A Theological Critique of Architecture in Terms of the Islamic Philosophy of Becoming (Relying on the Theory of Seyed Monir al-Din Hosseini al-Hashemi)

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ARTICLE INFO	ABSTRACT
Article type: Research Article **Article History:** Received 07 May 2024 Revised 10 November 2024 Accepted 14 December 2024 Published Online 06 January 2025 **Keywords:** Theological critique, Architecture, Philosophy of becoming.	A theological critique of a changing whole is meaningful only when one can establish a relation among past, present, and future changes. Today, any change in architectural components result in a new definition, and in each definition, the descriptive language is disconnected from the previous definition. Such an approach fails to characterize the changes in architecture; in which case one cannot meaningfully be led to the desired condition. The philosophical approach of becoming, which has for decades been propounded by some scholars in the Islamic Academy, seems to be able to provide an appropriate framework for a critique of a changing whole from a theological view. This paper aims to identify the changing whole of architecture and direct its changes toward the divine criterion in the agential system. Therefore, "the truth" as the divine criterion, and the "direction or bias of the attributes of architecture toward the innate nature" as the measure of the divine criterion in terms of the descriptive, subjective, and objective model paves the ground for approximating the status quo of the work to its desired future condition.

1. Introduction

In definitions of science and architecture provided by positivists and empiricists, the relation between religion and science is characterized as external, viewing science as free from the influence of religion (Cohen, 2007). There is, nevertheless, a body of research in sociology and philosophy of science carried out by certain practitioners of hermeneutics which shows that values contribute to the content of arts and sciences. Having accepted such a contribution, postmodern paradigms see science as an essentially cultural phenomenon; However, such an epistemic relativism culminates in a deterministic development of science under culture.

According to the philosophy of becoming, based on the theory of Seyed Monir al-Din Hosseini al-Hashemi, the impact of culture on architecture is acknowledged. Unlike positivism and the postmodern view, it involves a criterion by virtue of which the right is discriminated from the wrong. On this account, architectural production is a historical-social process with varying contents under different systems of historical-social supervision (Husaynī al-Hāshimī, 2007) The critique of a work of architecture involves five stages: The first stage consists of pathology and knowledge, and this range of knowledge is organized at the second stage; that is, the stage of assessment (Nichols, 2010). The act of organization at the assessment stage requires a measure in virtue of which it can have external monitoring and internal control, approximating the system's function to its goal (Islami, 2013). The third stage involves the critique of the work where all pros and cons found in the stage of assessment are taken into account. This stage involves no judgement (Barrett, 2000). The next stage is evaluation; that is, the identification of a criterion in the work, and the final stage is judgement. Given these stages, a turning point in theological critique is the identification of a measure of assessment at the second stage. Postmodernism's lack of a solid ground at the stage of assessment has disabled architects from organizing their knowledge at the second stage and has, therefore, led them to make judgments on architectural work employing their subjective views at the stage of evaluation. This problem is solved to an extent in the theological system by the philosophy of becoming.

2. Method of Research

The critique of a changing whole, such as architecture, is grounded in knowledge and control of its changes over time. The evolutionary method can be helpful here as it constructs a descriptive, subjective, and objective model from the philosophical system of becoming. In this method, our epistemic sources, namely, "revelation, reason, and experience," are logically interrelated within the three "descriptive, subjective, and objective" models in knowing and guiding the developments of a phenomenon in terms of the descriptive model, based on the innate nature (known as fiṭra, from the perspective of Javadi Amoli).

The reasons why the method of evolutionary research (revelation, reason, and experience) is adopted in the system of becoming are as follows:

(1) The research model is not closed and it allows for the introduction of free will, as a work must possess free will to be considered divine

(2) The constitutive current of revelation, reason, and experience

(3) The predictive claim (knowledge and control of the variables)

Descriptive models or the system of descriptions in critique of architectural work is shared by communities of insiders and outsiders alike. In other words, models for divine or material progress are not separated; they have many characteristics in common, with their distinction lying in how they prioritize these characteristics (Jahānbakhsh & Shaykholarāqīn Zādah, 2018). Shared components are needed for criticism of and comparison between two entities. The system of architectural descriptions on different geographical scales (global, national, urban, and local) presents itself in three fields:

1. Descriptions concerning the development, causes, and external conditions predominating the architecture (power-related characteristics): culture, society, politics, and economics
2. Descriptions concerning the structure and internal dimensions of architecture (innate, mental, and physical structure): theoreticians, architects, and executors
3. Descriptions concerning efficiencies and consequences (function): performance of builders

Taken together, these three fields provide a descriptive model for a work of architecture, determining the goal and direction of the subjective and objective models of the work.

It should be noted that the definition of the philosophy of becoming, the consideration of the agential system in this philosophy, the role of the descriptive model in specifying places of agents in the agential system, as well as the constitution of the identity of the agential system in the domain of architecture becoming divine constitute the main investigative tenets of this research, each of which I will explain respectively. Eventually, the method of dissolutionary adaptation will be considered as the proposed solution for approximating non-divine work to the internal innate structure, and an equation for future changes in architecture will be introduced.

3. The Philosophy of Becoming

The philosophy of becoming has been first developed by Sayyid Munir al-Din Husayni al-Hashimi, the founder of Islamic Science Academy in Qom (Islamic Science Academy, 2008). With an agential system from epistemology to methodology and research organization, this school of thought offers a new system for heeding the scientific needs of the divine community (Islamic Science Academy, 2008). The philosophy of becoming has a systemic view in which it believes in some sort of "bias" in understanding, knowledge, and even phenomena in the world.

Muhammad Mahdi Mīrbāqirī has argued that it is essentially the relationship between human being and the truth that determines the extent of their understanding of the reality, leading to a divine or materialistic society (Mīrbāqirī, 2008). In virtue epistemology, Western philosophers have, to some extent, approached the role of epistemological bias and the human agency in knowledge. Anscombe suggests that, in order to know the truth, instead of asking ourselves what we should do, we need to ask ourselves what kind of person we should be (Crips 1996). Zagzebski (1998) argues that knowledge of the truth depends on one's motivations and goals. Sosa (1991) points out that intellectual virtues should be taken into account in knowing the truth. Alexander (2002) highlights the role of agency and will in understanding the truth of architecture, seeing the understanding of life as dependent on a bias toward God.

