

Original Research Article

The Investigation of the Challenge of “Islamic Architecture” and “Muslim Architecture”*Seyede Zahra Mardani¹, Isa Hojat^{2**}, Majid Maaref³**1. Ph.D. in Architecture, Faculty of Architecture, College of Fine Arts, University of Tehran, Iran.****2. Professor, Faculty of Architecture, College of Fine Arts, University of Tehran, Iran.****3. Professor, Faculty of Theology, University of Tehran, Iran.**

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Abstract

Problem statement: Numerous studies have been conducted on the subject of Islamic architecture, but this article aims to challenge the concepts of “Islamic architecture” and “Muslim architecture” and distinguish between the two. The topic that has not been addressed so far is the definition of these two religious terms within the realm of religion. In this regard, the following questions are raised:- What is Islamic architecture?- What is Muslim architecture?- What is the difference between Islamic architecture and Muslim architecture?- Is Islamic architecture obtainable in modern times?

Research objective: Understanding the reality of Islamic architecture and Muslims architecture, as well as distinguishing between these two, are the research objectives that are essential for research in this regard.

Research method: This article examines the relationships between architecture as a science and Islam in terms of their types of connection. In this context, the opinions of scholars regarding the nature of Islamic architecture were studied using available library documents, and these definitions were classified into three categories: physical, semantic, and behavioral. Since religion determines the requirements and limits of Muslim behavior and does not consider physical constraints for architecture, understanding the true nature of Islamic architecture is essential. To understand this truth, studies were conducted using inductive reasoning methods, and Shia sources were scrutinized to define a new concept of Islamic architecture as the result of implementing the correct form and adhering to religious commands without any deficiencies or excesses.

Conclusion: According to this definition, examples of buildings designed for Muslims are introduced in this article under the title of “Muslim architecture”. Muslim architecture is derived from incomplete interpretations, attempts, and efforts of Muslims to follow religious instructions, which are accompanied by personal tastes and understanding, prescribed laws, and ignorance, resulting in a gap compared to Islamic architecture. By studying pathological features and searching for the causes of this gap, Muslim architecture can be brought closer to Islamic architecture. To clarify this gap and its causes, the distinction between the two concepts of Islamic architecture and Muslim architecture is discussed.

Keywords: *Islam, Muslim, Islamic architecture, Muslim Architecture.*

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Introduction

The invention of “Islamic traditional art” was born out of the curiosity of Europeans in the region where Islam originated. European researchers studied Ottoman architecture, English interests led to research in the Indian subcontinent and Iran, and colonial interests in North Africa led to French achievement in that direction. The prevalence of images of Islamic architecture in the first half of the 18th century raised Western awareness of Islamic architectural traditions (Blair & Bloom, 2002). Islamic architecture categorized under titles such as “Saracen”, “Maghrebi” or “Mohammedan” was part of various schools until recent years that did not make much progress in terms of architectural theory. Therefore, studies beyond the framework of classification, typological or stylistic studies, as well as studies on cultural necessity or environmental determinism, seem necessary. All of these writings are influenced by two main approaches to the study of the history of Islamic architecture – From the emergence of Islam until the late 20th century. The first approach had its roots in the Western view of Islam, which was called Orientalism. The second way of writing about the history of art and architecture was to continuously introduce Western architectural history as the superior history of architecture until the 1980s and classify “other” cultures’ architecture into anthropology and non-historical categories. The first group of Islamic architecture researchers tried to identify rich Islamic architecture for Europe and dominant Eastern classes, and Islamic architecture became part of architectural history in the early 20th century (Grabar, et al, 2012). In this article, the two concepts of Islamic architecture and Muslim architecture are challenged, and the distinction between them is discussed.

Research Method

The research approach is theoretical (foundational) (Islami, 2013) in terms of purpose and qualitative in terms of methodology. Firstly, by reviewing the research literature, the classification methods for

Islamic architecture studies were examined, and due to the necessity of a new classification of the concept of Islamic architecture, data was collected based on library sources. Then, the need to define Islamic architecture based on texts created the need to examine religious texts for this definition. The research was conducted in library sources, and the results were obtained by analyzing the data through logical reasoning and content analysis (Groat & Wang, 2011). It should be noted that the answer to what distinguishes Islamic architecture from Muslim architecture was done by defining Islamic architecture, and the description and expansion of Muslim architecture were achieved through a pathology of Muslim architecture. Since pathology means the scientific study of injuries, diseases, and disorders (Islami, 2013), by studying and recognizing the distance between Muslim architecture and Islamic architecture, the reasons for the distinction between Islamic architecture and Muslim architecture can be identified. Considering that criticism is “evaluating positive or negative points of the phenomenon under criticism” (Attoe, 2009), this pathology was done in a critical way towards Muslim architecture. Criticizing Muslims’ attitudes towards Islamic architecture, understanding the shortcomings of Muslim architecture, and explaining the existing limitations have clarified the reasons for the distinction between Muslim architecture and Islamic architecture. Criticism of Muslim architecture was done using documentary sources and logical reasoning.

