

The Brand New Notion for Assembly of Religion Using BIM

Soheill H¹, Mofarahian A² and Fard ART^{3*}

¹Department of Civil Engineering, Tarbiat Modares University, Tehran 1488873493, Iran

²Department of Architecture, Soore University, 1488873493 Tehran, Iran

³Department of Civil Engineering, Saint Petersburg Polytechnic University 195251, Russia

Abstract

In virtually every heterogeneous society, religious difference serves as a source of potential conflict. Because individuals are often ignorant of other faiths, there is some potential tension but it does not necessarily mean conflict will result. Religion is not necessarily conflictual but, as with ethnicity or race, religion serves, as a way to distinguish one's self and one's group from the other. Often, the group with less power, be it political or economic, is more aware of the tension than the privileged. When the privileged group is a minority, however, such as the Jews historically were in much of Europe, they are often well aware of the latent conflict. There are steps that can be taken at this stage to head off conflict. Interfaith dialogue, discussed further below, can increase understanding. Intermediaries may help facilitate this, hence we designed a special place for this issue, plus in this essay we aim to ponder this conflict in religious point of view with working with BIM.

Keywords: Religion and conflict; Latent conflict; Integrity of the almighty; Gathering religion; Religion in amity; United religious

Introduction

From the very beginning of human civilization, it has been a moot question for human beings that what is the purpose of life? It means that what humans are living for, in essence, what human beings ought to have either for their lives or in their lives? Humans have been striving to get these answers, furthermore, not only have an array of prophets come to answer those questions but also they wanted to represent lifestyle in the form of religion [1,2].

In general, religion, creed and cult are perception of the world and compilation of beliefs which are striving to find answers of cardinal questions such as in what way things, creatures were created and geniuses and demise of everything and the way of life [3]. Religions are transcendence, to put it simply, several parts of them are independence of mind and based on infatuation and belief [4,5].

"Everything in our religion is also in another religions, nothing in our religion differs the ones in others" this quotation implies that all religions possess uniform concern and their dissents are in details [6]. According to ponder rigorously creeds, whether Unitarianism or triune or others, we came to this conclusion that all have had the akin root, due to the fact that all humans have been seeking to worship omnipotent gods, inasmuch as, they have not found themselves integral that led them to live without God or gods, this is human intrinsic to searching for gods to praise [7].

Religions have always influenced people and groups in throughout history. All cults specified their boundaries and goals at the very beginning of advert, although, passing the time, the mentors have had dilemmas and it has caused to establish another cults and religions from that entity religion [8]. In addition, there have always been some persons who manipulated the people with the power of religion, inasmuch as, religion has deep impression on people's heart, pursuant to inspection throughout history, we realized that they intended to abuse this power in order to reach their ominous objectives, qua no religions survived from these intrigues [9].

Nonetheless, religions have predisposed authorities to manipulate people, it is observed several times that missionaries unintentionally or intentionally have digressed from the religious principles and they have

obscurely pretended that they are from God on the earth and God sent them to lead people. There are always groups of people who protested against them, Renaissance revolution in Europe is the very epitome of it. After Renaissance we can see that Christianity wore off among people and new philosophy appeared and changed the lifestyle. After Renaissance, the mind outweighed another unimportant things [10]. European countries were obsessed about conquering earthly sky which caused to make religion myth and humanity were appointed in house space, during this era of time countries in Asia, Africa and America were resource of European obsessions and West did everything to obtain these resources, hence, considerable religions were created in that era [11].

However, Islam had been emerged a millennium prior to Renaissance, It was exposed to ravages of conspiracy owing to good in geographical zone and the outcome was new cults and religions. In that era, Islam was in dormant after Crusade, therefore, nothing remained from era of glory and effulgence except several monuments [12].

By dismissing religion and developing drastically in industrial field and the power which West Gained, they influenced exceedingly to developing countries in Asia, Africa and South America. Nowadays, we are beholding that some religions affect negligibly on their cohorts lives. For instance, Christianity has limited to Vatican and does not have profound impact on Christian lives. Judaism community is also aloof and summarize in synagogue, and the only community of them which confined to political elite survived they named themselves Zionist, they yearn to gain more power in the world and something non-religion. Advent of new cults in Islam which most of them deny others, overall, we can witness the battle between faiths in Islam and this occurs due

***Corresponding author:** Fard ART, Postgraduate student, Department of civil engineering, saint Petersburg polytechnic university 195251, Russia, Tel: +7 (812) 2971616; E-mail: alireza_taherifard@yahoo.com

Received April 18, 2016; Accepted May 20, 2016; Published May 27, 2016

Citation: Soheill H, Mofarahian A, Fard ART (2016) The Brand New Notion for Assembly of Religion Using BIM. J Archit Eng Tech 5: 163. doi:10.4172/2168-9717.1000163

Copyright: © 2016 Soheill H, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

to having eager to derive power and abuse religion as well as having dogmatic belief [13].