Drawing upon a system of wills, Parsania (2012) sees knowledge as part of culture, believing that two persons with different wills within the system of existence cannot have the same understanding of the same issue. Safa'i Ha'iri (2018a) believes that one's constitution is relevant to their understanding and knowledge of reality—the agent has a role in the epistemological subject. In the paper, "The Place of Pedagogical Sciences in Providing a System of Needs and Satisfaction Based on the Islamic Philosophy of Becoming," Mazidi et al. (2018) introduce the needs under the human agency. As to architecture, the only research study conducted in terms of the philosophy of becoming is a doctoral dissertation written by 'Abbas Jahanbakhsh titled *Islamic Methodology of Architecture Theory*. According to this dissertation, what makes architecture divine is the presence of wills (Jahanbakhsh, 2000).

The philosophy of becoming is close to Heidegger's view that practice precedes theory; that is, the will has a prior role in understanding according to existentialist philosophers. However, they have not referred to the wills as a solid will which preclude relativism. What distinguishes the present research from the previous studies is that it relies on a solid ground to provide an equation of changes in order to assess the divine criterion in the critique of the work of architecture based on the evolutionary method.

In order to control changes in a phenomenon, we need a philosophy that enables us to understand the factors behind the changing whole, the relationship between these factors, and how changes made by these factors affect one another and the whole. This cannot be addressed by the Aristotelian formal logic. Today's sciences merely explain and quantify the factors of a subject-matter and the relation among them. The philosophy of becoming seeks to know the changes, leading them to the truth at each stage. Its epistemology is biased, so to speak, trying to guide the researcher's descriptive model to the desired one (Jahānbakhsh & Shaykholarāqīn Zādah, 2018). The goal of the philosophy of becoming is somewhat close to that of Frankfurt's critical paradigm, with their difference lying in the desired descriptive model: The philosophy of becoming seeks a divine descriptive model as a criterion in the agential system. Moreover, the philosophy of becoming is close to Gadamer's hermeneutic view in that it sees the understanding of a work as dependent on the wills involved, with their difference lying in the fact that the former has a criterion for understanding the truth.

The change in architecture takes place gradually, and in order to lead architecture to the desired condition, one should not always focus on a portrayal of the ultimate condition and an attempt to arrive at it; instead, modifications are made in the directions of agential changes. In this case, to the extent that agencies change toward divinity, irrespective of the outcome, architecture will be improved.

Descriptions of the four realms of power (politics, culture, society, and economics) are present at all stages of the phenomenon and are unobservable (Database of Islamic Sciences Academy, 1987). This intellectual system will, therefore, require observable concepts in order to enable the monitoring of changes in the descriptive model of architecture, whereby it can measure the status quo in terms of the descriptive model and provide a ground for prediction of future changes in the phenomenon in terms of the desired descriptive model. Let us refer to these concepts as subject-matters of architecture, where the model is subjective. Taken together, the descriptive and subjective models provide us with developments of the phenomenon that will be realized in objectivity—hence the third model: the objective model.

In the philosophy of becoming, in order to control the changes, an inclusive system should serve as the guide of the changes, and it should involve the following features as well:

1. It should be real and certain,
2. It should be constant over time,
3. It should be capable of controlling and guiding the changing whole,
4. It should be able to establish a relationship between theory and practice (systemic view),
5. It should be shared by all human beings.

Since this philosophy is developed within an Islamic worldview, this constant has been explored in Qur'anic verses. A reference to the Qur'an reveals that in verse 30 of Sura Rum[1], five features of an inclusive system are presented (Table 1). Jawādī Āmulī introduces *fiṭra* (the innate nature)[2] as a criterion for divine knowledge (Jawadi Āmulī, 2013)

Table 1. Innate Nature as an Inclusive System in the Qur'an

Features of the guiding system	Features of the human innate nature (Qur'an, 30: 30)
Grounded in the theory of creation and reality	"*Fiṭra al-Allah*" فِطْرَتَ اللّٰهِ
Constancy of the criterion	"No change" لَا تَبْدِيلَ
Systemic view	"Direct your face" (both faces of faith and practice) فَأَقِمْ وَجْهَكَ
Direction and capability of being guided, and the criterial measure (pure religion)	"Toward the religion, inclining to the truth" لِدِّينِ حَنِيفًا
The factor shared by other schools	"People," Not just Muslims ناس

Muslim intellectuals see the innate nature as a source of knowledge and a criterion for justifying (Ṭabāṭabāyī, 1996) and evaluating knowledge (Farabi 1405), as well as a general measure of knowledge in rejection of relativity in theoretical and practical apprehension (Ṭabāṭabāyī, 1996). Kierkegaard also sees the human direction toward its innate nature as an element of understanding the truth (Kierkegaard, 2009: 61-63) even though the difference between this approach and that of existentialists lies in this very direction. Notwithstanding their consideration of the will, existentialists deny innatism, which has culminated in their relativism, and ultimately, nihilism (Macquarrie, 1972). Kahn (1996) also considers the role of innate nature in architecture as providing the work with the truth. The innate nature is the bedrock in virtue of which the philosophy of becoming is emancipated from absolute relativity; indeed, it is deemed the basis of the truth. The innate system is shared by all human beings. A civilization is seen as divine or pagan in virtue of its tendency to the innate nature. On this account, the extent to which a work of architecture is divine is measured by the direction of the wills to the innate constitution.

The innate is divided into three categories of cognitive (or perceptual), dispositional, and aptitudinal: (1) cognitive category includes innate propensities, such as self-evident and moral propositions, as well as knowledge of God; (2) dispositional category include innate propensities, such as truth-seeking, moral benevolence, beauty-seeking, love and worship, society-seeking, immortality-

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١. «فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللّٰهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُون»
"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."
Fiṭra (innate nature) is the special way in which the human being is created as a gradual development in all dimensions and as a distinguishing differentia discriminating the human being from other beings, which has unquestionable grounds and can serve as a controlling and stabilizing factor in human subjective and objective systems.

seeking, freedom-seeking, and the pursuit of absolute perfection; and (3) apptitudinal category include innate propensities, such as the ability to learn, overcoming one's personal desires, innovation (creativity), speech, linguistic communication, and approximation to God (Gerami, 2010).

