Islamic Architecture and Interiors:

Challenges versus Opportunities

By: Ali Saleh Alnajadah, Ph.D.

Associate Professor of Interior Design

College of Basic Education

The Public Authority for Applied Education and Training (PAAET), Kuwait

E-mail: ali.alnajadah@gmail.com Mobile: +٩٦٥ ٩٧٨٦٨٧٣١

P.O. Box: ٦٥٠٢١ Al-Mansoria ٣٥٦٥١ Kuwait

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Abstract

Islamic Architecture and Interiors (IA&I) have been significantly influenced by the globalization concept and practices, accelerated technical advancement, growing environmental concerns, and frequent economic and political instabilities. As a result, the IA&I along with many other applied fields related to Muslim's lives and cultures suffered significantly. Therefore, the main objectives of this paper are to: ١) explore the relationship between Islamic Architecture and Islamic Interiors (IA&I), ٢) identify the main characteristics of IA&I, ٣) study the current status of IA&I, ٤) highlight major factors currently influencing IA&I, ٥) recognize major efforts taken to encourage and revitalize IA&I, ٦) forecast possible future trends in IA&I, and finally ٧) suggest a strategy with a working plans to insure proper revitalization and flourishment of IA&I.

Although it might be hard to, globally, maintain the originality and proper identity of Islamic Architecture and Interiors in the present time; however, it is quite essential to preserve them both from their current retreat. Both government and private institutions in all Islamic countries have the responsibility to face the rising challenges with serious investments in them as profitable opportunities in both fields of Architecture and Interior Design.

Introduction

In the drastic changes and fast beat of our modern time, Islamic Architecture and Interiors (IA&I) have been significantly influenced by the globalization concept and practices, accelerated technical advancement, growing environmental concerns, and frequent economic and political instability. The major loss of the IA&I cloud over most of the Islamic countries started taking place after the decline of the Othman Empire, and the rise of several western countries as the new ruling powers of the world. That had negatively affected most of the Muslim countries and put them under colonization. As a result, IA&I along with many other applied fields in Muslim's lives and cultures suffered noticeably.

The new era of western influences onto Muslim countries, and the westernization of Islamic education and culture deprived most of the newly educated Architects and Interior Designers (A&ID) form the true Islamic teachings and philosophy, and slowly encouraged them to adapt the new western civilizations, knowledge, and practices. Modernism and Post-Modernism attracted most of the new and young Muslim A&ID. This attraction and amazement with the western modernism and post -modernism movements along with the lack of good understanding of Islamic teachings, values, and philosophy; as well as, the thrust for non-traditional ways, materials, techniques to do things in non-traditional manners distracted most of the Muslim A&ID away from IA&I innovations and got them impressed and stuck with western replications. This formed strong challenges and numerous practical opportunities to dignify and appreciate IA&I.

Due to conflicting western influences and impressions on Muslim A&ID and IA&I are currently suffering greatly from the loss of their purity, originality, identity, philosophy, and leadership. In fact, if anyone surfs the internet and searches for aerial pictures of major Islamic cities of the Muslim countries shall be amazed with the drastic changes and the large number of westerly designed and constructed buildings on Muslim soils. The modern and post-modern movements of the west have influenced most of the architectural and interior design work done by Muslim A&ID in the last few decades. Even the very few Muslim A&ID who liked to stick to IA&I did not want to be called "Outdated A&ID" and be left behind. Therefore, they executed their work with modern and postmodern touches and looks.

Objectives

Since IA&I has been influenced significantly and it deviated away from its identities in many Muslim countries and among many A&ID, it became quite important and equally urgent to practice a collective action toward the preservation and continuation of the high quality IA&I. This paper aims to fulfill the following objectives:

١. explore the relationship between Islamic Architecture and Islamic Interiors (IA&I),

٢. identify the main characteristics of IA&I,

٣. study the current status of IA&I,

٤. highlight major factors currently influencing IA&I,

٥. recognize major efforts taken to encourage and revitalize IA&I,

٦. forecast possible future trends in IA&I, and finally

٧. Suggest a strategy with working plans to insure proper revitalization and flourishment of IA&I.

Operational Definition

For the sake of this study, the following terminologies are defined as the following:

- **Islam:** A monotheistic religion characterized by the acceptance of the doctrine of submission to Allah (God) Subhanaho Wa Taala (S.W.T) as the One and only One, and to Muhammad peace be upon him (P.B.U.H) as the Chief and last Prophet of Allah (S.W.T).

