ISLAMIC PRINCIPLES AS A DESIGN FRAMEWORK FOR URBAN SYSTEM: ENVIRONMENTAL CONCERN AND SUSTAINABLE DEVELOPMENT

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ABSTRACT

It is hard to discuss Islam without bringing up the person of the Prophet Muhammad (PBUH). The urban crisis has become a significant issue due to society's Westernization. The experts say that the Islamic approach appears to be the most promising due to the urgent need for harmonization. Several concepts unmistakably found in this tradition's fundamental sources, the Hadith, the Qur'an, and the Sunnah, show how often attention the Islamic tradition has paid to both natural and urban growth. Traditional Islamic towns offered a range of experiences, from the intimate world of Home to the aspirations of the local population on a more global scale. This study critically assesses Islamic ethics and principles for sustainable urban development. According to *Shari'a*, the ancient Islamic law, this necessitates that the built environment be envisioned and governed in a way that advances morals and the growth of society. Urban zoning and land use rules should prioritize social integration and protect people's rights and needs since urban planning decisions affect social life in the built environment. A variety of basic Islamic ideals, such as human welfare and glory, justice and equality, central consideration, unanimity and kindness, economic development, security and safety, and environmental protection, must be considered when planning an Islamic metropolis. These principles could be a foundation for sustainable urban development wherever and whenever. In this research, traditional judgments support several pertinent Islamic beliefs. Eminent judges and jurists rendered these decisions in the early Muslims' customary courtroom settings. The primary sources of *Shari'a*, from which most were descended, are the Qur'an, Hadith, and Sunnah. This research also attempts to look into how Islamic design paradigms may be used to create urban settings that are more habitable, environmentally friendly, and culturally sensitive.

KEYWORDS:

Islamic Principles; Urban Design; Planning; Development; Neighborhood; Sustainability; Environmental Planning

INTRODUCTION

Over the world, urban development has always been a significant problem for societies. As cities and their populations grow, there is an increasing need to design useful and aesthetically pleasing urban environments that reflect the values and beliefs of those living there. The emphasis on the control methodology between various polemics, which is sorely needed, and the way that it provides a strong starting point for global efforts against ongoing urban degradation from one side of the planet to the other makes the Islamic viewpoint, by all accounts, the most encouraging among the various perspectives presented thus far. Islam is regarded as a *Rahmatan Lil Alamin* (a blessing for the universe); hence, Islamic Shari'a can be applied to alleviate urban issues [1]. It's remarkable to consider that sustainable urban planning concepts have been a part of Islamic history for at least 1400 years.

Shari'a, the Islamic general body of rules, is concerned with the typical and urban conditions of Muslims, and this concern is reflected in the specific laws that aim to improve and protect social features and privileges. Certain rules are unmistakably found in basic sources of Shari'a, the Qur'an, and the Sunnah (the practice of the Prophet Muhammad-PBUH). In contrast, others have developed within the conventional built environment of Muslim society. This setting examines how to put Islamic social and practical norms into practice. From the seventh century, when Islam first arose, to the remainder of the 19th century, Islamic norms considerably impacted the physical environment, providing equilibrium and coherence in architecture, building construction and urban planning.

ISLAMIC CITY: DEFINITION AND DISTINCTION

First thing first, A "Moslem City" is where Muslims live, while an "Islamic City" is one that was designed following the Holy Qur'an and the illustra-

tions of the prophetic philosophies [2]. Urban culture's blemishes and complexities, Islamic perspective, and an augmentation of the Prophetic and Quranic teaching have all added to introduce day culture's improvement of dependable methods for making utopias that fit like clockwork. Islamic cities are built on the Qur'an's ethical, communal, and social precepts and encompass more than just the physical environment [2]. Islamic ideals offer a distinctive viewpoint on urban development, emphasizing community, sustainability, social justice, and merging economic and religious freedom to realize diversity and prosperity. A robust social system is present in the Islamic city. It combines neighbourhood events with social and moral issues [3].

The first part of the 20th century saw interest in the subject of the Islamic city. It first arose in the writings of several European philosophers whose research was primarily influenced by the French and British colonial rulers. According to Khaki, the Prophet (PBUH) was granted endowment, assignment, concealment, and computation early to construct, safeguard, and uphold an ideal world [4]. A few regulations that must be adhered to safeguard an Islamic city's ecology include the Eco-Centrist Rule, the Regulation for the Preservation of an Optimal Use of Natural Resources, and the Regulation for Abstention from Dissipation. Islamic cities have traditionally been constructed in line with natural laws, making the most available resources such as light, wind, water, and others [5]. To fit the climatic and geographic constraints that dictated the Moslems' way of life, notions such as a backyard, porch, covered and narrow streets, orchards, etc., were included in the city's architectural and structural forms [5]. More emphasis needs to be put on eco-centrism today in light of Islamic teachings and writings by implementing strategies like expanding green space, utilizing renewable energy sources, employing green transportation, using green architecture, and developing self-sufficient housing. Islamic literature offers practical guidance in this area, stating that those people and ethnic groups who reject the use of natural resources and try to destroy them would ultimately face destruction [2]. The Prophet (PBUH) said, "*Safeguard the earth, for it is your mother who will report (to God) the good or evil anyone does on it*" [6].

There are organized institutions for studying the sources of guidance specified in the Islamic faith. The Qur'an, the most authoritative source of advice for Muslims, is prescriptive and provides behavioural advice for daily life. These overarching principles are used to influence the environment. Hadith is the second most important source of knowledge for Muslims. It offered thorough justifications for the general prescriptions made by the Qur'an for leading both a private and public life. Those laws, which have a very pronounced urban footprint, may be traced back to the laws made for the citizens of Medina, Saudi Arabia [2]. The term "sunnah" in Islam refers to incidents in the life of the Prophet (PBUH) and serves as acknowledged guidelines for correct behaviour. The

Qur'an, Hadith, and Sunnah are said to be the foundation of Islamic Urbanization [7]. No part of Islamic law is not considered since Shari'a is perfect and covers every area of human existence. Studying the Qur'an and the Hadith, it is possible to discover the Prophet's (PBUH) Sunnah for dealing with urban challenges. It illustrates the Prophet's (PBUH) leadership of the Ummah and his administration of Medina and Makkah. He manages city affairs [8].