Alexander (1979) introduces an unnamed quality as the human truth and as her ultimate transcendence. One might refer to this unnamed quality as *fiṭra* or the innate nature. Architecture is formed from the human relationship with the truth or the innate, rather than one's knowledge of architectural concepts. Such an architecture is truth-centered. For architecture to be divine, the architect's will should be directed at the innate or the truth. In the absolute realm of knowledge, we might point out that knowledge is prior to the will, but when a belief in constructing a divine work is formed, the role of the will is taken into account. Knowledge is not always prior to the will. There is a kind of knowledge the choice of which takes place after the will. The human knowledge is posterior and, indeed, subject to the will (Daniali, 2018).
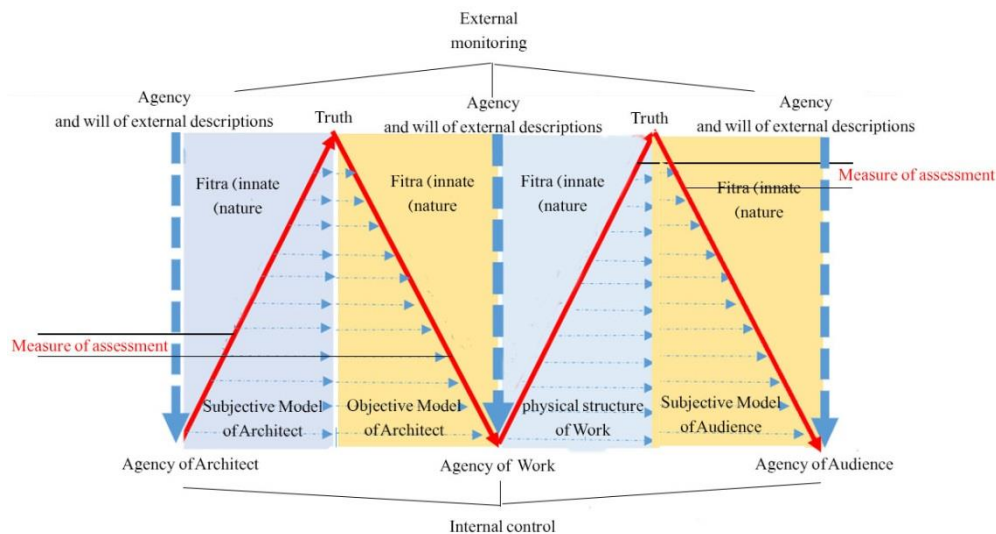

Fig. 1. An Account of the Systems Affecting the Formation of Architecture and Objections to it in the System of Architectural Agency
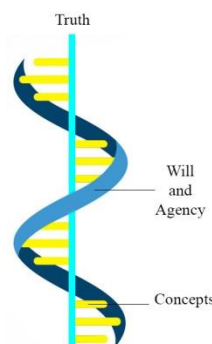

Fig. 2. The Will as the Main Factor in Understanding the Truth in an Innate System

4. An Account of the Agential System in the Philosophy of Becoming

Understanding is, therefore, a matter of will. In sensory perceptions, lower degrees of the will are involved, and in other perceptions, such as intuitions, the will is more prominently involved. On this account, not much of the architect's will is involved in constructing the divine architecture when it comes to deployment of empirical sciences, such as building strength, climate, and the like. However, in the realm of humanities, particularly regarding the materialization of the identity of a sacred place, more will is involved. This means that the extent to which the truth is manifested in an architectural work as a divine criterion is relative. Throughout history, whenever architects' will was directed at or

biased toward the innate, they constructed truth-involving work. Conversely, whenever their agency deviated from the innate path, their work stayed further from the truth.

In the agential system of a changing whole, difference, change, and harmony are incontrovertible principles (Husaynī al-Hāshimī, 2007). Moreover, there are three important relationships among these principles: (1) the relationship between unity and multiplicity, (2) the relationship between place and time, and (3) the relationship between free will and consciousness (Mīrbāqirī, 2010). It seems necessary to consider these relationships in architecture.

4-1. The Relationship between Unity and Multiplicity in the Agential System

A composite structure includes components with some sort of unity among them. The unity in a composite structure is self-evident, although it is a gradual unity. The whole of the world involves unity and multiplicity. The unity among multiplicities can be defined when a real entity relates to the two essences; that is, unity cannot be defined in terms of distinct essences. In the philosophy of becoming, the composite consists of mutually constituting multiplicities, rather than distinct multiplicities or a simple entity. The constitutive relationship is inherent in the multiplicity itself, and the multiplicity of the constituted interprets the composite (Islamic Sciences Academy, 2008). The composite is in the state of changing, and motion makes sense when there is an attached agent. In cases where there is a non-attached agent, there is no motion, which is why God does not move.

Here is how it proceeds: =The attached agent (2) is attached to a higher agent (1). The attached agent (2) asks the higher agent (1) for expansion; that is, it asks it to exercise its agency—to be higher is not a quality. The attachment to the quality does not account for the motion—that is, it asks it to do something, whereby it expands the agency of the lower agent. In proportion to the agent's demand, the higher agent expands it; that is, it creates a subsidiary agent (3) for it, which is attached to and manipulated by the lower agent. If it is not manipulated, no expansion occurs, and the will of the attached agent (2) cannot affect it. Thus, the agent (2) demands and the agent (1) creates. The onset is from the higher agent (1), in that it has created the agent attached to it. The next step involves agent (2)'s manipulation of agent (3). When it manipulates agent (3), it becomes attached to it, allowing agent (2) to find existential extension, as agent (3) transforms into its connected or disconnected body. The process is, therefore, a motion within a multiplicity.
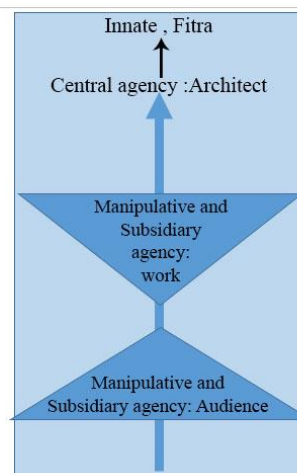

