Architectural journey between gratitude and presence

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Abstract: The research deals with the journey of gratitude, then farewell architecture, as they are represented in the united architecture that contained them. Which defined as an architecture that combined to confront the epidemic, dealing with different theories, therefore, Architects have intellectual responses that seek to reach new formations. Consequently, the research problem emerged on the need to reveal the concept of gratitude architecture, and architecture as a farewell trip, in light of the global pandemic crisis. To be affected and interact with it, in search of balance and stability. To reach the goal of the research represented in the search for an intellectual product as a response and reaction to the architecture of gratitude and departure as part of the united architecture, whose concepts interact with the spatial, temporal in the midst of attending the epidemic crisis. The results are extracting mental concepts describing the architecture of gratitude, architecture as a farewell journey as a result of its interaction with the epidemic crisis.

Keywords: architecture as a farewell trip, united architecture, epidemic product.

1. Introduction

As humanity keep pace with the global pandemic, it has become imperative for all architectures to join hands with the aim of a united architecture that is subject to challenges and uses the results that are still stuck in the human memory, to move from the physical existence of the brain to the external reality embodied in formations that read ideas and refer them to mental images, for architecture it has own language. United architecture encompasses: human architecture that results from life creativity, is available for people which are hidden from sight. It is an invitation to look at architecture moving from a distant place in a close space, meaning that it is an architecture that has been united for thousands of years, representing the journey of life from gratitude and presence, all the way to demise and departure. The research methodology includes a mental, inductive, analytical, interpretive approach, which examines theories and travels through concepts to arrive at values.

2. United Architecture

Discussing the concepts of gratitude and departure through united architecture, to establish the existence of both; Gratitude architecture and departure architecture.

2.1. Gratitude Architecture

Gratitude known as the quality or feeling of being grateful or thankful, [1] It's the warm feeling you get when you remember, [2] a feeling of appreciation [3].

"Gratitude is the healthiest of all human emotions. The more you express gratitude for what you have, the more likely you will have even more to express gratitude for." [4]

Gratitude is known as the praise of God and thanks to him for the many blessings, it is one of the secrets of manifestation goals and a cause of abundance in life, for a grateful heart is a magnet for miracles. Gratitude is the glasses that give people the vision, notice, and recognize the blessings around them. [5]

It can be classified into four parts within the United Architecture:
2.1.1. It is the architecture left by man. Departures vary in architecture, it might be horizontal, whose folds contain parts of previous buildings that express a kind of gratitude, and that "the absent text is what the text did not directly declare it, but suggests it unless it refers to it but includes it."[6] Or it is vertical, and moves to another dimension, as the question arises: "Is it the ground architecture, or that left in the sky and water?"[7] The departure of a person to architecture may be the opposite of gratitude, as soon as it moves to another, expressing his boredom, or his desire to obtain creative and developed products for other architecture. It may be a kind of violent reaction to its architecture, thus producing a revolution that denies what has been passed on and passed down for generations as humanity has seen and learned about the French Industrial Revolution. See Figure 1.

"not everyone puts a travelling with pain, nor anyone pulls a travelling with gain" [8]

2.1.2. Their presence still defines our identity, and our lives aspire to see and know. The presence of previous nations and ideas is still expressed through symbols and the codes they transmitted by generations. Our knowledge is incomplete, needs further exploration. “Saying in the presence is against absenteeism, as it is a transcription and the negation of it in terms of something defined in spatial distance and temporal distance”[9]. The human being is nothing but the continues to search for the secret of life, which civilization aspire to, whether from Gilgamesh or Sargon of Akkad and until today.

"The true communication between beings is only through silent presence, through outward communication, through the mysterious and speechless exchange, similar to inner prayer."[10]

Our presence happens through our self-awareness of life events, whenever things around our sights are clearly understood, a clear step has been taken towards them, to see them, get to know them, and document their moments, it is a desire to create a suitable environment for living and try to reach luxury for our children and grandchildren to have a better life. As Figure 2 indicates.

2.1.3. Human architecture has language. This architectural language includes a set of cultural signs and symbols that emanate from customs and traditions, from the inherited cultural and environmental influences, which are continuing to create new symbols that are coherent in the cultural and technological development that human contemplates. To understand it, architects should consider it as a living being that interacts with our nature and evolves according to our needs. The language of architecture should lead to understanding the elements, formations, structures, and personality, to gain the ability to attribute it to a specific country, a culture, or a period of time. [11] Look at Figure 3.