RESEARCH METHODOLOGY

This study provides a framework for categorizing resources related to urban sustainability. It evaluates, at the first stage of the desk survey, domestic and foreign books, articles, texts, and interviews available in the literature and magazines. It defines what urban sustainability means for built-up cities and towns concerning Islamic principles. After this stage, understanding the Quranic verses, Hadith, and Sunnah about urban development began. By identifying commonalities and exposing differences among implicit notions of built facility sustainability expressed in traditional Islamic towns, this paper aims to serve as a springboard for future urban environmental sustainability research.
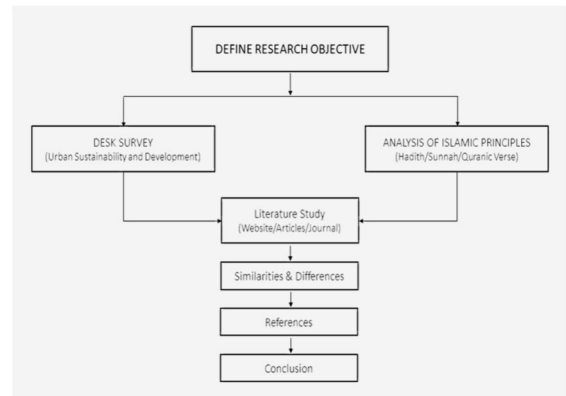

Figure 1. Research Methodology Framework [Source: Authors]

UNDERSTANDING THE MORPHOLOGY OF ISLAMIC URBAN FORM

Islamic cities have had a tremendous historical and cultural impact on the Muslim world. Their unique morphology reflects Islamic countries' morals, ideologies, and social structure. The study of Islamic city morphologies has recently gained popularity as a way to comprehend the built environment and its connection to Muslim countries' social, cultural, and religious practices. Islamic city morphologies are distinguished by their mosque's prominent location, serving as the city's centre and symbolizing religious and cultural identity [9]. Other significant features of Islamic cities were their narrow streets, open courtyards, public spaces, and water bodies. They had large departure gates sealed at night and round or oval-shaped walls. Military outposts protected the cities from invaders. Deep ditches filled with water were often found beyond the walls of early defences, adding to their unique features [10].

Islamic towns are different from other towns in

several important ways, one of which is the design of their concentric surroundings. Physically and functionally, each concentric cage was somewhat distinct from the others. The palace or palaces of the emperor or his representative, the "Jami," and the principal government structures were inside the central enclosure [10]. The city's bazaar, located in the city's centre, serves as a social hub and a hub for social interaction. Markets with various goods, such as books, incense, perfumes, utensils, fabrics, and luxury items, are often close to the mosque [11]. This economic force also facilitates social and cultural exchange.

The private quarters of the Muslim city were an assortment of different meetings. Each gathering had a unique "quarter." After that, coordinated groups started to occupy a range of locations. The population was typically segmented according to any one of the following criteria, individually or in combination: ancestry, native or migrant status, strict affiliation, social class, and occupation [9]. Curved roads in urban areas promote passing traffic and proximity while providing shade and protection from heat in hot, arid climates. Due to societal conventions requiring isolation and minimal disturbances, safety has been prioritized, with windows and roofing built to minimize disturbances [10]. Because of this, it was common for house doors on opposing sides of the street to not face one another [12]. Most Islamic towns included substantial resident minorities; for instance, Jews lived in separate areas separated from one another by gates guarded by a warden in Islamic cities. Communication may be halted if the gates are closed during social unrest [13].

The citadel district was separate from the rest of the city, with palaces built by ruling elites and squatters living outside. Each city provided public services like water supply, healthcare, and sanitation, reflecting the religion's emphasis on interpersonal relationships, spirituality, and community.

SOCIAL FABRIC AND STRUCTURES OF THE ISLAMIC TOWN

Islamic urban communities' social structures are linked to Islam's moral and social advantages. Islamic cities have a long history of thriving local communities, kindness, and strong social ties. The city effectively distinguishes itself from the adjacent countryside with its extensive division of labor, including the Jami, market, and complex organizational structures [9]. The rigorous basis (Islam) overtook the top in the chronological order of institutional designs, and its influence permeated every aspect of local community organizations. One of the key elements of the social morphology of Islamic towns is the emphasis on family and community, which are at the heart of Islamic culture and are reflected in the architecture of Islamic cities. Social networks offer support, residential neighborhoods are centered on common spaces, and religious institutions are integral to society, promoting daily faith practice. Islam strongly emphasizes hospitality, and visitors to Islamic cities are typically warmly welcome [9]. Islamic towns' social structures ultimately represent the culture's fundamental values of community, variety, and kindness.

THE JAMI

Given that Islam served as the basis for the entire social structure of early and mediaeval Muslim culture, it is easy to understand why religious organizations predominate in the neighborhood [9]. In addition to the monarch, who acted as both the political and religious leader, other prominent religious officials in the community included the mufti, the muezzin, the preacher, the teacher, the imam (prayer leader), and the Ulema (the learned scholar). The Jami was a central hub in Muslim society, a hub for love, political and religious activities, and a place for people to gather and discuss their strategies. The Ulemas would gather here to discuss for hours on end. It was also the center of the town's intellectual life. The "Waqfs," extremely lasting possessions consecrated for good and exacting purposes, were another creation of the Ulmas. They were also in charge of the Islamic graduate schools [9].

THE SCHOOL OF LAW

An Islamic school of law was a collection of moral and legal teachings based on the Qur'an and the Prophet's sayings. It clearly expressed Muslim beliefs and the standard for proper Muslim behavior. From a humanist perspective, a school of law was a group of scholars who discussed, protected, and applied law informally and locally [9]. Muslims longed to schools for authoritative advice on living a good Muslim life. They organized networks and shared a common way of life. The school of regulation had limited influence, with various schools dealing with hostile groups sharing common spaces.

THE ASBIYYAT

The "*asabiyyats*" or "fortitudes" had a significant impact on the physical and social development of the urban territories [14]. The *asabiyyats* were social gatherings bound by the same connections that bind families, clans, identities, political allegiances, or social classes. It served crucial roles in social interaction, management, and shared care for its people. During the quarter, only one person recognized the tight and ongoing responsibilities of friendship, familial ties, theology, and calling. For migrants to the city, it was a busy refuge where, with the right neighborhood selection, they could easily find hospitality and food. Social portability grew more rigid as a result [9]. Different socioeconomic groups regularly employed distinguishing clothing or other visual clues to differentiate themselves.

IMPACT OF DERIVED ISLAMIC VALUES ON URBAN DESIGN AND DEVELOPMENT

One could claim that separate sections and constructions press against one another and the earth in the meticulously planned Islamic urban zone. The first religion practiced by humanity was *the din al-*

fitrah, which is the religion of Islam. Islam promotes utter devotion to and obedience to Allah. The cornerstone of an Islamic life is the Qur'an, which is God's revealed utterance and the Truth's encapsulation [15]. The Qur'an provides essential recommendations, moral principles for treating people appropriately, and a theoretical foundation for the limitations of Muslim culture. Islam is a faith that follows the Sunnah, or the teachings of the Prophet Muhammad (PBUH). The Prophet's words, deeds, and everything else he authorized or approved of make up the Sunnah. The absolute reference point for Muslim culture is the Qur'an and the Sunnah [16].