Literature Review

In the classification of studies on Islamic architecture and approximation to this concept, numerous research studies have been conducted from various aspects. Among the studies carried out, a triple classification based on the research strategies of analysis, contextual study, and comparative study was conducted in Narighomi’s article (2013). In this study, different approaches to defining Islamic architecture were divided into ten perspectives:

construction-based, form-based, space-based, culture-based, community-based, socio-political, historical-based, legal-based, and mystical-based. In another study, Moazzemi (2008) referred to two main perspectives in defining Islamic architecture when discussing teaching Islamic architecture courses. The first perspective considers Islamic architecture as based on Islamic law, where architects design physical and spiritual architecture based on the rules and boundaries of religion. The second perspective refers to the religious values embedded in Islamic architecture, where anything that preserves human values is considered Islamic. Such a space is flawless and other architectures have only been shelters and cannot be called architecture. Another notable article is Zolfagharzadeh's (2014) study on the various approaches to Islamic architecture, which are classified into historical descriptive methods, historical analytical methods, philosophical worldview, logical worldview, Professor-Student worldview, interactive human-architecture (symbolic) approach, holistic worldview. Zolfagharzadeh claims that each of these approaches can provide insight into Islamic architecture. He considers that the necessary foundations for resolving the challenges of Islamic architecture, based on a systematic and holistic approach, are three religious, philosophical, and scientific approaches. Because understanding Islamic architecture is a specialized subject that requires a logical method. In Imani's doctoral dissertation on Architecture and Islam, she presents a categorization of opinions on Islamic architecture throughout the entire dissertation. Imani proposes two methods of historical and theoretical approaches to find the relationship between architecture and Islam. The historical way is explained in three Chronologically Historical, Analyzing Historical, and New Historical attitudes. The second method, called the theoretical method, refers to thinking and considering the subject without relying on history, which can be either non-believing or believing. In the non-believing approach, scholars have cogitated the

current conditions to articulate the current conditions to provide solutions or practical dimensions for achieving architecture. This group considers being Muslim sufficient to Islamize their works and believes that principles should be taken from past architecture and adapted to today's standards. In the believing approach, Islamic architecture is achieved based on the Quran, narrations, jurisprudence, tradition, rules, and mysticism (Imani, 2004).

The categorizations carried out in the aforementioned studies in some way refer to the perspectives of the proponents in defining Islamic architecture. What has not been addressed so far or has been discussed ambiguously and partially is a reflection on the content of opinions about Islamic architecture rather than perspectives on Islamic architecture. The main goal of this article is to present a new definition of Islamic architecture and differentiate it from Muslim architecture by emphasizing three types of opinions: formal, semantic, and behavioral. This article presents a more precise definition of Islamic architecture, which differs from the gathered opinions.

• Islamic Architecture

In order to understand Islamic architecture, two approaches have been studied. Firstly, the opinions of scholars (architects and non-architects) on Islamic architecture were collected, and secondly, a contemplation was made on defining architecture based on religious texts. The collection of opinions of scholars provides a better understanding of this concept, which has been evaluated through definitions of architectural texts in religion.

Islamic architecture in the opinion of scholars

Among the studies conducted on the concept of "Islamic architecture and art" scholars have attempted to define this concept through various definitions. Definitions related to Islamic architecture and art have been collected based on two research approaches.

1. The first method is to explore the rules and teachings of religion.
2. The second method is to examine architectural examples.

