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Privacy Criteria and Elements in Islamic Residential Architecture معايير وعناصر الخصوصية في العمارة السكنية الإسلامية

Sana' Al-Birawi
-, sbirawi@gmail.com

'Ala' Al-Din 'Adawi
Jordan University

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Privacy Criteria and Elements in Islamic Residential Architecture

Ms. Sana' Al-Birawi*

Dr. 'Ala' Al-Din 'Adawi**

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ملخص

يتناول هذا البحث دراسة بعض المعايير والعناصر المعمارية الإسلامية التي أسهمت في تحقيق الخصوصية في المسكن في العمارة الإسلامية. فالمسكن يُعدُّ مؤثراً رئيساً على قيم الإنسان وسلوكه؛ لهذا نلاحظ أن فقدان الخصوصية في معظم المساكن أثر على مفهوم الخصوصية لدى السكان. وقد تم استخدام المنهج: الاستقرائي، والاستنتاجي، والتحليلي، والوصفي. وتوصل البحث إلى أن مراعاة هذه المعايير واستخدام عناصر العمارة الإسلامية أسهم إلى حد كبير في تحقيق الخصوصية للسكان. أخيراً وليس آخراً أمل أن يكون هذا البحث مرجعاً للاستفادة منه في مجال تصميم المنازل والبيوت؛ لحفظ الخصوصية وبالذات في المجتمعات الإسلامية، وذلك بإعادة إحياء هذه المعايير والعناصر.

Abstract

This research aims to clarify some criteria and elements in Islamic architecture that are related to the residential privacy. The residence is the main influential factor on the human values and behaviors. Thus, we notice that the loss of privacy in most residences affects the concept of privacy for the residents. This research uses: deductive, inductive, analytical and descriptive methods. The research concludes that the Islamic residential architecture mostly achieves resident's privacy. Last but not least, it is my sincerest hope that this study may be used as a reference for all those related to the fields of building construction, so that they may provide solutions to achieve privacy in residential architecture especially in Muslim societies, by reviving this criterion and elements.

TABLE OF TRANSLITERATION:

In this research we follow the system of translation of the United States Library of Congress. The Transliterated Arabic words in *Italic* formatting also.

Consonants				Short Vowels			
ء	'	ز	Z	ك	k	ـَ	a
ب	b	ژ	zh	گ	g	ـُ	u
پ	p	س	s	ل	l	ـِ	i
ت	t	ش	sh	م	m		
ث	th	ص	ṣ	ن	n		
ج	j	ض	ḍ	ه	h		
						Long Vowels	
						اى	

* Researcher.

** Associate prof., University of Jordan.

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چ	ch	ط	ṭ	و	w	و	ū
ح	ḥ	ظ	ẓ	ی	y	ي	ī
خ	kh	ع	‘				
د	d	غ	gh				
ذ	dh	ف	f			و	aw
ر	r	ق	q			ي	ay

Diphthongs

al- (article)ال

Remarks:a=◌◌ = *fathah* = فتحةI=◌◌ = *kasrah* = كسرةU=◌◌ = *dammah* = ضمة**Doubling Letters; “Shaddah”.**

If the letter is originally doubled (indicated by mark called *shaddah*=◌◌), then the letter is doubled in writing, for example: ‘*Ammara* عَمَّرَ.

Introduction:

All praise to the One and only Allāh the Almighty; and Allāh’s peace and blessing be upon our beloved Prophet *Muḥammad* (ﷺ)⁽¹⁾, his family and his Companions (رضي الله عنهم)⁽²⁾.

Allāh distinguished humans from all creatures, and inspired them to seek a living and earn their purpose and that includes the construction and settlement in a place where they can achieve coexistence and cooperation so they can cover their needs. Architecture is considered a human necessity to achieve the aim for humans to bring prosperity to Earth. As Allāh stated in the Holy *Qur’ān*:

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾ [هود: ٦١]

“It is He Who had produced you from the Earth and settled you therein [in it]: then ask forgiveness of Him, and turn [repent] to Him in repentance. Indeed, my Lord is Near and Responsive”⁽³⁾ (11:61).

Architecture’s comprehensive meaning is not only related to the construction and build up patterns of buildings, but it exceeds this meaning to become a synonym to the term civilization⁽⁴⁾. A civilization we seek to revive in a culmination and distinction resembling that of the first centuries of Islam.

Importance of the Research:

This research provides information for Muslim society in general and Architects in particular regarding the criteria of privacy in residential architecture.

Problem of the Research:

The research is related to the degree of achievement of privacy in residential architecture in Muslim countries, and how the residential features stem from Islamic concepts that reflect our traditions and values concerning privacy.

Objectives of the Research:

- 1) Defining the most important criterion that should be taken into consideration to achieve privacy in residential architecture, such as: Islam and its contexts.
- 2) Shedding light on some features and elements of "Islamic Architecture", that are considered sufficient to achieve privacy inside houses.

Methods of the Research:**1) Deductive Method:**

It follows the path of logic and works from the more general to the more specific or particular (top-down approach).

2) Inductive Method:

It is by going back to a number of studies that discussed the topic, the books that addressed housing conditions from an Islamic perspective.

3) Descriptive Method:

This research follows this method by describing traditional residential houses and some Islamic architectural elements used in these houses.

4) Analytical Method

This research follows an analytical conceptual framework in which components from various sources will be linked to each other.

Literature Review:

- 1) Dr. 'Abd Al-Bāqī Ibrāhīm, (1985), wrote a comprehensive paper, "**Towards Islamic Architecture, a Look into the Future**", in *Bahraīn* Engineer Committee Conference.

The researcher addressed the values affecting the Islamic construction, and considered the Islamic Architecture cell as the residence.

Where as this research addressed the values of privacy in Islamic residential architecture.

- 2) Study of, Dr. *Şaqr al-Şuqūr* and Dr. *Abd Al-Majyīd Al-Rujwūb*, (2012), "**Islamic Nations on the Relationship between the Architect and the Environment and its Construction and Architectural Applications**".

The study discussed the view of the Islamic architecture towards the environment and its elements through adopting the Islamic notions of building the Earth.

This study focused on Islamic criteria and elements that achieved privacy of resident.

- 3) Abbasoglu, M. Selen, and Dagli, UgurUlas, (2005), "Women Visual Privacy Analysis in Traditional Houses and Modern Apartment Block Neighborhoods in Famagusta (North Cyprus)", **5th International**



Postgraduate Research Conference in the Built and Human Environment. Eastern Mediterranean University, Cyprus.