![Figure 1](apap.ahlamontada.com) A building left by man. Carved houses in the mountains. Source: apap.ahlamontada.com

![Figure 2](www.almashhad-alyemeni.com) Their presence still defines our identity. Shibam Hadramawt. Source: www.almashhad-alyemeni.com

![Figure 3](www.almayadeen.net) The human language. One of Hassan Fathi's works. Source: www.almayadeen.net
"All languages are talents... a person acquires the queen by repeating deeds" [12]

Language and architecture are two foundations in the heart of the structure and characteristic of the culture. It is not deaf, as it broadcasts the meaning with an unspoken expression, so it is easy for the eye to read it visually, and the mind accepts it with awareness, where the soul has certain assimilation, and thought has a dialogue with it. [13]

2.1.4. The buildings converged, assumption, whatever their dialects and languages differed in understanding the coming days. The term refers to the interactive convergence through the overlap between the ideas and principles of individuals in society. The buildings converge with their desire to meet the various human needs and ward off danger, create comfort and happiness. Today all mankind with various languages is trying to confront the Coronavirus, so the human community stands in a state of panic and amazement, fighting this contagious disease, as a result, architecture united as the first dam that is immune to it. See Figure 4.

"Architectures are mountains head, easy gently. And Architecture: is a decorated patch sewn into the canopy to the tuft of the column style." [14]

2.1.5. Leaving architecture, to an unknown architecture. By going through this period, whether as specialists in the architecture field or just ordinary people, it appears like a journey of farewell and moving from our building within its walls and doors to another anonymous building which had its own secrets and mysteries. The human being is the enemy of what they do not know. "The anxiety exhausts them, with no decision is approved, until they calm their anxiety, and emotions which are generated by innate faith in the unseen settle, so they try to reach a picture of that unseen place, trying to stop the self-bleeding in front of the unknown, and builds a reliable base in the contractual position, in order to silence the painful internal appeal that demands knowledge. "[18] See Figure 5.

"I beg you now, O sun ... I will leave .. I will stay away, forgotten .. I have no shadow except for me on the walls of memories and I will remain here a decree .. On the pages of the alphabet .. To read me when the circles of days and nights revolve and you long for sadness a lot ... Farewell" [19]

2.1.6. Who comes after, will meet the call in the presence of others, to see what has been seen before. With the aging of days, architecture and its movements in various directions develop and grow in different aspects. Architecture has become a farewell journey for those who preceded, "We inherited the civilization of the human race, reaching what comes to them with regards to the systems, laws, and inventions that made life easy". [20] Thus, by joining them and perform the tasks, the knowledge has been delivered to the next generations. Look at Figure 6.
"With your voice, revive the rush of serenity and make a call to the sky" [21]

2.1.7. Departure Architecture in Iraq. Civilizations move from one stage to another, sometimes they are at their height, and others in their depths. They have many qualities and merge within their local environment. To move from an unknown architecture that is difficult to understand and abuse, to be passed on from one generation to the next, seeking to answer the call. Architecture witness in Iraq a farewell journey to a distorted one, in search for a ray of hope in the coming days. As shown in Figure 7.

3. Architecture of the Pandemic Crisis

The epidemic and its crisis roamed all parts of the earth by varying degrees. The epidemic in which people live today as its essence represents a real danger that may exceed its dimensions the hydrogen or nuclear war, as the one that struck Hiroshima due to the speed of its movement and its universality. A serious pause should be taken to re-read the scene formed, in which people are still in the process of accepting its existence.

3.1. Epidemic crisis

3.1.1. Crisis: It is a specific type of problem or situation that an individual, family, or group is exposed to. Rapoport defines crisis: it is a problematic situation that requires a reaction of the organism to regain its fixed position and thus the balance is restored [22]. As for the epidemic, which is a sudden and rapid spread of a disease in a geographical area above its usual rates in the concerned region. An example of epidemics is the Black Death epidemic during the Middle Ages. In the modern era, the spread of SARS, bird flu, and Coronavirus. The epidemic results from a specific cause that is not present in the affected community, as opposed to the endemic, where the specific cause is present in the community [23].

