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## The Realization of “Islamic Architecture” from the Perspective of the Theory of “Religious Science” (In Search of Theoretical Foundations for “Islamic Architecture School” as One of the Components of the “New Islamic-Iranian Civilization”)

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### Abstract

**Problem Statement:** “Religious science” has ancient roots. However, its modern form, known as the theory of religious science, emerged following the advent of modern sciences. This theory was introduced and debated after the Islamic Revolution in Iran with the aim of Islamizing sciences and producing knowledge in line with the realization of the “New Islamic-Iranian Civilization,” eventually reaching a considerable degree of coherence. Therefore, it is necessary to examine the application of this theory in various fields of knowledge. On the other hand, the discourse on Islamic architecture and its realization in contemporary and future Iranian architecture is one of the major challenges in the field. In this regard, the relationship between these two subjects has been examined through the research question: “What are the indicators of Islamic architecture from the perspective of the theory of religious science?”

**Research Objective:** This study aims to define the indicators, framework, and principles for the “realization of Islamic architecture” by utilizing the foundations of the “theory of religious science.”

**Research Method:** To achieve the research objective, the criteria of religious science were first identified, followed by an exploration of the dimensions of architecture from the perspective of Islamic wisdom through a library-based method. The extracted data were analyzed using qualitative content analysis. Subsequently, based on the obtained data and employing logical reasoning, a conceptual framework for the realization of Islamic architecture from the perspective of the theory of religious science was developed.

**Conclusion:** The research findings indicate that the realization of Islamic architecture from the perspective of the theory of religious science requires the Islamization of five key criteria: “subject, foundation, source, method, and application” within four architectural domains: “natural and fundamental sciences, humanities and social sciences, applied sciences and engineering, and art.” The combination of these elements has led to the identification of twenty indicators for “Islamic architecture.” These twenty indicators collectively establish a coherent epistemological system under the title of “Islamic architecture.” It is evident that architects’ understanding and their intention to adhere to Islamic teachings constitute the necessary condition for the creation of worthy architectural works. The sufficient condition, however, is the ability to transform theoretical knowledge into practice and tangible architectural outcomes. The architectural works resulting from this process are relatively “Islamic.”

**Keywords:** *Religious Science, Islamic Architecture, Islamic Wisdom, New Islamic-Iranian Civilization.*

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## Introduction

The formation of the “New Islamic-Iranian Civilization,”<sup>1</sup> as a long-term vision for our country outlined by the wise leadership, requires the “production of knowledge” based on “Islamic teachings” and suitable for the “Iranian context” (Noghrekar, 2022a). In this regard, the concept of Religious Science has been one of the most important concerns of Muslim intellectuals in recent decades. This science has a long history in Islamic civilizations. Before the emergence of modern sciences in the West, natural and empirical sciences in the Islamic world were intertwined with religion and came into existence through a religious worldview. The results of this can be seen in the works of great scholars such as “Avicenna, Zakariya Razi, and Omar Khayyam,” who presented natural sciences within a religious framework or fundamentally based on Islamic anthropological or ontological assumptions. In the field of architecture, figures like “Sheikh Baha’i” received and presented architectural knowledge from the realm of religious thought, and its impact is evident in traditional architecture in the country. However, in the Western world, with the advent of Descartes, Newton, Galileo, and others in the seventeenth century, modern science was born. This was not in opposition to pure religion but in opposition to the distorted Christianity of the Middle Ages. The hallmark of this science was its reliance solely on mathematical reasoning and empirical observation. Following this, in the eighteenth and nineteenth centuries, there was widespread progress in empirical sciences, which was driven by scientists’ efforts to understand nature and harness it for human welfare. However, alongside these achievements, unfortunate and regretful consequences such as environmental destruction, war, and psychological issues plagued humanity, which were the products of the separation of divine religion from science. With the appearance of the negative results of secular<sup>2</sup> sciences in human societies, Muslim intellectuals

began to propose solutions for the re-engagement of science and religion, which came to be known as “Religious Science” or “Islamic Science.” (Movahed Abtahi, 2023) The theory of Religious Science initially presented solutions for the Islamization of sciences and is now becoming more specialized in various scientific fields. Therefore, this research aims to examine the realization of ideal Islamic architecture from the perspective of the theory of Religious Science.