Fig. 3. Inevitable Stages in a Changing Whole, Such as Architecture

A work of architecture is an attached agent. In an agential system, its relationships are formed and determined by other agents. Its determination is a determination in relationship. The work is contrasted to other agents. As a consequence, a relativity is formed. The relativity turns into the actuality of the work. A work built in a particular place will be a different work if it is built in another place, because the wills and agencies involved in it, as well as its audience, will change. In this way, the determination of an architectural work is not a matter of its quality, but rather a matter of its agential determinations, which vary from system to system. Accordingly, the "primacy of relation in the definition of the determination of architectural multiplicity," "primacy of attachment in the definition

of relation (need)," and "primacy of agency in the definition of attachment" create the harmony of a multiplicity such as architecture. Furthermore, the primacy of agency is the primitive limit and the basic concept in the harmonization of all definitions in an agential system.
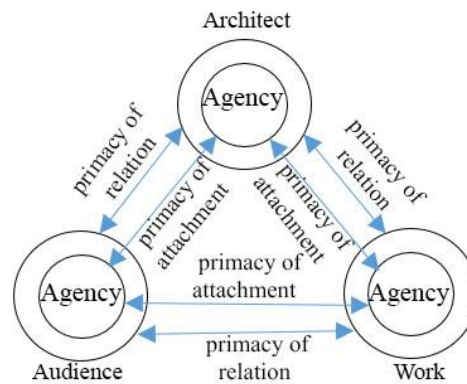

Fig. 4. The Position of the Architect, the Work and the Audience in the System of Agency

On this account, the process of understanding the philosophy of becoming is not causal; it is in accordance with the agent's direction. The perceptual process can be partitioned into "central, manipulative, and subsidiary" agencies (Mīrbāqirī, 2008), where this multitude of agencies is unified and harmonized by virtue of the higher agency; that is, the innate system, the truth, or the divine will. Thus, in the agential system of Islamic architecture, the architecture of House of God (the *Ka'ba*) is made by the central agent (Prophet Abraham) who had the highest compatibility with the divine will or the truth. Moreover, mosques are built by manipulative agents (Muslim architects) influenced by the agency of the central work (the *Ka'ba*), which serves as their law (the direction of the *qibla* and the like). These manipulative works (mosques) are considered laws for subsidiary work, such as houses built around mosques in the past. In the agential system of an architectural work, the architect is the central agent, and the work is a manipulative agent in that it might manipulate the audience, and the audience is a subsidiary agent, although the audience's presence in the place throughout time might count as manipulative agency as well, since it affects the work's agency (Fig. 4).

The audience and the architect arrive at a divine understanding of a work in terms of how attached their respective agencies are to the innate. To illustrate, Prophet Abraham's understanding during his construction of the *Ka'ba* is different from the understanding held by a Muslim architect. Take another example: Tadao Ando's understanding when constructing a church is different from Le Corbusier's understanding of church, in that they had different relations with existence and the innate. The understanding of an architectural work by architects and audience is subject to the direction of their wills and their ranks, rather than their rationality. Indeed, "rationality" is just a means to, rather than a ground of, the truth (Mīrbāqirī, 2010).

4-1-1. The Need in the Relationship between Multiplicity and Unity of the Agential System
The need is a relationship holding between agents, where their satisfaction amounts to the creation of attachments. In the divine system, central needs are those created when central agents demand the absolute agent (God) to do something. When these agents are satisfied by the absolute agent, their influence in what is lower than them will expand. In this case, there will be more feeling of need in manipulative agents, and their satisfaction by their higher agents leads to further expansion of manipulative agents in their lower agents; that is, subsidiary agents, whose demands and needs are formed after manipulations by their higher agents as subsidiary to the needs of central and manipulative agents (Table 2).

Table 2. Rules of Organizing the Multiplicity of Agents and Needs and How They Are Unified

Rules of organizing the needs	Rules of Organizing in architecture
Agents' needs are not independent of one another.	Agents' needs are not independent of one another.
There is no essential need prior to the constitution of any domain in the architectural community.	Manipulative agents do not have a peculiar essential quality prior to their own agency and to the agency of central agents.
The specification of architectural needs is a function of the direction of central needs of the power realm in a society.	Specifications of manipulative and subsidiary agents affect each other in accordance with how central agents are directed.
The multiplicity of architectural needs achieves harmony toward the divine direction on the axis of the needs of the central agent (innate nature).	The multiplicity of all agencies achieves harmony toward the divine direction on the axis of the higher agency (innate nature).

4-2. Time, Space, Consciousness, and Free Will in Agential System

In a developing system (such as architecture), "space" accounts for structural relations, and "time" accounts for transformational relations between parts and factors. The problem of a changing whole cannot be solved by drawing upon abstract notions of time and space (Mahdīzādeh Bayatani, 2017). The agent's time is the evolution of his relation to, and demand of, the higher agent (the innate), which serves as the origin of its expansion. The agent's place is the range of the higher agent's manipulation in its lower agents. On this account, every agent comes to have a spatial and temporal determination, as constituted by other agencies. Time is the expansion of the agent's attachment to, and demand of, its higher agent, which also creates consciousness. The temporal attachment and consciousness will, in consequence, promote the agent's rank in the system. The status promotion is the agent's spatial expansion; that is, the agent finds more power as a result of its intense attachment to the higher agent (time), and as a result of its increased power, it can further expand its influence and domain (space) in its lower agents and multiplicities (Islamic Sciences Academy, 2008).

The agent's attachment to other agents will, therefore, lead to a particular relativity on part of the agent, which is the same as time and consciousness. The system of wills, the system of sensitivities, and the system of social relations are origins of consciousness in the society (Islamic Sciences Academy, 2008). In this way, time is, in the philosophy of becoming, an internal entity, and it is time which makes space. Heidegger (2008) also sees time as internal, equating it with consciousness and concept. In his view, a Christian's attachment (faith) to the higher agent (God) is time, whereas in Platonic and Aristotelian philosophies, time is deemed an external entity (Muscat 2008). In Qur'anic verses, time and its non-uniform continuity are traced back to human psychological states (Ṭabāṭabāyī, 1996).