- **Islamic:** A subject that identifies any product or process used or developed based on the teachings of Islam or practiced by Muslims around the world.

- **Architecture:** The process and products of planning, designing, and the construction of any type of building.

- **Interior Design**: The process and products of planning, designing, and the construction of the interiors of any type of building.

- **Interiors**: It is the internal part of any architectural structure. It combined interior architecture along with all internal finishes and furnishing objects.

Islamic Architecture and Islamic Interiors (IA&I)

Islamic Architecture and Islamic Interiors (IA&I) or Interior Design go hand-by-hand together when addressing and studying Islamic Architecture. Islamic Architecture often is recognizes by its distinct exterior and interior planning and structures. On the other hand, Islamic Interiors focuses on the interior design, treatments, finishes, and furnishing objects used inside the building. Both IA&I are like the two-faces of the same coin. Therefore, it is quite difficult to address one of them and overlook the other one. The exterior facades of any structure that is considered to be a true representation of Islamic Architecture should be matched with the proper interiors that reflect the true identity of its style. That is found obvious in the great majority the private and public buildings, which were built during the Umayyad, Abbasid, Fatimid, down to the Othman periods.

Main Characteristics of Islamic Architecture and Interiors (IA&I)

Throughout history, the true teachings of Islam had its distinct and genuine effects on the lives and practices of the great majority of Muslims, and IA&I were no exceptions. These influences were clearly seen in the design and furnishing of Muslim private buildings such as homes and palaces; as well as, public building such as mosques, schools, hospitals, hospitality and hygienic facilities …etc. The common threads and main characteristics of IA&I throughout history and in all Muslim countries and cultures include:

١. **Islamic Creed**, **Values, and Philosophy:** IA&I are based in their identifying concept on Islamic creed and values rather than any past or modern Architectural or Interior Design theories. The monotheist spirit of Islam has its distinct effects on all Islamic teachings, principles, traditions, and prospects including architecture and interior design (Bahnassi, ٢٠٠٣). This is clearly

seen in the design, building structure, and furnishing of the first mosque built by the Prophet Mohammad (P.B.U.H) in the Holy City of Medina, which is located in the Kingdome of Saudi Arabia. All used building materials were locally found and produced such as mud, palm tree trunks and leaves. The mosque was built in a very simple way, and had no distinct identifying exterior features such as a dome or a minaret. Moreover, no decorating calligraphy, sophisticated interiors and furniture, or pictorial art work were implemented on the exterior or interior walls or floor of the mosque. Simplicity and functionality were the two main factors that influenced the design and building of that mosque.

٢. **Piety to the Majesty:** The first mosque constructed in Islam was build out of piety to the Majesty of the Absolute Allah (S.W.T). The mosque was established as a place of worship, prayers, and religious teaching. Thus, we find that the prayer's hall or courtyard was designed with no columns for easy alignment and order of the rows of prayers. Later, mosques were designed with big and high domes to simplify the sky or the universe, and minarets were added to simplify the pointing direction to the Majesty of the Absolute (S.W.T) (Bahnassi, ٢٠٠٣).

٣. **Elements and Principles of Design:** IA&I are quite known for their distinctive and the creative applications of elements and principles of design. The elements of such application, which include: dots, lines, forms, shapes, spaces, textures, light, color, and transparency formed the basic tools, elements, and vocabulary of the major principles of design such: rhythm, unity, balance, movement, contrast, emphasis, proportion, scale, variety, and patterns. The use of the different elements and principles of design is clearly seen on the exterior as well as the interior architecture of all religious buildings, and many of the residential and public ones. The uses of columns, arches, domes, abstract and geometric decorating patterns, natural and artificial lights and colors are live evidents and few examples on that distinction in Islamic IA&I (Rehan, April ٢٠٠٨ & The Metropolitan Museum of Art, ٢٠٠٤).