At this point, it is essential to underline that Islam is a belief system rather than a religion in the "Western" sense of the world, way of life, social obligation, tradition, set of rules, set of values, and social development [17]. Islamic ideas, beliefs, and values influence human endeavors, including interactions with nature and living. However, the moral code does not advocate asceticism. Islam encourages followers to multiply possessions, understand themselves, nature, and the world, fulfil basic needs, and recognize equilibrium in interactions with society and nature. They transform the earth into a productive plantation and homestead. They then use this understanding to create works of exquisite excellence [18]. Every act of worship was respected in Islam, but only to the extent that it was performed to please God. Every act of worship was viewed as a declaration of love and devotion to God. Such fulfilment serves as a "sample" of the pleasures of the afterlife for him as a conscious devotee. Therefore, Islam presupposes Urbanization since the emphasis on presenting a significant chunk of Islamic arguments necessitates a suitable settlement or established lifestyle [15]. Islam has established laws through its *Shari'a* that govern networks and people's lifestyles in urban environments. In this sense, Islam, according to Oleg Grabar, "gave strength to the Muslim city and its bourgeoisie, not because it was fundamentally conscious of every single urban issue, but because it had the theoretical structure where every one of them could be settled," in his book on the Muslim traditions and urban environment [19]. Stating once more that the goal of Islamic teachings has been to realize "the indivisible, integrated whole" [20] [21] [22]. The Islamic religion emphasizes the importance of human-centered design in the built environment, integrating spiritual and material worlds through forms, symbols, styles, and standards [18].

The ethical branch of Islam holds that man was formed in nature as a setting, a "field," in which to develop and expand, to engage in God's surplus, and in doing so to show one's ethical praiseworthiness, as stated in Qur'anic verse 18:7, *"We have created what is on earth as an ornament, an enjoyment to you, that We may test who among you are the best in conduct"* [23]. Nature should be treated with care because it is not man's property but God's. Usufruct in Islam allows for the gift of property to God, not destruction. It empha-

sizes proper actions, abstaining from stealing, lying, coercion, and harshness towards others. Additionally, it prohibits excessive consumption and wasteful behaviour [15].

Islamic cities typically did not resemble their typical urban setting regarding their streets and architectural styles. Instead of being the ultimate fulfilment of any individual's wishes, it was more a result of society's overall aims and desires [15]. As a result, most traditional Islamic urban regions have uncannily identical conditions and finances. These qualities serve as the benchmarks for urban viability, according to Islam. The Qur'an and Sunnah emphasize the relationship between humans and the environment, defining humans' physical and unpredictable positions concerning the environment. Three major principles - universalism, totalism, and opportunity - significantly impact Islamic society's behaviors, growth, and quality of life (sustainable urban development). Examining how Islam responded to three issues -overconsumption of wealth, humility, and the right to natural light and air - can provide considerable insight into the ethics and principles that Islam has established for the acceptable urban development of its tenants [15].

WEALTH CONSUMPTION

Islam is the religion of equity and control, and according to God, the Ummah (nation) is a "middle nation" that should be adjusted in all of his endeavors. Islam discourages extravagant spending and wastefulness and admonishes Muslims to live within their means and reasonable spending. God says, *"O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loves, not the wasters"* [24]. The Qur'an calls excessive spenders Satan's brothers. It says, *"But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones"* [25].

According to Islam, rising incomes do not always result in more spending. Instead, self-control should be the guiding principle of consuming in daily life. The Prophet (PBUH) defined riches (or high income) as being content with one's assets, according to M. *Kahf's* contrast of the welfare state and the Islamic state. Limiting your consumption is also a general budget rule [26]. It was exhibited in the life of the Prophet (PBUH) and his companions and has been viewed as a virtue throughout Islamic history. According to a hadith, Jabir b. Abdullah narrated what the Prophet of Allah 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"* [27].

A balanced budget saves resources for community benefit, minimizes competition, maintains reasonable prices, and allows less fortunate individuals to benefit from surpluses. Early on in the history of Islam, when spending was limited to a minimum, surplus revenue was stored [28]. Their responsibilities included providing for family members, orphans, widows, invalids, and community people who required financial

assistance. People in traditional Muslim society reacted favorably to this idea, even though it was consistent with the widespread belief that life in this world is transitory and that true value is derived from the 'akhira (or the hereafter) [29].

God says, "*Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)*" [30]. Al-Qaradawi explains this verse: "*Spending excessively is wasteful, while sparingly is greedy. The optimum course of action is moderation*"[31].

HUMILITY

Islam forbids notable excellence, vainglory, vanity, or a way of acting that harms others and fosters isolation and shame. Islam consequently demands that the Ummah remain discrete in all aspects of his life [28]. The Qur'an repeatedly and explicitly expresses this duty in indirect ways. God claims in his scripture that those who have no control over their aspirations and emotions for the good life and exaggerate themselves will face severe punishment. Several verses in the Qur'an, such as 17:37, 57:20–23, 28:76–77, 31:18, 4:36, and 53:32, call for modesty as a personal quality for Muslims and describe the punishment for those who don't practice this uprightness.

Islam even teaches its adherents the proper ways to eat, sit, unwind, walk, dress, and perform other everyday tasks to curtail haughtiness and self-importance while promoting reliability and honesty. The Prophet (PBUH) barred his followers from ingesting anything from pots made of gold or silver. It encouraged them to dress modestly, declaring these activities to be forbidden (forbidden and severely punishable acts). As long as they don't display haughtiness or arrogance, movements that address fundamental human needs are acceptable. On the other hand, it is banned to take any action that conveys arrogance or shows off one's wealth [28].

The Qur'an frequently cautions against extravagant construction. For instance, a verse from the Qur'an reads, "*Do ye build a landmark on every high place to amuse yourselves? And do ye get for yourselves fine buildings in the hope of living therein (forever)?*"[32]. In this verse, Allah specifically mentions the followers of the Prophet (PBUH), who advised them not to enjoy life while it was still here and not to get ready for punishment after death by radical structural analysis as if they expected to live forever, just like the structures would. Humility at Home is another way Islam prohibits leading a luxurious lifestyle [28]. Islam holds that a home should provide the necessary privacy, safety, and protection from the elements. This objective does not suggest that the Ummah should invest a lot of money in building ornate homes or stress about unnecessary features like extra rooms and ornamentation.

