Original Research Article

Excellence in Iranian Architecture by Relying on the Transcendent Theosophy
(Al-hikmat al-muta'āliyah)*

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Abstract

Problem statement: It seems that one of the main problems of Iranian architecture today is the inability to express the concepts of Iranian architecture, and what is meant by Iranian architecture, the Architecture relies on and emerges from Iranian-Islamic theosophy , which, in this research, is its unique example, that is, Transcendent theosophy. Since the recent studies related to the wisdom of Iranian architecture have only been without understanding the deep foundations and spiritual concepts hidden in it, so far the body and forms of Iranian architecture have been given more attention, which is insufficient to preserve the values of Iranianarchitecture. Meanwhile, the relationship between opinion and practice from the perspective of looking at the foundations of Mulla sadra to find and understand these concepts is the problem of this research. That is, how can the influence of Sadra's ideas play a role in creating a transcendent works?

Research objective: The aim of the present study is to explain the reasons of excellence in Iranian architecture by relying on the opinions and theoretical principles of Transcendent theosophy. In the meantime, the connection of intellectual elements from the field of Transcendent theosophy to art, and especially, the architectural work that helps to recognize the authenticity of Iranian art, will be highlighted.

Research method: The present article is of the fundamental-theoretical research type. In short, it can be said that the strategy of this study is logical reasoning. Its data is mainly obtained through observation and archival studies. Appropriate and relevant solutions have been collected and compiled through information analysis. This research has been done in terms of structuralism, focusing on the influence of philosophical thinking in architecture. Data analysis is also done according to the qualitative analysis method.

Conclusion: It can be said that the missing link in contemporary architecture is the connection between art and the field of the basics of Iranian theosophy, which can lead us to understand the concept of truth. According to the results of the findings, it can be stated that the difference between the present research and the previous researches is the use of three principles: the primacy of existence and the principle of grades of existence and "substantial motion"(al-harakat al-jawhariyyah)in Iranian architecture and discovering the union between the foundations of transcendent theosophy and Iranian architecture.The results of the present study, based on Mulla Sadra's opinions, indicate that architecture includes two dimensions of existence and nature. Nature dimension responding to material needs and its existence dimension is the truth that is hidden in the architectural works themselves. According to the principle of primacy of existence of Mullah Sadra, it can be acknowledged that in architecture, originality will have an existential dimension, and the principle of substantial motion leads to excellence from material to meaning based on spiritual foundations in the form of mysteries.Therefore, using the intellectual foundations of MullaSadra, principles to achieve excellence can be achieved in contemporary Iranian architecture.

Keywords: *Iranian architecture, Transcendent theosophy, Primacy of existence, Grades of existence, Substantial motion.*

Introduction & Statement of Problem

Iranian architecture, which is mixed with Iranian theosophy, is the result of centuries of experience and efforts of the predecessors and artists of this land, has a symbolic vision and seeks to express and evoke a deep sense of the eternal meanings of spiritual excellence in the viewer (Ardalan & Bakhtiar, 1995), which in the design and implementation of the building has prioritized the sense of divine over the sense of beauty and goodness (Abu Al-Qasemi, 2005). The pathology of contemporary Iranian architecture reveals some shortcomings, the most important of which is little attention to the conceptual foundations of traditional Iranian architecture (Soleymani Shijani, Khakpour & Raeis Samiei, 2014). Although Iranian architecture is a combination of art, technology, science and Hikmat (theosophy) and there is no separation between them, in contemporary architecture, we witness the separation of art, science and industry, while the path of all three is far from theosophy. On the other hand, little attention is paid to the identity of Iranian architecture, which causes the absence of a precise definition of the identity criteria of contemporary Iranian architecture; so that the diversity and multiplicity of selected views is considered one of the main features of this architecture. It can be said that many Iranian architects design without having, codified principles and even without theoretical knowledge and accurate understanding of the intellectual concepts of different styles (Tajer, 2009). This is while the lack of sufficient attention to the values of traditional Iranian architecture leads to the crisis of eclecticism in contemporary architecture, and the hidden values in traditional Iranian architecture have been neglected and exposed to oblivion. Unfortunately, in the existing scientific studies in this field, most of the attention is focused on the physical structure of traditional buildings, and the hidden concepts and secrets in the Iranian architecture of the previous periods are often neglected (Mahdavinezhad, 2003). Therefore, paying attention to the field of architecture

theoretical foundations and its relationship with related fields, including Iranian wisdom, will be obvious, and since in contemporary architecture, dealing with the material body is a desirable goal, so, it will be important to look at the conceptual foundations of Iranian architecture as something that has been neglected. It is necessary to think a little about the existing problem to understand Where Do We Come From? What Are We? Where Are We Going?

In this chapter, we look to the past before the future, which will look for beginnings and starting points. In the beginning, human efforts have been aimed at achieving the understanding of the truth of existence. In order to know the existence of the emergence of philosophical thoughts, schools and currents have emerged since ancient times, and in the wisdom of the East and Iran, sages and scholars have addressed and answered the fundamental questions of existence. According to philosophers such as Henry Karbon and Seyyed Hossein Nasr, these schools of thought in the era before the advent of Islam, were under the title of hekmat-e khosravani or universe of divine and relying on the Prophet Zoroaster's teachings, and in the era after the advent of Islam, the philosophy of Mashai (Farabi school) , Sinavi wisdom (Avicenna school), Hikmat al- Ishraq (Suhrawardi school), mystical wisdom (Ibn Arabi and Sadr al-Din al-Qunawi school) and Hikmat Mashai Ishraghi (Khwaja Nasir al-Din Tusi school), Isfahan school (Mirdamad and Sheikh Bahāʾi), transcendent theosophy (Mulla Sadra School) and also one of the late schools such as Sabzevar School (Molla Hadi Sabzevari) and Mashhad School (Sayyed Jalal-ed-Din Ashtiani). In short, the wisdom schools of Iran have a monotheistic belief and vision, and by going through the history of the wisdom of this land, we find out that the nature of Iranian people has always been associated with spirituality and unity. In addition to the way of life, this spirituality has also greatly influenced the Iranian art and architecture.