Some scholars have identified physical characteristics such as arches (Grupico, 2011), being finalizable (Hillenbrand, 2007), and having a clear form (Stimson, 2012) for Islamic architecture by analyzing architectural examples. Others have identified semantic characteristics such as the monotheistic nature of Islamic architecture (Aliabadi, 2015), unity (Saoud, 2002), a blend of Sufism and Sharia (Ardalan & Bakhtiar, 2011), lack of fixed form (Grube, 2000), arising from the general spirit of Islam (Burckhardt, 1986), and so on by examining architectural examples or religious teachings. Furthermore, some descriptions have been made about behavioral characteristics in Islamic architecture as a result of examining architectural examples or religious teachings. For example, the main idea of privacy in Islamic architecture (Grupico, 2011), derived from Muslim practices and rituals (Ettinghausen & Grabar, 2015), observance of usefulness, avoidance of futility, holistic perspective, inspiration from worthy examples, practical innovation, ease of work (Noghrekar, 2008), arising from human actions (Naghizadeh, 1999), and so on. Table 1 presents famous opinions in the field of Islamic architecture based on the three hidden aspects of physical, semantic, and behavioral characteristics, which have been collected through two types of architectural studies and religious texts. In the summary of Table 1, which is the result of opinions on the concept of Islamic architecture, it can be said that the collection of descriptions gathered by scholars about Islamic architecture, whether based on religious sources or architectural studies, has addressed the three physical, semantic, and behavioral aspects of architecture. Each opinion presents a perspective on this concept based on religious sources or architectural studies. Now, the main question arises, what is Islamic architecture ultimately? Do the above opinions define the boundaries of Islamic architecture or should we look for this concept elsewhere?

• Islamic architecture in religious texts

Since only research approaches based on Islamic

sources will have internal credibility in the Islamic field (Narighomi, 2017, 48), various studies have been conducted on Islamic architecture based on the jurisprudential approach and according to religious texts. However, what has also weakened these studies is the deficiency and misunderstanding of Muslims' perception and understanding of religion. To explain the point of view of this article, this discussion begins with the definition of Islam by main religious scholars to follow the relationship between Islam and architecture from this perspective.

- Islam

In the Quran, the word Islam is used in two forms:

- First, in a broader definition, Islam is a religion of truth (Qarashi Banabi, 1985, 302) and submission to God (ibid, 301; Institution of Bustane Ketabe Qom, 2002, 150; Motahhari, 1993). The same straight path that human nature also invites to (Tabatabai, 1995, 150). The Quran always uses the word religion instead of religion and considers it an answer to human nature that is based on nature and disposition. The religions of the prophets from Adam to Mohammad have been introduced in the Quran with the name of Islam, whose teachings and methods have been different due to human growth and conditions (Motahhari, 2011). The law of Moses was abrogated by the law of Jesus, and the law of Jesus became invalid with the advent of Islamic law (Tabatabai, 1995, 379).

- Second, Islam is a divine law that precedes the comprehensive heavenly laws according to the Quran (verse 13 of Surah Shura) (verses 19 and 85 of Surah Al Imran; verse 78 of Surah Hajj) (ibid., 391).

The definition of Islam as the law of the last Prophet is the intended purpose of this article.

- The Relationship between Islam and Architecture

The epistemological and ontological foundations of Islam have established the Sharia, from which the Islamic way of life is created. To define the relationship between religion and architecture as a science, it is necessary to define science from the Islamic perspective. Religion determines the goal and the way to achieve it, while the provision of needs

is the responsibility of the reason (Motahhari, 1994, 117-118). Getting to know God is the goal of religion, and any science that can help us get acquainted with God is considered religious. Thus, all sciences can be religious (Mesbah-Yazdi, n.d. a). Religious science means Islamic science, and it is not in contrast to Christian, Jewish, Zoroastrian, or other sciences (Parsania, 2019, 69). Therefore, the relationship between human action and architecture becomes clear since every human action has a spatial dimension, and actions take place in a place that requires a relatively precise framework (Norberg-Schulz, 2007). Religion guides human behavior, and its programs are focused on human actions.

Firstly, it should be noted that the Quran is the law, and heavenly laws do not change (Motahhari, 1994, 127). Islam presents a program for human life, but it never deals with the appearance and form of life. The teachings of Islam are all about the spirit, meaning,

and ways that lead humans to those goals and meanings (Motahhari, 2011, 84). In Islam, no material object or physical form can be considered sacred and Muslims are not obligated to preserve it. This eliminates obstacles to the growth and development of science and civilization and makes Islam adaptable to the requirements of the time (ibid.). Of course, the requirements of the time differ from the preferences of society and the phenomenon of the century (Motahhari, 1994, 119). The principles of Islam are fixed and are the main program, but its branches are infinite and changeable. Therefore, exertion by a true expert and specialist (not architects and enthusiasts) to adapt branches to the conditions of time and place is essential (ibid., 140). Islam is a complete way of life that Islamic architectural concepts such as teachings and values taught by Prophet Muhammad (peace be upon him) are timeless and fixed. This is the nature of Islamic architecture, which embraces

Table 1. Categorization of definitions related to Islamic architecture by architects. Source: Authors.