٤. **Privacy:** This character is a main one in IA&I especially in residential buildings. Most of the structures which were built before the Modern and Post-Modern Movements focused on the interior architecture more than the exterior architecture. As a result, it is quite noticeable that traditional Muslim houses had few, if any, windows to the outside. Instead, all windows of all the rooms were open to a central interior courtyard. That courtyard was used for many family oriented social activities such as conversing, serving mid-day tea, and as a safe interior playground for children (Kuhnel & Watson, ١٩٦٦).

٥. **Nature:** IA&I are well known for their direct connection with nature and openness to the surrounding environment. The open courtyard was found in most Islamic buildings such as homes, palaces, schools, hospitals, hospitality facilities, and public baths to name few. The direct connection of those buildings with the sun light, fresh air, and open sky were through the central courtyard. That connection is a clear evident on the positive connection between IA&I with the surround natural environments (Shafiq, ٢٠١٤).

٦. **Design and Structure Classification:** Western scholars and architects were the first to give the title of Islamic Architecture to religious buildings built in Muslim countries. This type of religious classification is not found in any type of the classic, modern, or post-modern architecture (Hillenbrand, ٢٠٠٠).

٧. **Domination:** The spread of Islam over many nations, cultures, and geographical locations had its significant influences on IA&I. During the Umayyad Caliphate and the following ones the design process, building techniques, and interior architecture of residential and non-residential buildings took a new turn with more sophisticated approaches and different local building materials such as stones, wood, glass, paints, and others (Hillenbrand, ٢٠٠٠). Moreover, buildings of the same nature and use had the same main parts; yet, they were designed and built with local features and "touches". For example, currently built mosques in all Islamic countries and communities have the same major part such as the prayers hall, dome, minaret, mehrab, and washing place; yet, their building styles, materials,

colors may differ from one country and community to another based on local natural and cultural influences.

٨. **Classification:** IA&I are often classified according the different ruling caliphate or dynasty, which ruled in a specific era. Examples of such classifications are the Rashidun, Umayyad, Abbasid, Fatimid, Mamluk, and Ottoman architecture. Moreover, IA&I are also classified according their styles such as the Arabian (Egyptian, Yamani, Moroccan etc. Architecture), Persian, Azerbaijani, Turkistan, Indo-Islamic, Sino-Islamic, Indonesian-Malay, Sahelian-Islamic, and Somali-Islamic Architecture (Janson, November ١٩٨٢, ٢nd ed., ٧th printing).

٩. **Abstraction:** Islamic Arts used in man built structure such as palaces; home, mosques, schools and so forth were used in their abstract forms. Geometric and plants based motives were used frequently to decorate buildings' exteriors, interiors, and the furnishing items of most if not all buildings used by Muslims. Shapes of animals, birds, and humans were out of use at first and had no presence in such building because artists did not want to imitate and copy Allah (S.W.T) in any of His live creations. Later, when Islam spread out the Arabian Peninsula to the surrounding counties such as the Middle East and Far East countries, the different cultural practices of those countries influenced Islamic Arts, and living things were part of their art subjects and artwork. Such living figures were mainly used in their two-dimensional forms (Janson, November ١٩٨٢, ٢nd ed., ٧th printing).

Status of Islamic Architecture and Interiors (IA&I)

IA&I in most Islamic countries are currently suffering the loss of their distinct identities. When looking at residential and non-residential buildings, in most growing Islamic capitals and main business cities, one can see the clear influences of modern and post-modern Architecture and Interiors on lately designed and constructed buildings.

High-rise buildings and skyscrapers are becoming a growing architectural trend now. Many growing Islamic states strive to imitate

the western architecture and interiors without reconsidering and respecting the main characteristics of IA&I. As a result, the homes of many Muslim families are no longer designed to be the private and sacred havens for Muslim families by using large glass windows open to the outside. Moreover, public buildings are designed and built to attract westerly educated or influenced individuals, families, and corporates of Muslim and Non-Muslim entities.