One of the undeniable characteristics of Iranian-

Islamic art in the past eras is harmony and companionship with spirituality, which has led to the creation of noble and precious works. In this regard, this research seeks the reasons of excellence in Iranian architecture by relying on the Transcendent theosophy. Therefore, the questions raised in this research will be as follows:

"How can unity be established between the principle of substantial motion and Iranian architecture? "How can Iranian Islamic architecture be explained based on the principles of transcendent theosophy (primacy of existence, grades of existence, substantial motion, etc.)?" And also" What is the role and use of the principles of transcendent theosophy in the conceptual and functional improvement of Iranian-Islamic architecture?" Therefore, in order to find answers to the questions, the aim of the current study is to promote and improve Iranian architecture by relying on the opinions and theoretical principles of transcendent theosophy. Since the recent studies related to the wisdom of Iranian architecture have only been without understanding the deep foundations and spiritual concepts hidden in it, looking at the body and forms of Iranian architecture has been given more attention, which is insufficient to preserve the values of Iranian architecture.

Literature Review

It seems that Iranian- Islamic art and architecture can be considered as one of the masterpieces of human art. But today, this art, by putting its principles and truth and its lofty goal, which is to be effective and useful for the life of human society, and distancing itself from spirituality, has become an art with a form without content and a lifeless body (Raies Samiei, 2013). It seems that the principles through which the concepts and secrets of Iranian traditional architecture can be understood and applied in contemporary architecture are demolished. This is despite the fact that so far there have been researches for the conceptual recognition of Iranian architecture, and we can mention the   studies of Nader Ardalan as one of the most important of

them. In this study, "the title of unity in Islamic architecture" has been discussed and investigated as one of the most important concepts of Iranian architecture" (ibid.).

In addition to these studies, the works of traditionalists such as Seyyed Hossein Nasr also contain a lot of value, which has presented concepts such as paying attention to emptiness in spaces in search of "spirituality and wisdom in Islamic art". Also, the major writings of Titus Burckhardt in the field of art, including: "Sacred Art, Mirror of the Intellect, Cryptography" as well as the authoring of two important works "Sufism: An Introduction to the Mystical Principles of Islam" and "Alchemy, Science of the Cosmos, Science of the Soul" to examine the aspect Sacred art and Islamic architecture. Also, the research of Saremi and Rafiei Rad which dealt with "the role of transcendent theosophy in the model of Iranian Islamic architecture" and by examining examples such as Sheikh Lotfollah Mosque, Hakim Mosque, Seyyed Mosque (Isfahan) and Shah Mosque Isfahan was able to show how Architecture can elevate man from the stage of feeling to the stage of meaning (Saremi & Rafiei Rad, 2016). Some of these researches are fundamental and have discussed the macro- topics of this field (Nasr, 1996; Nadimi, 2011; Khaki Qasr, 2012; Khajawi, Kabudi & Ekhlasi, 2010) and some others are practical or examine parts of this process, such as (Ardalan & Bakhtiar, 2001; Ranjbar Kermani, 2009; Raeisi, 2013; Azimi, 2013). Also, professor Hossein Zomorshidi in his book entitled "Sacred Arts" refers to the physical examination of the architectural values of the past, and also in "Creations of Sacred Art from Types of Bannai script, in the works of Islamic Architecture" to examine the hierarchy of sacred art in Islamic architecture and researched the place of the original Islamic motifs in Iranian art and architecture. Among other important researches in this field; the researches of Prof. Seyyed Hossein Nasr with the title "Relationship between Islamic Art and Spirituality "and Prof.Gholamreza Aavani with the title "Philosophy and Spiritual Art (Hekmat-o

Honar-e Ma'navi)" are other useful sources in the field of the relationship between art and spirituality. In terms of academic research, doctoral theses have been presented in universities such as Shahid Beheshti and Tehran (Tajer, 2000; Bahrami Rad, 2000; Mousavi, 2020) following "Architecture revision from Mulla Sadra's perspective" and the dominant approach in this research was an "analysis of existing architectures from this point of view". But despite the researches that have been carried out, the issue that is not clearly mentioned in these researches is the effect thattranscendent theosophy can have on the Iranian contemporary architecture. So, it can be stated that the difference between the present research and the previous researches is the use of three principles: the primacy of existence (Isalat al-Wujud) and the principle of grades of existence and "substantial motion" (al-harakat al-jawhariyyah) in Iranian architecture and discovering the union between the foundations of transcendent theosophy and Iranian architecture. These principles have concepts that are manifested in the form of patterns and examples in the form of Iranian architecture. In order to better understand this relationship, we have used the quad analytical method of cognition, which is based on the principle of appearance and interiority (Table 1).

(Regarding the status of primacy of existence (Isalat al-Wujud) and essentialism in the legal and philosophical fields, and from there the art and architecture of this land, one can witness the course given in the appendices Fig. 6).

Research Method

Concerning the research method, it can be said that the subject under investigation is fundamental. The fundamental research is of two types; Theoretical and experimental. This research is carried out through two theological and natural methods (Eftekhar, 2010).

