



## THE 3S - SIMPLE, SUFFICIENT AND SUSTAINABLE: THE BASIC TENETS OF ISLAMIC ARCHITECTURE

Mohammad Arif Kamal<sup>a\*</sup>, Osama Nasir<sup>a</sup>, Rakesh K. S<sup>b</sup>

<sup>a</sup>Faculty of Engineering and Technology, Aligarh Muslim University, Aligarh, India

<sup>b</sup>RV College of Architecture, Bengaluru, India

\*Corresponding Author: architectarif@gmail.com

### ARTICLE INFO

Volume: 8

Issue: 3

Page: 616 - 626

Received: March 6<sup>th</sup>, 2024

Accepted: September 19<sup>th</sup>, 2024

Available Online: June 30<sup>th</sup>, 2025

DOI: 10.18860/jia.v8i3.26346

### ABSTRACT

An over-reliance on natural resources leads to their depletion. Everyone in the community must realize that participation is crucial for long-term growth. Experts claim that the Islamic approach is the most promising one in light of the urgent requirement for harmonization. This study highlights the significance of Islamic traditional places on natural and urban expansion in the Quran, Sunnah, and Hadith while examining Islamic ethics and principles for simple, sufficient, and sustainable development. This paper provides valuable insights into how Islamic teachings can inform modern practices of resource conservation, low-energy architecture, and sustainable building construction. Islamic architecture offered a wide range of experiences, from the private sphere of the individual to the communal goals of the community. By making the fundamental ideas of Islamic architecture more understandable, the research aims to raise professional and public awareness of its significance. The paper concludes that Islamic architecture, with its multifaceted representation of Islam, is both simple and sufficient. Indeed, sustainability has always been one of the key characteristics that set Islamic architecture apart. Islam seeks to protect man's well-being, including wealth, mental endurance, and faith. It offers a thorough understanding of philosophy, ethics, and worldviews. This examination looks at the pragmatic issue in Islamic architecture practice in the modern world, stressing essential themes in the process.

#### Keywords:

Islamic Architecture; Islamic Principles; Islamic Values; Resource Conservation; Simple, Sufficient; Sustainable; Sustainability

### 1. INTRODUCTION

Human existence has always been reliant on the environment and its surroundings, dating back to the beginning of time. Despite the partnership's possible long-term benefits, the overuse and exploitation of these resources have finally resulted in their irrevocable depletion. This is the outcome of elaborating architecture and quickly urbanizing cities, two elements that have long been major environmental issues. The need to create environments and spaces that are not only unambiguous, appealing, and practical but also reflect changes in resource allocation is growing along with the population. Urban expansion is considered one of the main problems facing modern society because it results in complex designs. Because of this, it is now imperative to have simple structures and sustainable environments. According to some, "a response to the human need to balance social-economic development with environmental protection" is how sustainable built environments are defined [1].

Though there has been much clarification regarding the meaning of virtue and how some of them are understood as ethics reflecting the values and beliefs of the public, many organizations are still assessing the situation from their views. According to these organizations, virtue is the smallest part of morality, which begins with the simple structure of the person and continues to the construction of a society that results in the development of a whole moral city. The Islamic perspective is the most promising one of all the perspectives that have been looked at this far because it emphasizes the system of control between different virtues and

interpretations. Given that Islamic culture is built on simplicity, it is also sufficient. From Zen to the Jameh Mosque in Isfahan, Eastern art still uses straightforward, compact shapes. The kind of spiritual bliss that simplicity brings about is likely influenced by personal preferences [2].

One way to describe architecture's simplicity is to make analogies with the obviousness and need. Simplicity is in contrast with minimalism: the forms of simple lines, circles, spheres, cubes, pyramids, and so on that have endured for thousands of years are beautiful and simple in contrast to minimalism. Thanks to its minimal architecture, it tends to capture peace and satisfaction. Voltaire also states that "Beauty is always simple, but everything simple is not always beautiful" [3]. It also evokes feelings of comfort. Architecture is only simple when it employs graceful design to create a sustainable environment. It goes on to describe the minimal characteristics and core principles of Islam and Islamic architecture. Islamic Shari'a can be applied to improve spaces and the environment because Islam is believed to be Rahmatul Lil Alamin or a blessing for the universe and the whole of mankind [4].

A common misconception is that morality starts at home and works its way up to the creation of a moral metropolis, which in turn ensures its survival. This concept stems from the effects of Islamic Shari'a and its spread. The primary body of Islamic law, known as Sharia'a, addressed sustainability by passing laws that were designed to preserve and enhance social norms. It ultimately resulted in the development of a safe environment for people. Neither explicitly nor implicitly has the Shari'a explained virtue in terms of creating sustainability. Since the seventh century, when Islam first emerged, imagined environments and landscapes have been influenced by Islamic ideas. These rules provide structures with stability and coherence while upholding the idea of architectural sustainability, which is based on environmental preservation. It might also have the intended effect for the same reasons that this way of thinking kept the industry from adopting sustainable principles.

## 2. METHODS

This research is a planned study, and its goal is to track and evaluate the advancement of environmentally friendly Islamic architecture. It presents the theory that fuses Islamic precepts with the traditional sustainability model. The present study employs a qualitative, comprehensive, descriptive, non-experimental methodology that aligns with qualitative research paradigms. The literature review has been explored through the internet and secondary data from the research papers and journal articles. Choosing a topic, locating references for heuristics, and carrying out historiography, critical, and interpretive work are just a few of the steps involved in research. The reading method was used to develop the theoretical framework for the study by incorporating data from earlier investigations and research projects on the topic. Data was gathered via reading, documents, and theoretical foundations. The findings interpret how closely Islamic architecture adheres to the central Islamic concept of simplicity, sufficiency, and sustainability. This demonstrates how the holistic approach of Islamic architecture makes it naturally sustainable and self-sufficient.