People do not need to live in barren neighborhoods or urban environments to forbid greed and evil. Islam requires the Ummah to keep proper posture, pay attention to their appearance, and dress appropriately. It holds for things like the house, which the Prophet

(PBUH) emphasized is a crucial component of Islam and should be kept impeccable. Islam permits reasonable, inexpensive improvement and doesn't hurt the sensibilities of less wealthy people [28]. Unquestionably, Muslims are free to aspire to grandeur for their home while upholding the ideal of modesty and fiscal responsibility, with attributes such as cleanliness, tidiness, ease, and humility.

According to Al-Qaradawi, "*The restrictions meet a social need. Men cannot wear silk or gold as part of a larger Islamic effort to combat excessive lifestyles. According to the Qur'an, living in excess weakens nations and eradicates them. The fact that a small, privileged group can afford luxury goods at the expense of the enslaved masses of people is another issue it addresses. A lavish lifestyle contradicts all cries for justice, accuracy, and social progress.*" The Qur'an says, "*And when we intend to destroy a township, we permit its luxury-loving people to commit wickedness therein. Then the word is proved true against it, and we then destroy it utterly*" [33] and again, "*And we did not send a warner to any township without its luxury-loving people saying, 'Assuredly we are disbelievers in that with which you have been sent*" [34].

RIGHT TO NATURAL LIGHT AND AIR

Islam has emphasized that everyone has a right to natural resources like air and sunlight. In a collection of hadiths, the Prophet (PBUH) is quoted as saying, "*Do you know the rights of your neighbour? ..you must not build to exclude the breeze from him unless you have his permission,..*" [35].

Islam guarantees that families will receive enough good quality fresh air. It bans air pollution from smoke from other dwellings and defines smoke nuisance to neighbours as a hazard control. Muslim jurists view smoke in whatever form as harmful since the Qur'an calls it a "terrible penalty." The Qur'an says, "*Then watch you thou for the Day that the sky will bring forth a kind of smoke (or mist) visible enveloping the people: this will be a penalty grievous*" [36].

Like smoke, offensive odors shouldn't be permitted to come from sources that contribute to them. This restriction extends back to the Prophet, who forbade anyone entering the mosque after consuming onions and garlic. He says, "*Those who have eaten it should not come near our masjid [mosque]. If you must eat it, cook it first*" [37]. Most jurists adopted this Hadith while deciding whether to remove waste, wastewater, and sources of foul odors from nearby dwellings [38]. Traditional legal authorities believed that all forms of pollution, including dust, noise, smoke, and odor, should be avoided, kept out of residential areas, and kept away from people. So, people's rights were enhanced by keeping or relocating superfluous businesses that produce building materials and similar commodities outside of the city [39].

A minority of traditional jurists also banned any noise source that disturbed the neighborhood. It was believed that noise was harmful and should be avoided. In one case, a judge in Tunis ordered a person

to remove the door of his house because it creaked and slammed shut, causing a nuisance to his neighbors [40]. It also prohibited using sources that would annoy people or generate much heat. In one of many classic examples, in his book, Hakim said a judge ordered the homeowner to remove the stove from his Home because the stove's intense heat damaged the wall of his neighbor's chimney [41].

CRISIS AND PROBLEMS OF CONTEMPORARY URBAN DEVELOPMENT

One of the key peculiarities of the modern world may be the rapid Urbanization taking place every-where. The term "urbanization" primarily refers to the migration of people from rural to urban areas, where people engage in skills and occupations that are inherently non-rural and from rural to urban with associated qualities and spirituality. It refers to a two-step process involving lifestyle adjustments to the department and behavioral patterns [42]. Urbanism is a broader concept that relates to all aspects of urban life, including natural, economic, social and other aspects.

Urban growth is accelerated by population growth and migration, leading to housing shortages, lack of urban organizations, traffic chaos, and environmental degradation [15]. Because too many people live in cities, it isn't easy to adequately provide all necessary human services. The very poor persons experience the most hardship, and they cannot find suitable homes for themselves and their families. Most cities across the world have slum areas. These communities commonly experience health and financial problems due to their recurrent neglect. In some places, basic human needs such as adequate sanitation systems, drinking and cooking water, and educational, medical and recreational facilities are lacking [15]. Traffic jams impede the efficient movement of people and goods within cities, leading to air pollution, excessive noise, and destructive landscapes. But, contrary to some observers' claims, the city's challenges aren't just about having too many people in one place [43]. In other words, the city's problems can't solely be blamed on congested cities. According to Duhl, towns worldwide serve as significant mirrors of the attitudes and values of their respective civilizations [44].

Towns have struggled to achieve economic modernization, industrialization, and a boost in the overall standard of living due to the paradox of Westernization, often at the expense of their old religious and cultural values and ways of living. The towns built on Islamic principles are wholly incompatible with Western notions of expansion [45]. The Islamic perspective is the most promising approach to combating urban degradation, as it emphasizes moderation and provides a solid foundation for global campaigns. The traditional *tawhidic* perspective promotes an environment that meets social and cultural demands while meeting environmental standards, preventing the problem from worsening.

ISLAMIC ARCHITECTURE AND URBANISM: AN APPROACH TOWARDS SUSTAINABLE LIVING

Islamic culture focuses on both the spiritual and the worldly. The holy Qur'an, which Muslims acknowledge to be the exact expression of God, and the Sunnah, a collection of norms and practices carried out by the Prophet Muhammad (PBUH), are two major explanations for how Islamic culture acquires its quality [18]. As a result, there is tremendous interaction among believers and their environment. If these deeds appear harsh, we must consider the proof in the Holy Qur'an. There are numerous cautions in the Qur'an for those developed and prosperous countries. Despite being powerful and wealthy, Pharaoh, the Ad, Thamud, and Madyan peoples, and Gog and Magog spread injustice and corruption across the earth and ultimately destroyed themselves [46].

Expressions, styles, and features that first developed in the physical patterns of Islamic society and its institutions and later in the elements added to the architectural and urban-design treatment of the physical environment emerged within the context of these interactions. Al-Hassan Ibn Al-Haytham, an Arab philosopher and architect-engineer, listed the following traits of an architectural design: light, color, distance, position, form, shape, size, distinction, continuity, number, motion, silence, roughness, smoothness, transparency, density, shadow, shade, beauty, ugliness, similarity, and dissimilarity [47]. So, it is conceivable to understand the word "Islamic architecture" to physically adopt particular traits and styles intended to transmit particular cultural values and beliefs [48].

Islamic principles make a tremendous effort to harmonize and compare with the surrounding authentic neighborhood, material, and substantial verbalization. It is accomplished by a monetary, spatial, social, and political compromise.

