

# The Impact of Islamic Thought on Creating Space in the Residence: Case Study of Suhaimi's and Sibai's Houses

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استلام البحث: 24-11-2023 مراجعة البحث: 28-02-2023 قبول البحث: 06-03-2023

## Abstract

This study investigates the factors influencing Islamic residence design, with a focus on understanding the cultural, religious, environmental, and socio-economic considerations that shape architectural practices in Islamic communities. Through a multidisciplinary approach, the research examines the interplay between Islamic beliefs, functional requirements, historical heritage, and contemporary design principles in the creation of residential spaces that reflect Islamic values and traditions. Drawing on architectural analysis, case studies and corpus analysis, the study identifies key factors influencing Islamic residence design, including cultural and religious beliefs, functional requirements, climate adaptation, architectural heritage, sustainability, and socio-economic dynamics. The findings highlight the importance of integrating Islamic principles into residential design, engaging with local communities, promoting sustainable practices, preserving architectural heritage, and advancing research and education in the field of Islamic architecture. The study contributes to a deeper understanding of Islamic residence design and provides valuable insights for architects, designers, policymakers, and researchers seeking to create culturally sensitive and contextually appropriate residential environments in Islamic communities.

**Keywords:** Islamic Thought, Residence, Islamic Design Principles, Suhaimi's Houses, Sibai's Houses

## Introduction

In today's world, architecture is less concerned with intricate designs and layouts and more concerned with making the most of the bare minimum. The process of controlling and managing space via the use of appropriate planning and design is referred to as space management. The management of the space via planning will help to ensure that the floor space is utilized without wasting it, and it will also boost the usefulness of the area. Managing space well involves a lot more than just constructing the floors, roofs, and corridors of a building. It is necessary to have an awareness of the requirements of the dwellings and the parts of the space that are required in order to achieve a decent plan for managing the space. This includes the types of windows, openings, cut-outs, and even furnishings that are required to give acceptable planning (Fisher, 2015). At this point, the question that arises is how Islamic philosophy handles the space in terms of design aspects and layout. Accordingly, it is essential to highlight the concept of Islamic legislation to examine impact of Islamic thought on creating space in the residence.

Islamic legislation is a comprehensive legislation that deals with all aspects of life and intervenes in its smallest details to regulate it and to refer to it in any dispute, no matter how small or large (An-Na'im, 2021). The purpose of legislation, as the scholars said, "is to teach people the constitution of heaven, including belief, worship, morals, transactions, and a political, social, economic, educational, jihadist, and educational system, then the obligation to act on what they have learned and fully implement that in all the facilities of life, and to arbitrate other than that in the field of individual relations." Families and congregation are considered blasphemy, oppression and immorality (Waziri, 2004).

يقول الله سبحانه وتعالى : ﴿هو أنشأكم من الأرض واستعمركم فيها - هود، آية 61﴾ (1) .

(yaqul allah subhanah wataaalaa : }hu 'ansha'akum min al'ard wastaamarakum fiha - hud, ayat 61 ((1)

In this verse, God Almighty did not say that He is construction of the earth for you, but rather that He, may He be glorified, created this universe and deposited in it the wealth, bounties, and capabilities, then He authorized man to exploit these wealth and capabilities for the sake of the reconstruction of the earth.

Islam has been concerned with teaching and learning all that is used to build all aspects of life, Islam also urged its followers to strive in the land, Islam is an explicit invitation to work that achieves reconstruction and construction, and brings good to the whole world (Salleh, 2009). Islamic architecture is the architectural style associated with the Islamic religion, and this art evolved over time and was influenced by previous architectural styles such as the architecture of Mesopotamia and Roman architecture, and after other periods it was influenced by Chinese architecture and Mongol architecture (Nafi, 2023).

Islamic architecture spanned a wide geographic stretch from China in the east to Andalusia in the west, spanning a long period of more than 14 centuries (Bloom, 2020). Several influences contributed to the formation of the characters of this architecture, including the difference in climate, materials and construction methods, and political, legislative, and religious systems. The architecture of dwellings in the Arab-Islamic heritage received great attention, and the Holy Qur'an explicitly and clearly expressed this (Nafi, 2023), as in the Almighty's saying:

(وَاللّٰهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْاَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ وَمِنْ اَصْنَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَا اَنْثَاثًا وَمَتَاعًا اِلَىٰ حَيٰتِكُمْ وَاللّٰهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ اَكْنَانًا وَجَعَلَ لَكُم سَرَائِيلَ تَقِيْكُمْ الْحَرَّ وَسَرَائِيلَ تَقِيْكُمْ بَاسِكُمْ كَذٰلِكَ يَتِمُّ نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تُسَلِّمُوْنَ ﴿۸۰﴾ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِيْنُ ﴿۸۱﴾ يَعْرِفُوْنَ نِعْمَةَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُ هُمْ الْكَافِرُوْنَ ﴿۸۲﴾ سورة النحل ( 80-83 ) . (1)