The study showed the meaning and importance assigned to women's visual privacy, and that there is a weakness in providing it while designing modern residences in Western society. But this research focused on privacy on the residence on Muslim community.

Section One

Privacy: Its Concept, Definitions, and Types

The main concern in this research is to analyze privacy in Islamic residential⁽⁵⁾ architecture, the impact of the architectural elements on controls of privacy is discussed in general, and the main question of this research is answered: 'How did the design of Islamic residential meet the needs of the Muslim family in terms of privacy criteria?'

1-1 Concept of Privacy:

The concept of privacy differs in various cultures depending on many factors such as: "Characters, ideologies, do's and don'ts, and values of the individuals and societies"⁽⁶⁾.

Today, there exists many different points of view and interpretations with regards to the concept of human privacy, but all have one thing in common: they explicitly acknowledge that, at the most basic level, privacy is about the ability of an individual or a group to control their visual, auditory and olfactory interactions with others⁽⁷⁾.

Privacy is a right of every person in every society. It should be protected in the societies by regulations that guarantee this right especially at one's residence⁽⁸⁾.

1-2 Privacy Definition (الخصوصية) 'Khuṣūṣiyyah':

1-2-1 Linguistic Definition of Privacy:

Edward Lane defined private, *Khāṣ* (Arabic: خاص) as particular; peculiar; special; distinct, or distinguished⁽⁹⁾. In Longman dictionary privacy is: "The state of being able to be alone, and not seen or heard by other people"⁽¹⁰⁾.

1-2-2 Technical Definition of Privacy:

The term privacy is conceived differently by different people. Warren and Brandeis⁽¹¹⁾ argued that, "privacy is simply the right to be left alone"⁽¹²⁾.

Privacy, is a state of (person or a group) being free from observation or hearing of others without their knowledge, especially in their own space (i.e. their residences). It is a social and cultural aspect, so "it includes any element that one wishes to keep discreet"⁽¹³⁾. It is an instinctive human feeling, which provides safety and comfort for an individual and their family⁽¹⁴⁾.

Islam as the last religion set many fundamental rules and principles, discussed in this study, to conserve this right. Privacy is the process of setting or putting the boundaries between individuals and it determines how to interact with others.

1-3 Privacy from an Islamic Perspective in the *Qur'ān* and the *Sunnah*:

Privacy in Islamic society entails the balancing of the individual's and the group's privacy. It does not prevent social communication or cause total isolation from the society. Hence, privacy is a tool that's used to organize communication by utilizing the religious controls and social behavior that the individual lives with⁽¹⁵⁾. The source of *Sharī'ah*⁽¹⁶⁾ rules are attributed to the Holy *Qur'ān* and *Sunnah*⁽¹⁷⁾, then the companions' correct understanding, which is in agreement with the Arabic language -the language of revelation-. This falls under the umbrella of *Sharī'ah* that aims to gather or increase goodness and benefits as well as stop or decrease vices and harms.

Allāh selected '*Salām*' (سلام) meaning "peace" as the form of salute amongst Muslims whenever they see each other. A word carrying the meanings of peace, safety and health. There are many verses and Ḥadīths which placed many rules and principles related to human house⁽¹⁸⁾ privacy.

1-3-1 Privacy in the Holy *Qur'ān*:

Islam has taken care of privacy, Allāh set many principles and rules to control the privacy of people. *SūratAl-Nūr*⁽¹⁹⁾ came with a set of social etiquettes which are invaluable to society and if followed, then goodness will be achieved⁽¹⁹⁾.

Privacy in the Muslim house is largely determined by obvious Islamic teachings, based on the main sources of *Sharī'ah*, and entailed maintaining privacy for [the dwellers]. It can be achieved through visual and acoustic privacy⁽²⁰⁾.

Islām has emphasized on asking for "permission" before entering someone's house. This permission covers the entire spectrum of social relations amongst Muslims, from a child's entrance to his parent's room to a person entering a stranger's house. The Holy *Qur'ān* stresses this observance of privacy as follows; such as verses 27-28 in *SūratAl-Nūr*, that discuss seeking permission before entry, Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ * فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [النور: ٢٨-٢٧].

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you, and Allāh is All-Knower of what you do" (24:27-28)

Al-Qurtubī said in *Ahkām al-Qur'ān*: "Allāh has honored, singled out and preferred the Man by housing, and veiled them inside their residence from sight"⁽²¹⁾.

Inside the house, asking permission is limited to three times, each called an '*Awrah*' (عورة) [fault, flaw or defect], as people's covering is compromised during them. "As a house is one of those places where human's privacy is mostly attained, rules of "*Sharī'ah*" have taken care of this need by specifying the proceedings through which one should enter a house"⁽²²⁾.

In Islamic teachings, privacy has been given a holy value, and caring for privacy starts with the believers themselves. Based on this, a Muslim man must avoid looking at strange women⁽²³⁾, and a Muslim woman must keep from looking at strange men⁽²⁴⁾. This way, there is always a good level of

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privacy present, regardless of whether a Muslim man or woman is in the house, mosque, school or street⁽²⁵⁾.

The house is assumed to be the most private place, and has a greater value to women in Islām as the place where women should feel free to be informal, remove their veil and *Hijāb* to those relatives named in *Sūratal-Nūr*, verse 31⁽²⁶⁾.

In *Sūratal-Nūr*, verse 58, the believers have been enjoined by Allāh to ask for permission before they enter others' houses, to maintain the privacy of those inside their houses.

Al-Zamksharī in *al-Kashāf* explained that; "the order was for seeking permission by slaves and prepubescent children at three times of the day and night: Before dawn (*Fajr*) prayer: a time of awakening and changing the night's clothes with the day's clothes. Midday: a time for resting and napping, clothes are changed. After night (*'Isha'*) prayer: it is the time for changing into the night's clothes and sleeping"⁽²⁷⁾.

1-3-2 Privacy in the Sunnah:

The Prophet *Muḥammad* (ﷺ) has taught Muslims, through his Sunnah, every detail they need in their life, such as visiting and seeking permission. "Although seeking permission was not so common among Arabs at the time of the Prophet *Muḥammad* (ﷺ), the above verse asks them to take care of privacy, and of course the best way to learn is by looking at the Prophet's (ﷺ) own behavior"⁽²⁸⁾.

In terms of *Hadīth*, there are many words mentioned in relation to protecting a Muslim's privacy, such as in the morning and evening reminders, *Adhkārs*. A Muslim asks Allāh to protect his privacy, he asks Allāh daily in the morning and evening to conceal his faults and secrets, veil his weaknesses, and keep him safe from that which he fears and set at ease his dismay.