## 3. RESULT AND DISCUSSION

### A. ARCHITECTURE AND THE BUILT ENVIRONMENT

In sedentary cultures, architecture is the oldest and most primitive craft. Man builds structures in a range of sizes, shapes, and functional patterns based on his free will, awareness, and imagination to support, encourage, and facilitate his numerous daily activities. Not only are humans capable of building things, but so are other animals. Evidence that humans are more intelligent and creative than other animals can be found in the fact that many species that are lower on the animal kingdom hierarchy, such as ants and bees, are capable of creating complex structures [5]. Architecture needs to work with its users to support objects and concepts at a higher level. Humans have a basic obligation to worship, and this obligation includes both giving and receiving worship. Mankind could not exist without the built environment and architecture. Man is always the cause, and the created environment is the effect of their causal relationship [6]. This implies that architecture cannot be said to have existed at any point in human history, regardless of its size or simplicity. Man is seen in built environments and architectural design, where intention and consideration precede action.

Adam, the first man and Prophet to set foot on Earth, is even covered by this. It is relevant to everything and everyone. The first house of worship, also referred to as the Baytullah (the house of God) or al-Masjid al-Haram, is thought to have been built by Adam. The second mosque on Earth, the al-Masjid al-Aqsa, was supposed to be built by Adam or some of his ancestors some forty years after the al-Masjid al-Haram was constructed. Eventually, this area will become Bayt al-Maqdis or Jerusalem [7].

Ibn Abdun, an Andalusian judge who lived in the 12th century, once said that "architecture is the haven where man's spirit, soul, and body find refuge and shelter" [8]. Architecture is impacted both practically and ideologically by the notion of man as the vicegerent (Khalifah) and his relationship with nature. Upholding heavenly spiritual principles and bringing them into the human realm, where a greater variety of people with varying abilities and interests can see and experience them, is the aim of architecture. Architects, such as Walter Gropius, Philip Johnson, and Le Corbusier, who revolutionized the field with their simple, minimalist designs, pushed the boundaries of architecture in the 20th century. Thus, Islamic architecture helps man fulfilling his vicegerency obligations while also fostering and encouraging public interest in it.

#### **B. ISLAMIC ARCHITECTURE: THE STUDY CONTEXT**

The significance of Islamic architecture has been the subject of numerous articles and discussions [9]. Islam is a whole way of living that takes into account every facet of existence. The practice of Islam inevitably results in the formation of an entire culture and civilization that is impacted by the teachings, ideals, and principles of Islam—more so in certain domains than others, but in all domains. Islam encompasses all facets of life, including social, familial, and individual institutions, as well as a belief system, ideology, philosophy, culture, and civilization. Muslims' construction techniques are shaped by their faith in Islam.

In conclusion, Islamic architecture perfectly captures Islam. Islamic architecture is generally understated and sufficient to conceal the imperfections of Muslims. The principles and ethos of Islam can be reflected in Islamic architecture in a variety of ways, contingent upon the historical and geographical context.

Islamic architecture is the design of structures that draw inspiration from Islam and support Muslims in carrying out their daily acts of prayer, or "ibadah." It is the physical manifestation of the Hadiths, Sunnah, and Shari'a; the three main sources of Islamic knowledge understood by Muslims. Islamic architecture is a representation of Islamic culture and civilization as well as the religion that Muslims brought to the world. It acts as a way to record every moment of their lives. However, it is impractical to study, experience, or appraise Islamic architecture from a distance through pictures, movies, stories, or videos. Similar to Islam, Islamic architecture prioritizes interior sensations and experiences over outward manifestations. Additionally, it highlights the importance of the soul and the spiritual side of life. Whereas the former is the substance, the latter is a supplement [10].

The Messenger of Allah is reported to have said, "There should be a bed for a man, a bed for his wife, and the third one for the guest, but the fourth one is for Satan" in one Hadith, for instance. Jabir B. Abdullah recited this proverb. [11]. Ibn Qutayba, a Muslim philosopher who lived in the ninth century, stated "compared a house to a shirt, stating that it should fit its owner, implying that the aesthetic and utilitarian aspects of a house should align with the needs and capabilities of its inhabitants, ensuring a perfect harmony between the two" [12].

Islam gives people basic moral guidelines and standards for behavior in secular domains, such as the arts and architecture. Its foundation is the notion that humanity is fundamentally timeless and unaffected by time or place. Social norms, basic beliefs, and human needs remain constant despite changes in external forms. As a result, everyone accepts Islam as a religion. Thus, by promoting unity in messages, objectives, styles, techniques, and solutions, Islamic design promotes unity in diversity. It consequently gains relevance and becomes dynamic, steady, and adaptable. Examining Islamic architecture involves more than just judging pieces of art and architecture; it also involves the acts of seeing how Islamic principles are applied and how an incomplete picture of Islamic civilization, society, and culture is presented. It has to do with how Islam presents itself.

Given that it both fulfills and encapsulates the Islamic way of life, this is, without a doubt, where the real significance of Islamic architecture rests. It also raises the building's value and encourages others to treat Islamic architecture and culture with the deference and respect they merit. Islamic architecture provides a setting for the practice of Islam as well as a means of its dissemination and promotion [13].

We highlight the word "function" because Islam is a religion of action, deeds, and practical life skills in addition to faith and abstract philosophy. Islam is the practice of having total and unwavering faith in Allah and all other fundamental spiritual and material truths, as well as performing good deeds under all circumstances. In Islam, moral behavior and faith go hand in hand. This is carried out at every stage of the design process, from sufficiency and sustainability to simplicity. Furthermore, because of the countless opportunities that arise from the unification of the material and spiritual realms, as well as the heavens and the earth, or the incorporation of Islamic principles into every aspect of life, this is also accomplished through practical and creative designs and structural solutions that are infinite. The architecture of Islam exalts Allah and His word. In a similar spirit, it counsels man to acknowledge his lowly status as a human. However, it also acknowledges that man is Allah's representative on earth and that he has been entrusted with great responsibility.