In response to the question “What is Islamic architecture?” (and what is it not?), various answers have been provided, which can perhaps be categorized into four main groups. The first group considers it to be the architecture of religious buildings (such as mosques, husseiniyas, shrines, etc.). The second group associates Islamic architecture with the post-Islamic period (focusing on the time of the creation of the works), while the third group identifies it with the architecture of Muslim countries (focusing on the geographical location of the works). All three views focus on the “works” and examples of architecture. A fourth perspective, which goes beyond the examples and considers the foundational principles of the creation of works, defines “Islamic architecture” as “rational architecture” (based on practical reason – not necessarily theological reason). According to this view, anything that aligns with the criteria of empirical sciences and human reason is considered Islamic. But which of these views is more accurate and comprehensive? This research seeks to discover the answer to this question, and after going through the research process, based on the “theory of religious science”, the perspective of “architecture based on Islamic wisdom” will be proposed as a relatively comprehensive perspective in explaining “Islamic architecture” (Fig. 1).

Based on this, the goal of the present research is to seek a framework for realizing Islamic architecture from the perspective of “Religious Science.” The premise of the research is that achieving Islamic architecture in the second stage of the revolution

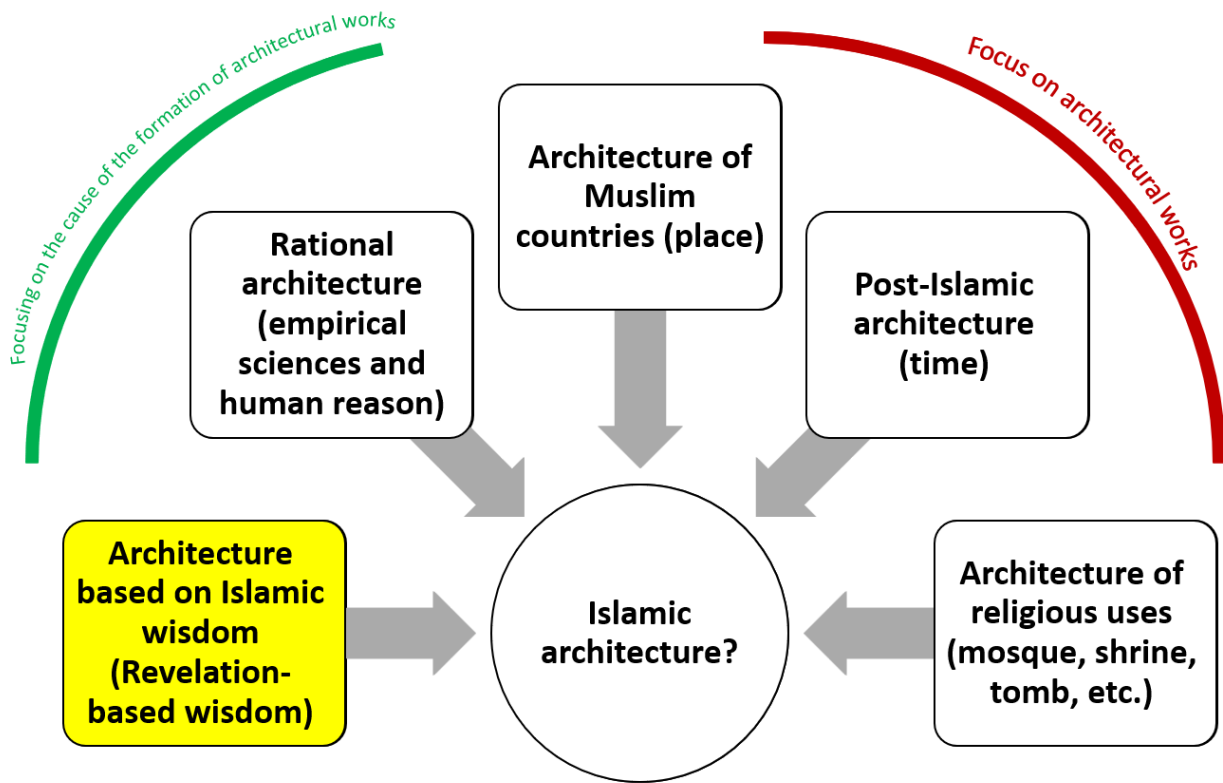


Fig. 1. Different definitions of Islamic architecture. Source: Authors.