Ibn 'Umar (رضي الله عنه) narrated, 'The Messenger of Allāh (ﷺ) never failed to say these words in the morning and the evening: "O Allāh! I ask you for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allāh! Cover my weaknesses and conceal [veil] my weaknesses [Conceal my faults, conceal my secrets]..."⁽²⁹⁾. Grade: *Ṣaḥīḥ* by *Shāikh Al-Albānī*, in *Bulūgh al-Marām*.

Allāh set great rewards to those whom cover the fault of Muslim, *Abu Hurairah* (رضي الله عنه) reported: The Prophet (ﷺ) said, "He who removes from a believer one of his difficulties of this world, Allāh will remove one of his troubles on the Day of Resurrection; and [...]; he who covers up (the faults and sins) of a Muslim, Allāh will cover up (his faults and sins) in this world and in the Hereafter"⁽³⁰⁾.

People before Islam entered other's houses without seeking permission, so Allāh commanded believers of this order to protect the privacy of homes⁽³¹⁾ and of the people whom live there. Islām enjoined seeking permission three time before entering other's houses; as mentioned in *Ṣaḥīḥ Muslim*, *Abū Musā Ash 'arī* reported that, He [*Abū Musā Ash 'arī*] went to *'Umar bin al-Khaṭṭāb* and greeted him by saying: *As-Salāmu- 'Alaikum*, [peace be upon you], here is *'Abdullah b. Qais*, but he did not permit him (to get in). He (*Abū Musā Ash 'arī*) repeated that three times, (then receiving no response he came back). He (*'Umar*) said: Bring him back to me. So, he went there (in the presence of *'Umar*) and he said to him: *Abu Musa*, what made you go back, while we were busy in some work? He said: I heard

Allāh's Messenger (ﷺ) as saying: Permission should be sought thrice. And if you are permitted, (then get in), otherwise go back⁽³²⁾. *Ṣaḥīḥ Muslim*

In Sunnah, greeting and permission have a maximum of three times, and the person asking for permission, should not stand in front of the door, he should stand to a side of the door⁽³³⁾. So that if the door opens, he will not be able to see what is inside the house⁽³⁴⁾, i.e., lest one should look at the occupants of the house who maybe in a state which they dislike to be seen by others.

In *Ṣaḥīḥ al-Bukhārī*; Chapter asking permission (for entering) is enjoined because of looking. Narrated *Sahil bin Sa'd* (رضي الله عنه): A man peeped through a round hole into the dwelling⁽³⁵⁾ place of the Prophet (ﷺ) while the Prophet (ﷺ) had a *Midra* (an iron comb) with which he was scratching his head, the Prophet (ﷺ) said: "Had I known you were looking (through the hole), I have pierced your eyes with it. Verily! The order of taking permission to enter has been enjoined because of that sight, (That one should not look unlawfully at the state of others)⁽³⁶⁾.

Many Islāmic teachings are becoming lost mannerisms in our inability to align our preferences with what has been taught by Allāh's Messenger (ﷺ). Protecting one's modest appearance is a preventive measure set by Islām to protect both the individual and society. Whether it being our lack of knowledge, or our lack of effort in integrating various Islāmic teachings into the many aspects of our life, people are mistakenly following social traditions subject to human fault over divine teachings perfected to the simplest human needs.

Privacy is not a privilege but rather a necessity. It plays a crucial role in maintaining proper social interactions among the different members of the community. It is not simply attained through sealed doors and high walls, but is rather integrated from a child's youngest years, by teaching him to knock and ask before entering a room.

1-4 Types of Privacy in Particular.

Privacy can be divided into several types⁽³⁷⁾, such as solitude which refers to "the state of being free from the observation [or hearing] of others"⁽³⁸⁾. This study focuses mainly on two sub-types of privacy: Visual and acoustic privacy.

1-4-1 Visual Privacy:

Visual Privacy; "means that residents have a means of completely withdrawing from public view by utilizing their houses' design or through other means"⁽³⁹⁾, (e.g., curtains, screens, isolation) to provide full visual privacy.

The privacy of family members, especially visual privacy to the woman is very important from the Islāmic point of view. The layout and orientation of the building, natural topography of site plans and architectural treatment of exterior facades contribute to the achieved level of visual privacy. E.g. closely placed outwardly oriented houses may provide less visual privacy than the inwardly oriented houses.

Visual privacy is achieved by designing a house so that it does not overlook neighbors, also by screening windows, balconies and outdoor areas, and separating low rise buildings next to high rise buildings.

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Visual privacy also, “measures the residents’ ability to carry out private functions within all rooms and private open spaces without compromising views, outlook, ventilation and solar access or the functioning of internal and external spaces”⁽⁴⁰⁾. Arabs had high expectations with regards to visual privacy, which extended to their architectural designs. But in the present time, visual privacy lost the high regards with which it was held by the Arabs imitating and following Western footsteps.

1-4-2 Acoustic Privacy:

Acoustic privacy means providing a suitable sound environment whether it is inside or outside the residence to achieve the desired amount of psychological comfort where the dweller may do various activities without being annoyed by people and vice versa. This means the elimination of sound traveling outside or inside of the residence.

Acoustic privacy is: “A measure of sound insulation between apartments and between external and internal spaces. Designing for acoustic privacy relates to the location and separation of buildings within a development and the arrangement of internal spaces within apartments and between apartments”⁽⁴¹⁾.

Noise is usually only discovered after people move in to the house. At this stage, changes are very difficult to make. Architects can achieve acoustic privacy from the house’s design stage. If a house is located on a busy road, the design should place the bedrooms and outdoor sitting areas away from the road. Acoustic materials may be used to separate and screen walls to insulate noise.

An architect’s boundaries should not be limited to the area on which the structure is to be built, but crosses it to the surrounding streets and neighbors’ residences. Careful planning may reduce potential noise sources and maintain privacy for the residents to improve their living environment.

1-5 Criterion Affecting Privacy in Islāmic World:

Privacy, both visual and acoustic, is dependent on many aspects. It is related to the house design, the dweller’s religion- in Islam privacy is more important than in other religions- in addition to the architectural elements. In the Islāmic world, residential privacy is essential to refine a life of goodness and purity. It can be expressed that visual privacy was produced as an effect of the religious principles and culture. It suggests that a dweller should have a certain degree of exclusiveness. As a result, designers tried to create suitable buildings achieving visual privacy, where residences of different heights are not placed next to one another⁽⁴²⁾.

