

Comparative Study of Folding Philosophy and Architecture with Islamic Philosophy

Rouhollah Oshrieh^{1,*}, Hamed Mohammad Moradi¹

¹Department of Architecture, Sarian High Education Institute, Sari, Iran

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ABSTRACT

Folding philosophy as one of west philosophy products emerged new theories in theoretical basics of architecture and by formation of folding style; new paradigms of post-modern thinking in architecture field were presented. The study of folding philosophy as one of the results of post modernism from Islamic thought view can play important role in close relation of Muslim nationals thinking with the new concepts of post-modern philosophy and attempts to present the new manifestations of this thought in architecture well. The Muslims from second and third centuries (Hijri) (After the migration of the Prophet from Mecca to Medina) were familiar with Greek philosophy by syriac Christians. Before Islam, the works of some Greek philosophy were taught in Jondishapour University and some Greek lecturers came to Iran and worked in this university. The present study evaluated the capacities of interaction of post-modern thinking and folding philosophy specifically with Islamic thought from comparative view and achieves the similarities and differences.

KEYWORDS: Folding, Gilles Deleuze, Presentness, Islamic Philosophy, Illuminationist philosophy

INTRODUCTION

Muslims got familiar only by a part of Greek philosophy and didn't have full information about it and only they were familiar with some details. For example, some of Aristotle works called Flotin were changed by Farabi and Kandi and wrote some explanations about it. Ibn Sina said: I read "Meta Physics" of Aristotle forty times and I didn't understand but when I read Farabi explanation, I understood it. It is defined that most of the interpretations of Muslims of philosophy were Greek philosophy and as Islamic thinking was not formed completely and Tashayo Imaman were not considered, Greek philosophy had important role in formation of Islamic philosophy thought.

At first, we should say, Gilles Deleuze is an anti-Descartes philosophy. Descartes was the first who called Aristotle philosophy into question. According to Aristotle, any science should be followed by its own, Geometry by Geometry and Math by Math. But Descartes rejected this opinion of Aristotle. By geometry, he proved some problems of math and showed that by one science we can prove another science. Descartes by completing his opinions, defined the world based on math. We know Descartes with Descartes coordinate and Descartes product. But Gilles Deleuze considered the world taken out of math space and focused on language and psychology and mostly concentrated on psychology and sociology.

Here, raising folding, layers and unified whole are created, this was raised as body without organ and the whole without part. It can be said that it is the organ with micro-organ but it doesn't have organism. Indeed, there is not definite organism. The micro-organs are based on vibration and sense, not based on a predictable system and here anti-Descartes view is more vivid and despite the previous view, that layers difference meant value difference, here level difference doesn't mean value difference as making all levels of unified whole.

From Islamic perspectives, it can be said that when we divided the wisdom into ten parts, we say at first, there was God, then first wisdom was created and then the next creations are based on the first wisdom attributing it to Holy Spirit. In this descending hierarchy, we reach plant wisdom. There is such hierarchy but if there is no lower wisdom (plant), upper wisdom (first) is not recognized, so there is a consistency between them and there are some distinctions. It can be said that all these items form a unified whole with various levels, what as was in folding philosophy, their organism is not orderly and predictable. Hierarchy in Islam is ascending but in multi-level affairs, the situation is different.

*Corresponding Author: Rouhollah Oshrieh, Department of Architecture, Sarian High Education Institute, Sari, Iran

Folding architecture

The result of post-modernism thinking of folding philosophy was showed for the first time by designing Columbus convention center in Ohio State University by Peter Eisenman.



Greg Lynn was one of the architects by raising stranding idea and folding of Sears tower, as the symbol of modern architecture, progressed post-modernist dialogue of folding philosophy.

Another important issue in folding symbolism is the mountain layers and the layers with various heights and gradients form unified whole and all the layers have equal values. It is said that folding architecture at urban scale is in “background” and “expression”. Flexible forms are neither in a shape of geometric completely nor desirable one. Generally, folding architecture is Interinternality and uncertainty and this relativity is useful and causes no dilemma.