Islam has tried to provide a cultural framework that transmits spiritual and cultural values separately as parts of an "integrated, indivisible wholeness." Hence, maintaining and preserving history and identity has been a recurrent source of tension for Islamic designers. Islamic designers must study and evaluate various development paths to appreciate cultural, historical, social, and economic challenges [49]. Islamic architecture has frequently only been briefly examined, offering only a mesmerizing perspective and almost no in-depth analysis. The "what" and occasionally the "how" have, therefore, replaced the "why" of Islamic engineering and urban planning. But time, earnest efforts, and experience have nonetheless shown [18]. The challenge for Islamic innovators is to promote a framework for accepting and responding to the new without eliminating or undervaluing the objectives of the past.

New styles and personalities have negatively impacted the spatial climate of Islamic countries, separating real-world situations from their natural environment and resulting in numerous issues. At the same time, those who follow tradition are often

criticized as outdated or archaic. The architects take into account the implications of Islamic architecture that already exists and concentrate more on the "why" than the "what" or the 'how' [18]. Islamic tradition offers advantages in techniques and concepts grounded in science. Designers in Islamic architecture and urban design understand historical concepts as important guidelines. They work to protect and advance Islamic history through continuity, compatibility, and integrity. They also understand and uphold core Islamic principles to bridge the gap between tradition and modernity [50].

As the Prophet Muhammad (PBUH) stressed during his instruction, gathering information is a fundamental duty for Muslims. A rational and elegant balance, a desire to forego extravagances, and the ability to choose the real course of action within strict standards are all required. Suppose urban planning and configuration respect Islamic cultures and ethics and try to reflect both the area of activities and the character of a spatial environment that conveys Islamic principles as a viable way of life towards sustainable living. Moderation, balance, and conservation should be Ummah's top priorities for urban development since they offer the privacy needed to halt ongoing malpractices.

TAWHIDIC WORLD VIEW: ISLAMIC CITIES FROM THE PERSPECTIVE OF QUR'AN, HADITH AND SUNNAH

Ethics and religion are closely intertwined in Islam. Any analysis of Islamic ethics must begin with the concept of Tawhid, the foundation of Islam. The idea and declaration that "*there is no god but Allah*" is known as al-tawhid. As a moral principle, Tawhid unites the affirmation of God as the primary source, everything being equal; departing from this would result in deception, the nullification of Tawhid, the cardinal sin in Islam [51]. Furthermore, to believe that Allah is the universe's only Creator, Expert, and Judge is to acknowledge that there is no other deity. God's minimal work implies that humans were created for a specific purpose, affirming the supreme will in the reality of human life.

Suppose we observe the hijrah (migration) of the Prophet Mohammad (PBUH) to Madinah to the extent of urban design. In that case, one may perceive the potential of the two urban designs (Mecca to Madinah), which reflect moral and ethical supremacy. The Qur'an essentially justifies the flippant and immoral presence. In Meccan Revelations, advice is given to such friendly orders; however, Medinion Exposes focuses on the neighborhood, strength among neighbors, and Islamic institutions. The word for village (Qaryah) appears 57 times, while the word for city (Madinah) appears 17 times [52]. Mecca has an extremely urban and commercialized society. The population's primary traits include social decay, oppression, moral fracturing, and product malpractice. Similar elements of ancient civilization are also despised by Allah (PBUH), as is this sort of Urbaniza-

tion. Seven times, the word "ahlaka" is used to describe the devastation of such towns. Stating unequivocally that while the others will be preserved, these cities will be destroyed [46]. Further investigation reveals that Islamic communities place significant weight on moral principles and adhere to a certain way of life, code of ethics, and behaviour.

In the Hadith, the Prophet Mohammed (PBUH) did not indicate whether he preferred an urban or rural environment. But he has made it clear to his disciples that they must conduct themselves appropriately everywhere they go. He provided instructions on interacting with and changing the surroundings [51]. We may conclude that the Qur'an is the beginning point and that the Prophets' precepts, works, and acts are how to shape and develop it.

Many verses from the Qur'an, Hadith, and Sunnah can be used to understand the ethical and guiding principles Islam has built for the sustainable urban development of its citizens. These are as follows:

ENVIRONMENTAL DEVELOPMENT

"*And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height*" [53]. This verse from Surah Al-Isra in the Qur'an warns against human pride and arrogance. In this verse, Allah forbids people from approaching the world with arrogance or pride, thinking they are superior to others or unconquerable. It is because humankind is only Allah's handiwork and is not a superior entity. The verse's assertion that, despite their apparent strength, humankind is powerless even to tear the globe apart or climb mountains emphasizes this point. It often emphasizes modesty by highlighting how powerless we are compared to the natural world. It emphasizes the importance of sustainability and environmental responsibility in urban development.

PROTECTING NATURAL ENVIRONMENT

"*And do not destroy in the land after it has been set in order and invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good*"[54]. This verse contains an important message regarding preserving the earth and seeking Allah's mercy. In this verse, Allah instructs people not to cause corruption after the earth has been prepared. It means that we should not engage in any activity that harms the environment, disrupts the balance of nature, or causes damage to the ecosystem. We are responsible for preserving the earth and maintaining its natural resources for the benefit of all living beings.

Additionally, the verse reminds us to invoke Allah in fear and aspiration. We should fear Allah's punishment for our wrongdoings and aspire for His mercy and forgiveness. We should recognize that Allah's mercy is always near to those who do good, and we should strive to be among those who do good deeds. This verse urges followers to preserve and abstain from damaging the natural world. In achieving sustainable urban expansion, pollution must be

decreased, green spaces must be preserved, and natural resources must be maintained. In addition, Prophet Muhammad (PBUH) said, "*The world is beautiful and verdant, and verily God, be He exalted, had made you His stewards in it, and He sees how you acquit yourselves*" [55]. The obligation of humanity to preserve and look after the earth is emphasized in this Hadith. Sustainable urban development can be accomplished by encouraging prudent stewardship of the planet and its resources.

CONSUMERISM AND OVERCONSUMPTION

"*It is He who made you successors (khalifa) on the earth and raised some of you above others in rank, to test you through what He gives you*" [56]. If we grasp the surah's context, Allah reminds us that He created humanity and designated them as His representatives on earth. In the verse, the word "khalifa," which is frequently translated as "vicegerent" or "successor," is used. This Qur'an says that Allah has given us the task of guarding the world and all its inhabitants while preventing resource misuse. As His representatives, we must defend the law, safeguard the environment, and assist the weak and defenceless. Allah also tells us that this is a test for us since He has elevated some people in rank above others. It might reference disparities in money, standing, or power. Those who have received more are expected to use it to benefit others and carry out their duties as Allah's earthly ambassadors. Allah will ultimately judge us according to how we perform our duties and utilize our resources here.

This *ayat* provides compelling evidence that refutes the notion that natural resources are limited. Our understanding of the best ways to use these resources includes living in harmony with nature (*Mizan*) to preserve earth's resources for all time instead of wasting them through excessive consumption or polluting them with the waste products of our excessive consumption; maybe what's limited. The narrative needs to change from scarcity to emphasizing that we already have all we require. The emphasis should instead be on what can be done to protect the natural resources we already have for the foreseeable future.