3.1.2. The epidemic and the emergence of scientific theories. After the discovery, it became scientists, to explain a wide range of epidemics and diseases. But the gain was only achieved by abandoning some normal or first beliefs. With the spread of the Corona epidemic, people in general and architecture in particular, have become interested in finding alternative and quick solutions to this invasion. A great intellectual shock has been experienced. Some people went to worship and pray despite the closure of most of the places of worship. However, fear of the unknown formed a state of terror and reaction among human beings, while others went to hard work and struggle against time to preserve the lives of more people. Accelerated competition between countries (great and emerging) appeared overtly, such as quickly constructing hospitals and medical isolation centres.

Accordingly, as a procedural definition of the epidemic crisis; It expresses that disorder in the balance that occurs as a result of a sudden and rapid spread of disease, challenging individuals on the material and moral level, forcing them to reorient the compass in search of stability.

3.2. United Pandemic Architecture

Architecture’s journey may be more like arousal that rises and descends at other times, as a result of the reflection to the surrounding circumstances and the various variables that affect it, so that its behavioural interaction between social isolation, withdrawal, and introversion is disturbed [24], thus affecting On his products as a result of the constant pressure on him. See Figure 8. The epidemic crisis has become global in every sense of the word, as it invaded human architecture with all its varieties, to challenge the genes and relationships that bind its elements. For the
widespread of this small virus; The architecture of gratitude is an imprint that it leaves for generations that may come later. This presence in itself defines the arrivals the severity of the epidemic shock and the consequences of this crisis. Therefore, new theories may emerge that establish the alteration of the familiar architecture, " and that insecurity arises from the failure of ordinary science puzzles a constant failure to appear as it should, then the failure of the existing rules serves as a prelude to searching for new rules."[25]

" When I cannot handle the crises that I encounter, I let it cure itself " [26]

Gratitude architecture is a human language that can be characterized by abstract thinking. When complications are removed, one can see through the epidemic crisis, " so the idea of simplification is used as a first stage when overcoming the complex details of the product that make it ambiguous, unknown and obscure because they are characteristics represented by them " [27]. Buildings are converging in finding solutions to the crisis on the intellectual level, not the formal level. " Rationality alone cannot solve such differences in choosing balance." [28], so people are witnessing the implementation of the comprehensive ban in some countries of the world, compared to just wearing protective clothing in other countries.

Architecture as a farewell trip is one of the manifestations resulting from the epidemic crisis, as most countries resorted to cutting their borders with their neighbours, breaking up gatherings and encouraging isolation and avoiding mixing, to act as a farewell to another meeting between people, as shown in Figure 9. Most of the construction work has stopped, and people's work has been disrupted. Architecture may have a more important role at this stage as it still maintains the tools that help it embody and transfer its ideas to reality. Some expectations for the unknown future are filled with optimism and others less than that. Moreover, everyone is unanimous that humanity is capable of summoning its strength and rising again. "[29]

" The more knowledge, the wider the unknown area." [30]

" Were it not for the work carried out by thinkers, critics, scholars, and influential people " [31], today we would not be able to know our past and our heritage as architects and artists, which has been absent from our eyes in most of its meaning. Therefore, is a great task in transmitting the formulating architecture towards meeting the call and preserving the offspring. From extinction, to reach the next person to be able to see what architects saw, and as a result, he continues the journey.

3.3. Pandemic Crisis Architecture

After the epidemic is not like before, it is heading towards a new world, for an architecture that challenges the human being, its formations may move from above the ground to under it, from the outside to the inside, leaning on ourselves while waiting for the danger to pass, leaving its fingerprints in ourselves. Looking for the existence of architecture, by seeking the help of nature with its smallest creatures, its resistance to conditions, and its challenge to extinction, as it is a search for the human self that is changed according to the surrounding conditions and the responses recorded by their senses.

The architecture of the universe contains multiple buildings linked to its identity, looking for a new treatment for the plague, so transformations occur in the traditional relations reaching the architecture of the sky as a Saviour, to show the role of belief in the interpretation of human movement. So, the birth of a building comes from levels of the unpredictability of tension and a resulting decision, by the act of this crisis, it creates a temporal product that tends towards gradual relative stability, a product derived from concepts that humans know their existence in. The next architecture will be based on another knowledge. As mentioned below:
3.3.1. Everyone shares the collective memory. The memory of confronting the epidemic and getting out of crises and wars, the human mind shares in trying to find products that deviate from the epidemic and preserve its class of extinction, so buildings converge in the face of the pandemic by producing stations to isolate the infected, and others to isolate the healthy among them, regardless of their dialects and languages. Understand the next days. See Figure 10.