Behavioral characteristics	Semantic characteristics	Physical characteristics
<ul style="list-style-type: none"> -Muslim practices and rituals played a role in shaping Islamic architecture -Privacy is the main idea in Islamic architecture -Due to the connection with a relative Muslim, it is relative. -Observance of 23 practical principles in shaping Islamic architecture: principles of justice, usefulness, avoidance of futility, holistic perspective, inspiration from worthy examples, practical innovation, ease of work, and so on. -Contains principles derived from human actions, human relationships, natural laws, and manufactured environmental commands -The impact of Islamic meaning on Islamic architecture through the education of Muslim humans 	<ul style="list-style-type: none"> -Possesses power and beauty -Has stability, durability, uniqueness, and grandeur (built to please God and His creatures with piety) -Result of religious beliefs, social and economic construction, political stimulus, and visual taste as a widespread tradition -The precursor to Islamic architecture's appearance, along with adaptation to the climate, respect for the environment, local knowledge, preservation of energy resources, and use of environmentally friendly materials -Finalizable -Monotheistic -Unifying -Based on fixed principles and free tools and techniques -Focused on both human physical and spiritual aspects -Islamic architectural innovations are the result of Islamic thought -Includes justice, human dignity, identity, beauty, purity, remembrance, unity, reform, gratitude, modesty, and humility -A catalyst for human growth and perfection using Islamic teachings -Close relationship between matter and meaning -Meaning is more important than form and even its creator -The form and appearance are from the Islamic worldview 	<ul style="list-style-type: none"> -Influenced by its architectural background and a mixture of symbols from different Muslim nations -Has a clear form -Arches are the main feature -Arabesques lack a specific architectural style -Iranian and Egyptian architecture have been a greater inspiration for Islamic architecture worldwide -Abstraction, non-naturalistic, introspective, orderly, ornate, proportional, and geometric -Lacks physical signs of identity -Lacks a unified pattern
<p>Ettinghausen & Grabar, 2015; Grupico, 2011; Noghrekar & Raeesi, 2012; Noghrekar, 2009; Naghizadeh, 1999; Ardalan & Bakhtiar, 2011; Bolkhari, 2009; Nasr, 2010</p>	<p>Grabar (Narighomi, 2013; Grube, 2000); Guy Petherbridge (Grube, 2000); George Michell (Grube, 2000); Itwi, 2007; Hillenbrand, 2007; Aliabadi, 2015; Saoud, 2002; Mahmoud & Elbelkasy, 2016; Noghrekar, 2013b; Bolkhari, 2009</p>	<p>Hoag & Martin, 2009; Stimson, 2012; Grupico, 2011; Price, 1985; Hillenbrand, 2007; Grube, 2000; Serajeldin, n.d; Naghizadeh, 2003</p>

scientific and technological progress and people's living conditions (Omer, 2011, 113). The semantic and behavioral issues, such as those listed in Table 1, are the category of instructions that are fixed in all eras and geographical contexts, while some other issues are changeable with the requirements of time and preservation of constants.

- The body of architecture in Islam

It has been stated that in Islam, no physical object or physical form can be considered sacred and Muslims are not obligated to preserve it. In this regard, Omer's opinions are noteworthy. Islam is based on human nature, which is fixed and constant in different times and places. The external form is variable while the fundamental principles, basic values, and essential and primary needs of human nature remain fixed and unchanged (ibid., 104). Islam does not recommend a specific form of architecture and only offers a general framework of behavioral patterns that create relevant material patterns based on necessity (ibid., 110). Islamic architecture does not have a fixed form and has been studied in various ways (Grube, 2000; Naghizadeh, 2003; Hoag & Martin, 2009).

What is important in this discussion is the level of understanding of Muslims about religious instructions. This is exactly what relativizes the semantic and behavioral definitions of Islamic architecture relative even when done with religious documents. At this point, Islamic architecture shows its general limits, which are derived from the interpretations, perceptions, and personal tastes of Muslims, while Islamic architecture has a final and definitive limit according to the Islamic perspective. Referring to Table 1, it can be said that what has been defined as Islamic architecture by scholars is Muslim architecture because it is mixed with the human perspective of Muslims who are on a long journey to become complete humans. It has been said that the distance between Islamic architecture and Muslim architecture is due to the difference between Muslims and complete humans. In this definition of Islamic architecture, an ambiguous and perhaps unattainable concept appears that can never

be achieved. To complete the definition of Islamic architecture, one can refer to the Quba Mosque and the Prophet's Mosque, which were Islamic architecture of their time. These buildings were built by the complete human (Prophet Muhammad) of their era and are specific to their own time and place to the Islamic architecture of their time, shaped by the specific conditions of their time and place. Changes have been made to them due to changes in the conditions of Muslims, as confirmed by the Prophet (peace be upon him)¹. The distance between Islamic architecture and Muslim architecture always increases or decreases with effort, like the distance between a complete human and a Muslim human, which requires identifying the reasons for it.

