rebuilding mental validation in accordance with the correct intellectual validity, then achieving the recognition of reinforcing mental validation with reassurance and the heart tendency to move to performance on both physical and moral levels, accompanied by the practical officer that represents the standard and guides for practices .

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