In the system of divine architecture, time is the expansion of the architect's attachment to the innate. The expansion of an architectural work's attachment to its architect, as well as the expansion of the audience's attachment to the architectural work, are the same as the temporality of the architectural system. If the temporality is more in line with the innate, the rank will be further promoted, which amounts to the expansion of the architectural place; that is, the architectural work comes to have a manipulative power in virtue of its harmony with the direction of the attachments of agents (the architect and the audience), and in consequence, it can increase the domain of its influence on the audience. Temporal expansion is, therefore, prior to the expansion of spatial influence (Fig.5). This has been endorsed by Heidegger as well: "Time is prior to space, and *Dasein*'s [i.e., the agent's] temporality creates its spatiality" (Inwood, 2000, p. 221).

Figure 6 illustrates two types of urbanism: One is built in an innate agential system (Isfahan) and another is built in a subjectivist agential system (Salmas). Naqsh-e Jahan Square and its surrounding elements, as well as Jameh Mosque of Isfahan are situated within an innate agential system. Temporal and spatial expansion of each has led to their spatial intensity to the degree of the mutual attachment of agents (the works) to each other, and ultimately, their attachment to the innate. Some of these works, such as Jameh Mosque of Isfahan and Naqsh-e Jahan Square have high spatial intensity because of their centrality, and some are of lower spatial intensity because of their manipulative character, such as schools. In terms of the type of their intensity, they come to have a spatial identity. In the grid network of Salmas, which is an outcome of a subjectivist agency, temporal expansion, and hence, spatial expansion and identity, of any architectural work decreases, and its elements are situated in a multiplicity without unity and harmony, no matter how high its agency is, as it falls outside the innate

agential system. In the old urbanism of Isfahan, there are central agents (mosques), manipulative agents (schools), and subsidiary agents (bazar), whereas such a system has disappeared in Salmas.

The more directed the agents are at the innate truth, the more harmonized the differences will be, and the place acquires unity and intensity such that the detachment of a work from its place leads to disruptions in the agency of the urban system, whereas the farther the agents are from the truth, the less harmony there will be, in which case the space tends to involve more multiplicity such that the detachment of the work from its place will have no impact on the agency of the urban system. That is, architectural works do not, in this case, manipulate their lower agents, and the lower agent (the audience) will suffer from plurality as a result of this lack of influence (Fig. 6).
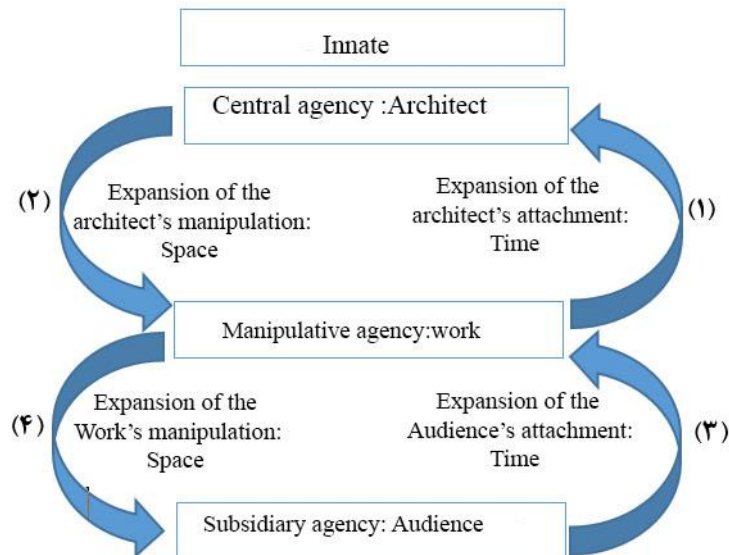

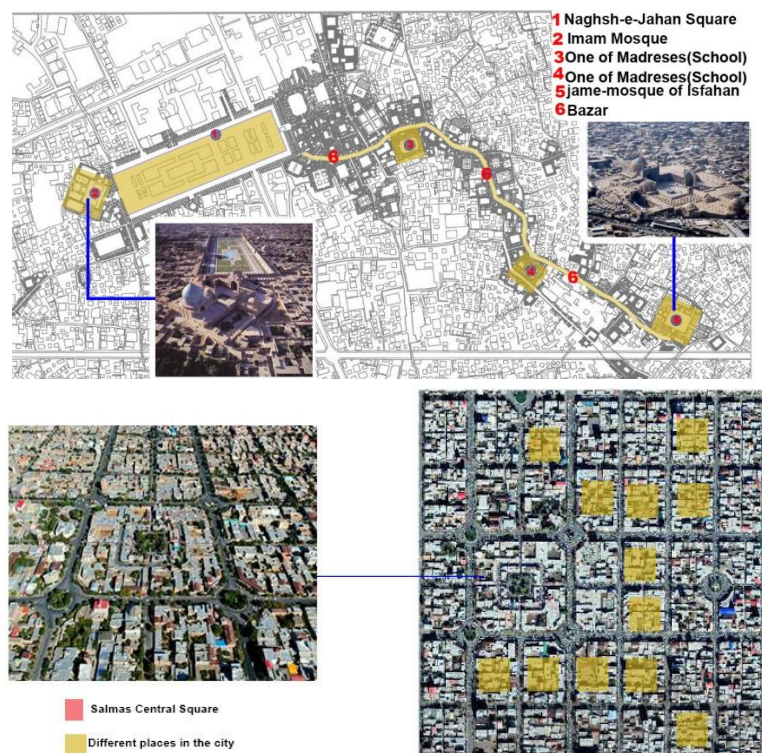**Fig. 5. Time and Place in the Architectural Agential System**

Fig. 6. Comparison of Two Types of Urban Planning Based on Innatist and Subjectivist Agential System