The built environment and architecture are areas where Muslims lessen their adherence to Islamic teachings and rulings, as most Muslims nowadays do not strictly follow Islamic law. As such, contemporary Islamic architecture is essentially no different from anything else that is rightfully referred to as Islamic elements. The essence of Islamic architecture can be found in Alfred Frazer's observation that "Islamic architecture is the expression of a religion and its view of the world rather than that of a particular people or political or economic system" [14]. In addition to being disloyal to the original Islamic traditions and culture, some scholars contend that many of the modern buildings in the Muslim world, especially in the Middle East, are exact replicas of Western models meant for a different culture. As the result, Islamic communities seem like strange, foreign places. This emphasizes the need for more comprehensive and consistent Islamic practices in a variety of life domains.

### C. ISLAMIC ARCHITECTURE DERIVED FROM THE ESSENCE OF ISLAM AND ISLAMIC VALUES

By showing a substantial correlation between religions and the adoption of simple, sustainable behaviors, studies support these strategies and allow the path to a more profound knowledge of sustainability [15]. Islam encourages total submission to the love of Allah. The Quran offers fundamental instruction, moral guidelines for treating people with dignity, and a theoretical basis for Muslim cultural values. Islam is acknowledged as a faith that adheres to the Prophet Muhammad's (PBUH) Sunnah, or teachings. Islam's ethical tradition is still relevant today, and the ecological crisis has brought attention to the religion's role in addressing the issue and encouraging ecologically responsible behavior [16]. The Quran and the Sunnah are the only sources of Islamic culture [17]. Thus, Islam, in its purest form, is represented by Islamic architecture. Islam is what makes Islamic architecture feasible. Thus, there is unquestionably a relationship between Muslims, Islam, and Islamic architecture.

The Hadith and the Holy Quran provide a blueprint for how humans should live in harmony with the natural world and the universe. Islamic values, principles, and beliefs have an impact on human nature, interpersonal relationships, and day-to-day living. They sustain balance, meet fundamental requirements, and turn the planet into an abundant farm. Since "sustainable development principles have existed for centuries in the Holy Quran and the Hadith," the idea of sustainability is not new to Islam [18]. Abdullah Ibn Amr reported that the Messenger of Allah, peace and blessings be upon him, passed by Saa'd while he was performing ablution. The Prophet said, "What is this extravagance?" Saa'd said, "Is there extravagance with water in ablution?" The Prophet said, "Yes, even if you were on the banks of a flowing river." Indeed, the Sunnah, Hadith, the Holy Quran, and Islamic culture as a whole are all directly tied to the study of Islamic architecture. At this stage, it is important to understand that Islam is an intellectual system rather than a religion. By upholding a set of values, norms, a way of life, social obligations, and traditions, a simple, sufficient, and sustainable development can be attained. Understanding Islam and its tenets deeply is a prerequisite for appreciating Islamic architecture.

Through its Shari'a, Islam has established laws that regulate architecture, or the most simple, sufficient, and sustainable one in neighborhoods. Comprehending Islamic architecture entails considering all of its facets and dimensions while honoring its energy and dynamism, which are unrestricted by geography or excessive resource utilization. Reaffirming that "the indivisible, integrated whole" has been the aim of Islamic teachings [19] [20] [21]. It is more accurate to view Islamic architecture as a necessity than a luxury because it is a revolutionary phenomenon. Islamic architecture is characterized by its embrace of formalism and literal symbolism, necessitating a commitment to the creation of forms, symbols, styles, and standards that unite the material and spiritual realms [22]. According to the ethical branch of Islam, as stated in Quranic verse 18:7, "We have created what is on earth as an ornament, an enjoyment to you, so We may test who among you is the best in conduct" [23], man was created in nature as a field for growth and progress, displaying ethical praiseworthiness. Since the environment is Allah's property and not ours, it ought to be handled carefully. Usufruct prohibits the destruction of property but permits the gifting of property to Allah. Islam forbids stealing, coercion, wasteful spending, and excessive consumerism. The Quran contains similar passages that say, "And the heaven, He raised it high, and He made the balance, that ye exceed not the measure" (Quran 55:7-8) [23]. This suggests that any attempt to upset this equilibrium will have disastrous consequences. The secret to keeping this equilibrium, also known as the Mizan, is the statement "Children of Adam, dress well when attending the mosques, eat and drink but do not be excessive for God does not love those who are excessive (in what they do)" (Quran 7:31) [23]. Any departure from this commandment to abstain from extravagance (Ithraf) could seriously upset the harmonious relationship between man and nature, leading to unimaginable ecological issues and the ensuing catastrophic disasters. A balanced budget reduces rivalry, keeps expenses in check, conserves resources for the good of the community, and lets the less fortunate take advantage of surpluses. Traditional Islamic beliefs state that in the early days of Islam, additional funds were

set aside for family members, widows, orphans, and invalids [24]. Although the consensus is that life is temporary and genuine value comes from the afterlife (Akhirah), traditional Muslim society accepted this view.

To preserve its authentic character, architecture should avoid overly inventive or abstract designs and instead place a high priority on functionality [8]. As a result, Islamic design promotes simplicity and places a higher value on sufficiency than on extremely original or creative concepts. Typically, Islamic architecture deviated from traditional forms and orientations. It is more the result of necessity than it is the realization of everyone's ideal dream. Based on Islamic principles, the design allows Muslims to lead simple, free lives that support rather than stifle their creativity.

According to Islam, these characteristics are necessary for architecture to be viable. It should be noted that there are many references to and passages discussing the actual interactions between people and the environment in both the Quran and the Sunnah. Islamic communities are guided by three fundamental principles: simplicity, sufficiency, and sustainability. These principles reflect the human condition of the natural world. Unquestionably, it is this that lends Islamic architecture its modern, dynamic, persuasive, and flexible characteristics.