Muslims Architecture

To enter the subject of Muslim architecture and examine what it is, it must first be briefly defined that according to the authors, Muslim architecture is the architecture that is built for the life of Muslims. The description of the Muslim and the examination of the weaknesses in Muslim architecture based on religious teachings and instructions is a subject that will be addressed later and can clarify the definition of Muslim architecture.

• Muslim

In Islam, following religious instructions and the behavior of Muslims is important, and the faith of a believer is recognized by their actions. Since each Muslim brings Islam relatively, the behavior of Muslims and their way of life only includes a relative aspect of the Islamic lifestyle. The difference in human structures and the existence of differences in taste cause differences in people's actions (Slow and fast in understanding, perception, retention, and forgetting of thoughts). The Prophet (peace be upon him) recommended to people to prevent changing and distorting religion, the Quran, and the tradition of Ahl al-Bayt as the Islamic Sharia (Tabatabai, 2008). According to Shia belief, Ahl al-Bayt (the fourteen infallibles) are the most complete humans, and naturally, a complete human

will be a perfect human (Mesbah-Yazdi, n.d. b). A perfect human is a 250-year-old human whose way of life is always fixed based on concepts and orders according to the conditions and requirements of the time (Khamenei, 2011). A perfect human is a human in whom all values are harmonized and grow to the highest level without extremism or excess. In such a human being, there is a balance between talents and tendencies, and every action of such a human being is the ultimate and minimum of what can be in line with the desire of God for a human being. Therefore, such a human being behaves in the best possible way in understanding religion, understanding the requirements of the time, and adapting variables to conditions.

• Pathology of Muslims architecture

Muslim architecture is the architecture built for the life of Muslims, whether in Islamic or non-Islamic countries. This architecture has been influenced by various factors, taking a far distance from what is in the teachings and instructions. In many studies, Muslim architecture has been praised or criticized under the title of Islamic architecture from various aspects. Although Muslim architecture can be examined at two levels, the architecture of the general public and the architecture of architects, each has its drawbacks. However, this article aims to understand the differences between Islamic architecture and Muslim architecture as a whole. The article does not focus on the architect's perspective or their influence on Muslim architecture but seeks to understand the differences between Islamic architecture and Muslim architecture by exploring architectural works or pre-existing beliefs and thoughts.

In this section of the article, we will examine the differences between Muslim architecture and what is mentioned in the teachings of Islam and discuss the reasons for these differences to clarify the distinction between these two terms (Islamic architecture and Muslim architecture). The teachings of Islam that have been considered as a criterion for pathology are a set of behavioral and meaningful orders that

have been mentioned in religious texts (Quran and narrations). It should be added here that although access to a perfect human being in contemporary times is not possible and with the definitions given, access to the truth of religion and a complete understanding of religion is not possible, using the opinions of religious scholars and accurate and famous interpretations of the Quran and narrations can help Muslims get closer to the desired truth of Islam.

Personal Interpretations

Sometimes, due to non-specialist interpretations (Ijtihad)², Muslims fall into personal interpretations of religious instructions for their architecture. It can be seen that some research and studies on Islamic architecture give definitions of Islamic architecture due to personal and superficial interpretations of religious instructions, and it is claimed that there is no religious evidence for this claim. For example, in a study on the Kaaba as a model for desirable Muslim places of worship, it is stated that:

“The Kaaba, which was designed by the Almighty and executed by the divine Prophet, has beyond time and space principles (strategic-conceptual) and solutions (practical-executive) for designing and architecture of desirable places of worship. Our Muslim and faithful architects have also been able to design authentic mosques of the Islamic era by utilizing these principles and methods and through the ten principles of Shia ijthad, which guarantees attention to the total temporal and spatial conditions” (Noghrekar, 2013a, 39).

In this article, the architecture of the Kaaba is introduced as a model for designing mosques. The point that should be mentioned in this regard is that the Kaaba was designed for special conditions of worship and rituals, and it is the Qibla of Muslims where all events take place outside its volume, and this volume is the destination and purpose of Muslims for organizing the direction of worship and rituals of Hajj. In mosque architecture, there is a need for space to implement other religious instructions