The researcher, by adapting the deductive method in the theological dimension and the inductive method in the natural dimension, is trying to explore the God through two intuitive and reasoning methods. In the first step of the research, the researcher receives the basic concepts and meanings through the main resources (Qur'an, works of sages and scholars) to the best of his/her ability, and then in the second step to confirm and explain the material, he/she puts it to the test, questions and debates among the audience (experts and users) and puts his/her findings to the public and in this way measures its validity among the audience. And in the final step, based on the discoveries that are reliable from an argumentative aspect, they are presented to the audience as presentable results. It is hoped that this research can achieve worthy results and achievements through two methods of whole to part (deductive) and part to whole (inductive). The path of conducting this research is provided by studying the main resources and then implementing and observing it in the field of practice, naturally, the researcher uses on all the facilities and equipment of research methods such as library studies and field observations, questionnaires, interviews, etc. Therefore, in this research, based on a combined method (theological and natural) and referring to library and field resources, it explores and explains the theoretical foundations of Iranian architecture, extracting from the foundations of Transcendent theosophy, and tries to find out the fundamentals of Iranian architecture. Therefore, at the beginning, the Transcendent theosophy and its foundations are introduced, and then the principles of Iranian Islamic architecture are briefly explained,

Table 1. Types of quad cognition. Source: Sahaf, 2016.

Interior - nature		Appearance - face	
Concepts	Fundamentals	Pattern	Example
Perception, awareness, concept	Principles, rules, laws	Format, example, style	Sample, example
Faith, belief, vision	right and wrong,	Method, model, formula	Executed example
Ontology,	Theoretical Foundations	Methodology	Specific example
	epistemology		

and in the conclusion, the principles and foundations extracted from it are stated.

Theoretical Foundations

• Transcendent theosophy (al-hikmah al-muta'āliyah)

Some have considered the literal meaning of the root of theology to prohibit. The Qur'an, mysticism, and argument are the source and light of the wise man in Transcendent theosophy, and Transcendent theosophy is the meeting point of four types of worldviews or special attitudes to existence and its levels, and the meeting point is Masha, Ishraq, mysticism, and speech, and this meeting leads to It is not an eclectic form, but using the strengths in the method and content of all these schools and discarding the weaknesses of all and adding solid principles to them and presenting a coherent system and worldview that is in the evolutionary order of all of them, although this evolution continued more or less after Mulla Sadra, and its emergence and development is evident in the philosophy of "Neo-Sadrai" (Moallemi, 2008). Transcendent theosophy means drawing the policy of human excellence in the direction of reaching the truth. This is where philosophy, according to Sadra, becomes the journey from creation to truth that is, philosophy begins from perception, because the subject of philosophy is first the concept of existence (Hakmat, 2002). Mulla Sadra gives originality to existence and considers essences as appearances or shadows of existence and considers existence as a single truth with levels of doubt; that is, he puts forward four principles at the beginning of the path, and this is the beginning of his journey, the sky and the throne of the philosophies before him, although it is not the final word in transcendent theosophy.

The four principles that are related to existence and the universe of existence are:

1. Realization of plurality in truth;
2. Realization of unity in truth;
3. The return of plurality in truth unity;
4. The flow of unity in truth plurality.

In Transcendent theosophy, the causal connection is important; that is, what Masha said that necessity is the same thing as the existence of the effect, and the effect is the existence of a interface, was developed and refined in the transcendent theosophy , and even in the mind, this objectivity could not be separated, and except for the truth, everything became the same thing, so that the second truth do not count and all will be manifestations of the truth; that is, in the following, grades of existence led to doubting the appearance, and the relational existence became the relation existence, and the plurality gathered before God, and the plurality appeared in the manifestations of the truth, and the peak of mysticism was revealed in Mulla Sadra's philosophy. As a result, philosophy found its way to the valley of mysticism and to the presence of the unity of truth, and the sage observed the transcendent theosophy of "appearance and reality" (Nasr, 2004a). In the transcendent theosophy, the unity of the intellect, the wise, and Intelligible has been proposed, and with this basis, the detailed knowledge of the hazrat-e-haq has been correctly explained, in such a way that there is no redundant plurality on the essence, and the details have not turned into summaries. It was also clear that the scientist goes to the presence of science, not that science becomes a contradiction to the essence of the world, and also the scientist finds a way of existence with science and his truth is transformed, and moral properties and attributes are not temporary things, but they are the essence of man, which is his truth turn into a new reality. Contrary to the philosophy of Masha, in transcendent theosophy, the substantial motion of the universe is proven and clarified, is a unified being that is constantly being renewed and is constantly in need of the abundance of the truth existence, and the poverty of existence threatens the physical universe every moment. Of course, this truth has also been proven in the causal relation to all of us except Allah, and the substantial motion than the physical world has added a new and additional attention to it. In the transcendent theosophy , the soul is the physicality of occurrence

and the spirituality of survival, and it starts from the zero point and by going to grades of existence stages or emergence, it reaches the level of the first intellect or the first manifestation, and this path is open to the substantial motion of the soul, and what has not had a rational explanation or is not accepted in Masha and Ishraq philosophy and even mysticism, has been accepted and substantiated in transcendent theosophy . The result is that transcendent theosophy, both in method and content, is the excellence and evolution of all the efforts of philosophers, mystics, and theologians before Mulla Sadra, and it is considered the point of intersection of all of them. Mulla Sadra's philosophical school is considered the last systematic school of the Islamic world. A school that has collected various intellectual currents of the past and maintained its intellectual dominance over the future ones (Nasr, 2004b).

• **Basics of transcendent theosophy**

The issues that Mulla Sadra has faced in his time, like previous sages, are the problems of ontology and analysis of the existence of phenomena. Therefore, in the first stage, he sought to know the topics of the field of ontology. What Mulla Sadra has reached during the ontology discussions, in addition to being effective in examining the structure of his integration, can be a guide for understanding any other phenomenon and it can be used during the stages of understanding architecture in this research. Mulla Sadra believes that in order to understand any phenomenon, it is necessary to examine the following levels and characteristics:

1. Every being of dual is a composite of existence and nature;

2. Primacy of existence;

3. Unity of grades of existence.

In this regard, it is necessary to first introduce the Primacy of existence from the perspective of Mulla Sadra and examine their characteristics. Fig. 1 shows Mullah Sadra's approach to philosophical issues.