It can be said that folding architecture is called Neo-Baroque. Peter smith proves that during architecture history, one phase with three steps is really recognition which has been repeated several times.

Severe and distinct order dominates in first step. Coordination and simplicity has basic role in this era.

The main characteristic of second step is tension. Lack of clarification and seduction are the main traits of third step.

Order in here is that complicated which we are approaching to the maximum capacity of our conceptual. This disorder and lack of clarification is shown well in Baroque architecture. Based on the features in Folding architecture, we understand why folding is called Neo-Baroque.

The similarities of philosophy and folding architecture with Islamic philosophy

Among the key terms of folding philosophy, “pluralism” is seen, it means that various comments of one people have values and there is not preference among them.

In Islamic philosophy and thought , as it was said based on various talents and backgrounds and each of the creatures are a view of God, each of them perceive they are valuable. Suhrawardī said in Illuminationist philosophy that there many ways to approach God as different souls and each person chooses one way. It can be said that the personal view is discussed that is aware of the initial aspects and in Illuminationist philosophy, it is said that at first Peripatetic philosophy and thinking and logic can be learned and then Zoghi philosophy is learned.

Another important point is the concepts “Serat” and “Sabil” in Islamic thought and Serat is the general path between the destination and origin and Sabil is the way a person chooses to achieve the destination. The general path we should take from imperfection to perfection is taken by many ways and the difference of Sabil is achieving the destination. For example, in Euclidean geometry to go from point A to point B, there are n ways and as different,

each with specific requirements but finally lead to one destination and all are A-B path. It can be said that the term “Serat” focuses on “unity” and “Sabil” indicates “Pluralism”.

The next keyword is “Presentness” denoting “considering the present time”. As is shown in the works of the famous architect Frank O. Gehry, he didn’t give changes even during performance and always looked for new form.

This is observed in most of Islamic thinking. As the first Imam, Imam Ali (pbuh) said, don’t be regretful of the past and don’t fear the future and think about present and catch the opportunity of the present time. The second Imam, Hassan (pbuh) said: Live as you are alive for one thousand years and think about the afterlife as you die tomorrow”. Imam Khomeini, the leader of Islamic revolution said: ‘the present time is of great importance”.

The second term is “flexibility denoting not applying Descartes and non-preference. The pluralism view needs a soft behavior to various interpretations showing the position of flexibility in this thinking. The unified whole arises from this thinking and when the whole is formed of components, the upper or lower member or one point is not different as the consistency caused the continuance of this set.

Indeed, if we ignore God and evaluate the nature, we see it is true. As Neo-Kants believe that nature created itself and there is not creative origin and the rest of creatures have similar values and they were created beside each other and continued their life. As it is said in Kant and Spinoza works, it is said God or Nature”.

The next keywords “anti-hierarchy” and “- centrality” are clear based on the concepts they were explained and are the product of anti-Descartes of Folding thinking.

Islamic philosophers make the hierarchy in which if we remove God due to our inability in recognition, everything has various layers and levels. Reality, science, wisdom and etc all have various layers. Ibn Sina in division of wisdom said, the wisdom that is only involved in life, growth and reproduction is plant wisdom. Plant wisdom plus emotion is animal wisdom. Animal wisdom plus thinking and wisdom makes human wisdom. The feature of all upper levels is their need to their lower level to be defined and all show the wisdom generality. In knowledge level being introduced in Islamic thinking, at first knowledge through inference, perception, and experience are defined.