#### **D. SIMPLE, SUFFICIENT, AND SUSTAINABLE: THE BASIC TENET OF ISLAMIC ARCHITECTURE**

Islamic architecture evolved in tandem with the religion's globalization. The meaning of the word "Islam" is "submission," suggesting a constant and all-encompassing endeavor. Islamic spirituality and the body of its normative precepts are best embodied in Islamic architecture. Prophet Muhammad (PBUH), the final Messenger of Allah to humanity, received the revelation that marked the beginning of the development of Islam. Islamic cultures and lifestyles are inclusive because Islam was progressively revealed to Prophet Muhammad over 23 years as a comprehensive code of life [10]. It appears that early Islamic culture was simple and minimal. It appears to have been nomadic as well. An excellent illustration of this approach to building styles is found in Islamic architecture, which evolved in response to changing spiritualities and places an emphasis on simplicity, sufficiency, and sustainability. Because Muslims adhere to the Shari'a, Sunnah, and Hadith—which articulate the laws and principles of Islam—they produce imperfect architecture. These artistic pursuits are inadequate on their own, but occasionally, they are used to make up for shortcomings.

Islamic architecture must take into account not only the fundamental Islamic principles but also the needs of different times and situations to be successfully applied in simple, sufficient, and sustainable space-time contexts. Muslim designers and architects should draw strength from divine assurance to critically examine contemporary architectural and design solutions, including Islamic principles, and adapt to the many geographical and temporal situations [10]. To push themselves in their challenging pursuit of Islamic architecture, architects need to possess a clear, principled vision, a free spirit, and an unwavering zeal for perfection defined by simple, sufficient, and sustainable dependence. It is false to say that contemporary Islamic architecture is obsolete and meaningless. We are against abandoning it and downplaying the many lessons that may be learned from it. We also condemn the modern points' mechanistic and ignorant replication of the Hadith, the Sunnah, and the Quran. We have a lot to learn from the Shari'a since it integrates the ideals and perspectives of our historical past with the difficulties of the present. However, when it comes to the lessons we should take away from the past, we also need to be extremely picky and thoughtful. It is also important for us to consider carefully what traits and to what degree we should strive to emulate our forefathers. This is crucial since, in contrast to our problems, most of theirs are related to the conditions under which they owned the business. As a result, their answers are rarely entirely appropriate for us.

However, all designs, including those deemed the greatest solutions in history, are essentially the same since Muslims have the same vision, as well as the same religious spirit and foundation. No building can be more Islamic than another based on where it is, how it looks on the outside, or how it relates to a certain historical occasion. A structure is important if it can perform its function, it is fundamentally Islamic, and it embodies Islamic beliefs and aspirations about the fulfillment of obligations [10].

Islam's vocabulary and architectural style developed to address the issues that Muslim societies faced. Islamic architecture was never a desire; rather, it is and always be a need. Thus, the ultimate goal of Islamic architecture was to perfect simple, sufficient, and sustainable development in addition to offering a place to live. This philosophy is at odds with the maximization of comfort, consumption, and enjoyment as stated in the Surah Az-Zukhruf (adornments), in the Quran, that says "And were it not that mankind would have become of one community (of disbelievers), We would have provided for those who disbelieve in the Most Gracious [Allah], silver roofs for their houses and stairs whereby they ascend. And for their houses, doors, and thrones on which they could recline were adorned with gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (solely) for the pious" (Quran 43:33-35) [23]. In Islamic theology, extravagant living and decorating are often viewed as contrary to Zuhd (Asceticism), or austerity, and

are often regarded as opposing to the spirit of Islam. Islamic architecture embodies the principles of simplicity, sufficiency, and sustainability that are central to Islamic thinking. Islamic architecture expresses the harmonization of human necessities, environmental concerns, and spiritual ambitions. Its foundations are found in religious and cultural concepts. The Ka'ba, the house of the Prophet (PBUH), and the mosque (Masjid-e-Nabawi) he built in Medina are all representations of the concept of simplicity, sufficiency, and sustainability of Islamic architecture [25]. It is recommended, for instance, that no aesthetics or decoration be added inside the mosque as this would disrupt Khushuu, the core of prayer, which is "contemplation and reverence" [26]. Mosques with elaborate decorations were thought to be symbols of a debased faith and a dedication to meaninglessness [27].

Islam is not a religion based mainly on catchphrases, slogans, and platitudes, much like Islamic architecture. In contrast to what is intended to be fulfilled, it carefully balances the needs of the material and spiritual aspects of existence, the need for happiness in this life and the hereafter, and the needs for personal, family, and societal advancement rather than desires [28]. Islamic architecture was never an end in and of itself. Islamic architecture is simple and minimalistic, reflecting the culture and identity, and it places a strong emphasis on sustainability and sustainable development.

The foundation of Islamic architecture is simplicity, which comes from the idea of moderation (wasatiyyah). The idea of simplicity draws attention to the elegance of minimalism and functionality. This simplicity is in line with the Islamic concept of tawhid, the unity of God, which encourages a dislike of luxury and extravagance. Islamic teachings advocate for a balanced approach to consumption and resource use. The Quran and Hadith emphasize moderation and discourage extravagance. The Islamic economic framework promotes a consumption principle that is far removed from extremism. This principle encourages individuals to maximize utility while ensuring adherence to moral, cultural, and social values, thereby inherently promoting resource conservation and minimal wastage. The idea of moderation (wasatiyyah) is central to Islamic teachings, which is reflected in the Quranic verse: "And eat and drink, but be not excessive. Indeed, He likes not those who commit excess" (Quran 7:31) [23].

Mosques, palaces, and other buildings are adorned with elaborate geometric patterns and arabesques, which are among the most recognizable aspects of Islamic architecture [29]. In addition to being decorative elements, these patterns represent the harmony and balance that are upheld by Islamic thought, as well as its coherence and equilibrium [30]. Thus, maintaining an open gaze toward the sky would also fall under the category of contemplative simplicity. Every building, including homes and mosques, was meant to have a courtyard in the middle so that people could have access to the sky. Due to the abundance of natural elements such as light, water, plants, and soil, courtyards are used as landscapes more frequently than high-rise buildings. Contemplation is further encouraged by their horizontal views of the surrounding properties and the street. Tents made up most housing in early Islamic towns like Kufa, Basra, and Fustat; embellishment mostly referred to architectural style and building materials [31].