that are specific to Muslims' daily worship. The desired behavior around the Kaaba is different from the behavior inside the mosque, and by accepting that users' behavior in an architectural work affects its form and volume, mosques require a different structure than the Kaaba. In another part of the text, reference is made to the use of the ten principles of *ijtihad* by architects. Such recommendations are a license for non-specialist *ijtihads* and personal interpretations of religious texts, although according to existing definitions, a *Mujtahid* is a jurist who can infer (Abbasi Sarmadi & Mashayekh, 2016, 99). Of course, it should be added that the use of some explicit *Shar'i* instructions, which Muslims do not need personal interpretations of, does not fall into this category. In many examples of studies on mosques, the primary architecture of the Prophet's Mosque has been mentioned as a model for Muslim mosques' architecture. For example, we can refer to the article by Sartipi Pour on the subject of *fiqh* rulings on the mosque. It is stated in this article that: "In the field of Islamic architecture, the Prophet's Mosque in Medina is considered as the starting point of Islamic architecture, and since the Prophet's Mosque is the tradition of the Prophet, it is considered as the tradition of Allah. For this reason, many jurists who have expressed opinions about mosque rulings have considered the model of the Prophet's Mosque... and many of the *fiqh* principles established in this regard are based on the Prophet's Mosque in Medina" (Sartipi Pour, 2000, 9-10).

The point to consider is that architecture varies depending on the conditions of time and place. The initial architecture of the Prophet's Mosque, which was built by the Prophet himself, was designed in accordance with the initial conditions of the entry of Islam and considering the time and place. In a situation where Islam was new to Arabia and a worship place that was supposed to be a link between society and meet the economic, social, and cultural requirements of religion, in the region of Medina, the architecture of the Prophet's Mosque was executed with the culture of the region, etc. A literal

interpretation and imitation of the Prophet's Mosque without understanding the reasons for its formation³ is a kind of non-specialized *ijtihad*. This issue can be seen in the position of Ardabili's sanctity, according to Abbasi Sarmadi and Mashayekhi (2016) regarding *ijtihad* based on the requirements of time and place. According to Ardabili, there is no general rule; it is clear that laws change according to the characteristics, situations, circumstances, times, places, and different individuals, and the privilege of scholars and jurists over others is due to extracting these differences and adapting them to examples taken from the holy law (Abbasi Sarmadi & Mashayekhi, 2016, 107).

Another example of non-specialized *ijtihad* can be unscientific and jurisprudential interpretations of religious texts. We cannot attribute a ruling to religion solely based on one text or by simply relying on its primary meaning and appearance and make it the basis for action, especially not for jurisprudential and legislative rulings (Mas'oudy, 2005, 49). As an example, we can refer to an article titled "A Comparative Analysis of Islamic Housing Indicators on Traditional Houses of Qom City Based on Muslim Architects' Opinions" which lists the central courtyard as one of the features of residential architecture according to Islamic criteria based on the opinions of contemporary architects (Azizian Qaravi & Azizian Qaravi, 2020, 130). A similar opinion can be seen in another article titled "Analysis of the Superiority of Introverted Patterns in the Architectural Designing of Residential Building Based on Quranic Literature". "... which concludes that since introverted patterns in comparison with extroverted patterns have more correspondence and proportion with the feature of covering, their priority in residential building architecture can be inferred from the perspective of Quranic literature" (Raeesi, 2019, 83).

In this article, in addition to discussing the role of economy, society, culture, and so on in the housing pattern, introversion has been mentioned as the most suitable pattern for realizing the commands and

teachings of Islam in the home due to its greater coverage. Considering the teachings regarding the preservation of privacy (olfactory, auditory, visual, and movement) between the inside and outside of the house, introversion can be one of the architectural responses that create the greatest coverage in a warm and dry climate home. If introversion is considered one of the characteristics of Muslim architecture, a large number of buildings in different climates and with different cultures will be excluded from the Muslim architecture collection (houses in cold and mountainous climates or houses in humid climates). What is seen at the beginning of Islam's entry into different regions is the acceptance of cultural customs that are not contradictory to Islam and the removal of other customs that are contradictory to Islamic teachings. Similarly, in architecture, the continuity of some characteristics of pre-Islamic architecture in different lands can also be seen after Islam. Features such as central courtyard, use of arches and domes, ivans, etc. are derived from pre-Islamic Iranian architecture and have still been considered after the entry of Islam (Pirnia, 2004). If features such as the central courtyard, arches, domes, and Iwan are mentioned as elements of Islamic architecture in Iran through research on Muslim architecture in Iran, it is no longer possible to consider the architecture of Xi'an Mosque in China (Nouri & Dizani, 2021) as Muslims architecture because it does not follow the introverted pattern. Other mentioned cases can also be considered as personal interpretations related to religion, which will be discussed further.