(walllh jaeal lakum mmn buyutikum sakanaan wajaal lakum mmn julud alaneam buyutaan tastakhiffwnaha yawm zaenikum wayawm 'iiqamatikum wamin 'aswafiha wa'awbariha wa'asheariha 'athathaam wamataaean 'iilaa hin ﴿۸۰﴾ walllh jaeal lakum mmmma khalaq zilaalaan wajaal lakum mmn aljibal 'aknanaan wajaal lakum sarabil taqikum alhar wasarabil taqikum basakum kadhalik yutim niematah ealaykum laeallkum tuslimun ﴿۸۱﴾ fa'iin tawallwa fa'innma ealayk albalaagh almubin ﴿۸۲﴾ yaerifun niemat alllh thum yunkirunaha wa'aktharuhum alkafirun) surat alnahl ( 80-83 ) . (1)

So, the word housing in the noble verse is taken from the stillness, so the house we call home, the human need for housing is an instinctive need since his inception on earth. He sought to create private spaces that provide him with housing, comfort, safety, and to perform his own activities. Functionally, the building is generally divided into two parts, exterior design and interior design. The exterior design takes into account the housing's suitability for the surrounding environment, while the interior design takes into account the required activities inside the building. Indoor activities in residential buildings are what is known as the lifestyle of the inhabitant, and they are variable with the change of time and place and differ from one individual to another, and differ for the individual himself from one period of time to another. A dwelling filled with the remembrance of God will undoubtedly find an aura of calm and serenity.

Therefore, the design of the dwelling and its architecture from the inside and the outside must reflect Islam and its teachings, with a focus on the architecture of the dwelling from the inside, where the person goes to comfort and psychological reassurance. It is clear from the foregoing that the Islamic religion encourages building and considers it a blessing from God, but at the same time it calls for the lack of extravagance and luxury in building homes.

Considering that the family is the first cell for the formation of human society and that it is a legitimate right for every individual, it therefore needs what supports it to meet its needs and perform its functions to continue in a manner that guarantees well-being and stability for its members.

## 1.2 Research problem:

Undoubtedly, Islamic architecture is deeply rooted in religious beliefs, cultural traditions, and social norms, influencing various aspects of design and construction, particularly in residential spaces (Rizvi, 2016). The Islamic house, as a fundamental component of Islamic architecture, reflects the values, principles, and teachings of Islam, while accommodating the needs and lifestyles of its inhabitants (Khalid, 2018). Understanding the interplay between Islamic thought and architectural design is essential for creating residential spaces that align with religious and cultural requirements, providing comfort, privacy, and functionality for individuals and families (Kuban, 2010).

Despite the significance of Islamic thought in shaping architectural practices, there remains a gap in the understanding of how Islamic principles inform the design of residential spaces, particularly in contemporary contexts (Paoletti, 2013). This knowledge deficit poses challenges for architects and designers seeking to create homes that integrate Islamic values while meeting modern lifestyle demands. Additionally, the lack of comprehensive guidelines and frameworks tailored to the design of Islamic-influenced residences hinders professionals in effectively translating Islamic principles into practical design solutions (Ibrahim, 2015). Therefore, there is a pressing need for research that explores the impact of Islamic thought on creating space in the residence, elucidating the relationship between religious beliefs and architectural design, and providing actionable guidelines for professionals in the field (Atiyah, 2017). This study aims to address these gaps by investigating the interaction process between design and religion, elucidating the character of the Islamic house, and developing a set of guidelines to facilitate the creation of residential spaces that harmonize with Islamic principles and meet contemporary needs. The problem lies in the lack of studies that dealt with: how Islamic thought, with its principles and criteria, affected the functional and aesthetic structure of the distribution of spaces in housing and its stages of development?

**1.3 The study's major goal** is to comprehend the interaction process between the design process and religion and how they work together to provide the most suitable and appropriate design for the demands of society.

#### **1.3.1 Research Objectives:**

- To examine the influence of Islamic thought on the design process of residential spaces, specifically focusing on the case studies of Suhaimi's and Sibai Houses.
- To determine the characteristics of Islamic houses and their impact on the design of dwellings, with a particular emphasis on space creation.
- To assess the extent to which design requirements for residential spaces can be met while adhering to Islamic principles and teachings, ensuring privacy and comfort for residents.
- To explore existing knowledge and principles of Islamic architecture and how they can be applied to the construction of residences in accordance with Islamic thought.
- To develop a comprehensive set of guidelines and recommendations for professionals in the field of architecture and design to aid in the creation of residential spaces that align with Islamic principles.

#### **1.4 Research Questions:**

- How does Islamic thought influence the design process of residential spaces, as evidenced by the case studies of Suhaimi's and Sibai Houses?

- What are the defining characteristics of Islamic houses, and how do they impact the creation of space within dwellings?
- To what extent can design requirements for residential spaces be met while incorporating Islamic principles and teachings, and how does this balance privacy and comfort for residents?
- What existing knowledge and principles of Islamic architecture are relevant to the construction of residences, and how can they be applied in practice?
- What guidelines and recommendations can be developed to assist professionals in creating residential spaces that adhere to Islamic principles while meeting contemporary needs and preferences?

### 1.5 The Significance of the Study

The significance of the study lies in its potential to contribute to both theoretical understanding and practical applications in the fields of architecture, Islamic studies, and urban planning. By investigating the impact of Islamic thought on creating space in the residence, particularly through the case studies of Suhaimi's and Sibai Houses, this research can provide valuable insights into the intersection of religion, culture, and design .