Before industrialization and modernism arrived with their heavy and rigid furniture, the majority of Islamic homes had flexible rooms with light, simple furnishings. Simplicity in design not only has a positive aesthetic impact but also fosters peace and clarity. Historical buildings like the Great Mosque of Cordoba in Spain and the Dome of the Rock in Jerusalem demonstrate the beauty and simplicity of Islamic architecture. Furthermore, they are simple and devoid of unnecessary adornment or extravagance to perform their function properly. This approach promotes modesty and humility, which respects Islamic beliefs while also cutting construction expenses. Another method to define simplicity is to employ organic materials like wood, stone, and clay, which not only improve beauty but also ensure sustainability [32].

Furthermore, Islamic architecture emphasizes sufficiency rather than excess and extravagance to address the necessities of both the individual and the community. Some examples of classic Islamic structures made to effectively shelter their occupants are hammams, madrasas, and mosques. Recalling the previous statement, "And do not waste; indeed Allah does not like those who are wasteful ...." (Quran 7:31) [23]. This is exemplified by the design of the mosque, the focal point of Islamic architecture, which serves as a social center, house of prayer, and educational facilities while also fostering a sense of reverence and unity among Muslim communities [33]. Mosques often feature courtyards, domes, and minarets. These architectural features have functional purposes, such as enhancing acoustics, creating spaces for congregational prayer, and enhancing ventilation. The fountains and shaded areas not only provide for the needs of worshippers but also foster a sense of community [34]. By eliminating waste and emphasizing sufficiency over excess, Islamic architecture encourages resource efficiency. Moreover, sufficiency is prioritized in residential architecture, as evidenced by the simple yet practical designs of traditional Islamic dwellings, which foster coziness, privacy, and family unity [35]. Therefore, Islamic architecture places a high value on the sufficiency and practicality of built environments.

Islamic thought holds that humans are the primary source of the ultimate realization and substance of nature, as well as the natural events that are brought together by human invention and industry. Islamic architecture emphasizes sustainability in addition to simplicity and sufficiency because it reflects the Islamic concept of stewardship (Khilafah) over the planet. Also, Allah told the angels, "Indeed! I am about to place a vicegerent (khalifa) on earth" (Quran 2:30) [23]. "Encourage what is good, and forbid what is evil" was the stated intention behind assigning this role (Quran 3:104, 9:71, 9:112, 31:17) [23]. Islamic architectural practices place a high value on resource efficiency and environmental conservation, emulating sustainable design concepts that are pertinent in the current climate of environmental degradation and climate change [20].

Moreover, Islamic architecture promotes communal spaces and social cohesion by emphasizing space efficiency rather than individual resource consumption. By utilizing the previously mentioned sustainable practices, Islamic architecture offers an illustration of development that is environmentally conscious [36]. To put it another way, architecture ought to be the simple black screen that compels people to turn away and provides an opportunity for reflection [37]. Since Islamic architecture is closely associated with the core principles of Islam, such as its beliefs, laws, customs, ethos, history, and worldview, it predates the formation of Islam. Removing these elements from Islamic design could alter public perception of the subject.

Islamic architecture is characterized by a consistent style that has been present throughout history, and the Islamic faith has an artistic and technical effect on it. However, despite maintaining simplicity, sufficiency, and sustainability, Islam was spread, and Islamic architectural endeavors gained diversity from the various languages, customs, and cultural expressions of the world's populace. Greek and Roman architecture had uniform styles for all types of buildings, whereas Islamic architecture constantly sought to make the building's shape fit its function. Mosques have different architecture from schools, cemeteries, hospitals, and residential buildings; it is very rare for a building's intended use to be misinterpreted based solely on its exterior design. Rather, a building's worth is determined by how well it can carry out the task that has been given to it. A house is perfect when it fulfills its purpose of offering security and peace of mind [12]. Therefore, the main purpose of architecture is not to provide shelter.

Architecture from the Islamic world is distinguished by its distinct simplicity, sufficiency, and sustainability. Through the arrangement of its operations, it makes an effort to incorporate Islamic beliefs and practices. This is a wonderful example of the faith's comprehensive viewpoint. Restricting one's appreciation and understanding of Islamic architecture to a certain era or a portion of its features is inappropriate. They cannot romanticize a specific historical era, become too fixated on it, and try to imitate the architectural solutions that the Islamic architectural philosophy has successfully produced throughout a specific historical era. Ignorance and mindless duplication in the architectural and other professions are incompatible with the pragmatic ideals and dynamic spirit of Islam.

#### **E. ISLAMIC ARCHITECTURE: A WAY TO CONTEMPLATION AND REFLECTION**

It was the Prophet Muhammad (PBUH) who gave expression and substance to the eternal ideals of Islam. The religion that Islamic architecture represents makes it relevant even in modern times. Nonetheless, Islamic architecture is adaptable enough to meet the needs of modern living as well as new developments in science and technology. This is a quality that Muslim architects should always have. The books and examples show how to put the ideas of simplicity, sufficiency, and sustainability into practice. Let us take a brief look at the Islamic house and the mosque to clarify the prior concepts and provide an example.

Muslims learned new skills from Islam that were either directly or indirectly related to the construction and housing phenomena rather than being taught how to build buildings. Some of these tasks are providing privacy and protection from the outside world, ensuring propriety and decency within the family and between the family and visitors, and establishing an environment that upholds the rights of guests and visitors and the healthy relationship between men and women. Maintaining cleanliness, peaceful coexistence with the environment, safety, security, modesty, and ensuring that Islam's mission of preserving life, religion, mental and psychological alertness, continuity of descendants, and wealth of its people is carried out are just a few additional tasks [38].