There are many criterion affecting privacy [and controlling it] such as: “The religion, culture, environment, and values”⁽⁴³⁾. Other factors act in controlling all the aspects of life, so that the relationship and communication between people in a defined place or society are not harmed. For this purpose, laws and principles have been set. In a similar view, prevention of harm is a general purpose of the *Sharī‘ah* of Islām as the following Ḥadīth declares:

On the authority of *Abū Sa‘īd al-Khudrī* (رضي الله عنه), that the Messenger of Allāh (ﷺ) said: “There should be neither harming (*Darar*) nor reciprocating harm (*Dirār*)”⁽⁴⁴⁾. Grade: *Ḥasan* Ḥadīth. *Sunan Ibn Majah* 2340. Book 13, Ḥadīth 33.

The Arabic term “*Darar*” (ضَرَر) means for one party to harm another whereas the term “*Dirār*” (ضِرَار) means for both parties to harm each other. Harm is what benefits yourself and harms others; that which is intended to benefit yourself but results in harm to others⁽⁴⁵⁾. The Prophet (ﷺ) forbade both acts.

In *Fiqh al-‘Imrān Khālīd‘Azab* defined the term *Darar* (Harm), “as the damage that infects the person’s body, honor, money or any legitimately respectable thing, as a result of illegal or legal acts which hurts others”⁽⁴⁶⁾.

Harm shall neither be inflicted nor reciprocated in Islām, and it is observed that this Ḥadīth grasps the essence of benefit, *Maṣlaḥa* (Arabic: مَصْلَحَة) in all of its varieties, and has given rise to the formulation of other legal maxims such as ‘the prevention of evil takes priority over the attraction of benefit, *Dar’u al-Mafāsīd Awlā min Jalb al-Manaḥi*’, (Arabic: درء المفساد أولى من جلب المنافع), that ‘Harm must be Eliminated’; and that ‘a particular harm may be tolerated if it were to prevent a general one’⁽⁴⁷⁾.

One Islāmic value that is held in high regards is to be kind (*Al-Iḥsān*), and the Prophet (ﷺ) enjoined the believers to act by this value. In *Sahīhal-Bukhārī*, narrated *Abū Hurayra*: Allāh’s Messenger (ﷺ) said, “Whosoever believes in Allāh and the last day, should not harm his neighbors.” *Al-Bukhārī*, Book, 71, Chapter, 13, Ḥadīth, 2023.

Also, in *al Bukhārī*, Chapter: To recommended to be kind to the neighbor; Narrated; ‘*Aishah* (رضي الله عنها); the Prophet (ﷺ) said, “Gabriel continued to recommend me about treating the neighbors kindly and politely, so much so that I thought he would order me to make them as my heirs”⁽⁴⁸⁾. These Ḥadīths are evidence that the neighbors are held in high regards and harming one’s neighbor is a sinful act. So it follows that invading your neighbor’s privacy by the design of your house is not allowed in Islām. Another important teaching in Islām is the prohibition of spying as mentioned in the verse: 12 in *Surat Al-Hujurat*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا...﴾ [الحجرات: ١٢]

“O you believe! Avoid much suspicion; indeed some suspicion are sins. And spy not”⁽⁴⁹⁾:12

In the *Ḥadīth*, narrated *Abū Hurayra* (رضي الله عنه) the Prophet (ﷺ) said, “Beware of suspicion, for suspicion is the worst of false tales, and do not look for the others’ fault and do not spy”⁽⁴⁹⁾. *Al-Bukhārī*, Book 71, Chapter, 22, *Ḥadīth*, 2035.

Home is considered to be the human’s housing place and safe haven, which shows a high degree of physical and spiritual connection between the resident and the residence. *‘Awra*s connected with residences as it is mentioned in relation to the times of permission to enter inside houses (three *‘Awrat*) rather than any other place. It is also connected with women’s *‘Awrah* since she is considered the guardian of her house. Regulations and specific standards must be set for building construction to achieve privacy in residential architecture. These criteria can be extracted from *Sharī‘ah*. Since *Sharī‘ah* is a path to religion, it is primarily concerned with a set of values that are essential to Islām and the best manner of their protection⁽⁵⁰⁾.

Sharī‘ah also seeks to protect the interests of both the individual and community, as it also provides mechanisms for the interplay of revelation and reason in the formulation of its

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rules⁽⁵¹⁾. “Privacy which affected the traditional houses, is associated with the Islāmic legislation which orders women and men to sit separately. This is a good example of the privacy in the early period. Nowadays privacy still exists, but in a different form from the previous period”⁽⁵²⁾.

Also, culture has an impact in architecture, “Islāmic culture has shown its impact on social and religious architecture and has had a significant influence in shaping the environment and residential homes.” Islām did not change pre-existing cultures or structures, so long as it did not oppose the Islāmic beliefs.

Section Two

Islāmic Residential Architecture and its Elements that Achieve Privacy

Architecture is a container of people’s activities, it has been described as a vessel that contains society’s culture and translates it through its elements. The leader Winston Churchill⁽⁵³⁾ said, “We shape our buildings; thereafter they shape us”⁽⁵⁴⁾. In our life we can avoid movies, music or theater, but we can never avoid ‘Architecture’, it surrounds us, and affects us strongly.

2-1 Architecture Definition:

There are many definitions for architecture mentioned by architects or others. American architect, Lois Kahn (1901-1974), said: “Architecture is the thoughtful making of space”⁽⁵⁵⁾. Another American architect, Frank Lloyd Wright (1867 –1959) said: “The mother of art is architecture. Without an architecture of our own, we have no soul of our own civilization, and all fine architectural values are human values, else not valuable”⁽⁵⁶⁾.

Architecture can be concluded with this expression: It is a cultural activity that can be understood and adopted through understanding its hosting culture. It is connected to human- beings as an expressive work of their culture⁽⁵⁷⁾.

2-2 Background of Islāmic Architecture:

One of the most famous yet debatable Architectures in the world is the “Islāmic Architecture”, which mostly relates to the architecture of the Muslim countries or the Islāmic civilization.

2-2-1 Definition of Traditional Islamic Architecture:

Traditional Islamic Architecture or Vernacular Architecture: “is the substantial embodiment of the Islamic civilization”⁽⁵⁸⁾. It is also defined as “the architecture of Islām, so it will include the buildings constructed by the followers of Prophet *Muḥammad* (ﷺ) between 7th and 19th century of our era in all areas that witnessed the spread of the Islām”⁽⁵⁹⁾. It is safe to assume that such an architecture, spread over a long timeline and large geographical area, is expected to be a large one. Therefore, “Islāmic Architecture is the built environment designed according to Islāmic beliefs and values; this is what sets it to be unique”⁽⁶⁰⁾.