Rationalism (regards reason as the chief source and test of knowledge) and Omanism (radicalizing of human status) are Renaissance's legacy. Current Radicalized humans more or less have critical situation of faith. Nothing is more dangerous than having merely superficial scientific view to humans and nature, this vision can eradicate human connection with religious roots [14].

In recent decades, religion in some societies has been totally ignored and individualism has been pervaded and religion's been limited into people's mind. Regarding the point that overwhelming majority of people are living reliant upon their own believes and they basically define their objectives based on these believes, thus societies are formed with such these people. In addition, based on sociology stand point, individual and society have strong bond and interaction [15]. Therefore, we can call individual's issue society's issues and vice versa. Hence, surely actions and lives for individual can influence on another in society and we cannot neglect this fact.

We are living in the era of communication so that books presses, internet, radio, television and satellite have facilitated communication which enable people to be in contact easily. One of the perk of the era of communication is to impart believes with others comfortably. In contemporary century, all barriers has been annihilated, inasmuch as, religious leaders are able to interact with each other more than ever and they are struggling to have decent relation. This manner shall impress followers in order to have better relation with anther religious followers [16].

There are always conflict among diverse religions owing to divergent in believes so that this little problem can compound the problem and in all of a sudden, war will break out between them. Thus, construction and establishment of place where the leaders of religions and cults will have the opportunities to debate on believes can settle this dispute, moreover, they will protect their religions against distortion; diverse and different believes can be settled with discussion. Furthermore, when the genuine believes of religion appear, these are likely to be distorted less and on this occasion, all extremists are going to be vanished, and we

will less observe savage behavior of some ossified dogmatic people who pretend having religion [17].

May all problems and spirituality will be resolved with construction this place and demonstrating essence and substance each religions which indicate that all religions worship one thing and they all assert one entity [18].

Designing

After much deliberation, we designed the construction with Revit software which is really and truly one of the best software in architecture field, in other words, Revit is a design and documentation platform that supports the design, drawings, and schedules required for building information modeling (BIM). BIM delivers information about project design, scope and quantities. In the Revit model, every drawing sheet, 2D and view, and schedule is a presentation of information from the same virtual building model. As you work on the building model, Revit collects information about the building project and coordinates this information across all other representations of the project. The Revit parametric change engine automatically coordinates changes made anywhere-in model views, drawing sheets, schedules, sections, and plans.

Concepts

Herby, I would like to commence with introducing the concept of level one which implies site plan. Starting point is right in the west part of this blueprint where people can enter into, these many roads indicate diverse paths in our lives, and the big route which is drawn from west to east is the main path which direct us to the genuine religion. In addition, the lines which are drawn from north to south depict all barrier in our way which we ought to overcome them. Moreover, the big circle represent nihil in the bottommost part and God in the topmost part of it. The other circles are a venue where people can sit and have discussion or taking rest, however these are not in the purview of religion (Figure 1).

Regarding level 0, we appointed 4 rooms for 4 distinctive religions Islam, Hindu, Christianity and Judaism in order to carry out their ritual or praying and the back of these rooms, we set book depository, lavatory and library for each religions. Moreover, there are two voids

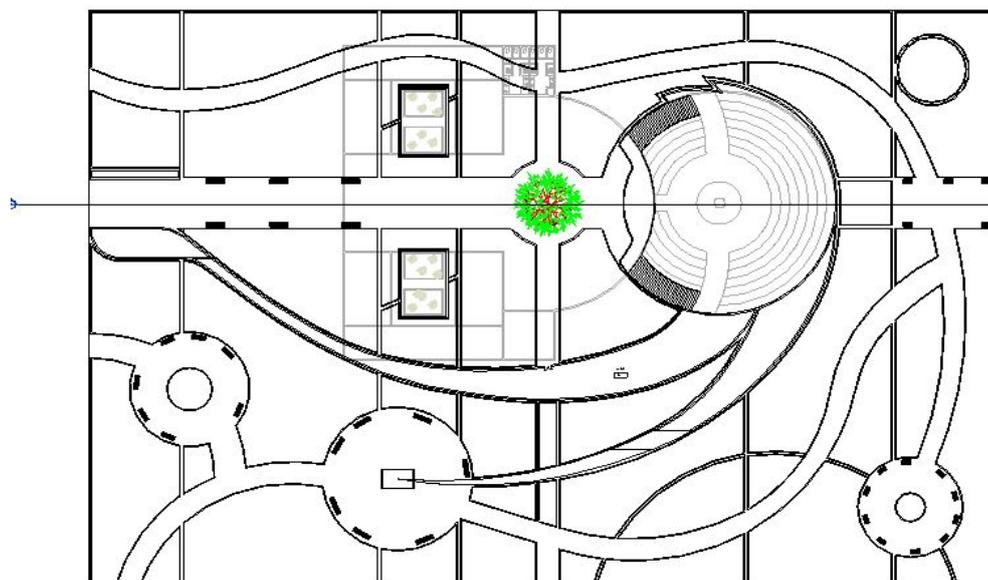


Figure 1: Schematic view of level one.

between rooms which are designed for letting beam of light come through Figure 2.