The Islamic West, Iran, Turkey, the Middle East, and the Indian Subcontinent are the regions where Islamic houses exist. However, those who understand Islamic principles can still recognize them. These houses not only mirror the local building technologies, geography, climate, customs, and economy, but they are simple and functional. They also provide parents with a practical, sufficient, and long-lasting means of raising their children while implementing religious teachings.

Muslims who design Islamic buildings do not compromise their faith or way of life. Instead of seeing it as a barrier, they see the difficulty of integrating their religion with their existential realities as a challenge that can spur them on to inspiration, creativity, and fortitude [10]. Ultimately, elements that have come to be

recognized as the language of Islamic residential architecture must be understood as collections of the best solutions that people have evolved over centuries for themselves. The courtyard, partially or fully screened windows, windows raised above eye level, bent entrances, double circulations within homes, inward-looking designs, guest rooms close to main entrances but separated from the center of the house, particular decorative systems, etc., are examples of the elements. [39]. When it comes to housing, respecting a house's sanctified functions is crucial because it provides chances for rest, relaxation, and indulging in core worldly values. It also creates an atmosphere that is perfect for instruction, prayer, and basic concept discussion. The house provides seclusion, security, safety, and protection as a restricted haven. The house produces leaders with the power to fundamentally change entire communities in addition to serving as their physical home and a symbol of the importance of family.

The mosque, which is without a doubt the most recognizable aspect of Islamic architecture, serves as another example. Islam did not provide instructions on how to build mosques, but it did encourage humans to build them and use them as gathering places for moral discussions and collective prayer. The Prophet Muhammad (PBUH) built a substantial number of mosques in Madinah. This city, which started as a city-state before evolving into the capital of the expanding Muslim state, helped establish the path for other Islamic cities. Mosques, particularly the one located in Madinah (Masjid an Nabwi), were built by the Prophet Muhammad (PBUH) with such all-encompassing, fundamental, and enduring objectives that they nearly perfectly encapsulate the diversity of Islam, epitomizing the multifaceted dimensions of simplicity, sufficiency, and sustainability [29].

Nonetheless, the architectural styles of the mosques constructed during the Prophet's lifetime were incredibly simple and functional (minimal). When the Prophet's Mosque was initially constructed, it was a little more than a box with mud brick walls and a palm trunk arcade on the side facing the qiblah. There were palm leaves and mud all over the roof. There was probably no covered space in the mosque before the qiblah was shifted. An arcade, however, was a later addition to the Southern side that faced Makkah. Before the Prophet died, the mosque's design underwent major modifications that reflected shifting perspectives on the value of human existence. The evolution of living standards was influenced by the causal relationship between Islamic architecture and mosques, which in turn contributed to the sophistication and excellence of Islamic architecture until Islamic civilization reached its zenith [33].

The minarets, courtyards, mihrabs (prayer niches), minbars (pulpits), domes, arches, and iwans that characterize mosque architecture are the result of centuries of development and adaptation, and they should not be seen as religious symbols or a fixed language. Mosque architecture is the outcome of design decisions that seek to make mosques practical, dynamic, relevant, and aesthetically beautiful, as opposed to being seen as a collection of religious symbols. Muslims have contributed to the development of Islamic architecture, which was initially meant to be simple yet functional. Muslim architects must preserve the attributes of simplicity, sufficiency, and sustainability in their endeavors to revitalize and preserve the concept of Islamic architecture [39].

#### **F. ANALYSIS AND DISCUSSION**

According to an architect, Ateshin, Islam maintains that humans are meant to live on earth. Allah, as their creator and ruler, owns the entire universe, including the people. Raised to the rank of Khalifah, the vicegerent of Allah on earth, man has no rights and must exercise caution in all that he does. Islamic conceptions of man as the vicegerent on earth and the natural world as the field of man's vicegerency mission are what set Islamic architecture apart. The level of abstraction in architecture is often hindered by its physical appearance and usage, and it should be given less attention due to its connection to the natural world. Moreover, it confers on Muslims' spirituality and viewpoint on unmatched building design, leading to the highest level of harmony between buildings and their occupants [40] rather than creating obstacles in the ways Islamic architecture aims to support them. There are connections between Islam, Islamic architecture, and Muslim culture, which cannot be separated from each other.

The Islamic architectural creations that have been made up to this point transcend simplicity, sufficiency, and sustainability and, in a way that is both enigmatic and comprehensible, capture the holy uniqueness of the human condition. Islamic architecture typically conceals its commonplace naturalistic components and features, which could take attention away from its deeper and more important aspects. The true essence of perfection and infinity is revealed to the viewer through an intuitive process that employs a variety of creative and structural techniques to focus their attention on the need or want rather than the desired outcome.

Beautifully constructed buildings that adhere to Islamic principles are the hallmark of Islamic architecture. It also aids Muslims in understanding the meaning of Islam and the commandments of Allah. It encourages a way of life influenced by Islamic values and precepts. Islamic architecture is primarily utilitarian. Muslims and

Islamic architecture have been able to forge a simple, sufficient, and sustainable long-lasting alliance to Islamic spirituality. They all have the same ontological function and come from the same source. It has been shown that the oldest mosques in the Muslim world contain some of the best examples of Islamic architecture; these buildings are the pinnacles of simplicity and functionality when it comes to both structural and semantic elements. In this case, Madinah's Masjid al-Nabawi is a good example. Mosques lead people to absolute light and free their restless souls from the constraints of the rational world from its simple and minimal design.

The house and mosque of the Prophet Muhammad (PBUH) provide examples of how concepts from the Sunnah, Hadith, and Quranic verses are used in these constructions, though they are not exhaustive. Muslims who follow these customs and beliefs can design simple and more functional structures that are advantageous to the entire community at large. The form holds equal significance to the materials [41].