"The best way to anticipate the future is to participate in building it." [32]

3.3.2. To create an architecture of life at the time of the epidemic. It is necessary to go inward to contain the energy of the resulting architecture variables to express their unified concepts, thus sharing the available resources in the desire to live and continue life, thus producing our containment architecture. Look at Figure 11.

3.3.3. Leaving our architecture for an unknown building. A mysterious building, striving to understand its variables, diagnose its characteristics and clarify its features to control it, as the image formed by it is still confused and overwhelmed by a fog, aspiring to see it and know it.

"Oh silence, the deceived in his thought ….. and the unknown confusion about his matter
Oh, the brightness of dawn in the night ….. like the ray of a full moon in its purity " [33]

3.3.4. Leaving into another architecture to diminish its role and destroy the justifications for its existence. To be more in line with the trends that fill the fields, so that their treatments will be useful, saving humanity from the next days, by the transformation of public places frequented by thousands into mere idols that do not move without human life, our housing becomes our haven, and some may resort to other housing that was built underground in preparation for such troubled days. See Figure 12.

3.3.5. Everyone can live happily in the architecture of life. An architecture that transcends its ideas to rise above the death idea, which is coming from the East (China, and currently from the West). Magic wand containing all solutions. It creates an illusory architecture. [34]

3.4. Epidemic architecture dimension in Iraq
The human dimension can be envisioned as a fourth dimension, an interpreted and specific definition of the epidemic architecture that has spread in Iraq since this architecture strives to build a humanized product that elevates civilization and moves forward towards the future. In order to search for the response occurring in this architecture, by extracting the extent of the epidemic impact in the concept formation of moving in architecture, as a result of the action of juxtaposition between these variables. Our architecture is forming:

- Architecture (the kingdom of inanimate objects) that man participates in building his kingdom, not denying his relationship and materiality with it, being proud of his movement elements in life, freedom, will, and ability to think. [35]
For the sake of knowing and reading what the epidemic brings in terms of concepts, it is necessary to contain the developments in the Iraqi arena, and the architectural trends in all their moral and material aspects on the one hand, scientific, historical, intellectual and social to keep pace with the process of producing a new building. [36] Figure 13.

Explaining the stages of development of the epidemic and the resulting crisis, with the aim of defining its variables and the ability and will formed to confront it, comes from the weakness of the human ability to control it due to its ambiguity and the difficulty of its interpretation. So architecture became a new effort in it, despite the presence of the machine and technology. User concepts shifted from coexistence in the architecture of the crisis to competition without taking into account social controls. [37]

Architecture has become the product of the crisis in its importance, and here our responsibility is to strive to achieve Iraqi architecture in the future and to clarify the responsibility of all peoples who desire architecture that is not considered a backward step, but an architecture that keeps pace with history. [38]

Reaching the state of death and confronting the infectious epidemic necessarily two cases; As for fleeing to others and taking refuge with them as a result of the generated anxiety, it pushes the person into the maze of curiosity and mystery in order to conceal himself and reassure him of delusion. Or resistance to death and the enormous sacrifices it entails, followed by fear. [39] See figure 14.

4. Scientific theories
A theory is a contemplative and described type of abstract or generalizing thought about a phenomenon, or the results of such thinking. The process of contemplation and rational thinking often is associated with such processes as observational studies, research. Theories may either be scientific or other than scientific (or scientific to a less extent).[40] There is a wide difference between the scientific use of the word theory and its general use. In general, the word theory means any opinion or hypothesis, in this field the theory should not be based on facts. In the scientific field, the theory refers to a proposed model to explain a particular phenomenon or phenomena that can predict future events and can be criticized. [41] Dealing with a number of theories in this research, to derive some hypotheses in line with the research context.:

4.1. Social presence theory
This theory deals with a comparison between the two types of communication in terms of direct social presence in which the influence is more powerful than in computer communication, through the verbal and non-verbal language used such as signs, emotions, sound, etc., which does not exist in computer communication at the same level. The decisive factor in multimedia communication is the social presence, which includes many dimensions related to the degrees of human communication, including: affection, promptness, and the human dimensions. [42] The hypothesis that can be put forward here
is that the human social presence reflects positively with the presence of united architecture. See figure 15.

Figure 15. The presence of united architecture within Social theory
Source: Researchers.