Considering the entrance, we set two aquarium in sides which represent the whole part of this place is starting with passing from water so as to purge yourself and heart from all darkness, afterward, they should traverse into the place and orbit around one special tree to reach the main building which the tree is cedar. The cedar tree has been revered for its spiritual significance for thousands of years. Its wood was used for the doors of sacred temples and burned in cleansing ceremonies for purification. The tree was thought to house important gods and to be an entrance to higher realms. Furthermore, the history behind this tree in Christianity is Ancient Samaria revered the cedar over 7,000 years ago, calling it the World Tree, the abode of Ea, their chief god. The Bible has numerous references to the cedar, including its use in the Ark of the Covenant. Regarding its benefits, the cedar has been used for healing, purification

and for spiritual protection. Its spiritual properties are supposed to promote peaceful thoughts and help interpret messages from the inner self. According to Islamic point of view, Sidrat al-Muntaha, the tree that marks the end of the seventh heaven, the boundary where no creation can pass, and beyond which is the Throne of Allah [19] according to Islamic beliefs. Abu Hurayrah said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: "The example of the believer is like that of a plant which is continually bent over by the wind; the believer is continually beset with afflictions. The example of a hypocrite is like that of the cedar tree, which does not yield until it is uprooted in one go." (Muslim, 5024) The scholars of Arabic language said: the cedar (al-arz) is a tree similar to the stone pine tree, which grows in Syria and Armenia. According to another report, the Prophet (peace and blessings of Allah be upon him) said: "The example of the kefir is that of the firmly-rooted cedar which does not yield to anything until it is uprooted in one go" (Figure 3).

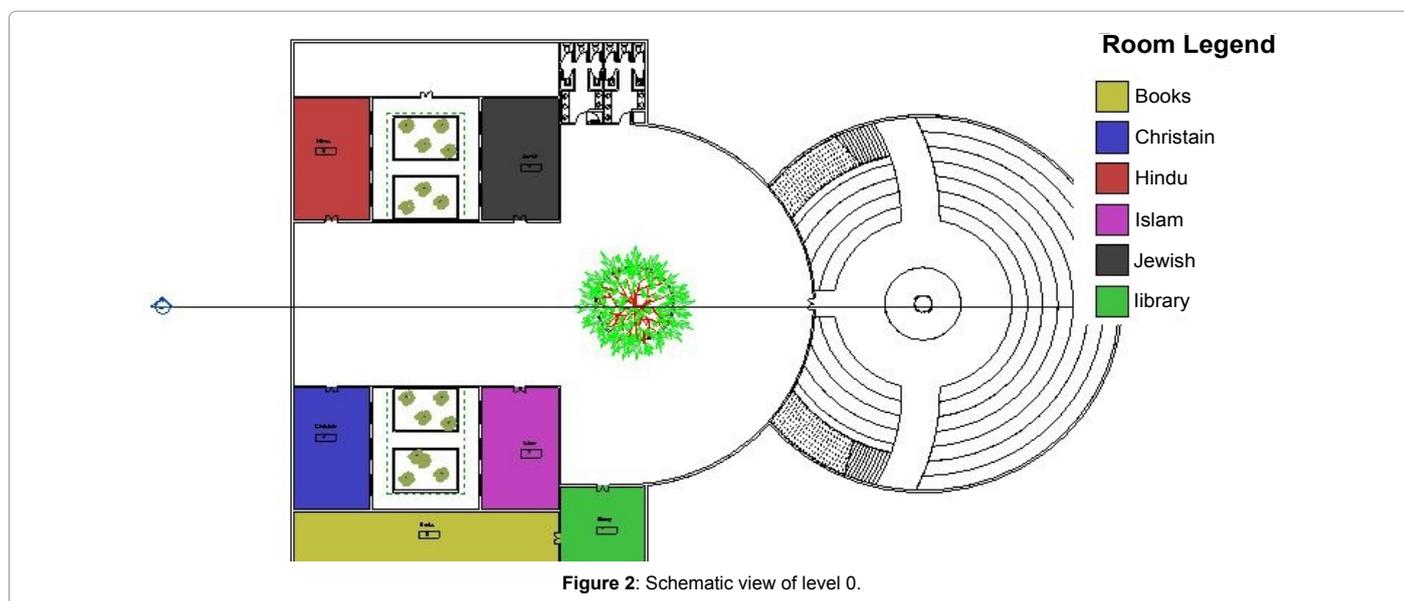


Figure 3: Schematic view of entrance and cedar tree.