The Architecture, especially the house, that *Hasan Fathī*, has defined as the clothes of human⁽⁶¹⁾, must regard the human’s psychological and physiological aspects, as well as the outside

environment. Islāmic Architecture has been defined as a “Veil Architecture”⁽⁶²⁾, due to its inner orientation which is focused on and opened to the inside. It usually places greater value on the interior of buildings rather than the exterior, and its beauty lies in the inner spaces (courtyard and room), which are not visible from the outside (street view)⁽⁶³⁾.

2-3 Residential Architecture:

Islām, more than fourteen centuries ago, set the right of having a residence for humans in order to save the life, money, mind, offspring, and religion; a house helps in achieving this. “Since the adoption of the ‘Universal Declaration of Human Rights’ in 1948 AD, housing has been accepted as an essential part of the right to benefit from a decent standard of living in many countries”⁽⁶⁴⁾.

The meaning of residence or house is mentioned in the Holy *Qur’ān* in different words, such as in *Sūratal-Naḥil*, Allāh said:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْنُوفِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاءًا وَمَتَاعًا إِلَىٰ حِينٍ﴾ [النحل: ٨٠]

And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets) comfort for a while. [16-80]

2-4 Privacy in Residential Architecture:

Privacy in residential architecture is highly dependent on an architect’s design. Residential, in general, refers to every place that people use to live in or inhabit; but in specific, it relates to the home or house where the person lives. “Privacy, hence, helps to refine the interrelationship between spaces within the same living unit, or between the inside and the outside of the unit”⁽⁶⁵⁾.

A house is a places of comfort where one may relax and enjoy privacy and reassurance. Inside one’s house, people do not feel the need to be cautious or wary. Thus, they may relax and take things easy and calm their souls and bodies⁽⁶⁶⁾.

A house is “a reflection of cultural and environmental relations, and it provides a window to see how different cultures relate to their physical environments”⁽⁶⁷⁾. A traditional house is a house that expresses a historical style, has its own basic elements and unique architectural decorations, and is found in urban areas.

In *Ṣaḥīḥ al-Bukhārī*, the book of asking permission, chapter ‘what has been mentioned regarding the building, narrated *Ibn ‘Umar* (رضي الله عنه) during the lifetime of the Prophet (ﷺ), “I built a house with my own hands so that it might protect me from the rain and shade me from the sun and none of Allāh’s creatures assisted me in building it”⁽⁶⁸⁾. This provides evidence that building a house is permissible (*Mubāḥ*) in Islamic *Sharī‘ah*.

The traditional residences are organized to protect familial privacy while forming strong physical and social borders from the neighborhood in which they are built. “The dead-end street is the most typical physical layout stemming from the privacy-based neighborhood concept”⁽⁶⁹⁾.

Hence, there are many rules and principles that have been put in *Sharī'ah* to achieve this aspect. *Imām Mālik* stated that in the time of *'Umar Ibn Al- Khaṭṭāb* (رضي الله عنه), he was asked about a man who built a new room and opened in one of its wall a window directed to his neighbor. *'Umar Ibn Al- Khaṭṭāb* wrote an answer that a bed should be placed behind that window and a person is to stand on it, if he could overlook the neighbor's house then the window should be blocked, otherwise it remains. And any new door or window should be blocked, even if it was opened for light and air circulation, if it overlooks and exposes a neighbor's house. And to check, a window, a bed, a ladder or a chair must be placed behind the window and someone is to stand on top of it. *Al-Laḡmanī*: said that the person asked to check should have a proper eyesight, and that the height of what's used to stand on should be a minimum of four *Shibr* (spans), and a maximum of five *Shibr*⁽⁷⁰⁾.

The purpose of windows being below the ceiling directly is not to expose residents to any harm from the outsiders, which is what the juristic rulings urged; to prevent anything that may lead to committing sins, this rule is called "Prohibition of Evasive Legal Devices", (*Sadduaz-Zarā'i*, Arabic: سد الذرائع)⁽⁷¹⁾.

An incident happened in Tunisia in the times of the judge *Abī Yahyia Abī Bakr al-Ghorī al-Safāqṣī*: There were two houses with a narrow alley in between, one house had a window that overlooks the other neighbor's house. This led the exposed neighbor to build a room with a window overlooking the exposing window. The jurists agreed that both windows should be blocked. Another similar incident occurred in Tunisia where a man opened a window, which although did not allow him to overlook his neighbors, it allowed him to hear them. A divergence in opinion occurred with some believing that noise and tongue movement are harmful and others believing it is not. The verdict was that the window is not to be shut, siding with the opinion that talking is not harmful. Doors that lead to the roof should be blocked if they directly overlook a neighbor's house, however, if they're shifted to a side, they are kept⁽⁷²⁾. From these stories we notice that visual privacy is more important than acoustic privacy, yet both are still important in traditional residential design.

There should be considerations for avoiding facing entrances by *Al-Tankib*⁽⁷³⁾ (Arabic: التكتيب) staggering of doors. Some of the jurists, such as *Imam Malik and Abu Ishaq*, see the necessity of applying entrance staggering in narrow streets; and exclude this necessity in wide streets, considering wide streets to be seven ells of width or more⁽⁷⁴⁾. Because the entrance is a crucial element in the connection and movement within the building, careful setting of its parameters while considering staggering to be necessary as it will affect the plan of the building as a whole and the distribution of the building units⁽⁷⁵⁾.

2-5 Elements of Islamic Residential Architecture:

Many elements have been used in Islamic houses to achieve privacy such as:

- **The Courtyard.**

The courtyard [*Haush*] (حَوْش), [*Finā'*] (فِنَاء), see: The internal open space or area within the house; "which is surrounded by the building elements from two, three, or four sides"⁽⁷⁶⁾. Muslims adopted the

concept of the courtyard because it suited their religious and social needs, especially the degree of privacy needed, and to achieve human interactions⁽⁷⁷⁾.

The presence of a private open space overlooked by all the rooms, such as a garden or a court, leads to enjoying privacy under the sunlight by men and women alike without harming their neighbors. It contributes to strengthening family ties through shared activities⁽⁷⁸⁾. The courtyard is one of the most essential elements in Islamic residential architecture, which represents the core of all Islāmic-Arab houses. It is a very important element in Islāmic house; because the courtyard interconnected the surrounding interior spaces, it also allowed the women to move freely about the house.