Firstly, the study addresses a gap in the literature by offering a nuanced examination of how Islamic principles inform architectural practices, specifically in the context of residential spaces. This contributes to the theoretical understanding of Islamic architecture and its relevance in contemporary design discourse.

Secondly, the findings of the study can have practical implications for architects, urban planners, and designers who seek to create residential spaces that resonate with Islamic values and principles. By identifying the characteristics of Islamic houses and exploring design requirements compatible with Islamic teachings, the research can inform the development of guidelines and best practices for professionals in the field.

Furthermore, the study's focus on Suhaimi's and Sibai's Houses as case studies provides concrete examples that illustrate the application of Islamic thought in architectural design. This empirical evidence enhances the credibility and applicability of the research findings, offering tangible insights for practitioners and policymakers involved in housing and urban development projects.

Accordingly, the study's significance lies in its potential to bridge the gap between theory and practice, advancing knowledge in the field of Islamic architecture while offering practical guidance for creating residential spaces that reflect Islamic values and meet the needs of contemporary society. The principles of Islamic thought in designing the dwelling are concerned with studying the interior environment of the dwelling and its components As in Figure(1):



Figure 1: Principles of Islamic thought in housing design, (source: Elkot, et al., 2019)

### 1.6 Research Justifications

It was found that the contemporary Islamic buildings in the Islamic world lost a large part of their originality and became the biggest focus for them is the external decoration, as well as they became far from the environment and traditional architecture, where the design of houses and apartments became open and oriented to the outside instead of the inside, if it did not take into account the privacy that was one of the most important Priorities in Islamic architecture. These buildings did not take into account the rights of the neighbor, nor did they take into account the religious, social and environmental appropriateness. These designs directly or indirectly caused many social problems and increased family disintegration (Atiyah, 2017).

## 2.Literature Review

### 2.1 The Residence in Islamic Thought

The architecture produced by Muslims, emanating from the thought to which they belong, is characterized by the fact that it includes the phenomenon of the interior view. It could be found that it in the majority of their buildings that were built in the previous eras, whether they were mosques, schools, or residences (Al-Saqir, & Rajoub, 2012). However, the Islamic religion did not affect only by leaving pictures on the walls but it affected legislation on how to build and its determinants and on all the design process with its details, Islam had its impact on formulating the thought in its human behaviors in all aspects which made the thought launch, innovate and make great strides in the field of urban art. Minds created a unique model in architecture and its various arts. Especially, religious architecture, where the Muslim architect excelled in building mosques in addition to castles Forts, links, fountains, baths, markets, and residential houses that serve religion and society and the Muslim family down to the types of inscriptions and decorations, whether in its internal interfaces or its corridors or its internal spaces (Osim, 2021). The Holy Quran highlighted the aspect of durability in building houses, it is the most present architectural concept in Islamic thought. The strength and cohesion of the structure is the model on which the Holy Qur'an places the strength of faith and the cohesion of the structure of society (Al-Zarkani, 2018).

This is evident in the Almighty's saying:

أَقْمِنُ أَسْسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (109) . (1)

'afaman 'assas bunyanah ealaa taqwaa min allah waridwan khayr 'am mman 'assas bunyanah ealaa shafa juruf har fanhar bih fi nar jahannam ۗ wallah la yahdi alqawm alzzalimin (109) . (1)

According to Sixsmith, a house consists of three key components; personal, social and physical. The personal home according to the scholar serves as an extension of oneself with central emotional expression, the social home, on the other hand, serves as a place to share, entertain, and build relationships, and lastly, the physical home, presents itself to the occupant as the physical structure, space and architectural style (Vanzella-Yang, 2019).

### 2.2 Factors Influencing Islamic Residence Design:

Such factors can be related to the various elements and considerations that impact the architectural design of residential buildings in accordance with Islamic principles and traditions. These factors are rooted in Islamic thought, culture, and religious teachings, and they play a crucial role in shaping the physical environment of Islamic homes (Hillenbrand, 1994; Said, 2009).

Several factors influence Islamic residence design, including:

1. Cultural and Religious Beliefs: Islamic architecture is deeply influenced by Islamic beliefs, values, and traditions e.g., courtyards, domes, and geometric patterns often reflect Islamic cultural and religious symbolism.
2. Functional Requirements: Islamic residence design considers the functional needs of the occupants while adhering to Islamic principles. Spaces for prayer, segregation of genders, and privacy considerations are often integrated into the design.
3. Climate and Environment: Environmental factors, such as climate and geography, also influence Islamic residence design. Features like shaded courtyards, wind towers, and water conservation

techniques are commonly incorporated to adapt to local climates.

4. Architectural Heritage: Historical Islamic architectural styles and techniques serve as a significant influence on contemporary Islamic residence design. Traditional designs from regions with rich Islamic heritage, such as Andalusia, Persia, and the Arabian Peninsula, inspire modern interpretations.

5. Sustainability and Resource Efficiency: Islamic principles emphasize sustainability and resource conservation. As a result, Islamic residence design often incorporates passive cooling techniques, natural ventilation, and the use of locally sourced and environmentally friendly materials.

6. Socio-Economic Factors: Socio-economic factors, including economic status, social norms, and lifestyle preferences, also shape Islamic residence design. Factors such as family size, household dynamics, and cultural practices influence the layout and spatial organization of Islamic homes.