Authenticity and originality of IA&I today are no longer pressing requirements in most of Islamic capital cities and suburbs. As a matter of fact, it is becoming very hard to associate many newly built Islamic cities and business' or tourist's establishments with IA&I due to the wide spread and saturation of Western Architecture and Interiors in those places. Moreover, most of those newly constructed buildings do not even relate to the recognized culture and traditions in that geographical location.

The classification of IA&I declined after the dramatic collapse the Ottoman Empire. In the past, we find that IA&I were named after the ruling caliphate family or dynasty of the Muslim world or counties. Thus, it was first named after the different ruling Caliphate, then it was recognized after its style (as discussed early). Currently, we rarely read, see, or hear the distinctive classification of IA&I as it used to be in the past. IA&I are losing their distinct identities to the no identity of modern and post-modern architecture and interiors.

Finally, most residential and public buildings are designed, constructed, and furnished in most Islamic countries are created and managed with less concerns to their surround Islamic environments. This can be clearly seen in the design, construction, and furnishing of most high-rise building, skyscrapers, and commercial as well modern residential buildings built on the soils of most Islamic countries. Also, they are built without comprehensive studies and full consideration to major environmental issues such energy and water conservation, good indoor air quality, use of green materials, sustainability, good hygiene facilities, and close adherence to major characteristics of IA&I.

Factors Influencing Islamic Architecture and Interiors (IA&I)

After many centuries of prosperous outgrowth in IA&I, these two vital fields started to decline and fall under the pressure of the retardation of most of the Islamic countries. Some of the major factors affecting IA&I include the following:

١. **Changes in the Social Fabrics:** The increasing change in the social fabrics of most of Muslim communities or Islamic countries, due to internal and external migration, had influenced the Islamic design of many residential and non-residential buildings. IA&I in those mosaic communities were influenced by the needs, wants, and identities of the new social and cultural population mix. As a result, building owners, architects, interior designers, investors, and developers found that buildings using modern and post-modern architecture and interiors will work to their advantage and attract middle, high-middle, and high income individuals and families, as well as, new business entities (Ar-Ralsouni et al, ١٩٩٩).

٢. **Changing Cultures and Traditions:** Both these items were important factors that contributed to the change of IA&I. Over the past century, many Muslim individuals and families lived in, or traveled through the western world for either settlement, education, work, or tourism. As a result, many of those individuals and families who went back home, and built their new homes or business buildings did not want to use IA&I in their native geographical locations because that was a common practice. Instead, modern and post-modern architecture were used to reflect the change or advancement in people's personality, culture, and traditions (Rabbat, ٢٠١٢).

٣. **Image and Identity:** Personal and family communal images and identities are very important factors that continue to influence IA&I. Newly established Islamic cities wanted to look up-to-date to attract both national and international investor, as well as, business people and firms. Thus, the creation of a modern images and identity in those new locations were quite necessary for them to succeed in their missions. This perception was not

quite accurate; yet, it took its effect and contributed to the decline of IA&I (Bahnassi, ٢٠٠٣).

٤. **Political Atmospheres:** The political unrest and instability in many Islamic countries due to western influences or colonization; as well as, the weaknesses of the ruling parties had tremendously direct and indirect negative effects on the existence and growth of IA&I. As it was recognized and recorded by historians, IA&I flourished when the Islamic Caliphates were strong and influential. That was quite true during the early Caliphates of the Islamic World. However, that declined as the ruling Caliphate got weaker and less influential.

٥. **Economic Status:** In general, the rate and level of economic growth is a key factor in the creation of distinct IA&I. At the time of economic growth during all previous Islamic Caliphates, we find that IA&I grow steadily. Yet, at the time of their economic strains, adherence to IA&I got less and weaker. The basic function of any building is to be a "shelter" or a place of work. Thus, a shelter can be very simple and basic and it will serve its purpose just fine; yet, more elaboration on the design of these buildings will create recognizable landmarks.