- Primacy of existence

The discussion of existence and quiddity is one of the most important and ancient and at the same time glorious topics in the field of philosophy and thinking. The question of existence and reflection on the essence of things is the main concern of philosophers, and philosophy has always explored this topic throughout its history (Hekmat, 2002). According to the primacy of existence what constitutes the real world is existence, and all the different works are based on it; in other words, it exists that is real and authentic. Quiddity also exists in the external world, but its existence is transverse and dependent on existence. Therefore, quiddity and existence are united in possibilities, but existence is essentially existence, and quiddity depends on existence (Sadr al-Mutalahin Shirazi, 2002). For example, we only see trees in front of us and not the existence of the tree and the tree itself. Because every external object is only one thing and not two things, then it is either the realization of things with their quiddities or their existence and one of them has originality. This very simple plan is the same complex problem that had not been answered for centuries and Mulla Sadra answered it (Khamenei, 2004). Therefore, either both objects or at least one of them will be abstract. Therefore, in the unity of existence and quiddity, either existence is an abstract and validity matter, or quiddity and then expresses his opinion as follows: quiddities are abstract and valid, and true existence is an objective (Kashfi, 2012). Everyone understands his own essence and

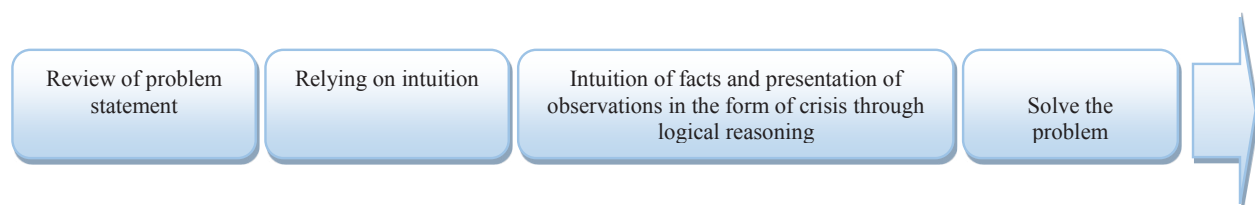| Review of problem statement | Relying on intuition | Intuition of facts and presentation of observations in the form of crisis through logical reasoning | Solve the problem |

Fig. 1. Mulla Sadra's way of dealing with philosophical issues. Source: Authors.

existence with his own inherent abilities or by using his experiences, and existence does not need proof, and everything derives its realization from existence. There is no definition for existence and it can only be found with intuitive knowledge and inner and personal feeling. Existence in itself is not more than one thing, but the quiddity of things is very diverse in the world. Inanimate, plants, animals and humans are different. In each there are differentiating boundaries that make the essence and truth of beings. In fact, every being has a special form and a special pattern, which is called quiddity in philosophy. Existence exists by itself and generally, not by something else. These are the quiddities that must use existence to realize themselves. In fact, the existence is not for the quiddity, but it is the quiddity that is covered like a mental mold and linguistic and customary clothing on the external existence and realization (Khamenei, 2004). As they have quoted from Mulla Sadra, man sometimes imagines a quiddity minus its existence, that is, he neglects its external existence. That is, the quiddity is not such that it is always associated with the realization outside, while this is not the case with existence, so it is existence that the essence is in the realization of beings and objects (ibid.).

• **The unity of being and the grades of existence**

As it was said, the existence in the all of quiddities, i.e. external beings, each of which has its own form, shape, and characteristics, has been manifested, and despite the abundance in the diversity of species, they are all of the same species, and in other words, existence is common to all of them. The question raised here is that if the existence of things is equal and common, then everything must be the same and have no difference.

The answer of Mulla Sadra and the scholars of Ishraqi is that it is true that the principle of Sufi metaphysics is common to all things, but the intensity and weakness of existence are different in them, and this difference in the degrees of existence in terms of intensity and weakness causes the difference in the definition and limits of things and

quiddity from each other, and plurality makes it in a philosophical sense, and from here we can reach the principle of scaled and grades of existence (ibid.). Here we can get another philosophical definition of quiddity and define it as follows:

The capacity of everything and the amount of its ability to exist are called quiddity. For example, it can be imagined that Aseity is absolute light and has forged possibilities out of its own existence. Just as light has levels of intensity and weakness and it may be less in one place and time and more in another place, existence has different levels in different possibilities. This difference in the order of existence creates a difference in quiddities. As much as a being has a higher order of existence, it is watered to a greater extent from the fountain of knowledge and understanding. By generalizing the concept of the unity of being, the existence of other common doubts seems to be justified. The issue of perfection and imperfection in beings is also well explained by the theory of grades of existence ,because the narrower the framework of its nature and the less capacity it has for existence, the more incomplete it is, and the more its capacity for existence and the less bound it is, the more complete it is. It remains the principle of true existence or Aseity, which is absolute and infinite. Therefore, it is the most complete and there is no defect in it (ibid.). In finally , existence which is the only objective and original thing, the single truth, but it has different levels of multiple and different essences that appear on the intellect and sense are not in vain, but are abstracted from the levels of existence. These existences are not differences, but the levels of truth are the same. To explain this theory, philosophers mostly use numbers, strong and weak light, and slow and fast motion (Mahmoudian, 2009). Therefore, from Mulla Sadra's point of view, beings are essentially common and have unity; their difference and privilege from each other is also in the amount of benefit from existence; so, while they are plurality, they are unit, and while they are unit, is plurality. In other words: the existence of truth is a unit that has many

degrees of imperfection and perfection, intensity and weakness; there are plurality of truths, but they are all levels of a single personal truth Therefore, plurality is realized in unity, and unity is plurality in its unity (Sadr al-Mutalehlīn Shirazi, 2007).