These factors influencing Islamic residence design are multifaceted and encompass various aspects of culture, religion, environment, and socio-economic dynamics. By understanding and integrating these factors, architects and designers can create residential spaces that reflect Islamic values while meeting the needs and preferences of occupants (Said, 2009). This study mainly concentrates on the religious factors that has had the most influence on Islamic establishments.

In regard to the religious factors, the elements of Islamic residential architecture, Qur'an supported several of such factors.

في سورة النور ايه (30)

قال تعالى :

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ) . (1)

وأورد فيه عدة أحاديث منها

حديث أبي هريرة عن النبي صلى الله عليه وسلم قال: من اطلع في بيت قوم بغير إذنهم، فقد حل لهم أن يفتقروا عينه . (1)

qal taealaa : (1) . (qul lilmuminin yaghuuu min 'absarihim wayahfazuu furujahum dhalik 'azkaa lahum 'iina allah khabir bima yasnaeuna) wa'awrad fih eidayat 'ahadith minha (1) .hadith 'abi hurayrat ean alnabii salaa allah ealayh wasalam qali: man atalae fi bayt qawm bighayr 'iidhnihum, faqad hala lahum 'an yafqawuu eaynah

Many elements (Al-Birawi & 'Adawi, 2019) have been used in Islamic houses to achieve privacy such as:

- a) The Courtyard.
- b) External Walls or the Fences.
- c) The Entrance.
- d) The Mashrabiyyah.

In addition, the environment is the framework in which humans live and in this context, the person carries out his/her social activity and productive, as the environment is the source of wealth and production preserving its systems and rationalizing the use of its resources helps production and giving (Siraj, 2003).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (10) .

qal taealaa (alladhi jaeal lakum al'ard mahdan wajaal lakum fiha subulan llaeallakum tahtadun (10)

The Holy Quran is full of many verses Which affirms that God alone is the creator and regulator of the environment, And he is the one who set the laws that ensure the preservation of balance environment, including (Al-Zubaidi, & Shaheen)

قال تعالى : الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَفَلَا تَجْعَلُوا لِلَّهِ أُذُنًا وَأَنْتُمْ تَعْلَمُونَ (22) .

Many elements have been used in Islamic houses to achieve compatibility with the environment such as (Al-Zubaidi, & Shaheen; Qasimi, & Darwish, 2021):

1. Courtyard
2. Walk paths
3. Air catcher
4. Alshakhshikha
5. Mashrabiya
6. Local building materials

## 7. Fountains

Many elements have been used in Islamic houses to achieve protection from the outside such as (Qasimi, & Darwish, 2021):

1. Its outer walls are high mostly a closed door.
2. The windows are narrow and few.

### 2.3 Related Studies

The study of Al-Tawaiha (2011) aimed to investigate the impact of Islamic legislation on the design process towards a contemporary Islamic design. This study revealed that Islam provides a wonderful model for human civilization in which the needs of individuals were taken into account and agreed between them, it achieved great harmony between the rights of the individual and society, and led to the emergence of a harmonious and harmonious Islamic city that equalized the members of society. It also indicated that there are a set of legal controls and provisions that designers and individuals should not overlook taking into account the needs of the citizen, society and the environment in which he lives, the design must be consistent with this. Muslims have their architecture which was distinguished by its suitability to our needs, our environment, and our customs, while taking useful building techniques from them and architectural solutions suitable for our society.

Sahar Diab (2017) studied the architecture in Islam as analytical study of the design of the Islamic dwelling in the light of contemporary design concepts. The study found that Jordanians are seeking an architectural formula for the dwelling that is compatible with the needs of the contemporary Jordanian family. The cell of the Islamic community is the family and the cell of urbanization is the dwelling. It is necessary to search for architectural formulas that are compatible with these two concepts. It also found that the housing architecture in Islam stems from the human need. Islamic architecture provided aesthetic solutions with human and functional dimensions that serve human comfort. It also indicated that the Islamic urban fabric is a close-knit fabric in which the values of justice, equality and respect for one's neighbor appear. These concepts must be reflected in the architecture design of housing. Respect for the social dimension, the surrounding environment and human needs are the most important reasons for the success of the architectural design of the contemporary Islamic dwelling.

Abdul Malik and Sabri (2012) indicated that planning and architecture of the Islamic city, the old city of Damascus. They pinpointed that an urban model for the summit of coexistence and dealing in the Islamic perspective. The study revealed the Islamic faith has a fundamental role that is reflected in the urban fabric, because it is the source of spiritual needs. The morale of man is the organizer of his material needs in an integrated form in which morale is balanced with Materials, as well as the organization of the living needs of society. The study also showed that Islamic architecture was represented by the architecture of mosques and the housing units surrounding them and gathered around the mosque, which reflects the characteristic of cohesion and peaceful sympathy. The Islamic city also derived its planning and architecture from the intellectual aspects of the Islamic religion, and reflected that in the cultural and civilizational aspects.

The study of Malik and Beenish (2016) investigated the perception of house design in islam identifying the experiences from Saudis and Pakistanis. The study showed that how Muslims of different countries built houses according to their requirements and culture .and the study has tried to make a contribution to increase the perception of Muslims about the Islamic house design according to the wish of Allah.