4.2. Herd theory and social isolation
According to this theory, which Britain decided to act upon at the beginning of the emergence of the virus in the Kingdom to address the crisis, which caused a delay in the implementation of social isolation measures, especially the closure of schools and insensitive business activities based on accepting the principle of infection of 60% of citizens with "Covid-19" In a way that gives them sufficient immunity to escape from the candidates for infection; This makes it easier for the medical sectors to deal with the remaining 40%. But this policy has been subjected to severe criticism as it bets on the traditional behaviour of the Coronavirus in granting immunity to those infected with it, which has not yet been confirmed, not to mention the huge number of confirmed deaths among the elderly and people with respiratory or immune problems, who are the policy owner is only 2 in 100% of the population can accept the principle of losing them! [43] Look at figure 16. It can be said with the following hypothesis, which is that social isolation is inversely proportional to the epidemic spread.

"If you find yourself with the majority, it is time to change" [44]

Figure 16. Herd theory.
Source: elaph.com

4.3. Goebbels theory
It was used by the Allied war propaganda machine in the First and Second World Wars in the face of the German leader (Adolf Hitler). The main point from which Goebbels' propaganda started was the adoption of the principle of (repetition) in broadcasting propaganda trends, news, reports, and instructions intended to be communicated to his people or directed to public opinion within the Allied countries in their war against him, the Allies described this principle that Goebbels uses the theory along the line, and built their theory against him on this basis, although Hitler and his propaganda minister Goebbels do not go in this direction nor under the title of this Description, but that (repetition) in propaganda trends is a principle used by all the heavenly messages and used by the prophets, messengers, and leaders of empires. [45] Many eyes are now turning around the world towards the media and propaganda weapon, describing that this crisis as just an illusion that has been broadcast and spread
throughout the world, the aim of which is economic control or an increase in military deployment, and perhaps also the development of more lethal weapons, Or for indiscernible purposes. See figure 17 below.

The assumption here is that the increasing spread of ideas and propaganda for them is directly proportional to the psychological spread of the epidemic among people.

Figure 17. The news of the epidemic spread. Source: www.ndi.org

5. Conclusions

- Gratitude architecture has several characteristics that describe it in united architecture; For a person to leave a building that carries with it many meanings and ideas in his texts that do not appear clearly but are included during them. And the presence of those who preceded still defines the quantity and quality of the symbols that are transmitted, including the codes. This human architecture has a language that stems from customs and traditions, and it shapes the culture of society, whether material or moral. The buildings converge despite different dialects, uniting the ultimate aim of preserving human beings and sustaining their lives.

- Architecture as a farewell journey that included in United architecture contains two parts; It leaves for an unknown architecture that surrounds by anxious thinking in search of balance and stability to silence the thirsty inner appeal. And that this architecture meets the call of the coming person, to transfer the task to their shoulders, and link them to what mankind has reached, in terms of systems and laws that facilitate their lives. See figure 18.

Figure 18. Architecture as a farewell journey
Source: Researchers.

- The architecture of gratitude, including the elements it contains, leaves an imprint for the next person coming from the human being; leaving it during the time of the epidemic is physical. As for the present, it is spiritual to convey the severity of the epidemic shock. New theories are generated as a result of the failure of the existing rule. The architecture of gratitude in the epidemic crisis has a common human language that is characterized by detachment when complications are removed from it, and thus buildings converge in it despite the difference in how to solve the balance issues. See figure 19.
The architecture of farewell and departure in the epidemic crisis receives a great stimulus that arises from its path that is heading towards the unknown, to gather its strength and prepare to rise. Were it not for the tireless work of thinkers and scientists, it would not be able to understand the epidemics that have passed on mankind, and thus transfer all the day’s perceptions to the next generation. See figure 20.

The architecture of the epidemic crisis has five mechanisms; Its language is the architecture of man that seeks to reach the architecture of the land, everyone is satisfied with it and expresses their gratitude, regardless of their dialects and languages, their buildings converge, as shown in their findings. Transformation, Containment, Delusion, Participation, and Statement. It moves and bounces from the presence of the idea of the presence of the picture, to overcome the global epidemic and the pandemic that has spread widely. See figure 21.

The human dimension has an effective role in shaping the Iraqi epidemic architecture, as it is the base and foundation upon which this architecture is built, and all its concepts formed to seek the human dimension. Sharing between human and inanimate objects means the ability to humanize space, while the inclusion of Iraqi architectural trend architecture for human institutions. As a result of the ambiguity of the concepts of the epidemic, the role of Iraqi architects in building their society is increasing, as it seeks to keep pace with the production of an architecture that confronts death and pushes the ambiguity away by forming the resistance and objections.
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