5. Descriptive Model in Agency System (Power, Structure, Function)

As far as the system of descriptions is concerned (as pointed out in the method of research), the system of power-related characteristics can be divided into cultural, social, political, and economic, as well as influential and central agents in the formation of an architect's directions. Moreover, internal characteristics of a system also include physical, mental, and innate systems—physical systems involve a lower degree of the will to build a divine work, whereas mental and innate systems involve a higher degree of such will (Fig.7). The third category of characteristics has to do with the function and performance of builders. There is naturally more will to divine construction in building a religious work than in building a sports or commercial center. The highest contribution of the will to system-making is seen in pilgrimage places and mosques in Islamic communities and in churches in Western communities. Because of having a high existential system, places of pilgrimage have an expanded spatial intensity. The highest degree of will in the system of divine agency is found in mosques. Therefore, it is of utmost importance to distinguish performances in the agential system (Fig. 8).
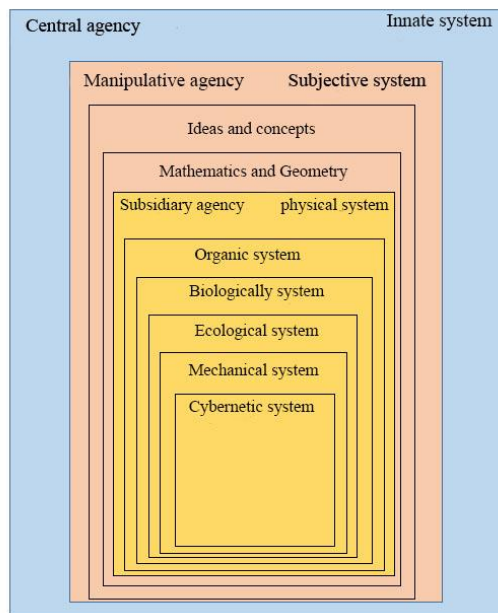

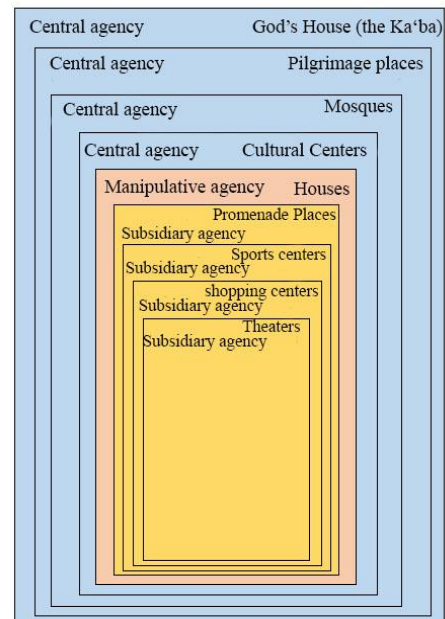**Fig. 7. Internal Descriptions**

Fig. 8. Functional Descriptions

It should be noted that power-related (external) characteristics lead to a divine or secular system in virtue of the direction at one of the structural (internal) characteristics of architecture (innate, mental, and physical) (Fig. 9). For instance, in Philip Johnson's Glass House, what is central is the political-social power directed at the mental structure. In consequence, the innate agency of the house is eliminated and its subjective and objective models are presented on a global scale. Notwithstanding this, the desired characteristics of the house's function are defined in terms of cultural-social power with an innate direction of a manipulative agent, and intensity on a local scale is a proper response to its agency (Fig.10).

Functional displacement of descriptions of agency and the change of their scale are traded in terms of the direction of power-related characteristics. If power-related characteristics are constituted in terms of the centrality of a mental system (such as philosophy) or a physical system (such as technology), the architecture will be idealistic and formalistic, and if it is grounded in the innate, the architecture will be true or divine. The difference among works does not, therefore, lie in the production of a new system; instead, it lies in the change of the priorities of power and the change in the work's geographical scales. In order to provide a theological critique of an architectural work, we need to pinpoint priorities of agents in different systems. Temporal and spatial expansion in the architectural changing whole is considered within five geographical scales, with power-related, structural, and functional characteristics. Power-related characteristics will determine functional characteristics of an architectural work in terms of the direction to the three structural characteristics

(innate, mental, and physical) (Fig.9). Taken together, these characteristics provide a descriptive model in terms of which the subjective and objective models of an architectural work will be constituted.
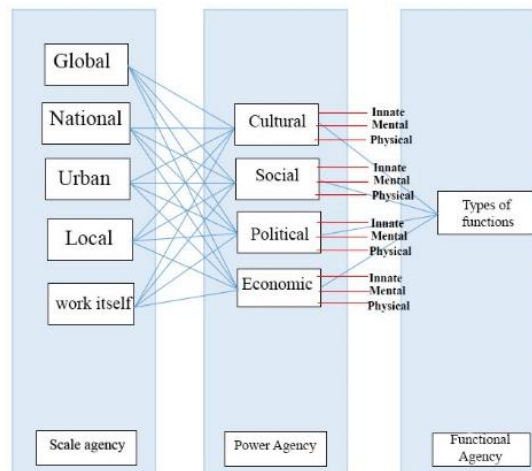

Fig. 9. The Descriptive Model of the Architectural Changing Whole

Houses in Palm Islands, Dubai	Houses in Yazd, Iran	Philip Johnson's Glass House	Descriptive model
Functional agency: elimination of agency (absence of the rule of relation)	Functional agency: manipulative agency of each house with respect to other houses	The house's functional agency: elimination of agency (absence of the rule of relation)	Functional description
Central agency of the domain of power: economic	Central agency of the domain of power: cultural	Central agency of the domain of power: political-social	Description of the domain of power
Subjective	Innate	Subjective	Structural description
Urban	Local	Global	Scale of descriptions

Fig. 10. Explanation of Three Examples of Houses in Terms of Influence From Different Power-Related Agencies

6. Systemic Identity in the Agential System

What is at stake in a systemic identity—the concepts of being, permanence, going, and becoming—is the work's function in the system, which respectively secures survival, constancy, alternation, and change (Ashrafī, 2016) (Table 3). If the four stages develop toward the innate, a system will come to have transcendence. Alexander (2002) introduces the four elements above as fundamental characters of life, which can also be found in the natural order.