The preceding studies dealt with topics related to the current study's research in the field of studying the factors that affected the concept of Islamic housing and thus this study aims to focus and emphasize aspects that touch deeply on the subject. By investigating the spatial dimension of the Islamic dwelling,

the internal interdependence of its internal spaces, and the role of the Islamic dwelling in organizing the internal space in order to connect the interior spaces to each other

### 3. Discussion

#### 3.1 Space in the Residence:

In general, the characteristic of Islamic homes was their focus on the interior more than the exterior. The Islamic house is usually an open inner courtyard, and around it rooms that overlook the outside through high windows or mashrabiyas “preparing the openness to the outside without disturbing the veil, and facilitating the way for the purposes of ventilation.” And the lighting also provides the opportunity for those who look (Okasha, 1998)

It is found that Islam's determination of behavior defined the foundations of its design and created architectural elements with multiple functions to build the needs of the Muslim dwelling. Likewise, the architecture was inspired by the names of some architectural elements in the (private) residential buildings from the Holy Qur'an, which were organized around the courtyard, such as the seat (Mukhaimer, 2010).

قال تعالى : إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ (54) فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ (55) .

qal taealaa : 'iina almutaqin fi janaat wanahar (54) fi maqead sidq eind malik muqtadirin(55)

#### 3.2 Housing Provisions in Islam:

There are several rules and general etiquette enacted by Islam for the home, these rules are presented as follows:

قال تعالى :

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَرَكِيَ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ(31)

qul lilmuminin yaghuddu min 'absarihim wayahfazuu furujahum<sup>ع</sup> dhalik 'azkaa lahum<sup>ب</sup> inn allah khabir bima yasnaeun (30) waqul lilmuminat yaghdudn min 'absarihinna wayahfazn furujahunn wala yubdin zinatahunn 'illa ma zahar minha<sup>ط</sup> walyadribn bikhumurihinna ealaa juyubihinn<sup>ط</sup> wala yubdin zinatahunn 'illa libeulatihinn 'aw abayihinn 'aw aba' bueulatihinn 'aw 'abnayahinn 'aw 'abna' bueulatihinn 'aw 'iikhwanihinna 'aw bani 'iikhwanihinna 'aw bani 'akhawatihinn 'aw nisayihinn 'aw ma malakat 'aymanuhunn 'aw alttabiein ghayr 'uwli al'iirbat min alrrijal 'aw alttafil alladhin lam yazharuu ealaa eawrat alnisa<sup>ط</sup> wala yadribn bi'arjulihinn liuelam ma yukhfina min zinatihinn<sup>ع</sup> watubuu 'iilaa allah jamiean 'ayuh almuninun laeallakum tuflihun(31)

1. The rule extracted from the verse: Separation between men and women, in the sense of separating women's councils from men's councils.

عن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاصْرَبُوا عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.»



ean eamriw bn shueaybi, ean 'abihi, ean jadih radi allah eanh qala: qal rasul allah salaa allah ealayh wasalam : <<muruu awladakm balslat wahum 'abna' sabe sinina, wadribuhum ealayha, wahum 'abna' eashrin, wfarriquu baynahum fi almadajie i

2. The second rule extracted from the honorable hadith: Separation between sons and daughters in bed, in addition, the male rooms are separated from the female rooms.

قال تعالى : يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (58).

qal taalaa: ya 'ayuha alladhin amanuu liastadhinkum alladhin malakat 'aymanukum walladhin lam yablughuu alhulum minkum thalath marrat<sup>c</sup> mmin qabl salat alfajr wahin tadaeun thiabakum mmin alzzahirat wamin baed salat aleisha'<sup>c</sup> thalath eawrat llakum<sup>c</sup> lays ealaykum wala ealayhim junah baedahunn<sup>c</sup> tawwafun ealaykum baedukum ealaa baed<sup>c</sup> kadhalik yubayin allah lakum alayat<sup>d</sup> walllah ealim hakim (58)

3. The third rule extracted from the verses of the Qur'an: Relatives seek permission from one another, and that their servants seek their permission from what their right hands possess, and their children who have not reached puberty among them.

رواه أبو أيوب الأنصاري عن النبي صلى الله عليه وسلم أنه قال : ( إذا أتيتم الغائط فلا تستقبلوا القبلة ولا تستدبروها ولكن شرقوا أو غربوا ) رواه البخاري ومسلم.

rawah 'abu 'ayuw al'ansariu ean alnabii salaa allah ealayh wasalam 'anah qal : ( 'iidha 'ataytum alghayit fala tastaqbiluu alqiblat wala tastadbiruha walakin sharaquu 'aw gharabuu ) rawah albukhariu wamusliman

4. The fourth rule extracted from the noble hadith: It is better not to direct the toilets towards the Qibla, Also, it is better to direct the living rooms in the direction of the qiblah, so that it is easier for the Muslim to determine the qiblah. There are also other determinants in the design of the dwelling, which is the need to separate places of ablution from bathrooms.