- Substantial motion

The discussion of motion and change is one of the ancient topics of philosophy, and its background goes back to the beginning of philosophical discussions in ancient Greece, so that change and motion have never been out of the concern of philosophers. But what is important and remarkable in this process of thinking is the philosophers' view and interpretation of change and motion, in such a way that sometimes some philosophers have denied movement and called what others call movement successive settlements, and on the other hand, some philosophers have considered the whole world to be changing and moving (Faramarz Faramaleki, 2009).

In other words, sages consider motion to be a departure from potential into actual, and from a philosophical point of view, "motion" means spatial transfer, a fact that has levels of intensity and weakness (Shajari, 2015). It means that every motion is evolution; because every motion is a departure from potential into actual, and departure from potential into actual   is equal to departure from imperfection to perfection (Tabatabaei, 1991). Motion has a deep connection with Sadra's philosophy, because in his philosophy, unlike other possibilities, which have a special nature and order of existence, and therefore it is easier to talk about their truth, origin and end, man is not a creature that has a special identity and order fixed existence; Rather, in the nature, it is constantly moving and is transferred from one level to another, as required by the substantial motion and union and unity with the

body, therefore, it has different levels of existence, and in every moment it changes from one thing to another, and from each time, a special nature is abstracted (Akhlaghi, 2009). Therefore, it can be said that the movement of any object is its perfection, but not the desired perfection; rather it is more actual than the previous state and more potential than the later state (Shajari, 2009). Among the philosophers and especially the Muslim philosophers, Mulla Sadra has the characteristic that (Fig. 2.):

1. He has provided a detailed existential explanation of motion and its accessories;
2. He has extended the discussion of motion from symptoms to the essence of things, of course, it should be noted that the meaning of the essence of the truth and the essence of existence, which according to the theory of the existentialism, is the same as existence, and therefore it means the movement and flow of existence;
3. He has established strong reasons for this fact;
4. Its results, tools and fruits have been very helpful in solving many problems of Islamic philosophy, among them the way of communication between the world and the hazrat-e Haq as well as the evolution of the soul essence and in general in the evolutionary and perfecting movement of all beings towards the supreme origin.

Philosophers usually first mention the definitions of motion and then discuss how it is realized outside, but it is more reasonable to first clarify the truth of motion and change and how to realize motion and then deal with the aforementioned definitions in order to provide the best definition. There are two theories about the meaning and interpretation of motion:

1. An interpretation that considers motion as a single connected line, which is called "traversal motion".

Mulla Sadra's Theory of Substantial Motion	- Motion has evolutionary levels
	- According to the principle of potential and actual, the universe is constantly moving
	- Movement takes place both externally and internally
	- Human perfection exists in the direction of motion and conduct is towards excellent principles

Fig. 2. Basics of research based on the theory of substantial motion. Source: Authors.

2. An interpretation that considers movement as a fluid point and denies the linear existence of movement and attributes it to the mind; that is, it believes that what happens outside the movement is a fluid point, that is, a simple state is found at the beginning of the movement, and the same simple matter is restless until the end of the movement, so it should either be called a restless state or a restless state, which is called "mediating motion" (Tajer, 2010).

Avicenna denied the first interpretation and defended the second interpretation, and Mulla Sadra, unlike him, accepted the first interpretation and considered the second interpretation impossible.

Mulla Sadra has raised his basic question about the mediating motion in such a way that how the mediating motion(the appearance of the simple matter at the beginning of the movement and the survival of the same simple matter until the end of the movement; that is, a point-like, fluid matter, in other words, non-stable) can be a matter of time and time as a linear fluid thing can coincide with this point by point, and the other thing is the survival of the same thing that is found at the beginning and is vague to the end, and if it is detailed, it would require units of time (ibid.). In the transcendent theosophy, the substantial motion essential proven and enlightened universe is a unified being that is constantly being renewed and is constantly in need of the abundance of the existence of truth, and the poverty of existence threatens the physical world at every moment. Of course, this truth has also been proven in causal connection than the total separate with Allah, and the substantial motion towards the physical world has added new and additional attention to it. In the transcendent theosophy , the soul is the physicality of occurrence and the spirituality of survival, and it starts from the zero point and by going through the grades of existence levels or emergence, it reaches the level of the first intellect or the first manifestation, and this path is open to the substantial motion of the soul and what has not been rationally explained or accepted in Masha and Ishraq philosophy and even mysticism, has been accepted and substantiated in transcendent theosophy (Moallemi, 2008) (Fig. 3).

In the in transcendent theosophy, therefore, the originality of Existential in duality between the soul and the body is not discussed, and from the perspective of this system of thought, man is a truth with levels, one level of which is the immateriality soul, and the other level is the material body. This kind of attitude towards man and his place in existence has very important features that distinguish it from other anthropological schools: The response of transcendent theosophy to the material and true

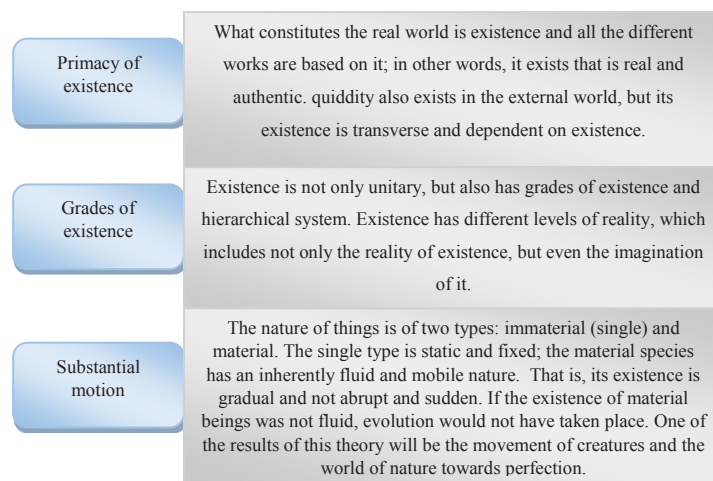| Primacy of existence	What constitutes the real world is existence and all the different works are based on it; in other words, it exists that is real and authentic. quiddity also exists in the external world, but its existence is transverse and dependent on existence.
Grades of existence	Existence is not only unitary, but also has grades of existence and hierarchical system. Existence has different levels of reality, which includes not only the reality of existence, but even the imagination of it.
Substantial motion	The nature of things is of two types: immaterial (single) and material. The single type is static and fixed; the material species has an inherently fluid and mobile nature. That is, its existence is gradual and not abrupt and sudden. If the existence of material beings was not fluid, evolution would not have taken place. One of the results of this theory will be the movement of creatures and the world of nature towards perfection.