The Courtyard house is the perfect example of achieving privacy concept. "It maintained a coherence and unity between inhabited space, construction and landscape. Therefore, the aesthetics of the Islāmic-Arab house comes from the harmony of putting the architectural elements together, as well as juxtaposing them in order to provide variety and visual interest through change in their size and scale"⁽⁷⁹⁾.

In the traditional Islamic houses, the private and public parts are separated, i.e. the guest room and living room; the children's rooms and the parent's rooms. All of this ensures the privacy of everyone inside their houses. In Islām "The rule of modesty applies to men as well as women, but a greater amount of privacy is required for women than for men, especially in the matter of dress"⁽⁸⁰⁾.

Another example of modesty in Islāmic architecture is the internal latency of houses, the strange men [mentioned in *SūratAl-Nūr*, verse: 31] cannot see family members by accident. The house design in Islāmic architecture did not place the indoor spaces in the eyes of strangers. The personal home spaces like kitchen, WCs, and bedrooms (which ladies use them more than the others) were placed well inside the house so that no one can easily expose them⁽⁸¹⁾. The Islamic residences were organized to protect familial privacy while forming a strong social border for the neighborhood.

- **The Mashrabīyah.**

The *Mashrabīyah* (Arabic: مشربية), its name is originally derived from the Arabic word drink, (*Shariba*, Arabic: شَرِبَ) and referred to 'a drinking place', where water jars were placed to be cooled by the evaporation effect as air moved through the opening⁽⁸²⁾. The *Mashrabīyah*: "is a wooden balcony located on the outer facade of the house. It provides a cool screened space for women, allowing them to view public spaces without being seen"⁽⁸³⁾. It is a cantilevered space covered with a lattice opening. It is another important device which was used to cover openings as well as to achieve privacy in a house.

Mashrabīyah consists of two parts, the lower part which has fine balusters, to prevent visual access, and an upper part that has a wide pattern to let the sun light enter⁽⁸⁴⁾. The traditional Islāmic residences explicitly guarded residential visual privacy. "Dwellings were inwardly oriented, while outer walls at the pedestrian eye-level were blank. Windows at higher levels were frequently accompanied by *Mashrabīyah* to ensure one-way vision whereby women could see the outside; however, outsiders could not see them"⁽⁸⁵⁾.

The type and size of windows used in a building either increase or reduce the privacy level.

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Window placement and the location of private open spaces for both the residents and their neighbors must be carefully considered, in such a way that both sides do not invade the other's privacy.

- **The Entrance.**

The entrance is the most important architectural element and feature, providing the connection between the public space of the street or the sidewalk, and the private space of the building. It is located in the center of the house's face thus making the rest of the elements of that front dependent on it. In addition to the doorway itself, its position should respect the existing pattern of surrounding building entrances.

Many criteria have been set in designing residence entrances, to prevent exposure of the internal spaces when the entrance is opened. The entrance was designed to open into a blank wall to obstruct views to the inside from the outside in order to preserve the privacy of the family. The Architects were also attentive to the placement of the residence entrance, in case it was situated on more than one street, so that it is located in the most private location. The clearest example of the construction rulings effect on entrances is staggering; which was set so that entrances or windows should not face each other, as not to show whoever is entering or leaving the house⁽⁸⁶⁾.

- **External Walls or the Fences.**

Fences of houses are the greatest element affecting privacy as it connects the inside to the outside and provides both privacy and protection to the place. Fence or external wall of the house had an important role when it comes to privacy, they enclosed the house from the rest of the city, making it reachable and viewable only by the owners of the house and whoever is inside the fence⁽⁸⁷⁾.

To conclude, "Islamic Residences" achieved privacy by following the religious teachings and criteria in urban planning. The elements which were used depended on houses being inwardly oriented (courtyard houses), while the outer walls- at the pedestrian eye-level -were blank. Windows at higher levels were accompanied by *Mashrabīyah* to ensure one-way vision.

Conclusion:

This research brings to light the main criteria and elements, which were taken into consideration in designing the "Islamic Residential Architecture" to achieve privacy.

1. *Islām* is a religion that organizes the relations of humans to their creator. It also organizes the relations of humans amongst each other.
2. The right of privacy and private spaces for both men and women is fundamental in *Sharī'ah*.
3. *Islām* however sets criteria that guarantee privacy especially at house; such as: culture, customs, traditions, and values, these criteria should be fulfilled by the people in designing their house.
4. We should return to *Sharī'ah* in our life and in designing "Residential Architecture" to achieve the Islamic values in Islamic societies, mainly privacy.
5. Building exposure lead to leniency of women in terms of the *Hijāb* and a cause of exposure among Muslims.

6. Home is considered to be the human's housing place and safe haven which shows a high degree of physical and spiritual connection between the resident and the residence.
7. Elements of Islamic architecture are not merely set of shapes and decorations. They received their uniqueness and beauty from the Islamic soul and its values.
8. Architecture in Islamic cities was highly influenced by openness and became lacking in privacy in residences. One reason that led to this was that the majority of engineers studied in western universities. Even the curriculum of our own universities is based on western curricula that lack the Islamic soul and values.

Recommendations for the Research:

The following recommendations are offered in the field of Residential Architecture, in achieving privacy.

- There is a need for researchers and architects to suggest new methods and ideas on how we can develop the elements of "Islamic Architecture" and use the new materials, methods, and modern technology, to preserve the identity of Muslim Societies.
- Setting specific urban design guidelines to regulate the height of buildings in every residential block to ensure privacy.
- The architects should not ignore privacy and take in consideration the privacy needs of both residents and neighbors, and setting it as a part of the design plans.
- Providing training courses, conferences, or competitions by those working in the architecture field to discuss and find solutions to develop the elements of Islamic architecture in modern ways, to achieve privacy in houses.
- Establishing a multi-unit housing association in every region or zone with a role similar to the work of "*al-Muhtasib*"⁽⁸⁸⁾ in the past. If neighbors feel they are likely to lose their privacy, they may raise strong objections to it.
- There should be a cooperation between jurists and architects, to put standards and principles to achieve privacy in residential architecture in the Islamic World.
- There should be an improvement and development in the "Architectural Syllabus" taught, and the "Construction Legislations" in the Islamic World.
- Re-establishing the "Islamic National Identity" through the local heritage in the architectural fields must be used as a baseline for the future architecture.
- Architecture students should be taught "*Fiqhal-Bunyān*"⁽⁸⁹⁾ (constructive legislation), with the other architecture's sciences. There are many books discussing this such as, the book of: (*Al-I'lān Bi aḥkām al-Bunyān*), by, *Abī 'AbdAllāh Muḥammad bin Ibrāhīm, Al-Lakhmī, (Ibn al-Rāmī)*.
- Finally, I would like to suggest encouraging students in *Sharī'ah* college to pursue Islamic studies in many fields (medicine, pharmaceuticals, economy ...etc.), that rejoin Islamic religion with Muslim's life, and not limit the researches to religious studies only.