٦. **Foreign Education:** Foreign education, mainly the western one, casted a tremendous shade on IA&I. Many of the late famous Muslim architects and interior designers got some or most of the education in western or westerly oriented programs and schools of A&ID. Moreover, many of these A&ID lived and traveled to or through western countries. Therefore, they were impressed by western civilization, way of life, architecture, and interiors. As a result, when they went back home, they practiced A&ID with western influences, visions, and mentalities. Business investors and facility owners and users welcomed such practices (Bahnassi, ٢٠٠٣).

٧. **New Building Materials, Techniques, and Systems:** The discovery of many new building materials, techniques, and systems have always been key elements in the creation of attractive architecture and interiors; thus, IA&I were not an exception. Originally, buildings that were constructed on

Muslim's soils were built with local materials such as mud or stone and wood. Therefore, the applied building techniques were simple but effective. Currently, new building materials were developed and transported from one country to another with minimal restrictions. Therefore, new building techniques, equipments, and systems were developed and applied to make the best use of these new building materials. Such new building materials include glass, plastics and PVCU, fabricated wood, aluminum, cement, paints, and so forth. These new materials added many qualities to the field of Architecture and Interiors. On the other hand, these building materials caused a number of strains and limitations. In fact, IA&I and most Classic Architecture are best fit with natural material rather that the manufactured one (ISESCO, ٢٠٠٢).

٨. **Environmental Concerns:** The fast and tremendous industrial growth and the discovery of new building and finishing materials created new risks for the environment. Many of the previously manufactured building materials were not friendly to the environment especially the ones that contained heavy metals, poisonous off-gassing, and non-degradable elements or parts. Therefore, the use of such materials defeated the heart teaching and concerns of IA&I because that contradicted with the basic teachings of Islam, which prohibits causing any harm or destruction to ourselves, as well as, to both the near and far environments that we share with other living and non-living creatures (ISESCO, ٢٠٠٢).

٩. **Energy Conservation:** New energy supplies and energy constrains have added another challenge to IA&I. In the past, such buildings used the sun light and heat (Solar Energy) or fire as natural lighting and heating sources. Wood fire and later oil and gas fire were also used for cooking and heating. Natural wind coming through windows and wind traps (Badgeers) were used for ventilating and cooling closed places. Those types of energy sources which were used in IA&I are considered renewable and green types of energy. However, the lately used other sources of energy such as the electricity generated by burning fossil fuels or using nuclear energy; as well as, solar

energy added a new challenge. Solar energy is a green and clean energy; yet, fossil fuels and nuclear ones are not. If not controlled, the last two sources of energy have damaging effects on the environment and all living things in it. Examples of pollutions caused by the use of fossil fuels are the increase of Carbon Monoxide and Dioxide in the air, which is causing the global warming and acid rains. Also, the damage of the Chernobyl and Fukushima nuclear facilities are living evident on the magnitude of damage that nuclear sources of energy can inflict on the environment and all living things in it (Rabbat, ٢٠١٢).

١٠. **Water Supplies:** Water is another factor that influenced and affected A&ID in general and IA&I in specific. In traditional IA&I, water often come from natural supplying sources and run thought out the major parts of the building. Moreover, water is mainly used for cooking, drinking and hygienic purposes; as well as, humidifying the dry climate of the courtyard or the building itself. Sewage systems were developed to deal with used water resulting from hygienic uses or else (Rabbat, ٢٠١٢ & Wazeeree, ٢٠٠٢).

Today, we find that water usage in current buildings need more complicated plumbing and sewage systems. In addition, with the development of high-rises and skyscrapers to fit more people and equipment on small plots, more water is being consumed and treated to protect the environment and underground; as well as, the over-the-ground water bodies and reservoirs. Moreover, water has to be stored in such building in special tanks and distributed with mechanical means. Therefore, a new industry for water related equipments, tools and machines was created and incorporated in the architecture and Interiors of all new buildings. All of that added new challenges to both traditional and modern designs of IA&I.