قال رسول الله ﷺ "من كان يؤمن بالله واليوم الآخر فليكرم ضيفه"

qal rasul allah sly allh elyh wslm: man kan ywmm biallah walyawm alakhar flyukrm dyfah

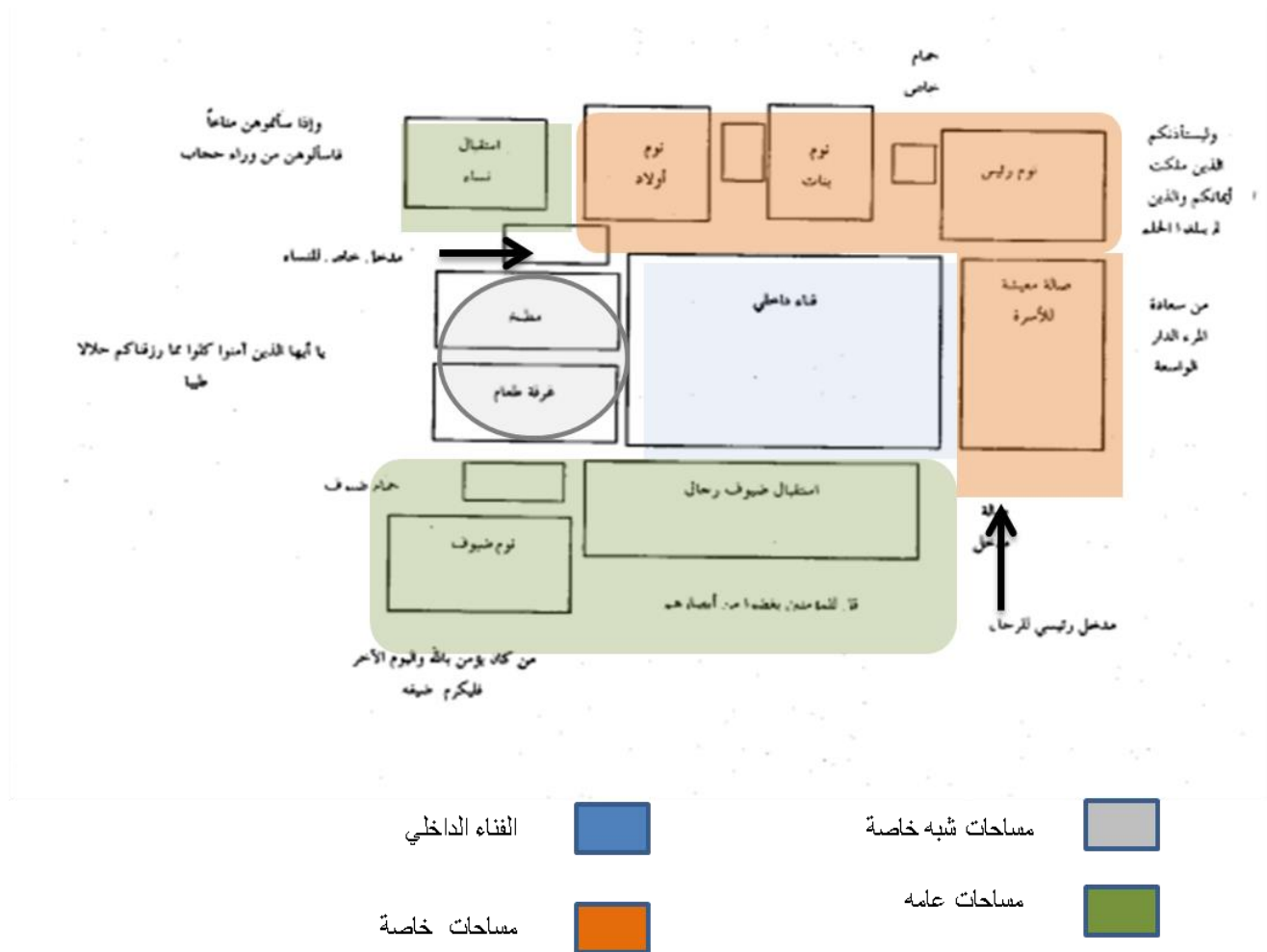
5. The fifth rule extracted from the noble hadith: Honoring the guest and allocating space for him separate from the private space of the household.

### 3.3 Controls of Housing Construction in Islamic Jurisprudence

According to Ahmed Al- Saad (2004)

1. Preventing harm to the public and private.
2. The need.
3. Do not exaggerate the height of the building
4. Covering the nakedness.
5. Durability, strength and purity of building materials.

In the light of the foregoing, it is possible to define the divisions of the dwelling into a part for females and a part for males, a part for the father and mother, and a part for the guests so as to achieve privacy for each of them, and to achieve the preservation and concealment of private parts, so that each of them can move freely, so that the entrance for women is far from the entrance for men (Al-Saad, 2004).