The work's functional agency interacts with environmental agencies in accordance with the desired descriptive model (models inspired by the innate nature) for the system's survival and being. An architectural work has constancy and permanence when there is temporal and spatial intensity (Table 3). That is, the more attached the audience is to the work, the more secure its permanence will be. At the third stage, a system's alternation and going represent a relation held between an architectural system and its lower systems (people) or higher-level (power-related) systems. The final stage is that

of becoming which takes place in virtue of adaptability or directedness. Kahn (1996) attaches importance to becoming in architecture. He even goes farther and argues that architecture begins with the question of what the architectural work will become, and the response will be grounded in the innate. If all the three previous stages take place in the innate direction, the architectural system will come to have a spatial identity; that is, it will have a becoming toward the truth. Thus, the spatial identity in architecture amounts to becoming. If the architecture's becoming is central at an urban geographical level, it will have an urban identity (such as places of pilgrimage or *jāmeh '*mosques). If it is central at a local level, it will have a local identity (such as local mosques), and if the work is constituted in accordance with an innate system (the architect's innate criteria), it will have an architectural identity (traditional houses in the past).

Table 3. Systemic Identity in the Agential System

Agential system	Architectural system's being	Permanence in an architectural work	Going in an architectural work	Becoming in an architectural work
Transcendence	Interaction between the system's functional agency with geographical agency (environment)	Interaction between functional agency and the audience (feeling of attachment)	Interaction between functional agency and power-related agency	Interaction between functional agency and power-related and geographical agency, according to the innate nature's structural agency
Decline	Survival Annihilation	Constancy Negation	alternation Cessation	Growth Fall

Theological critique of some works of architecture in different communities has been considered in line with the tenets of the agential system, as displayed in Table 4 below. Moreover, solutions are proposed regarding the increase of the work's divine agency in the future (leading from the status quo to the desired condition).

Table 4. Theological Critique of Architectural Works in Some Islamic and Non-Islamic Communities in Terms of the Agential System and Proposed Solutions for Future Changes

The work	Types of the desired descriptive model in the divine system (the becoming of the architectural work)	Past agency	Present agency
The House of God (the Ka'ba)	Geographical: central/ global Power-related: central/ cultural Functional: central/ religious	Geographical: central/ global Power-related: central/ cultural Functional: central/religious Existential: central/innate Spatial identity: becoming	Geographical: central/ global Power-related: central/ cultural Functional: central/ religious Existential: central/ innate Spatial identity: becoming
Suggestion for future agency: A decrease or cessation of functional agencies in surrounding buildings in order to increase the spatial intensity of the Ka'ba			
The Holy Shrine of Imam al-Ḥusayn and Abu-l-Faḍl al-'Abbās	Geographical: central/ global Power-related: central/ cultural Functional: central/ religious	Geographical: central/ global Power-related: central/ cultural Functional: central/religious Existential: central/innate Spatial identity: becoming	Geographical: central/global Power-related: central/ cultural Functional: central/ religious Existential: central/ innate Spatial identity: becoming
Suggestion for future agency: An increase in agencies of the pilgrimage complex with spatial expansion for purposes of spatial intensity			

Table 4.

The work	Types of the desired descriptive model in the divine system (the becoming of the architectural work)	Past agency	Present agency
Jameh Mosque of Isfahan	Geographical: central/urban Power-related: central/cultural Functional: central/religious	Geographical: central/urban Geographical: central/ global Power-related: central/cultural Functional: central/religious Existential: central/innate Spatial identity: becoming	Geographical: central/ global Power-related: central/cultural Functional: central/religious Existential: central/innate Spatial identity: becoming
Suggestion for future agency: preserving the present agencies			
Iran Mall Commercial Center in Tehran	Geographical: subsidiary/local Power-related: subsidiary/economic Functional: subsidiary/bazar	N/A	Geographical: central/urban Power-related: central/economic Functional: central/bazar Existential: central/subjective Spatial identity: N/A
Suggestion for future agency: A decrease in spatial intensity with increasing the agency of cultural buildings around the complex, designing the internal and external space with an eye on the innate system, increasing the cultural power in its administration and the like in order to decrease the spatial intensity of the building and create a spatial identity			
Valiy-e Asr Mosque in tehran	Geographical: central/local Power-related: central/cultural Functional: central/mosque	N/A	Geographical: central/local Power-related: central/political Functional: subsidiary/mosque Spatial identity: N/A
Suggestion for future agency: An increase in the power-related cultural domain of the complex administration, designing the entrance and surrounding areas of the park in accordance with the innate system, innate addenda to the area around the building, highlighting the road to the mosque in terms of the innate system and the like in order to increase the building's spatial intensity and create a spatial identity			
Old North Church - Boston	Geographical: central/urban Power-related: central/cultural Functional: central/church	Geographical: central/urban Power-related: central/cultural Functional: central/ church Existential: central/ innate Spatial identity: becoming	Geographical: central/urban Power-related: central/cultural Functional: central/church Existential: central/innate Spatial identity: becoming
Suggestion for future agency: preserving the present agencies			

Table 4.

The work	Types of the desired descriptive model in the divine system (the becoming of the architectural work)	Past agency	Present agency
Saint-Sernin Church - France	Geographical: central/ urban Power-related: central/ cultural Functional: central/ church	Geographical: central/ urban Power-related: central/ cultural Functional: central/ church Existential: central/ innate Spatial identity: becoming	Geographical: central/ urban Power-related: central/ cultural Functional: central/church /touristic (a decrease in religious agency) Existential: central/innate Spatial identity: survival and constancy
Suggestion for future agency: An increase in power-related cultural-religious agency, an increase in cultural functional agency, and a decrease in touristic agency			
Chapelle Notre-Dame-du-Haut de Ronchamp Chruch	Geographical: central/ urban Power-related: central/ cultural Functional: central/ church	Geographical: elimination of agency Power-related: central/ social and political (postmodern) Functional: central/ church Existential: central/ subjective	Geographical: elimination of agency Power-related: central/ social and political (postmodern) Functional: central/church / touristic Existential: central/ subjective
Suggestion for future agencies: establishing cultural and architectural relations with Saint Claire Church (with high agency in the picture below de Ronchamp Church's picture) in the same region, deployment of the elements and symbols of Saint Claire Church to increase its existential and geographical agency and exploitation of annexed high-quality spaces of Saint Claire Church to increase the existential agency of de Ronchamp Church.			
CCTV Office Building, China	Geographical: subsidiary/ urban Power-related: subsidiary/ social Functional: subsidiary/ office building	N/A	Geographical: central/ national Power-related: central/ economic and political Functional: central/office building Existential: central/physical (technological) Spatial identity: N/A
Suggestion for future agency: Given its gigantic size and the open area around it, it has a high agency. The only possible suggestion for approximating it to the divine system is to build a cultural and/or religious construction that resonates with the innate system in this area.			
30 St. Mary Axe, London	Geographical: subsidiary/ urban Power-related: subsidiary/ economic Functional: subsidiary/ office building	N/A	Geographical: central/ national Power-related: economic and political Functional: central/office building Existential: central/physical (technological) Spatial identity: N/A
Suggestion for future agency (the divine building in the present condition of the construction is next to nothing): a decrease in the agency of the Swiss Re Building with the increase in the agency of St. Mary Church due to its adjacency, achieved through architectural and urbanization techniques			