١١. **New Technology:** The ever-changing technology is a new player and factor that is affecting the design and construction of new IA&I. Audio and video equipments and related connections that are used in today's buildings are creating a growing challenge for architects, interior designers, electrical, and

mechanical engineers. Moreover, the Smart Building Technology is strongly entering the field of architecture and changing the interiors and exteriors of many residential and non-residential building. That is happening through controlling the temperature, humidity, lighting, sound, and imagery levels in the indoor environments of the buildings. Also, much equipment are installed inside and outside the constructed building can be operated and controlled by special computer programs through control rooms or switches. The Smart Technology has made it easy to use information and communication equipment in more productive and creative ways (National Gallery of Art, ٢٠٠٦).

١٢.**Sustainability**: Finally, sustainability is becoming the newest concern in the design and construction of new buildings. Original IA&I had a genuine concern regarding this issue and it was a direct result of the Islamic teachings. IA&I came to minimize the negative environmental impacts of buildings by enhancing efficiency and moderation in the use of materials, energy, and space development. As a result, that should conserve human energy, maximize his well-being, and protect the near and far environments. IA&I is found to address most of those problems and aim to solve their problems (National Gallery of Art, ٢٠٠٦).

Preservation and Revitalization of Islamic Architecture and Interiors (IA&I)

In order to preserve and revitalize IA&I, many for-profit and non-profit groups and organizations have been established. One of the most prestigious organizations that were established to fulfill that goal is the Aga Khan Award for Islamic Architecture. This Award was established in ١٩٧٧, and it is not limited to excellence in IA&I. Moreover, the King Fahad Award Competition in Islamic Architecture (organized in ١٩٨٦); as well as, the Prince Faisal Bin Fahad Awards for the Preservation of Islamic Architecture (established in ١٩٨٣); the Islamic Architecture Award for Zliten Campus, Libya (established in ١٩٩٩); the Arab Cities Organization in Kuwait; the International Committee to Preserve Islamic Cultural Heritage for Istanbul and Riyadh; and the Organization of Islamic Cities and Capitals in Jeddah are few of the concerned non- profit programs that were established to preserve and revitalized Islamic Cities and Architecture around the

world. Other productive efforts that can contribute to the enhancement and revitalization of IA&I shall include:

١. **Teaching of the True Values and Philosophy of Islam:** It is quite essential to assure careful and clear understanding of the basic true values, teachings, and philosophy of Islam in order to move forward with the preservation and revitalization of IA&I. These essential tasks are quite necessary for all young Muslim children to grasp. They need to learn the true values of philosophy of Islam to be able to implement it in their lives and ways of living. Early Muslims knew the true values of Islam, lived it, and used it in a very talented ways to produce great IA&I.

٢. **Constructed Educational Programs:** Well planned, constructed, and executed educational programs at all levels of undergraduate and graduate education are needed to insure the well and clear perception of the youngsters to the important meanings and practices behind the applications of Islamic Architecture and Interior Design (IA&ID). Appreciation of such fields of knowledge and practices should start at a very early age through all educational programs and at different doses. The presentation of IA&ID to students should start with the understanding and appreciation of IA&I and end-up with the future contribution of students as professional architects, interior designers, developers, investors, or building owners to the continuation of applying IA&I whenever that become possible in their lives. Rising awareness and increasing constructive education of IA&I should not be limited to teaching at schools but it has to be addressed throughout all active medias such as television and radio programs; as well as, public exhibitions, specialized magazines and books in reasonable doses and over well studied and repeated periods of time.

٣. **Building Codes:** Old building codes, and new building codes for good IA&I need to be developed to set the standards and to revitalize the application of IA&I at least in major Islamic cities and suburbs. Such codes should be constructed based on the major characteristic of IA&I driven by people, periods, places, and purposes of the constructed buildings. Also, that should

happen with respect and reconsideration of the use of new building materials, methods, techniques, modern technology, and all sustainability concerns.