Figure 4: Schematic view of inside the main building.

Considering the big main building, we designed the area which leaders can have discussion on their religion and we assigned place for followers that they can sit inside and observe where discussion goes on, the primary reason for designing building is this place which they can give and take the idea from another religions, finally, they will reach to the point that one part should back off. Furthermore, occasionally it is necessary to dispute certain doctrines that are taught within the religious community. Some feel that this is wrong. Therefore, in this area we placed a circular desk where 4 leader can sit and debate (Figure 4) [20].

Conclusion

Overall, to put it into a nutshell, in the eyes of many, religion is inherently conflictual, but this is not necessarily so. Therefore, in part, the solution is to promote a heightened awareness of the positive peace building and reconciliatory role religion has played in many conflict situations [21]. More generally, fighting ignorance can go a long way. Interfaith dialogue would be beneficial at all levels of religious hierarchies and across all segments of religious communities. Where silence and misunderstanding are all too common, learning about other religions would be a powerful step forward. Being educated about other religions does not mean conversion but may facilitate understanding and respect for other faiths. Communicating in a spirit of humility and engaging in self-criticism would also be helpful [22].

References

1. Steger MF, Frazier P, Oishi S, Kaler M (2006) The meaning in life questionnaire: Assessing the presence of and search for meaning in life. *Journal of counseling psychology* 53: 80-93.
2. King LA, Hicks JA, Krull JL, Gaiso AKD (2006) Positive affect and the experience of meaning in life. *Journal of personality and social psychology* 90: 179-196.
3. Hicks JA, King LA (2007) Meaning in life and seeing the big picture: Positive affect and global focus. *Cognition and Emotion* 21: 1577-1584.
4. Hicks JA, King LA (2009) Meaning in life as a subjective judgment and a lived experience. *Social and Personality Psychology Compass* 3: 638-653.
5. Hill PL, Turiano NL (2014) Purpose in Life as a Predictor of Mortality Across Adulthood. *SAGE journal* 25: 1482-1486.
6. Pross A (2012) *what is life? How chemistry becomes biology?* Oxford, UK: Oxford University Press.

7. Addy Pross, Pascal R (2013) *The origin of life: what we know, what we can know and what we will never know.*
8. Shapiro R (2006) Small molecule interactions were central to the origin of life. *Q Rev Biol* 81: 105-125.
9. Forterre P, Gribaldo S (2007) The origin of modern terrestrial life. *HFSP J* 1: 156-168.
10. "Losing our Religion? Two Thirds of People Still Claim to be Religious". WIN/Gallup International.
11. Decety J, Cowell JM, Lee K, Mahasneh R, Smith SM, et al. (2015) The Negative Association between Religiousness and Children's Altruism across the World. *Current Biology* 25: 2951-2955.
12. Esptein, Greg M (2010) *Good without God: What a Billion Nonreligious People Do Believe.* New York: HarperCollins 117.
13. Maselko J, Kubzansky LD (2006) "Gender differences in religious practices, spiritual experiences and health: Results from the US General Social Survey" *Social Science & Medicine* 62: 2848-2860.
14. WIN-Gallup (2012) "Global Index of Religiosity and Atheism".
15. Geertz C (1993) Religion as a cultural system. In: *The interpretation of cultures: selected essays*, Geertz, Clifford: 87-125.
16. Durkheim E (1915) *The Elementary Forms of the Religious Life.* London: George Allen & Unwin, California.
17. Nongbri B (2013) *Before Religion: A History of a Modern Concept.* Yale University.
18. Kant I (2001) *Religion and Rational Theology.* Cambridge University Press: 177.
19. Little D "Belief, Ethnicity, and Nationalism".
20. Little D (1996) "Religious Militancy". In: Crocker CA, Hampson FO, Aall P (eds.) *Managing Global Chaos*, Washington DC: USIP Press.
21. Scott R (2001) Appleby, "Religion, Conflict Transformation, and Peacebuilding". In: Crocker CA, Hampson FO, Aall P (eds.) *Turbulent Peace: The Challenges of Managing International Conflict*, Washington DC: USIP Press.
22. David Smock, *Building Interreligious Trust in a Climate of Fear: An Abrahamic Dialogue.*

Citation: Soheill H, Mofarahian A, Fard ART (2016) The Brand New Notion for Assembly of Religion Using BIM. J Archit Eng Tech 5: 163. doi:10.4172/2168-9717.1000163