Fig. 3. Mulla Sadra's theories used in this article. Source: Authors.

levels of man, proving the unlimitedness of man and the limitation of mystic anthropology to self-knowledge and knowledge of one's own soul. In short, it should be said: The purpose of creation is the perfection and growth of human personality. The Prophet (pbuh) said: "Everyone has been given the necessary means and tools in line with the purpose for which he was created" (Hafez, 1952). Various views have been mentioned about the concept of human perfection in various intellectual systems. In transcendent theosophy, based on principles such as "grades of existence", it has been stated that the levels of people are also different levels of perfection. In this intellectual system, one level of perfection is called tangible heaven, the other level is spiritual heaven, and the highest level is called human perfection, the sum of both heaven (Aysham, Shajari & Moulai, 2022). In Hikmat Sadraei's basics, in relation to the three axes related to the perfection of man, very valuable things have been raised, which are addressed:

1. Self-Knowledge: In Hikmat Sadraei's basics, "self-knowledge" is an interpretation of true perfection and happiness. All the concepts and phrases mentioned in the transcendent theosophy in the direction of human happiness and perfection are all the fruits of self-knowledge.

2. The truth of man: according to Mulla Sadra, man is purified by seeking knowledge and self-effort in such a way that he realizes through discovery and intuition that there is no existence except the right to transcendence and the possibilities are the forms in which God is manifested. Among the possibilities, the perfect manifestation of God is man. In a better way, it can be pointed out that in Sadrai Wisdom human perfection and happiness is nothing but stepping deep inside oneself and working in one's own truth (Shajari, 2015).

3. Hierarchy of human perfection: In transcendent theosophy, theoretical perfection must be accompanied by human action. From this point of view, it also expresses the levels of practical wisdom in the form of four pillars: refining the appearance by following the divine law and the Prophet's orders, refining the inner and purifying the heart from low and evil morals, enlightening the heart with the knowledge and teachings of trickery and self-destruction and not paying attention to other than God (ibid.).

Architecture and Transcendent Theosophy

In order to understand and define the place of architecture in Mulla Sadra's thought, it is necessary to understand the concept of art. The concept of art from the point of view of transcendent theosophy is that in art, something has come out of the secret and emerged from the inside. If this process of going from hidden to open and emerging is not realized, no form of art will be actualized (Rabiei, 2009). On the other hand, according to Mulla Sadra's thoughts, man is united with his work of art. For this purpose, the work of architecture and art can never be fully described. Therefore, the wider the existential dimensions of man, his works of art and architecture also have wider existential dimensions and become freed and immortal from the renewal of time and material space (Tajer, 2010). Architecture and primacy of existence.

According to what can be considered from the topic of existence and quiddity in Mulla Sadra's point of view, the knowledge of every phenomenon has two dimensions: knowledge of quiddity and knowledge of existence. Man, because of his benefit from existence, is the revealer of the secret of existence, and this secret is the representative of his existential knowledge, which is seeking his eternal place by passing through different levels of existence towards absolute existence.

The nature of the architectural work also has existence from the point of view that it is possible to determine and recognize its nature through existence. From an existential point of view, architecture is similar to quiddities and has a nominal manifestation, and on the other hand, due to the existential connection that the architect has with man, due to the argument of existential unity, it has characteristics beyond

the material world (ibid.). Therefore, it can be said that, considering that the creation of physical works in the contemporary world is far from meaning and has no way to the purpose, and the body is lifeless and devoid of content; it can appear in Hekmat Sadrai in two dimensions, appearance and nature of architecture.

These two dimensions try to respond to the material needs related to time and place and the existential dimension that originates from the existential dimensions of the creator of the work (Fig. 4).

Architecture and the Principle of the Grades of Existence

Man declares his presence in the universe by relying on the place. In the field of architectural theorizing, the doctrine of the grades of existence provides the most serious proof of the correspondence of form and meaning and is the only way to prove the authenticity of architectural symbols (Tajer, 2010). Based on the argument of wise and rational union, every being exists in two ways. One is an existential entity and the other is a proof entity. In the existential entity, it has external objectivity; but in proof existence, it implies the knowledge of the creator of the work (subject), that is, even if the creature of the work has not found an external and tangible existence yet, it exists with the creator of the work as a valid entity (Suzanchi, 2010). The proof existence of the architectural work is related to the

complete knowledge obtained from the principles of transcendent theosophy. Because what the artist and architect create is a work in essence and is not limited to the tangible world. Sadr al-Mutalahin bases the idea of unity in the same plurality and plurality in the same unity based on these principles (Tajer, 2010). From the point of view of the present study, it is a central idea in the philosophy of art and architecture (Fig. 5).

Architecture and Substantial Motion

The Mulla Sadra's philosophical explanations will be under the title of the theory of substantial motion, that is, motion inside objects in addition to their outward motions (movement in Abandonment). According to Sadra's approach, architecture should be adapted to the form of life as a meaningful whole in order to be considered as an art and appear as a combined activity composed of sensory form and symbolic meaning. Therefore, the main task of architects is to shaping living spaces that create the necessary content for human presence and provide rich possibilities in determining their identity (Soleymani Shijani et al., 2014). Also, one of the goals of creating an architectural space is to improve human existence, and Mulla Sadra also believes that human excellence will play a role in achieving transcendent goals.