THE MOTHER EARTH: SUSTAINING LIFE

The land and soil, like air and water, are necessary for the survival of human life. In the Qur'an, God declared, "*And the earth has established for living creatures*" [57]. God made the planet to give us and other living creatures nourishment and a way to survive. He has improved the earth so that the vegetation supporting humans and all other animal life might grow. Moreover, he says, "*And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, giving insight and a reminder for every servant who turns [to Allah]*" [58]. The verse emphasizes how, for those humble enough to embrace it, the wide earth, with its beautiful mountains and all the lovely things that emerge from it, is a constant reminder of the One who created and sustains both it and us. The ground is

referred to as our mother in the following verse, and Allah has made it a place of prayer and a means of purification. He has also given humanity responsibility for taking care of it. Thus, to devalue this gift from God is to reject his immense favors, upon which so many people's lives depend. Also, any activity that degrades it must necessarily end in the extinction of all life on earth; hence, such actions are entirely forbidden.

Finally, the Prophet Mohammad (PBUH) declared that "*The whole earth has been made a place of worship for me, pure and clean*" [59]. In light of this, we are tasked with maintaining its purity and un-defilement and treating it with the respect that a place of worship deserves.

WATER: THE LIFE GIVING

God has made water the basis and origin of life. God says, "*We made from water every living thing*" [60]. There are numerous allusions to water in the Qur'an and the teachings and sayings of Prophet Muhammad (PBUH). Water is essential to life; thus, it must be treated carefully and respectfully. According to the Qur'an, Allah creates all living things from water and sends down rain appropriately. The Qur'an uses water as a metaphor for rebirth and purification in numerous verses. The following verse emphasizes the importance of conserving water in daily life and serves as a reminder that sharing this priceless gift is an act of charity. Besides purifying the body and clothing of all dirt, pollutants, and pollution so that man can approach God untarnished, water serves another significant socio-religious role. In the glorious Qur'an, God stated, "*And He caused rain to descend on you from heaven to cleanse you in addition to that*" [61].

PROTECTION OF FLORA

There is no doubting the value of living things, especially plants and animals, without which neither humans nor other species could exist. Plants are the primary food source for both animal and human life on earth because of their special ability to produce food using the sun's energy. God has said, "*Then let man consider his nourishment: that we pour down the rain in showers, and we split the earth in fragments, and therein make the grain to grow, and vines and herbs, and olives and palms, and gardens of dense foliage, and fruits and fodder – provision of you and your cattle*" [62]. Plants are necessary not only for human sustenance but also for the environment's well-being in all societies. The Qur'an describes the luxuriant gardens and trees of the heavens, emphasizing their significance in this life and the next.

Along with advising us to grow trees as a charity deed, Prophet Muhammad (PUBH) warns us against harming the environment's flora. The corresponding hadith states, "*Whoever plants a tree and it bears fruit, he will have a reward for it, because every time he eats from it or the animals eat from it, it will be counted for him as charity*" [63]. He also said, "*If anyone cuts the lote tree, Allah brings him headlong into Hell*" [64]. It means that if someone cuts down a lote tree that travelers and animals use as cover in a needless, unjust,

or unlawful way, Allah will take them into Hell at full speed. The following verses and Hadith emphasize the significance of conserving green spaces and growing trees necessary for sustainable urban development.

PROTECTION OF FAUNA

In Islam, the preservation of wildlife is directly related to moral principles. The Qur'an urges kindness towards animals as well as prohibits killing them for entertainment purposes. In Islam's ad "Fasad," the activities of harming bio-culture and agriculture have been distinctly delineated. "*And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered*" [65]. The verse assumes that everyone living on earth, including animals, birds, and insects, lives in communities just like us. The passage underscores nothing hidden from God's observation or concern in this cosmos. God is the creator of all life on earth, and the Divine Register records all deeds and behaviors.

Nothing can evade His knowledge because God is aware of all that happens on the earth. The verse also serves as a reminder that God will bring all creatures before Him at the end of time. It implies that everything and everyone, including people, will be judged and held responsible for their deeds. The verse is a gentle reminder to love and respect all living things and to be responsible for our actions here and in the hereafter. The Qur'an contains various chapters with animal names, such as Al Baqara (The Cow) and An-Nahl (The Bee). Allah repeatedly instructs us to read and consider the indications he has placed in the natural world in these chapters and elsewhere in the Qur'an. In these sayings of the Prophet Muhammad (PBUH), he explains how being good to animals is a means to honour the one who created them, can be viewed as a type of charity, and would be repaid with Allah's pardon and mercy.

"*And do not abuse those they invoke other than Allah, lest they abuse Allah in enmity without knowledge. Thus, we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do*" [66]. This verse reminds us to respect and care for all living things, even those in high regard in other cultures. The Qur'an teaches that all living beings should be treated with compassion and kindness, and animal maltreatment or cruelty is against this teaching. It also implies that people should take action to guarantee that animals are treated humanely and are not mistreated or put through cruel treatment. The desire to preserve and maintain the natural world acts as a reminder that all life is valuable and should be treated with respect and care. Includes ensuring environmentally friendly, sustainable urban development.

SOCIAL DEVELOPMENT

"*And establish prayer and give zakah and bow with those who bow [in worship and obedience]*" [67]. This verse emphasizes the importance of prayer and almsgiving in Islam. In the context of urban development, it emphasizes the importance of building religious structures and community centers that people can utilize as places of worship and gathering.

"*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful*" [68]. This verse calls on readers to promote goodness and justice in their communities. In the context of urban development, it emphasizes the importance of creating communities founded on the principles of justice, equality, and social responsibility.

LIFESTYLE: THE DAILY INDIVIDUAL SUSTAINABILITY

Prophet Muhammad (PBUH) said, "*The best of people are those who are most beneficial to people*" [69]. To create a sustainable urban environment, taking social responsibility and involving the local community is crucial, as Hadith says. The Hadith is often quoted as "*khayru al-nasanfa'uhum li al-nas*" in Arabic. It implies that the best people are the most valuable and helpful to others.

The importance of aiding others and having a beneficial impact on those nearby is emphasized in this Hadith. It inspires people to focus on helping others rather than merely protecting their interests. This Hadith follows the Islamic altruism principle, which maintains that people should try to assist others without hoping to gain something in return. It also reflects broader Islamic viewpoints on the importance of social justice and the need to help those in need. Overall, the Hadith serves as a reminder that one of the most crucial measures of our worth as humans is our ability to improve the lives of others around us and to invest our time and money into raising everyone's standard of living.