٤. **Law Enforcement:** For building codes to be effective and productive, they should be applied and enforced by the law. Building codes with no enforcement will have no effects, and they will be just a waste of time and resources. Law enforcement should start side-by-side with awareness programs that are executed to improve understanding of the importance of applying building codes related to IA&I.

٥. **Compensations and Awards**: Such essential encouraging activities are two very effective and positive ways to increase building awareness, and encourage professional Architects and Interior Designers; as well as, developers, investors, and building owners to apply building codes related to IA&I in the right way, at the right time, and for the right purposes. This method proved its effectiveness through the previously mentioned award organizations. However, more effort is needed to spread the word about those awards and organizations, and more public work need to be done in that regard the get the message all around.

Future Trends Expected In Islamic Architecture and Interiors (IA&I)

Sustainability is a key element to the success of any type of Architecture and Interiors in both the near and far futures. As a result, A&ID need to focus on several important issues related to sustainability such as:

١. **Stronger Needs for Energy and Water Conservation Measures.** On a global scale, the available non-renewable natural resources for energy are getting scarce every year due to mass consumption as a result of the local and world crowing populations. Moreover, many countries lack enough water resources suitable for human consumption. The different buildings constructed every year around the world utilize a good percentage of that energy and water supplies. As a result, A&ID

should take their full responsibilities in applying the effective concepts and measures of IA&I in designing and constructing future private and public buildings. Rationalizing energy conservation and water consumptions rules and regulations should be enforced, and the adherence to these regulations should be rewarded.

٢. **Increased Environmental Awareness.** Due to many environmental concerns such as indoor air quality; as well as, the limited quantities of natural building materials, new man made building materials and techniques are developed on a fast rate. Some of those non-traditional fabricated building materials are harmful to the environment. Thus, architects and interior designers should be very conscious regarding both issues. Applying IA&I principles and philosophies could enforce some of the needed environmental solutions through the use of natural building materials, as well as, using natural cooling and ventilation methods for good indoor air quality (Rabbat, ٢٠١٢).

٣. **Endangered Human Health and Well-Being.** As life, progresses and gets advanced, human health and well-being get under a tremendous pressure. A sizable part of that danger is caused by living and working in unsuitable buildings and indoor environments for long hours. Therefore, it is quite important to improve the quality and the design of indoor environments of all newly designed building to create more welcoming and healthy indoors, and to avoid causing any case or level of Sick Building Syndrome (SBS) or Building Related Illness (BRI). Such solution can be best fit with IA&I that take a good concern regarding the human element within the total building design and constructing processes.

٤. **Increased Economic Stresses.** Year after year, worldwide economy gets more inflated, cost of living gets higher, and non-human resources get scarcer. Therefore, it is quite important to apply the practical essences of "Value Engineering" to reduce the cost of buildings and lower the built-in pressure and anxiety on all households. Using the right principles of IA&I during the times of increased economic stresses can help to reduce the build-up cost and tension that comes with it.

٥. **Ever Changing Technology.** In the last century and the present one, most of the world experienced a tremendous growth in the variety of technical services and equipments. This growth is expected to mushroom and get more involved in human lives, and influence their living and working spaces and conditions. As a result, it is expected that IA&I will be affected in many ways with future technology. Smart technology is expected to be an important part of Smart Building Designs (SBD), and will be an important part of IA&I. Also, more sophisticated communication services will get involved in designing and constructing such Buildings.

٦. **Continuous Changes in Societal Fabrics.** The increased internal and external migrations in major wealthy Islamic countries will continue to rise and grow on bigger and broader scales. With the increase of migration, residential and non-residential Islamic buildings and interiors will have to reconsider the new mixes of population and use those differences when found to benefit IA&I.

A Strategy and Working Plans for the Preservation and Revitalization

Of Islamic Architecture and Interiors (IA&I)

For a healthy reborn of IA&ID, it is quite essential to have a universal strategy and executable working plans. The strategy will be the visionary perspective for the preservation, revitalization, and the healthy reborn of IA&I, while the working plans form the roadmaps for the application of the strategy and reap its future benefits. Both the strategy and working plans have to be studied carefully and applied unanimously in all Islamic countries to get the desired result. The execution of the plan better be adopted by influential Islamic bodies such as the worldwide the <u>Organization of the Islamic Conference (OIC)</u>, for example.