Therefore, according to the style of transcendent theosophy, architecture, as a place for human
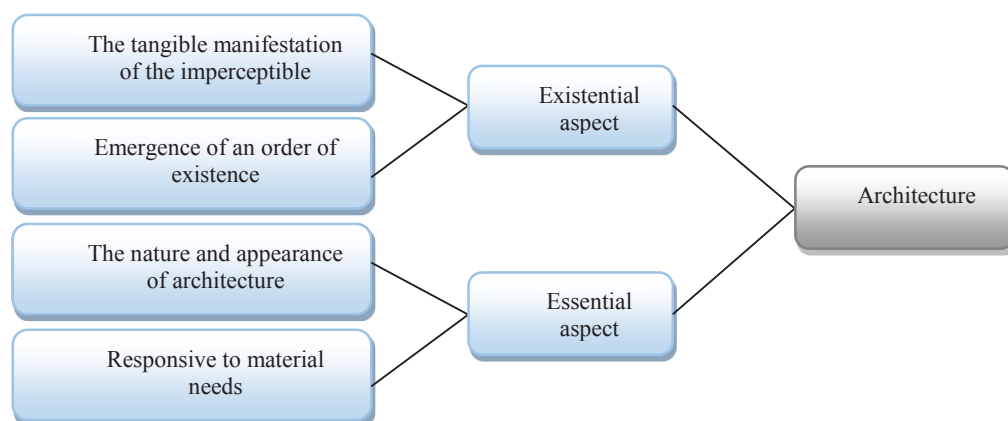

Fig. 4. Existential and essential aspects of architecture. Source: Authors.

levels of existence	levels of the universe	Levels of perception
Aseity intellects	The rational world (free from material and material properties)	Intellectual perceptions
population	The world of example (the world of quantitative images)	Imaginary perceptions
material (monster)	The tangible world(real world)	Sensory perceptions

Fig. 5. The grades of existence in the universe and its perceptions. Source: Authors.

presence, should put this goal at the forefront in order to advance human beings in strengthening their existence and define attention towards absolute and divine existence. In other words, ultimate perfection is a constant movement towards infinity, which is expressed by expressions such as self-knowledge and God-knowledge (Shajari, Selkhi Khosraqi & Asefi, 2017).

Conclusion

One of the most important goals of architecture is to create conditions and a suitable place to improve human existence. Based on the theory of grades of existence and substantial motion in the transcendent theosophy of Mulla Sadra, man is promoted in the ascending process in the hierarchy of existence and exalted to the status of paradoxes and abstract intellects. In this process of transcendence, in the hierarchy of existence, he gets close to Wajib al-Wujud and the transcendent origin. Art, and architecture, has a significant role and function both in presenting this evolutionary process and in human's attention to levels of existential excellence. The role of Iranian-Islamic architectural works in realizing the spiritual ideals of life in Islamic society and reaching the ultimate goal of man is important. In such a way that one of the best ways to know the value of many subjects is to know the spiritual results resulting from them, which shows the sublime purpose of architecture. Since a major part of contemporary architecture is the result of meaninglessness and identitylessness, contemporary man has lost his sense of belonging to places, and since contemporary man's relationship with

architecture is quantitative and physical. Therefore, this relationship has also fallen into disrepair and the modern man has become uneducated; it means that he has neglected his absolute existence and his own existence and has lost his identity, social perception and sense of participation. While human beings do not find originality with quantities, according to the theory of primacy of existence, it is necessary to pay attention to the existential truth of architectural art, to revive and create the spiritual and sublime aspects of architectural art, which have been almost forgotten. It seems that paying attention to the truth of existence and aspects of the truth of this art is the solution to organize the Iranian contemporary architecture. By emphasizing the overall structure of thought and subsequently the overall structure of the architectural space and the generative geometry of the architecture in the design of the physical components and elements of the architecture based on existential concepts and foundations, the greatest inspiration is possible. According to the transcendent theosophy of Mulla Sadra and according to the theory of the primacy of existence, every possible being has an existence and quiddity, but at the same time, he considers existence as original and quiddity as secondary, and based on this, the foundations of his wisdom were formed based on the primacy of existence. This issue can be expanded in Islamic Iranian architecture as well, since the principle of Iranian architecture is space, the primacy of existence in architecture is the same as the originality of space over mass. In this study, there was a kind of continuity and homogeneity during the era of Iranian wisdom (even before the advent of Islam) until the

present day, and this made the meaning of everything to be the same with the spirituality in it, and the meaning of everything depends on spirituality and the degree of its connection with the world have a spiritual. In simpler terms, if something or an entity has spirituality, in Iranian wisdom, that object has meaning, and if it lacks spirituality and spirituality, it is out of the realm of meaning. It means that every spiritual being has a meaning and the amount of its meaning depends on its level of existence. The discussion of the unity of existence in the transcendent theosophy refers to the essence of the God, which is substantive in essence against the plurality of the universe. In Iranian Islamic architecture, which has always sought the principle of unity, we can see centralism, which is based on the principle of Sufi metaphysics. What can be concluded from the relationship between existence and quiddity from Mullah Sadra's point of view is that in architectural works, they are transformed from a mere building into a place as a technological component born of technique in order to present the truth. The place where existence and presence takes place, and in the end, the works of architecture, relying on the ground and rising towards the sky, give them an existential face (quiddities). That is, they provide conditions so that essences can be seen in joining together. Therefore, in this interpretation, it can be claimed that the originality is due to the existence of architecture, not its nature, Of course, this does not mean that the architect's existential thinking in the work of what and how is not the nature of architecture, but vice versa. From this point of view, it shows its existence in the form of nature, which is the external face of architecture. However, most of the architectural experts today have given originality to the nature of architecture, which means accepting the common understanding and common definitions of architecture. Creating new forms following the stable traditional concepts, referring to the original architecture of the past does not mean repeating the forms of the past, but rather using timeless concepts whose stability is their