The concept of energy efficiency in architecture can be derived from the broader Islamic principles of conservation and stewardship of the earth. The Prophet Muhammad said, "The earth is green and beautiful, and Allah has appointed you his stewards over it" (Sahih Muslim). This Hadith underscores the responsibility of Muslims to care for the environment, which includes the efficient use of energy. Islamic architecture traditionally incorporates features that enhance energy efficiency, such as courtyards, wind towers, and thick walls that provide insulation. These features reflect an understanding of and adaptation to the local climate, thereby reducing the need for artificial heating and cooling. An architect who practices Islam is primarily concerned with how the modern world would view and utilize his creations, which are marvels of divine workmanship, and specifically wants to know if his buildings will fit in with the surroundings or if they will be recognized as minimal, and functional built structures that uphold the vicegerency ideal. Will it be regarded as simple, sufficient, and sustainable one?

#### 4. CONCLUSION

In conclusion, Islam is a whole way of life. Along with the teachings of Prophet Muhammad (PBUH), whose primary duty was to introduce humanity to Islam and assist them in adhering to its precepts, its principles and teachings are timeless and universal. Although the views of "Islamic architecture" have evolved, the significance of Islamic architecture is universal and permanent, too, as it symbolizes the Islamic worldview. The preceding sections demonstrate how Islamic architecture has been reflected in traditional Islamic civilization, which has shown to be simple, sufficient, and sustainable in terms of standards, economy, and comfort. The general idea of "man as the vicegerent (Khalifah) on earth, and natural environment as both a field and means for man's vicegerency mission" is clearly in line with the demands of the Islamic worldview. Meanwhile, it also fully adheres to the rules of various situations, environments, and cultures that can be developed today, as can be seen by looking at its characteristics.

The concept of stewardship in Islam obliges Muslims to protect and conserve natural resources, which is directly applicable to resource conservation in building practices. The emphasis on simplicity and efficiency in the Sunnah encourages the adoption of low-energy architectural practices. The holistic approach to life in Islam, based on principles such as tawhîd, khilâfah, and akhîrah, supports the development of a sustainable architecture that is in harmony with the environment [42].

These concepts are oriented towards more secular societal interpretations and, in turn, towards a life that is more Islamic in nature, as taught by the Quran and exemplified by the Prophet Muhammad (PBUH). Even the trend to describe the design and construction of structures during the time of the Prophet (PBUH) was more focused on the provision of simple and sufficient structures to enhance the social facets of the inhabitants' lives. During his period, this tendency was also present in the structures planning and construction. The Islamic worldview and culture, which are based on the Quran, Hadith, and Sunnah, provide ideas that can be very beneficial to us in this situation and raise our level of living significantly.

Islamic architecture is adaptable enough to alter in tandem with advances in science, technology, and human behavior. Reestablishing the relevance of Islam in the modern world requires an understanding of the tenets, traditions, and history of the religion, in addition to the impact of Islamization on individuals and communities. However, its utilization has not really taken off, and people hardly ever utilize it to its maximum capacity. Modern technology should be governed by Islamic law; simple designs are more functional and aesthetically pleasing. Islam's architectural significance and beauty must be preserved if its place in the world is to be restored.

To safely navigate modernity and its detrimental effects, modern designers need to have a solid understanding of the early Islamic designs. Islam calls for social justice in the areas of natural and sustainable growth, moderation in the use of wealth, and environmental conservation. Spending that is conspicuous and obvious is not allowed. Islam mandates that Muslims follow the ideal of moderation in terms of consumption. Humility and simplicity are vital in all areas of life. It is improper to demonstrate conceit or self-promotion by using architecture as an example. The clear, reasonable, and modest way of life of its occupants is reflected in the building's simple, sufficient, and

sustainable designs. Hence, it is essential to take the wisdom of Islamic principles to evolve the built form, creating simpler, more humanized, more resource-efficient, and more sustainable buildings of tomorrow [43].