Strategy:

Enhance and increase official and public supports for the preservation and revitalization of IA&I in all Islamic countries:

Plans:

١. All government and non-government new buildings, programs, and projects should be designed and constructed with respect to the main values and philosophy of Islam and major characteristics of IA&I.

٢. All private residential and non-residential building should be encouraged through incentive programs to apply building codes developed with respect to the main values and philosophy of Islam and major characteristics of IA&I.

Conclusion

Current IA&I in many countries have lost a tremendous part of their identities and creativity and turned from authentic innovations to poor replications. Most of that is a result of the deprivation of Islamic Education from the true teachings of Islamic creed, values, and philosophy. A serious movement to go back to the Islamic roots is a strongly suggested. Efforts should be started with young generations of architects, interior designers to strengthen their beliefs in Islam in general, and IA&D in specific. That does not mean that IA&I should replicate the classic Islamic designs and ignore the modern and post-modern designs. However, this is a call to preserve the Islamic identity of architecture and interior design with respect to people, periods, places, and purposes of the newly constructed buildings. Keeping IA&I alive in modern days not only support the Islamic identity in general, but it also restates the importance of Islam as a timeless religion.

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العمارة الإسلامية والتصميم الداخلي: التحديات والفرص

بقلم: د. علي صالح النجاده

أستاذ مشارك بقسم التصميم الداخلي — كلية التربية الأساسية

الهيئة العامة للتعليم التطبيقي والتدريب، دولة الكويت

الملخص

تأثر كل من العمارة الإسلامية والتصميم الداخلي المرتبط بها تأثرا كبيرا بكل من مفهوم وممارسات العولمة، والتقدم التقني المتسارع، والاهتمامات البيئية المتزايدة، والتذبذبات الاقتصادية والسياسية المتكررة. نتيجة لذلك، عانى بدرجات متفاوتة كل من العمارة الإسلامية والتصميم الداخلي، جنبا إلى جنب مع العديد من المجالات التطبيقية الأخرى المتعلقة في حياة المسلمين، وثقافتهم، وهوياتهم. وعليه، فإن الأهداف الرئيسة لهذه الورقة البحثية هي: ١) استكشاف العلاقة بين العمارة الإسلامية والتصميم الداخلي المرتبط بها، ٢) تحديد الخصائص الرئيسة للعمارة الإسلامية والتصميم الداخلي المرتبط بها، ٣) دراسة الوضع الحالي للعمارة الإسلامية والتصميم الداخلي المرتبط بها، ٤) تسليط الضوء على العوامل الرئيسة المؤثرة في تقييم العمارة الإسلامية والتصميم الداخلي المرتبط بها، ٥) التعرف على الجهود الرئيسية التي بذلت لتشجيع ولتنشيط العمارة الإسلامية والتصميم الداخلي المرتبط بها، ٦) استشراف التوجهات المستقبلية للعمارة الإسلامية والتصميم الداخلي المرتبط بها، ٧) اقتراح استراتيجية وخطة عمل لضمان التشجيع اللازم، وازدهار العمارة الإسلامية التصميم الداخلي المرتبط بها.

على الرغم من أنه قد يكون من الصعب، على الصعيدين المحلي والعالمي، الحفاظ على الأصالة، والهوية الصحيحة للعمارة الإسلامية والتصميم الداخلي المرتبط بها في الوقت الحاضر؛ إلا أنه من الضروري جدا الحفاظ عليها، على السواء، من تراجعهما المعاصر. لذلك تتحمل كل من المؤسسات الحكومية والخاصة، ومؤسسات التعليم العالي في جميع الدول الإسلامية مسؤولية مواجهة التحديات المتزايدة، والاستثمار فيهما كفرص اقتصادية مربحة في مجالي العمارة والتصميم الداخل، وكمجالين مهمين للحفاظ على جوانب حيوية من الهوية الإسلامية المادية من الضياع.