inherent characteristic. Architecture is specifically next to the emergence of truth in existence and does not lead to the destruction of art and creates a connection between the artist (architect) and the audience. What was obtained from the relationship between architecture and substantial motion shows the role of Iranian Islamic architecture in bringing people to the spiritual ideals of life and reaching the ultimate goal of man. In such a way that one of the best ways to know the value of many subjects is to know their spiritual results. This feature expresses the supreme goal of architecture. As stated in the research, in addition to the communication features between the levels of existence, architecture can lead the audience from the stage of material perceptions to the stage of spiritual perceptions and understanding the world of meaning. In Iranian-Islamic wisdom, human existence is defined in three dimensions: body, soul, and spirit, and naturally, his/her life is defined in three dimensions: physical, sensual, and spiritual. According to Mullah Sadra's important theory, the soul, which is the agent of the connection between the body and the soul, has "a physical occurrence and a spiritual existence", that is, it appeared with the birth of a person and in his body, and since childhood, it has gradually grown and flourished and made its way out of the body separates and at the end of the physical life, he leaves the body and goes to the other world with the soul. According to the substantial motion of Mulla Sadra's wisdom, human beings are always changing and this change happens towards the self-existent. According to Mulla Sadra's statement in the transcendent theosophy, this motion has different stages of mysticism, and in architecture, by creating a hierarchy and creating a specific motion path with different spatial qualities, this upward motion has been displayed, which by reaching the target place, how to reach to necessary existent must be determined after traveling the route. Mulla Sadra refers to the world of imagination between the world of intellect and the world of the body; each of these worlds having unique characteristics can be

identified in Iranian Islamic architecture. What was obtained from the relationship between architecture and the principle of grades of existence shows that transcendental architecture elevates man from the stage of feeling to the stage of meaning and intellect and leads him to the stage of understanding absolute existence. Architecture brings this feature of perception to the fore through metaphor. Because in the readout of Sadra's philosophy and the union of the wise and reasonable, architecture must be the lean presence of meaning in human perception through his presence, and hence the spiritual sharing of man and architecture is necessary. According to Mulla Sadra, human existence is based on three dimensions: body, soul and spirit. The body is involved in the material world, the soul arises from the body, and the soul is the intermediary between immateriality of soul and the material body. From Mullah Sadra's point of view, an artist is vicegerent of God in the world of earth, who uses tools to create a form that is rooted in the world of fantasy. According to Mulla Sadra, this creation, which is a shadow of the Almighty's creation, was formed in the soul of the artist, and it is a sublime art whose owner, with the substantial motion of being, has been freed from the world of sense and has reached the world of intellect. This is the kind of art that makes the audience look at the world of intellect. As some experts believe; art is a means between the world of sense and imagination, and because the world of imagination is rooted in the world of meaning and the world of intellect, the artwork can guide people to meaning and spirituality, the world of meaning and the world of intellect. As Nasr believes, the meaning of architectural creation is the creation of meaning and spirituality that places man on the side of truth and the spiritual world of his existence, which is in connection with the existence of truth. Iranian Islamic architecture has a spirituality that has made it sublime. Spirituality is shown in its concepts, principles, and patterns, and the architecture that is created with spirituality is always in the direction of getting closer to its true spirit,

which is the essence of the God. This architecture, which has been in line with the beliefs and lives of its residents, and fully adapted to the needs of the audience. Therefore, transcendent theosophy with rational and mystical ruling and philosophical foundations can become a guide for contemporary architecture to reduce the confusion of contemporary architecture era. Looking at Iranian architecture and reflecting on transcendent theosophy, we can conclude that the means of excellence in Iranian architecture are not only limited to creating beautiful and efficient spaces; rather, through a deep understanding of the natural environment and the understanding of the human connection with the surrounding world, they reveal the world and life in a deeper way. This result brings us to the point that Iranian architecture is not only an outward display of beauty, but is also understood as a cultural and spiritual strategy that has a deep impact on society and the relationship between man and nature. One of the main and important innovations in Iranian architecture is the intelligent use of means of excellence in order to create compatibility with the natural environment and a deep understanding of it. Instead of trying to change the environment in a way that conflicts with the principles of nature, Iranian architects have been able to find harmony and convergence with it by using their deep knowledge of nature. This innovation has led to the creation of sublime and uplifting spaces that not only attract a sense of beauty, but also lead to a deeper experience of human connection with the world (Fig. 6).

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	Primacy of essence	primacy of existence
philosophy of Mashai	✓	
Sinavi wisdom	✓	
Hikmat al-Ishraq	✓ ——————→	✓
*mystical wisdom		✓
**Spiritual traditionalists		✓

Fig. 6. The position of existence and quiddity in Iranian wisdom (*The book Sense of Unity authored by Laleh Bakhtiar and Nader Ardalan is published under the title "Spirit tradition in architecture" and in the content of the book (except for the introduction of Seyyed Hossein Nasr) all the main references and arguments are based on mystical wisdom, especially the view of Ibn Arabi (the founder of Wajib al-Wujud or Necessary Being) is based on the primacy of existence., ** In the discussion of spiritual traditionalists and referring to the eleven principles of Seyyed Hossein Nasr regarding the characteristics of Iranian-Islamic architecture, the principle of the positive role of outdoor and the centrality of empty in Iranian architecture, itself implies the originality of outdoor and naturally the primacy of existence in relation to Primacy of essence in architecture. (Of course, it should be noted that the review and analysis of the above diagram requires a separate research). Source: Authors.

evolutionary movement of the human soul in the space of the mosque based on the views of Mulla Sadra (the Moorish example of the Blue Mosque in Tabriz). *Kimiyai Honar*, 6 (22), 75-88.

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