## REFERENCES

- [1] H. Aburounia and M. Sexton, "Islam and Sustainable Development," *Research Institute for Built and Human Environment*, University of Salford, 2006.
- [2] M. Wahdattalab and A. Nikmaram, "Investigation of Aesthetic Preference the Simplicity and the Complexity of the Visual Qualities of Motifs in Islamic Architecture," *The Turkish Online Journal of Design, Art and Communication*, special edition, pp. 1550-1566, 2016. Doi: 10.7456/1060AGSE/038
- [3] P. V. Meiss, *Look at the Fundamentals of Architecture of the Form to Place*, translated by S. Ayvazian, Tehran: Tehran University, 2004.
- [4] M. A. Kamal, T. R. Warsi and O. Nasir, "Islamic Principles as a Design Framework for Urban System: Environmental Concern and Sustainable Development," *Journal of Islamic Architecture*, vol. 7, no. 4, 2023. DOI: <https://doi.org/10.18860/jia.v7i4.21187>.
- [5] M. Parker, and C. Richards, "Ordering the World: Perceptions of Architecture, Space and Time," in *Architecture & Order*, London: Routledge, 1994.
- [6] S. Omer, "A Conceptual Framework for Sustainability in Islamic Architecture: The Significance of the Islamic Concepts of Man and the Environment," *Journal of Islamic Thought and Civilization*, Vol. 5, no. 2, 2015.
- [7] The Hadith, Sahih al-Bukhari, Chapter 10, Hadith number 3366.
- [8] S. Bianca, *Urban Form in the Arab World*, London; New York: Thames and Hudson, 2000.
- [9] K.A.C. Creswell, *A Short Account of Early Muslim Architecture*, London: Penguin books, 1958.
- [10] S. Omer, "Towards Understanding Islamic Architecture," *Islamic Studies*, Vol 47, No. 4, pp. 483-510, 2008.
- [11] The Hadith, Sahih al-Bukhari, Chapter 8, Hadith number 2084.
- [12] A. Bahnassi, *The Islamic Architecture and its Specificities in Teaching Curricula, Islamic Educational, Scientific and Cultural Organization-ISESCO*, 2003.
- [13] E. J. Grube, "What is Islamic Architecture?," in *Architecture of the Muslim World*, London: Thames & Hudson, pp. 11-14, 1987.
- [14] M. A. J. Beg, *Fine Arts in Islamic Civilization*, Kuala Lumpur: The University of Malaya Press, 1981.
- [15] E. A. Minton, L. R. Kahle, and C. H. Kim, "Religion and Motives for Sustainable Behaviors: A Cross Cultural Comparison and Contrast," *Journal of Business Research*, Vol, 68, no. 9, pp. 1937-1944, 2015. Doi: <https://doi.org/10.1016/j.jbusres.2015.01.003>.
- [16] S. P. Manzoor, "Environment and values: the Islamic perspective," in *The Touch of Midas: Science, Values, and Environment in Islam and the West*, ed. Z. Sardar, Manchester: Manchester University Press, pp. 150–69, 1984.
- [17] Z. Sardar, *The Future of Muslim Civilization*, Kuala Lumpur: Pelanduk Publications, 1988.
- [18] H. Aburounia, and M. Sexton, "Islam and Sustainable Development," *Conference: The 6th International Postgraduate Research Conference in the Built and Human Environment*, pp. 757-764, 2022.
- [19] N. Ardlan, and L. Bakhtiar, *The Sense of Unity*, Chicago: University of Chicago, 1973.
- [20] S. H. Nasr, *Islamic Art and Spirituality*, New York: State University of New York Press, 1987.
- [21] S. H. Nasr, "The Contemporary Muslim and the Architectural Transformation of the Urban Environment," *Alam Al-Binaa*, vol. 110, 1990.
- [22] K. M. G. Elaraby, "Neo-Islamic Architecture and Urban Design in the Middle East: From Threshold to Adaptive Design," *Islamic Architecture and Urbanism*, Alexandrine Press, pp. 138-150, 1996.
- [23] The Holy Qur'an.
- [24] H. Mortada, *Urban sustainability in the Tradition of Islam*, Southampton: WIT Press, 2002.
- [25] J.M. Bloom & S.S. Blair, *Islamic Art*, London: Phaidon Press, 1997.
- [26] M. Frishman., "Islam and the Form of the Mosque," in *The Mosque; History, Architectural Development and Regional Diversity*, London: Hudson & Thames, 1994.

- [27] M. Arif Kamal and O. Nasir, "Minimalism in Architecture: A Basis for Resource Conservation and Sustainable Development," *Facta Universitatis Series: Architecture and Civil Engineering*, vol. 20, no. 3, pp. 277-300, 2022. Doi: <https://doi.org/10.2298/FUACE221105021K>
- [28] O. Grabar, *Art and Culture in the Islamic World*, Cologne: Konemann, 2000.
- [29] J. M. Bloom, & S. S. Blair, "The Mirage of Islamic Art: Reflections on the Study of an Unwieldy Field," *The Art Bulletin*, vol. 85, no. 1, pp. 152-184, 2003. doi: <https://doi.org/10.1080/00043079.2003.10787065>.
- [30] O. Grabar, *The formation of Islamic art*, Yale University Press, 1973.
- [31] M.B. Hamouche, "Islamization of Contemporary Architecture: Shifting the Paradigm of Islamic Architecture," *Journal of Islamic Architecture*, Vol. 1, Issue 2, pp. 70-88, 2010. DOI: <https://doi.org/10.18860/jia.v1i2.1720>
- [32] C. Renfrew, & P. Bahn, *Archaeology: Theories, Methods, and Practice*, London: Thames & Hudson, 2012.
- [33] A. Petersen, *Dictionary of Islamic Architecture*, London: Routledge, 1996.
- [34] R. Hillenbrand, *Islamic Architecture: Form, Function, and Meaning*, Edinburgh University Press, 2000.
- [35] S. Kostof, *A History of Architecture: Settings and Rituals*, Oxford: Oxford University Press, 1995.
- [36] J. Steele, *Architecture for Islamic Societies Today*, London: Academy Editions, 1994.
- [37] J. Steele, *Architecture Today*, New York: Phaidon, 1997.
- [38] M. A. Kamal, "The morphology of traditional architecture of Jeddah: Climatic design and environmental sustainability", *Global Built Environment Review*, Vol. 9, No. 1, pp. 4-26, 2014.
- [39] M. Cetin, M. A. Kamal, "The Emergence and Evolution of Arabesque as Multicultural Stylistic Fusion in Islamic Art: The Case of Turkish Architecture", *Journal of Islamic Architecture*, Vol. 1, No. 4, pp. 159-168, 2011. DOI: <https://doi.org/10.18860/jia.v1i4.1726>
- [40] S. Raghani, T. S. Brar, M. A. Kamal, "Impact of Contemplative Spaces and Sacred Geometry on Spiritual Development", *American Journal of Civil Engineering and Architecture*, Vol. 9, No. 2, pp. 59-63, 2021. DOI: [10.12691/ajcea-9-2-3](https://doi.org/10.12691/ajcea-9-2-3)
- [41] S. A. Khan, M. A. Kamal, "Analysis of Domes in Tomb Architecture of Delhi: Evolution and Geometrical Transition", *Journal of Islamic Architecture*, Vol. 7, No. 1, pp. 95-103, 2022. DOI: <https://doi.org/10.18860/jia.v7i1.13499>
- [42] X. Ding, "A Brief Analysis of Energy Conservation Ways by Building Materials for Ecological Architecture". *Journal of Power and Energy Engineering*, Vol. 8, No. 12, pp. 13-22, 2020. DOI: [10.4236/jpee.2020.812002](https://doi.org/10.4236/jpee.2020.812002)
- [43] M. A. Kamal, "Assessment of Traditional Architecture of Lucknow with Reference to Climatic Responsiveness", *Journal of Architecture and Engineering*, Vol. 6, No. 1, pp. 19-31, 2021. DOI: <https://doi.org/10.23968/2500-0055-2021-6-1-19-31>