Deviation From Religion

Throughout the history of Islam's influence on architecture, deviations from the path of religion and what is recommended for Muslim behavior can always be seen. This can be seen due to the power, extravagance, and arrogance of Islamic rulers in the Alhambra Palace, as well as due to the superiority and aristocratic life in various government palaces such as Golestan Palace, Chehel Sotoun Palace, and others. According to the instructions and teachings

of Islamic behavior, the Islamic ruler should adopt a simple and abstinent lifestyle (Majlesi, 1984, 359), while except for a few Islamic rulers such as Prophet Muhammad (PBUH) and Imam Ali (AS), whose lifestyle can be understood from narrations and their residential architecture, they have not followed this order. It is narrated that "...I do not like those who inconvenience others" (Al-Kulayni, 2022, 275) or elsewhere in another narration about the life of leaders that "...God has obliged just leaders to estimate themselves with the weakness of the people so that they do not make the poor outrage" (Majlisi, 1984, 33). Most Islamic rulers have deviations from this religious order based on what remains of their residences and government palaces. In mosque architecture, residential homes, and other uses, we can also see examples of these deviations. Deviations that arise from individual desires and human tendencies of Muslims.

Ignorance of Religion

In some instances of Islamic architecture, a deviation from Islamic principles can be seen due to ignorance or disbelief in these teachings. A Muslim architect who is not aware of all religious instructions or does not believe in them will not apply them in their design. Such architecture disregards the recommendation in religion to "hide the bathroom in the house" (Ghorbani, 2014) and instead places it in the center of the house without proper olfactory, auditory, and visual barriers. Similarly, the design of a kitchen that due to its design and lack of attention to the "need to control the spread of odor from the kitchen to other spaces" the necessary olfactory, visual, and auditory privacy for this space is not maintained (ibid.) lacks the necessary olfactory, visual, and auditory barriers for this space. Another example of such unawareness in residential design is the lack of visual and auditory privacy between the kitchen and reception area. According to narrations about the necessity of "creating a barrier between non-mahram men and women" (ibid.) and "preserving privacy inside the house" (ibid.), this

does not happen in most contemporary Muslim homes. Typically, in contemporary Muslim homes, the kitchen serves as an intermediary space between other areas with direct and unobstructed access to other spaces, especially those related to guests.

Imitation of Non-Muslim Architecture

With the spread of Islam from one region to another, sometimes pre-Islamic architectural responses can be seen due to their compatibility with the teachings of Islamic architecture in that region (Hoag & Martin, 2009). Using the architecture of others is a different category from using the previous architecture of an area. The early Muslims accepted urban planning and architectural concepts from other cultures because discarding the remnants of the past and starting new building styles and urban planning was impossible. Some of these examples show that not all urban planning or architectural concepts were necessarily accepted by Muslims and changes were made to them (Mortada, 2008, 193). Those that were accepted were in line with some Islamic principles. Now, the situation has changed. Contemporary Western society is unlike medieval European societies, it is non-traditional and non-religious and its technology is based on material principles. Some of these principles not only do not conform to traditional Islamic principles but also do not conform to traditional Christian and Jewish principles (ibid., 194). In religious teachings, the use of non-Muslim architecture to the extent that it undermines the power of Muslims is prohibited (Fallah Yakhani & Alipour Anjaei, 2018). Where Muslims have a specific architecture, similarity to non-Muslims is a violation of Islamic teachings. However, the use of architecture from other Islamic regions or the use of pre-existing architecture as a design context is acceptable in terms of religion if it does not contradict religious teachings. The preference for the architecture of other regions by Muslims is a tendency toward diversity, beauty, and innovation. If architects do not have a modern response for Muslims in architecture based on

religious teachings, this natural human tendency drives Muslim architecture towards imitating non-Muslim architecture (modern architecture). Examples of this can be seen in contemporary architecture in Saudi Arabia, Iran, Turkey, etc.

Individual and Social Economic Conditions

One of the factors that creates a gap between Muslim architecture and Islamic architecture is economic conditions. Factors such as poverty or high land prices make it impossible to fully implement the teachings and requirements of religion for Muslims. Instructions such as placing the bathroom in a hidden location, separating the bedrooms of children and parents, and observing the privacy between guests and residents (Ghorbani, 2014) all require a relative expansion of the house. In economic conditions where individuals are struggling to make a living by renting a shelter, whether it is a basement without natural light or a house with less than 50 square meters of space, there is no possibility for implementing this type of religious instruction. In contemporary economic and social conditions, there is no place for the complete implementation of instructions and teachings. It has been said that "poverty is close to leading to disbelief" (Majlesi, 1984, 29). Similarly, in a society where a house is a commodity for savings and there is no specific resident, how can we consider the characteristics and needs of residents in house design as emphasized in religious teachings?