The last levels need the previous levels. If the first level is not taken and Elm-Al Yaghin is not gained, we can not go to the next stage that is Ein Al-Yaghin. This was said by Sheikh Eshragh in the book Illuminationist philosophy that at first Peripatetic philosophy is learnt and then to reach Illuminationist philosophy and if these two thoughts are contradictory, learning Peripatetic philosophy is the first level to achieve the deep thought as Illuminationist philosophy. In folding philosophy, all levels have value and none is preferred to another one and if each of the components are eliminated, there is no unified whole and it is imperfect. In Illuminationist philosophy, there is end of light and darkness and most of the affairs are in this interval and absolutely we can not say there is pure light or pure darkness and this is in contradiction with duality in line with folding philosophy. Human being is the combination of various forces of light and darkness and is passing its dark and light and good and bad actions and it is between god and bad and it is not fixed.

Regarding “anti-duality”, we can say that duality has a type of uncertainty and it is said, this (and doesn’t say only this) and it is involved with dogmatism and obliges only this or only that. In other words, you have alternative except these two choices and this is inconsistent with pluralism and folding thinking opposes with binary valuation and doesn’t accept light, darkness or black or white or yin and yang.

Regarding anti- metanarrative” feature of folding, it is said that according to Deleuze, there is no interpretation higher and beyond another narration. As this thinking is based on anti-Descartes and non-preference and as Deleuze is one of the philosophers of post-structuralism school, he believed that various interpretations of a text have similar values.

“Anti-rationalism” is another term that is used in folding philosophy. Folding is based on Descartes system and Aristotle philosophy, as fully anti-rationalism, folding is in contradiction with modern intellect. Our surrounding world is not pure quantitative issue and different qualities make it and various roles are created and everything is not computed by Descartes system. In Illuminationist philosophy, Suhrevardi is opposite to Aristotle logic and knows observation and intuition necessary to understand the reality and these factors are different from one person to another and it is not consistent and logical.

Another similarity of Islamic thinking and Folding philosophy is that “there is no fixed location” as the world is changing permanently and its dimensions are increased and moving and place and time don’t have fixed value and are varied depending upon the quality.

There is a famous tradition of the Prophet as: One hour thinking is better than 70 years of worshipping.

One of the verses of the Holy Quran in Qadr said: ليلة القدر خير من الف شهر: Qadr night is better than one thousands nights. In Persian literature, there are such examples and Hafiz Shirazi said:

"طی مکان ببین و زمان در سلوک شعر کاین طفل یک شبه ره یک ساله میرود"

Ethics theorists believed that in Mystical Soluk, by one event, a person does what should to over one hundred years. These verses and traditions besides the content of Persian literature emphasized on “the lack of equality of numbers” and qualitative nature of values and is fully anti-Descartes.

The difference between folding philosophy and Islamic philosophy

One of the concepts raised in folding philosophy is “horizontal” that is considered as the difference between Islamic thinking and Folding thought.

In Islam, most of the grading is vertical than horizontal and we Muslims believe in vertical than horizontal. In horizontal, the main discussion is that there is no” preference and in Islam, this is not accepted. Verse 18 of Sojde said: أفمن كان مومنا كمن كان فاسقا لا يستونون. Is believer and non-believer the same? They are not equal.

In verse 39 of Zomar, it is said: قل هل يستوى الذين يعلمون والذين لا يعلمون. Tell, those who know and don’t know are the same?

Conclusion

Finally, folding philosophy is nature-based philosophy and based on rhizome plant, we can know God is ignored and talks about the rest of creatures. In Islamic philosophy, if we ignore God existence and attributes and in rest of the cases we can observe folding attitude. Anti-Descartes, qualitative, relativity, layers and consistent whole layer are all concepts that in Islamic thinking, we can find their place and the sixth Imam, Jafar Sadigh (pbuh) said: “There are 18 thousands worlds in the earth.

Two points are considered in this tradition; one is accuracy that the world is divided into God existence and everything except Allah. What is said by Ibn Sina and divides the world to Vajib Al-Vojud and Momken Al-Vojud and all creatures are considered in Momken Al-Vojud without any existence of themselves and they are existence based. Another point is the parallel worlds defining the same value layers and the current physics achieve this goal and parallel worlds are considered.

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