- (1) (ﷺ): It Means Peace be Upon Him. It related to the Prophet *Muhammad* (ﷺ).
- (2) (ﷺ): It Means, May Allāh be Pleased with him, her, or them. It Mentions with Companions of the Prophet (ﷺ).
- (3) All verses translation of the Meaning from; *Muhammad Muhsin Muhammad Khān*, and *Taqī-ud-Dīn Al-Hilālī*, **Interpretation of the Meaning of the Noble Qur'an**, *Dar-us-Salām* Publishers and Distributors: Riyadh. Revised Edition, July, 2011.
- (4) See, 'Abd al-Rahmān bin Muḥammad Ibn Khaldūn, (D. 808 H., 1406AD.), **Introduction of Ibn Khaldūn**, First Book, Chapter, 1, PP,14-18, from <http://www.mohamedrabeea.com/books/book1_3227.pdf > Al-'Abdah, Muḥammad, *Nūṣṣūṣ Mukhtārah min Muqadimitibn Khaldūn*, *Markiz al-Risalah lil Dirasāt wa al-Buḥuth al-'Insāniyah*: Cairo, Egypt, (2009), Page, 47
- (5) **Residential**, in general, refers to every place that people use to live or inhabit; but in specific, it relates to the home or house where the person lives.
- (6) Fatemeh M. Manesh, and Sima Latifian, Analysis of The Concept of Privacy and Its Features in House Designing (Examining the Criteria Related to Privacy and Neighborhoods in Different Cultures), **Journal of Applied Environmental and Biological Sciences**, Text Road Publication, (2015), pp122-133. P.125
- (7) See: Ayman Najeed Tomah, Visual Privacy Recognition in Residential Areas Through Amendment of Building Regulations, **Proceeding of Institution of Civil Engineers, Urban Design and Planning**, Amman: ICE publishing, Vol. 000, Issue, 000:, (2011), 1-11, Page, 1.
- (8) **Residence**: in Longman dictionary it means a house, especially a large or official one; legal permission to live in a country for a certain period of time. **Longman dictionary of Contemporary English**, Pearson Longman, (1978), 1st Ed., Page, 1399.
- (9) Edward William Lane, (D. 1299H, 1876 AD), **Arabic-English Lexicon**, Willams & Norgate, London, 1968, Page, 746.
- (10) **Longman Dictionary of Contemporary English**, Pearson Longman, (1978), 1st Ed., Page, 1303.
- (11) **Warren and Brandeis**: Two authors wrote in Harvard Law Review Association to digitize, preserve and extend access to Harvard Law Review.
- (12) Zulkeplee Othman, Laurie Buys, and Rosemary Aird, Home and the Embodiment of Privacy, **In TS+B1 (Time, Space and Body), Global Conference**, Mercury Hotel, Sydney, Australia, (2013), Page, 3.
- (13) *'Isrāa' Yahya*, **The Impact of Islamic Values on City Design as Represent in Medieval Cairo**, Master Thesis in Islamic studies, University of Jordan, Amman, Jordan, (2013), Page, 61.
- (14) See: *Ahmad Farīd Muṣṭafā*, *Al-Qiyam al-Islāmīyah fī 'Mrān al-Mu'aṣir*, (Islamic Values in Contemporary Urbanism), **the First Australian International Islamic Conference**, Organized by Islamic Society of Melbourne, Eastern Region, (1986), Page, 9-10.
- (15) *Ahmād Hilāl*, *Maḥmū' al-Khuṣūṣiyyah fī 'Amārīt al-Mudun al-Maṣrīyah al-Mu'aṣirah*, (case Study: 'Aṣiūt), **Islamic Architecture in Egypt, Book, (Kitābal-'Amarah al-'Islāmīyah fī Maṣr)**, (n.d.) Page, 2
- (16) *Sharī'ah*: refers to Islamic Law.
- (17) **Sunnah**: The way of life of the Prophet *Muhammad* (ﷺ). His Sayings, Actions, or Silent (Agreement).
- (18) **House**: in Longman dictionary, it means where someone lives; a building that someone lives in, especially one that has more than level and is intended to be used by one family. **Longman dictionary**, Page, 791.
- (19) See: *Isma'īl*, *Manhal Yahya* (2013), *al-'Adāb al-'Ijtīmā'iyah fī Sūrat al-Nūr*, **Majalūt Kulīt al-'Ulūm al-'Islāmīyah**, 7 (3): 1-36, Page, 1-2.
- (20) Zulkeplee Othman, Laurie Buys, and Rosemary Aird, Home and the Embodiment of Privacy, **In TS+B1 (Time, Space and Body), Global Conference**, Mercury Hotel, Sydney, Australia, (2013), Page, 3
- (21) *M. bin Abu Bakr Al-Qurṭubī*, (D. 671 AH, 1273 AD.), *Al-Jāmi' fī Ahkām al-Qur'an*, part (15-16), *Dar 'Alam al-Kutub: Riyadh*, 1434AH-2013AD, Page 187.