requires<sup>3</sup> an “architectural understanding” of the divine teachings (Quran and Ahl al-Bayt)<sup>4</sup> and the discovery of fundamental principles from this pure source. Although benefiting from reason and the experiences of past generations—reflected in the Iranian architectural tradition and traditional Iranian architecture—is insightful, a deeper perspective allows us to move beyond merely analyzing architectural works. By progressing from form to the wisdom of the Iranian architectural tradition, from fruits to roots, and by uncovering the theoretical foundations of its formation—namely, the “Islamic perspective” on “humanity, the world, and place”—one can achieve a deeper understanding, by the grace of God. In this regard, the research question is: “What are the characteristics of Islamic architecture from the perspective of the Religious Science theory?” and the secondary question is, “What is Islamic architecture and what is it not?” This research is in search of discovering these characteristics based on the theory of “Religious Science.”

### Literature Review

The terms “Islamic art,” “Islamic architecture,” and “Islamic city” originated from the curiosity of Europeans about areas where Islam had taken root (Mardani et al., 2023). The term “Islamic architecture” was first used in the nineteenth century by European scholars (Aminpoor et al., 2018). Since then, various interpretations of this phrase have emerged, and these can be categorized into four groups. The four definitions of “Islamic architecture” are as follows: “Architecture of the Islamic period,” “Architecture of Islamic (Muslim) countries,” “Architecture of Islamic buildings,” and “Architecture derived from Islamic wisdom” (Noghrekar, 2024). The definition of Islamic architecture in this research aligns with the last one, i.e., “Architecture derived from Islamic wisdom,” as it closely aligns with the theory of “Religious Science.” This interpretation of Islamic architecture emerged in Iran after the Islamic Revolution. Within this category, there are various sub-categories. Some researchers, such as Abdulhamid Noghrekar and

Mohammad Naqi Zadeh, have approached “Islamic architecture” from the perspective of “Islamic philosophy and theology.” Abdulhamid Noghrekar (2011), utilizing Islamic philosophy, classifies the entire Islamic sciences into two areas: “Theoretical and practical wisdom” or “worldview and ideology.” Islamic wisdom, in the realm of worldview (theoretical wisdom – what exists), addresses the nature of humans and the environment, and in the area of ideology (practical wisdom – what should be), it discusses the relationship between them and the divine limits and rights. Naturally, a Muslim architect should design their architectural work based on the understanding they gain from Islamic wisdom (both theoretical and practical). Based on this perspective, Noghrekar (2021) proposed the theory of “the relationship between Islam and the five stages of human processes such as artistic, architectural, and urbanistic works.” In this theory, the creation of architectural works occurs in five stages: worldview, rulings, practical methods (jurisprudential principles), the architectural phenomenon, and its impacts on the audience. Mohammad Naghizadeh (2020), also using Islamic philosophy with a rational approach, has studied Islamic architecture and urban planning. His perspective is summarized in the theory of “The Ideal Space for Islamic Life; The Utopian City of Islam.” In this theory, he asserts that every human work is based on a presumed “model.” Every phenomenon has its own “foundations.” Each thing has “essential components” without which the phenomenon cannot manifest. Additionally, every phenomenon has its “qualities,” and beyond these, specific “principles” must be applied to shape it and bring forth its objective and physical manifestation. Islamic architecture and urban planning are not exempt from this rule. When the model, foundations, components, qualities, principles, and strategies of architecture and urban planning are based on Islamic teachings, it is considered Islamic, and the created space is referred to as the “space of the ideal Islamic life”.