The Prophet (PBUH) said, "*None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me*" [70]. This Hadith reminds us never to yearn for death, particularly during hard times or disasters. Since life is a gift from Allah, we should appreciate it despite our challenges. However, if someone is overcome by their suffering and wishes to pass away, they should do so with the knowledge that Allah ultimately decides when and how we pass away.

It is advised in such circumstances to pray to Allah and say, "*O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.*" This prayer expresses our belief in Allah's wisdom and confidence in His discernment. It represents our submission to Allah's will and acceptance of His wisdom regarding what is best for us. The Hadith advises us to be patient and to have faith in Allah's plan for our lives despite trying situations. It serves as a reminder to thank Allah for giving us life and making the most of it while we serve Him, which will benefit us here and in the hereafter.

JUSTICE: THE BALANCING ACT

"*And do not consume one another's wealth unjustly or send it [in bribery] to the rulers so that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]*" [71]. In this verse, corruption is forbidden, and justice and fairness in society are emphasized. The perspective of sustainable urban development emphasizes the importance of transparency and accountability in business and governmental processes.

COMMUNITY PARTICIPATION

"*And do not pursue that of which you do not know. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned*"[72]. Muslims are urged by this passage to pursue knowledge and abstain from behaving in ignorance. It emphasizes the value of evidence-based decision-making and thorough planning concerning sustainable urban development. The Prophet Muhammad (PBUH) emphasized the need for public participation in decision-making. He asked Muslims to work together to resolve conflicts and render decisions in everyone's best interests [73]. This strategy is based on the fundamental Islamic administrative principle that decisions should be made through dialogue and consensus. Islam acknowledges that no leader or set of leaders has complete control over all judgments. Instead, it is a responsibility shared by everyone who the decision will impact.

Muslims were forbidden by the Prophet Muhammad (PBUH) to adopt this strategy and cooperate to settle disputes and make judgments that are in the best interests of all parties. In many nations, the idea of including the public in decision-making is still considered to be the cornerstone of efficient government. We can make sure that the judgments taken are rational and reflect the needs and preferences of the community by including all interested parties in the decision-making process.

CLEANLINESS AND HYGIENE: THE HALF-FAITH

Prophet Muhammad (PBUH) said, "*cleanliness is half of faith*" [74]. This Hadith emphasizes the value of cleanliness and hygiene in Islam. According to the belief that cleanliness is crucial to both Islamic teachings and practices, maintaining cleanliness is necessary for upholding one's religion and adhering to Islamic customs. It implies that keeping moral purity and cleanliness can foster spiritual growth and improve one's connection to Allah (God).

The word "cleanliness" in the Qur'an can relate to spiritual purity and bodily cleanliness. Islamic teachings see physical cleanliness as a symbol of inner purity, essential for spiritual growth. Islam encourages its followers to maintain cleanliness in all spheres, including personal hygiene, environment cleanliness, and soul purification. The Hadith can be interpreted as encouraging public health and maintaining a healthy urban environment in the framework of sustainable urban development.

ECONOMIC PROGRESS: THE VEHICLE OF DEVELOPMENT

"*And strain not your eyes in longing for the things we have given for enjoyment to various groups of them, the splendour of the life of this world that We may test them thereby. But the provision (good reward in the hereafter) of your Lord is better and more lasting*" [75]. This verse is not to develop unhealthy attachments to or envy the things and pleasures of this world, especially those who may be unbelievers or who do not live righteously. These creature comforts and pleasures are merely a test from Allah to see how people will react to them; they are temporary and transitory. Instead, believers should focus on acquiring their Lord's provision, the reward Allah promised to those who obey His commands and conduct upright lives. Its reward, in contrast to the pleasures of this life, is permanent and lasting. Essentially, this verse encourages Believers to put their faith and good deeds ahead of acquiring financial belongings and partaking in worldly pleasures. It serves as a reminder that seeking Allah's blessing and pleasure is the path to real success and happiness in this life and the hereafter.

Islam forbids wealthy people, regardless of their level of income, from building opulent or obscenely huge homes that deny commoners access to affordable urban space and construction resources. The planning for such housing units' construction and upkeep will necessitate ongoing exploitation by the wealthy. He says, "*Thus have We made of you an Ummah justly balanced*" [76].

According to Islamic beliefs, buying and selling prices are subject to an ethical obligation. Islam acknowledges that economic growth and profit margins benefit societal advancement more than personal wealth. He says,"*O you who believe! 'Eat not up your property among yourselves unjustly (through unfair means) except it is a trade amongst you, by mutual goodwill and agreement'* [77]. The believers are cautioned in this passage not to take unfair advantage of one another's wealth unless it is a condition of an agreement that both parties have agreed to. It means that obtaining or using another person's money or property through theft, lying, cheating, or any other unethical means is prohibited for Muslims. The scripture emphasizes how important it is for believers to communicate and work together in any business or transaction. Any commercial or business transaction must be conducted truthfully, openly, and following terms that are agreeable to all parties.

In all relationships, especially those involving money, the Quranic text advocates honesty, justice, and respect for others and condemns exploitation or unfairness. It calls on adherents to be mindful of how they treat one another and to uphold the values of justice and fairness in all aspects of their lives. Taking someone else's property without their permission is equivalent to courting your death if the two are complementary. Such behaviour degrades society so that even the most intelligent people are susceptible to its detrimental effects on society's ability to grow sustainably.

STRATEGIES FOR BUILDING ISLAMIC CITIES

While not exhaustive, the above examples demonstrate how concepts from the Sunnah, Hadith, and Qur'anic verses can be applied to improve sustainable urban development. By upholding these values and traditions, Muslims may work to create more equitable and sustainable cities that benefit the entire community. The importance of embracing the Islamic pillars of *Eman* [faith], *Shari'a* [law], *Khilafat* [responsibility], and *Ummah* [community] has been emphasized. To imagine sustainable urban growth, one must employ the prophetic [Dr al-Sunnah], Qur'anic [Dr al-Qur'an], and community [Dr al-Imn] models [78]. According to Sardar, the development of family, mosque, and neighborhood values and social units should precede the significance of urban form in Islamic towns [79]. The architect Ateshin described how humans are meant to live on earth according to Islam. According to him, the urban environment, which is a place where people and the environment interact, should reflect moral and ethical principles and provide clear examples of how people should behave [80]. Serageldin compiled various laws that deal with justice, responsibility, and care [81]. He emphasized that how individuals interact with one another should determine the physical environment [82].