- (22) G. H. Memarian, S. M. H. Togholjerdi, and A.M. RanjbarKermani, Privacy of House in Islamic Culture: A Comparative Study of Pattern of Privacy in Houses in Kermal, **International Journal of Architectural Engineering & Urban Planning**, 21(2): 69-77, (2011), Page, 69
- (23) **Strange Women**: are any Woman who is not his Mother, Sister, Daughter, Wife and so Forth.
- (24) **Strange Men**: are any Man who is not her Father, Brother, Son, Husband and so Forth.
- (25) See: **Privacy of House in Islamic Culture: A Comparative Study of Pattern of Privacy in Houses in Kermal**, Page,70.
- (26) TurkiyahHajeejAlenazy, **The Privacy and Social Needs of Women in Contemporary Kuwaiti Homes**, Unpublished Master Thesis, Florida University, Florida, USA, (2007), Page,16.
- (27) *Muhammad 'AmrAl-Zamkshari*, (D. 538 AH, 1114 AD), **al-Kashāf**, Part 3, *Dār al-Kitāb al-'Arabī*: Beirut, (2008-), Part 3, Page,193, (3/193).
- (28) **Privacy of House in Islamic Culture: A Comparative Study of Pattern of Privacy in Houses in Kermal**, Page,71.
- (29) *AbūDawūd*, Book 42, and Ḥadīth 5056, *Nasā'ī*, *Ṣaḥīḥ*566, *IbnMājah* 3871, *Aḥmad*, *IbnḤibbān*, *Al-Ḥākim* graded it as *Ṣaḥīḥ*". Grade:*Ṣaḥīḥ* by *Shāikh Al-Albānī*, in *Bulūgh al-Marām*, The Comprehensive Book16, *Ḥadīth* 1600. Declared: *Ṣaḥīḥ* by *Shāikh Al-Albānī inṢaḥīḥAbūDawūd*, No.5074.
- (30) *Ṣaḥīḥ Muslim*, Book 25, Ḥadīth 5361. <https://sunnah.com/muslim/25/5361>.
- (31) Home: in Longman dictionary, it means the place where a child lived with his or her family; the place where you came from or where you usually live, especially when this is the place where you feel happy and comfortable.**Longman dictionary**, Page, 779.
- (32) *Ṣaḥīḥ Muslim*: Book 38, *Ḥadīth* 48, <https://sunnah.com/muslim/38/48>
- (33) *Muhammad al-Amīn Al-Shanqīṭī*, (D.1426H, 2005 AD), '**Aḍwā' al-Bayān**., Macca: *Dar 'Ālam al-Fawa'id*, (1426),1st.Ed., Pages,188-189.
- (34) *Muhammad al-Amīn Al-Shanqīṭī*, '**Aḍwā' al-Bayān**, Page,198
- (35) **Dwelling**: in Longman dictionary, it means a house, apartment etc, where people live. **Longman dictionary**, Page, 491It is a semi-formal legalistic word used for regulations and insurance paperwork.
- (36) *M. Isma'ilAl-Bukhari*, (D. 256 H.-870A.D), **Summarized Ṣaḥīḥ al-Bukhārī**, (Translatd by Dr. *MuhammadMuḥsinKhān*), Riyadh: Dar-us-Salam, (1994), the Book of asking permission, Chapter, 4, asking permission, Ḥadīth, 2060, Page, 968
- (37) **Types of Privacy**: Solitude, Intimacy, Anonymity, Reserve, not neighboring, and Seclusion.
- (38) M.SelenAbbasoglu, and UgurUlasDagli, Women Visual Privacy Analysis in Traditional Houses and Modern Apartment Block Neighborhoods in Famagusta (North Cyprus), **5th International Postgraduate Research Conference in the Built and Human Environment, in conjunction with the 2nd International Built and Human Environment Research Week**, Cyprus: Eastern Mediterranean University, (2005), Page, 395
- (39) Dave Walker, **Questions from the Field**, University of Missouri,Kansas City (UMKC), USA, (2012), Page, 1.
- (40) Jack Barton,**Dwelling with visual and acoustic privacy**, Sydney, N.S.W: 'NSW' Incorporated and Jack Barton, (2012) Page, 8.
- (41) Ibid, **Dwelling with visual and acoustic privacy**, Page,8
- (42) See: Abbasoglu, M. Selen, and Dagli, UgurUlas, **Women Visual Privacy Analysis in Traditional Houses and Modern Apartment Block Neighborhoods**, Page, 396-400.
- (43) **Analysis of The Concept of Privacy and Its Features in House Designing**, page, 125.
- (44) *Sunan Ibn Majah* 2340. Book 13, Ḥadīth 33.**Sunnah.com**.
- (45) *Abī 'Abd Allāh Muḥammad bin Ibrāhīm Al-Lakhmī*, (*Ibn al-Rāmī*), (D. 734H, 1334AD.) **Al-I 'lānBiaḥkām al-Bunyān**, (Revised by, *Farīd bin Sulīmān*), Riyadh:*Markiz al-Jāmi'ah publication*, (1999), Page,58
- (46) *Khālid Azab*, **Fiqh al-'Imrān: Al-'Amārahwa al-Mujtama' wa al-Dawlah fi al-Ḥaḍārah al-Islāmīyah**, Egypt: *Al-Dar Al-Miṣrīyah Al-Lubnānīyah*., (2013), 1stEd., Page, 568.

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- (48) *Al-Bukhārī*, Book, 71, Chapter, 11, Ḥadīth, 2021.
- (49) *Al-Bukhārī*, Book 71, Chapter, 22, Ḥadīth, 2035.
- (50) *M. HashimKamali, Sharī'ah Law: An Introduction*, Page, 2
- (51) Ibid, See: *M. HashimKamali, Sharī'ah Law: An Introduction*, Page,9
- (52) M.SelenAbbasoglu, and UgurUlasDagli, (2005), Women Visual Privacy Analysis in Traditional Houses and Modern Apartment Block Neighborhoods in Famagusta (North Cyprus), **5th International Postgraduate Research Conference in the Built and Human Environment, in conjunction with the 2nd International Built and Human Environment Research Week**, Cyprus: Eastern Mediterranean University, Page, 395.
- (53) **Sir Winston Leonard Spencer-Churchill** (D. 1874 H –1965AD.) the Prime Minister of the United Kingdom.
- (54) Stephen Judd, We shape our buildings; thereafter they shape us, **Dementia**, <http://dem.sagepub.com> SAGE Publications (Los Angeles, London, New Delhi and Singapore), vol. 7(2) PP, 163–165, 2008, page,163.
- (55) Matthew Fredrick, **101 Things I Learned in Architecture School**, The MIT Press: Cambridge, London, England, (2007), Page, 8.
- (56) **Keynote-Alex-Tzannes**, (2010), <http://connected2010.e proceedings.com.au/papers/Keynote-Alex-Tzannes.pdf>, Page, 2-3.
- (57) See: *Muṣṭafa, Khaleed Muḥammad, Takḥṭīwa 'Amārit al-Mudun al-Islāmīyah, Kitāb al-Ummah*, Qatar, *al-Awqafminesity*, (1418 H. 1997AD), Page,19.
- (58) *HanīMuḥammadAl-Qaḥṭānī*, (2009), *Mabadi' al-'Amarāh al-IslāmīyahwaTaḥwālātīha al-Mu'aṣira*, P7.
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