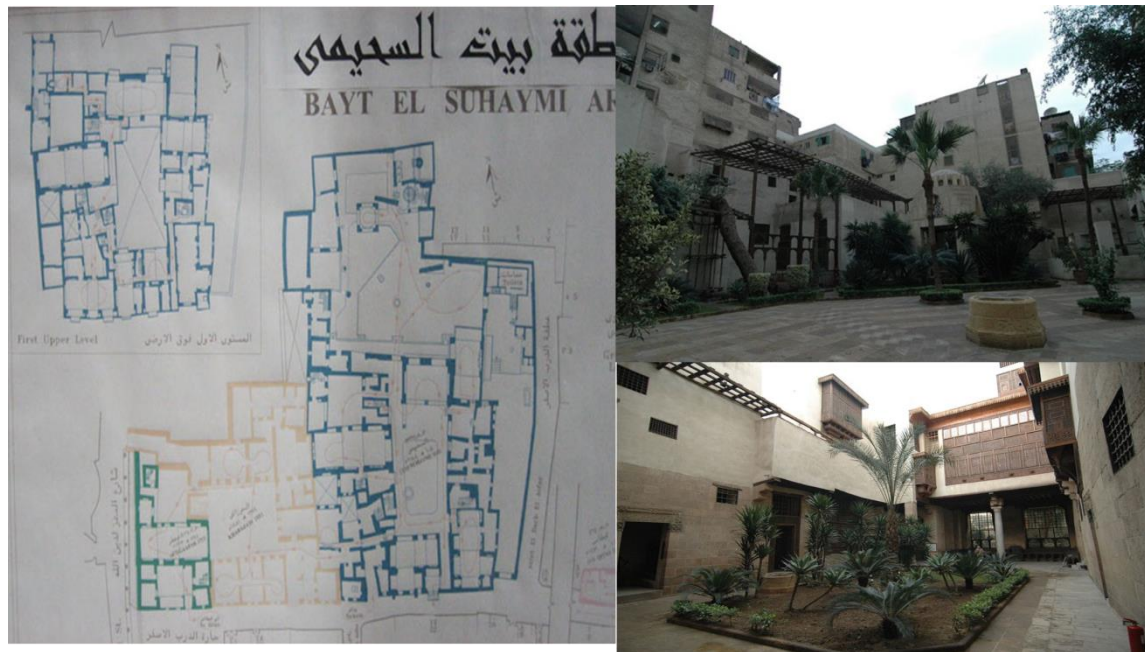
The Vision of the Islamic Housing Plan with Modification (Source: Al-Saad, 2004)

### 3.4 Cases Study of Old Islamic Buildings:

**3.4.1 Suhaimi's house:** The House of Al-Suhaimi or the House of Sheikh Abd al-Wahhab al-Tablawi is an Arab house with a distinct oriental architecture located in the Al-Darb Al-Asfar neighborhood branching from Al-Muizz Li Din Allah Al-Fatimi Street in Al-Gamaleya neighborhood in the heart of Cairo. The house consists of two parts, one is tribal and the other is marine. The tribal section was established by Sheikh Abd al-Wahhab al-Tablawi in the year 1058 AH / 1648 AD. This date was written in a wooden pattern on one of the walls of the house. As for the marine section, it was established by Haj Ismail bin Ismail Shalaby in the year 1211 AH / 1797 AD, and he merged it into the first section and made them one house. The house was known as Beit Al-Suhaimi, in reference to another of its residents, Sheikh Muhammad Amin Al-Suhaimi, Sheikh of the Turks Gallery at Al-Azhar Mosque. The house

underwent a comprehensive renovation in the 1990s, and is located in the antiquities area north of Cairo (Egyptian Gate, 2019).

The house includes several halls, each consisting of two Iwans, between which there is a role of a hall, some of which are mediated by a marble watering can, and some of the halls' ceilings have skylights surmounted by a wooden crackling. Archaeological writings.



Suhaimi's House<sup>1</sup>

### 3.4.2 Sibai's House in Damascus:

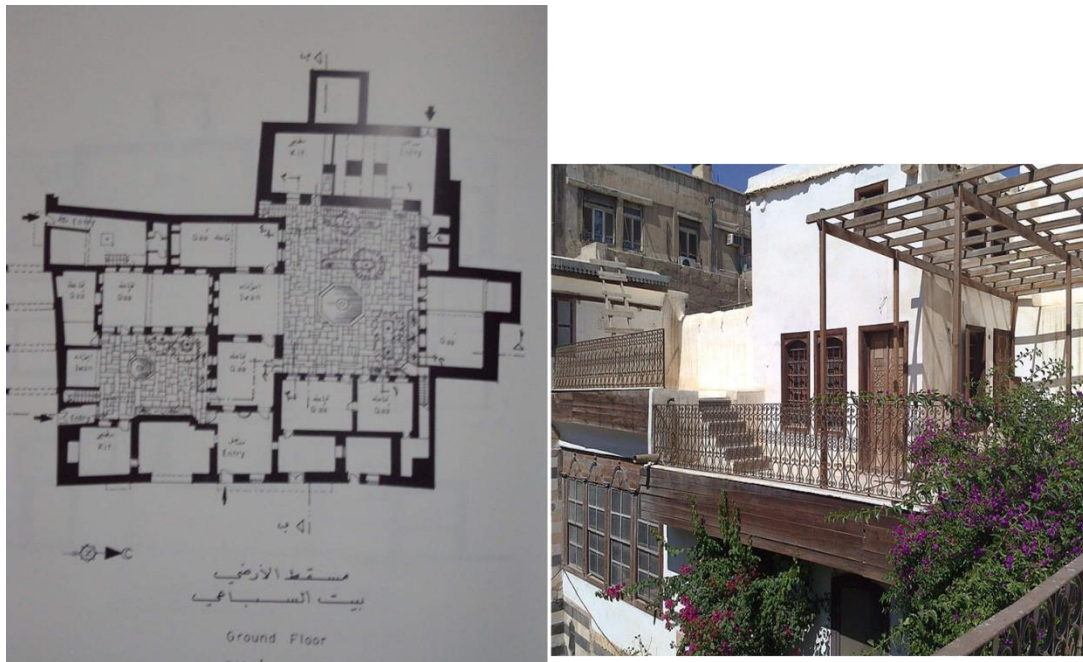
"House of Sibai" is considered one of the unique Damascene houses in the style of urban construction through the architectural elements used in the construction, which allow the entry of light and air movement, especially in the summer.