Governmental Conditions and Laws Governing Construction

City regulations and construction conditions, all of which are related to the economic, social, and cultural characteristics of their time, are factors that can be considered as reasons for the gap between Muslim architecture and Islamic architecture. In building construction where permits are issued for houses without parking or spaces without light by paying a fine or where multi-unit apartments with high density are allowed, instructions and rules such

as the principle of no harm and no damage⁴ in Islam are almost impossible to implement. Similarly, the separation of residential blocks in a checkerboard pattern that is seen in many contemporary Muslim countries is a law that makes it difficult to maintain privacy between residential houses. Or, considering the instruction to build a residential mass in the north of the land, alongside the permission to build with high density and a large number of units in an apartment, it cannot be expected that all units will enjoy equal sunlight and light as stated in the religious instructions (Ghorbani, 2014). Although architects can challenge problems with appropriate responses towards implementing teachings, the existence of certain laws and conditions makes it much more difficult to achieve this possibility.

Conclusion

In the opinions of scholars, even those who define Islamic architecture based on religious texts, due to the lack of understanding of religion and the incomplete interpretation of all the teachings by scholars, these definitions have not helped to clarify Islamic architecture and have instead become a representation of Muslim architecture. The difference between the definitions of Islamic architecture by scholars and the original Islamic architecture (as described in this article) is due to the lack of understanding of Muslims about their religion. Islam asks Muslims to improve their behavior and all its teachings directly relate to Muslims' behavior or refer to beliefs that will lead to Islamic behavior because the ultimate goal of Islam is faith and the highest level of faith is seen in one's actions. A Muslim's architecture is shaped based on their level of knowledge and understanding of religion, environmental conditions, and more. Sometimes, the constraints of the time, such as economic restrictions or construction laws, separate Muslim architecture from Islamic architecture. Sometimes, the architect's understanding of religion (personal interpretations or lack of knowledge) or personal taste of the architect or employer deviates from

the fixed principles of religion (deviation from religion or imitation of non-Muslim architecture) creating this separation. According to what has been said, "Islamic architecture" takes shape based on a correct understanding of behavioral teachings and based on the conditions of the time and place. All buildings made by Muslims or non-Muslims for Muslim life are referred to as "Muslim architecture," which takes shape under the influence of the temporal and spatial context. "Muslim architecture" is an attempt to embody the do's and don'ts of Shariah in terms of worship. Muslim architecture can be found in an Islamic or non-Islamic land, with any local custom. Muslim architecture can be Al Aqsa mosque based on a basilica in Occupied Palestine, an old bathroom in Kerman, a contemporary house in Tehran, a cultural center in London, and so on. This architecture is distinguished from other architectures based on the way of life and behavior within it. Since a perfect human being can only fully implement behavioral teachings and religious teachings according to the conditions of their time and place, "Islamic architecture" will only take shape with the approval of a perfect human being of that time. Any building made for Muslims or any definition made by Muslims is referred to as Muslim architecture due to the shortcomings of Muslim behavior and incomplete implementation of teachings. Therefore, in the modern era and the absence of a perfect human being, due to the lack of understanding of religion and the incomplete implementation of teachings and the correct adaptation of teachings to the conditions of time and place, the construction of "Islamic architecture" is left to the presence of a perfect human being. In such circumstances, "Muslim architecture" can only approach "Islamic architecture," and by identifying and resolving the problems of Muslim architecture, we can reduce the distance between Muslim architecture and Islamic architecture.

Endnotes

1. In this section, reference is made to the changes made to the Prophet's Mosque by himself and the changes made to the Quba Mosque due to a change in the qibla direction.
2. According to the definition of ijihad, it is a type of intellectual process that, through a systematic connection between the Qur'an,

Sunnah, reason, and consensus, creates legitimate rules and regulations for the life of Shiites. This process provides mandatory rules for the life of Shiites by passing through the created semantic system (Aleghafour, 2005).

3. Based on the teachings of the Quran and Sunnah, it is necessary to follow and imitate the actions of the Prophet (PBUH). However, the Prophet's actions were shaped according to the conditions and environment of his time and naturally understood in accordance with the culture and customs of that time. In the contemporary era where the requirements of time and environment have changed, it is not possible to perform his exact actions. Therefore, in order to imitate the actions of the Prophet, who has been separated from today's audience by 1400 years, the requirements of the new era must be taken into account, and his behaviors must be adapted to the culture of each era (Mardani, 2019, 12).

4. Referring to a rule in Islam states that any rule that requires harm to life, property, spiritual or moral values cannot be implemented. The focus of this rule is on harming to oneself or others.

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