7. Resolving Modeling in Architectural Agential System

An issue in the divine agential system of architecture is how to approximate secular structures to the innate system. In the past, places with a lower degree of the divine will, which were non-divine and sometimes anti-divine, were dissolved into places with higher degrees of the will. Thus, bazars which have a lower degree of the architectural will to divine building were dissolved into systems with higher agencies (such as mosques and schools). The adjacency of bazar and the mosque led to the dissolution of the objective and subjective model of bazars into the subjective and objective model of the mosque. Given the figure 11, the dissolution of bazar into the walking path of mosques turned a subsidiary system, such as bazar, into a directed system in relation to central systems, such as mosques, which is essentially why it is called a subsidiary agent. According to functional characteristics of architectural works, if a local district has no mosques, it should be dissolved into the agency of cultural centers, and if there are no cultural centers there, then it should be dissolved into the agency of houses (Fig. 11).
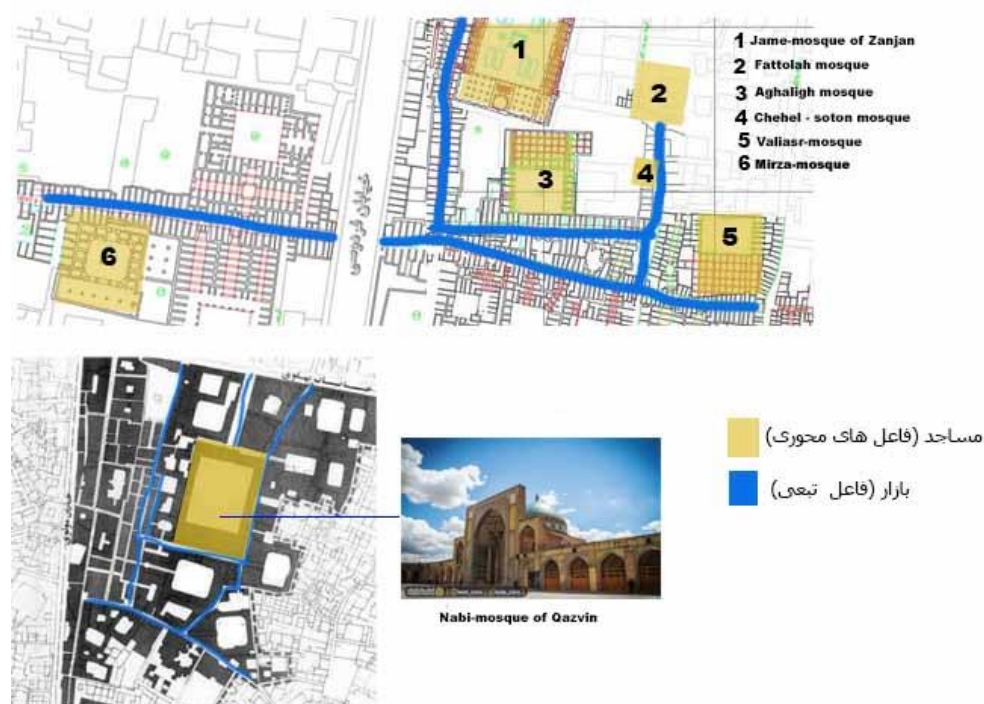

Fig. 11. Location of Bazar as a Subsidiary Agent Under the Agency of Mosques with Central Agency. (Above) Bazar of Zanjan; (Below) Bazar of Qazvin

8. Conclusion

The philosophy of becoming, which was first propounded in Islamic Sciences Academy of Qom, draws on agential system-making and an evolutionary method to adjust the change equations of a changing whole. This philosophy avoids absolute relativity in that it is directed at, or biased toward, the innate system. The innate system serves as a criterion in that if central, manipulative, and subsidiary agencies of a system are directed at the innate system, then the former system turns out to be truth-centered. The measure for assessment of the divine character of an architectural work lies in its innate direction. An architectural changing whole has three systems of characteristics (power-related, structural, and functional) at agential geographical levels, where functional characteristics of architectural works are determined by how different power-related characteristics are directed at each of the structural domains (innate, mental and physical).I If the direction is grounded in the central agency of the innate nature, then there will be a divine architecture, and the spatial identity will intensify. Alternatively put, there is an equation in terms of which one can consider changes involved in an architectural system: The greater the geographical scale of a work, the smaller the spatial intensity or identity of the work on that scale, unless the impact factors in the innate descriptive model is so high that the decreased intensity might be compensated. Thus, the *Ka'ba* (the House of God) has

a global identity as a result of the high impact factor of its descriptive model. A local mosque, however, has a higher spatial identity in a local district than in a city, country, or the world. On this account, with the increase in the agential domain of an architectural work, the direction of its descriptive model to the desired descriptive models (grounded in the innate) will increase. When these factors are not grounded in innate centrality, the work's agency will change direction, it will deviate from the divine system, and the place will have a more intense loss of identity, rather than an intense identity.

Table 5. The Equation of Changes in the Spatial Identity of an Architectural Work in Accordance with the Agential System of the Philosophy of Becoming

Spatial identity and becoming of an architectural work = { $\frac{Subjective\ and\ objective\ model}{Geographical\ system}$ } × descriptive model (power-related characteristics × functional characteristics × structural characteristics (central agency of the innate)

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