The House of Sibai is located in Haret al-Daqaqin and its construction dates back to the end of the eighteenth century. It consists of 13 large rooms spread over two floors, and three halls characterized by marble inlaid with colored stones and mother-of-pearl, in addition to four heavenly spaces (SABA, 2023).

The house has three entrances. The main entrance on the eastern side leads to a rectangular vestibule that ends in the courtyard of the house, in the middle of which is a polygonal stone pond. A beautiful Iwan, rooms and halls decorated with paintings and beautiful decorations, somewhat resembling exquisitely

<sup>1</sup><https://www.babmsr.com/%D8%A8%D9%8A%D8%AA-%D8%A7%D9%84%D8%B3%D8%AD%D9%8A%D9%85%D9%8A-%D8%AD%D9%83%D8%A7%D9%8A%D8%A7%D8%AA-%D9%85%D9%86-%D9%86%D9%87%D8%AC-%D8%A7%D9%84%D8%A8%D8%B1%D8%AF%D8%A9/>

decorated Ajami prostrations. The house was inhabited by the Sibai family for several years, and it was recently expropriated and its restoration began to make it a palace for weddings (SABA, 2023).



**Sibai House in Damascus**

#### **4. Conclusion**

The study has explored the various factors that influence Islamic residence design, shedding light on the multidimensional nature of this architectural practice. Through a comprehensive analysis of cultural, religious, environmental, and socio-economic factors, several significant insights have been revealed:

- Islamic residence design is deeply rooted in Islamic beliefs, values, and traditions, reflected in the architectural elements, spatial organization, and aesthetic features of residential buildings.
- Functional requirements, such as spaces for prayer, privacy considerations, and environmental adaptation, play a crucial role in shaping Islamic residence design.
- Historical and cultural heritage, as well as contemporary socio-economic dynamics, contribute to the diversity and evolution of Islamic architectural styles and practices.
- Sustainability and resource efficiency are increasingly emphasized in Islamic residence design, aligning with Islamic principles of stewardship and environmental responsibility.

Additionally, this study can indicate that the current investigation is for the application of the Islamic approach and regulations to architecture and the process of house design in order to achieve an architectural design suited for the Muslim population. It also revealed further findings as follows:

1. The Holy Qura'an and the Sunnah of His Messenger are the framework and approach that lays down the concepts and foundations, and defines the basic contents for building society.

Islamic.

2. The broken entrance of the housing unit is a necessary requirement that many contemporary housing units lack.

3. The absence of the inner courtyard in the contemporary dwelling. The courtyard, if it is re-activated in contemporary architecture, can eliminate the

Lots of architectural shortcomings

4. There is no question that the Islamic construction proved to be a distinct structure, giving a great model for human civilization in which the requirements of individuals were considered and agreed upon, as well as the basic necessities of society, and distinctive beauty was accomplished. To the creation of a peaceful Islamic metropolis.

5. No activity or success may serve and benefit society unless it is drawn from the religion and practices of that culture.

6. The Islamic society is a religious society, and neglecting this fact in any situation leads to serious consequences. This was obvious in the Arab world's dominant architectural patterns as well as the social, cultural, and economic issues that led to them.

7. There are a number of legislative rules and provisions that designers and persons must adhere to in order to meet the needs of the citizen, society, and the environment in which he lives. This must be reflected in the design.

## **5. Recommendations**

Based on the findings of the study, the following recommendations are proposed to enhance the practice of Islamic residence design and promote culturally sensitive and contextually appropriate architectural solutions:

1. **Integration of Islamic Principles:** Architects and designers should prioritize the integration of Islamic principles and values into residential design, ensuring that buildings reflect the cultural and religious identity of the community.

2. **Community Engagement:** Engaging with local communities and stakeholders throughout the design process is essential to ensure that residential buildings meet the needs and preferences of residents while respecting cultural traditions and social norms.

3. **Sustainable Design Practices:** Emphasizing sustainable design practices, including passive cooling techniques, natural ventilation, and the use of environmentally friendly materials, can enhance the environmental performance and long-term sustainability of Islamic residences.

4. **Preservation of Heritage:** Efforts should be made to preserve and promote Islamic architectural heritage, including historic buildings and traditional construction techniques, as valuable sources of inspiration and knowledge for contemporary design practices.

5. **Addressing building code deficiencies** by establishing standards that control and obligate owners to ensure privacy

6. **Work on guiding the design of internal courtyards to the inside rather than directing it and opening it to the exterior.**

7. Considering the positions of the interior apertures so that they fulfill the needs of the dwelling units while also achieving the content of Islamic philosophy.

8. Research and Education: Continued research and education in the field of Islamic architecture are essential to advance understanding and appreciation of Islamic design principles and their application in residential design. Training programs and workshops can help architects and designers develop the necessary skills and knowledge to create culturally sensitive and contextually responsive designs.

By implementing these recommendations, architects, designers, and policymakers can contribute to the creation of Islamic residences that not only meet the functional needs of occupants but also embody the rich cultural heritage and values of Islamic architecture.

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