ANALYSIS AND DISCUSSION

The literature and instances described above illustrate how concepts from the Sunnah, Hadith, and Qur'an can be operationalized; however, they are not all-inclusive. Basic understanding and concept of the framework include the following:

DYNAMIC MODEL OF AN ISLAMIC FRAMEWORK

What it means to develop in an Islamic environment has changed dramatically with the ideas of Jafar Sheikh Idriss and Khurshid Ahmad [16]. According to Jafar Sheikh Idriss, the material and spiritual aspects of life complement each other within the Islamic way of life framework. To live a good life with devotion to God, we must make the most of our world's material resources. His four pillars of Islam's approach to development are Tawhid (divine unity), *Rubbiyah* (divine provision for the preservation of life and the perfection of things), and Khalifa (human beings as agents of God on Earth), responsibility, and Tazkiyah (purification plus growth).

Development, however, is a dead idea in terms of Muslim societies. Muslim societies should operationalize *tazkiyah* in its complex elements rather than trying to "develop." *Tazkiyah*, which means "growth through unification," is a concept in the Qur'an. The five needs include safety, dignity, independence, recreation and community involvement, physical and mental health, housing, shelter, and education and training. *Tazkiyah* Growth strives to build the necessary infrastructure to satisfy the necessities above. In alternative Muslim futures, the concept of community development is anticipated to play a significant role. They are the main institutions of the Muslim community, regardless of where they are in space-time. Raising community awareness begins with acknowledging that improving these core institutions is the only way to better the futures of Muslims.

UTILIZING ISLAMIC PRINCIPLES IN URBAN DEVELOPMENT

Several Islamic doctrines and concepts have limitations on the quantity and nature of human activity. Only a handful of the many excellent virtues include *Iqtisad* [moderation], *Adl* [justice], *Ihsan* [kindness], *Amanah* [honesty], *Infaq* [spending to fulfil social commitments], *Sabr* [patience], and *Istislah* [public interest]. Examples of negative values are dictatorship, *Bukhl* [misery], *Iktinaz* [hoarding of money], and *Israf* [extravagance]. In essence, every human action that falls within the positive framework is *halal* [praiseworthy], and the opposite is true if it comes beyond the range of negative values, in which case it is *haram* [blameworthy].

Sardar claims that Muslims establish an environment that upholds the principles of *Tawhid, khilafah, amanah, halal, haram, adl, istihsan* [desire for the better], and *istislah* as found in the Qur'an. Also, this environment supports behaviour that adheres to *Shari'a* law public welfare]. To achieve the desired ambience, the entire system that creates the built environment must function as a whole, considering design principles, architectural construction techniques, building materials used, building forms and structures, and how they interact with the surrounding natural environment.

The three fundamental values, environmental sensitivity, social integrity, and economic development, serve as the foundation for sustainable urban development that combine the goals of an Islamic environment. Islamic environment design must respect the natural environment, according to the concept of environmental sensibility [83]. Social integrity calls for concern for justice, community involvement, and intimacy in public and private spheres. From an economic perspective, halal expenditure and consumption must be respected. Creating an urban setting that stimulates the sensations and phenomena that make up an Islamic expression of life presents a difficulty. Islamic design principles call for care for the natural world, particularly for the landforms, waterways, trees, orientations, and flora and fauna. Rights to life, liberty, and access to light and air should all be considered sacred.

The *Shari'a* is the cornerstone of Islam's worldview. Although the Shari'a has been referred to as "Islamic law", its scope goes beyond the bounds of the rule of law. The *Shari'a* must then construct and plan cities; the Islamic environment must both support and shape the *Shari'a*. The Prophet Muhammad (PBUH) declared that one of the fundamental tenets of the *Shari'a* is "*there shall be no injury and no perpetuation of injury.*" Islamic resource law is mostly based on the tenets that forbid doing harm or violating rights without cause. According to Islamic law, significant resources such as grassland, woodlands, wildlife, some minerals, and, most crucially, water cannot be monopolized or privately acquired in their natural states. They

are accessible to everyone and are freely controlled for everyone's benefit.

As a result, we can see that while owning private property is legal in Islam, doing so is subject to restrictions imposed by the needs of the community as a whole. Furthermore, it is forbidden for a person to utilize their property in a way that would bring net harm to society through Islamic social solidarity [takaful] and the misuse of rights principles [84]. The Islamic state sets the standards, provides incentives, and makes up for economic losses to realize the growth of civilization [Islah] and encourage kindness, favoring the best and most compassionate management techniques [Ihsan]. The traditional function of the office of inspection [hisbah] is essential for standard enforcement, removing nuisances, and preventing property exploitation. Regrettably, the role of the *muhtasib*, who was in charge of upholding Islamic regulations of the built environment in ancient Islamic cities, has been replaced by the municipal administration, whose staff may lack responsibility.

CONCLUSIONS

In conclusion, rather than remaining static, opinions on the "Islamic City" have changed over time. It has been argued in this paper that Islamic principles can serve as a valuable design paradigm for sustainable urban development. It is evident from examining the characteristics of traditional Islamic cities that they provide various benefits in terms of sustainability, social cohesion, and livability. In Islamic city planning, public and communal spaces were prioritized over private ones to promote social interaction. In many contemporary Western nations where individualism is promoted, this design technique promotes a sense of community and social cohesion. Sustainable practices such as passive cooling systems, water conservation, and the use of natural materials were also given great attention in traditional Islamic villages.

It is crucial to research current cities' methods to navigate modernity and its negative repercussions securely. The guidelines for urban sustainability established by Islamic tradition fall into fewer than two categories of teachings. Whereas the second focuses on the urban environment, the first concerns the natural environment. These ideas are geared towards social interpretations that are more secular and subsequently towards an existence that is more defined by Islam as prescribed by the Qur'an and demonstrated by the Prophet (PBUH). Even the trend to describe the city's growth during the time of the Prophet (PBUH) was more focused on providing physical amenities to enhance the social facets of the inhabitants' lives. Following the Qur'an, Hadith, and Sunnah teachings, the Islamic worldview and culture provide notions that can aid us in this situation and significantly raise our quality of life. Islam demands social fairness among societies regarding sustainable urban growth, moderation in wealth use, and the protection of natural resources. It prohibits extravagant and wasteful spending. Muslims must adhere to the idea of moderation when it comes to consumption, according to Islam. Every area of life requires simplicity and humility. It is not permitted to display hubris or self-promotion through architecture. A sustainable urban environment must reflect its inhabitants' straightforward, reasonable, and humble manner of life.

By implementing these ideas, we may realize the Islamic goal and transform Muslim-populated communities into true Islamic cities. Even though historic Islamic towns may not always be the case that they are necessarily "better" than contemporary Western civilizations, the Islamic architectural philosophy may undoubtedly teach us important lessons about sustainable urban growth. We can design more livable, equitable, and environmentally responsible cities by including concepts like community, sustainability, and social cohesion. Building cities that balance the requirements of their residents and the environment around them should be the ultimate goal of sustainable urban development.

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