Mohsen Gharaati and Rahim Ghorbani have

addressed Islamic architecture from a narrative and doctrinal perspective. In his book “Portrait of housing and urban Islamic”, Mohsen Gharaati (2015) discusses this topic, citing 800 verses from the Holy Quran and hundreds of Hadiths to elaborate on the subject. Similarly, Rahim Ghorbani (2014) in his book “Desirable Islamic Architecture and Urban Planning” examines the Islamic principles regarding architecture and urban planning from a Shiite jurisprudential viewpoint. Another group of researchers in the field of “Architecture Derived from Islamic Wisdom” has focused on the role of Islamic ethics in architecture. One notable scholar in this area is Moradpour et al. (2019), who argue that architecture, despite its significant and widespread ethical dimensions, has long been considered under the umbrella of aesthetics rather than ethics. Every voluntary and intentional human action is subject to ethical judgment. Building, as the most fundamental act in architecture, has significant consequences and effects on humans, nature, and the built environment, and therefore, should be a subject of ethical evaluation. The traditional ethics in Islamic civilizations is virtue ethics, which is a traditional and Islamic theory. In contrast, Kantian ethics, one of the most important modern ethical theories, is based on duty and non-consequentialism. Choosing these two historically distant ethical theories allows for a better understanding of their relationship with Islamic and modern architecture (*ibid.*). This research aims to explore architecture from the perspective of *Islamic wisdom* using the principles and foundations of the *Religious Science* theory, employing a holistic approach.

### Research Path and Methodology

This research is fundamental-applied in terms of its objective and qualitative in nature. To answer the research questions, the study started with a library-based approach, and qualitative content analysis was used to examine the theory of Religious Science. After analyzing the views of ten theorists, the principles of this theory were extracted, and

categorized, and the common aspects of these theories were synthesized. In the next step, a definition of architecture as an interdisciplinary specialty was presented, and the associated sciences and techniques were explained. The relationship between the interdisciplinary sciences of architecture and Religious Science was then clarified through logical reasoning. Finally, in the conclusion, a conceptual framework for the realization of Islamic architecture from the perspective of the Religious Science theory was developed (Fig. 2).

### Theoretical Foundations

#### • Religious science: Definition, scope, and its impact

The relationship between science and religion in the history of Islam has always been positive and interactive. The history of Islamic civilization is a history of the establishment of sciences based on a religious worldview, and the flourishing of this civilization has been in the shadow of adhering to the teachings of Islam. In other words, Islam’s approach to scientific activity is an active and encouraging one (in contrast to the passive and even inhibitory approach of the medieval church). Numerous verses in the Quran invite reflection on nature<sup>5</sup>, and many Hadiths emphasize this<sup>6</sup>, laying the foundation for sciences in the Islamic world that were considered religious sciences. However, with the emergence

of modern sciences, this light gradually dimmed and even extinguished (Golshani, 2012). The lack of support for new sciences from religious scholars and, consequently, the detachment of sciences from divine principles provided fertile ground for the spread and promotion of secular science<sup>7</sup>. Although, in the Islamic world, natural sciences initially took shape based on Islamic principles, this approach weakened in modern times and was ultimately overshadowed by secular foundations (ibid., 2015). Before the rise of modern science, natural sciences in the Islamic world were part of philosophy and were presented alongside theology and mathematics, all within the framework of divine metaphysics. Muslim thinkers believed in a hierarchy for science, starting from sensory knowledge, extending to reasoning, and culminating in divine revelation (Khosropanah & Babaei, 2015). The important point is that the term “science” applied to all these branches. The reason why some Muslim scholars pursued natural and mathematical sciences and became leading figures in their fields was that, in their view, these sciences helped in understanding the signs of God in the heavens and the earth, revealing different aspects of divine creation (Golshani, 2012). Therefore, the various sciences were not separate; rather, they had an organic and organized unity. The thought of the unity of the Creator and the coherence of the created world

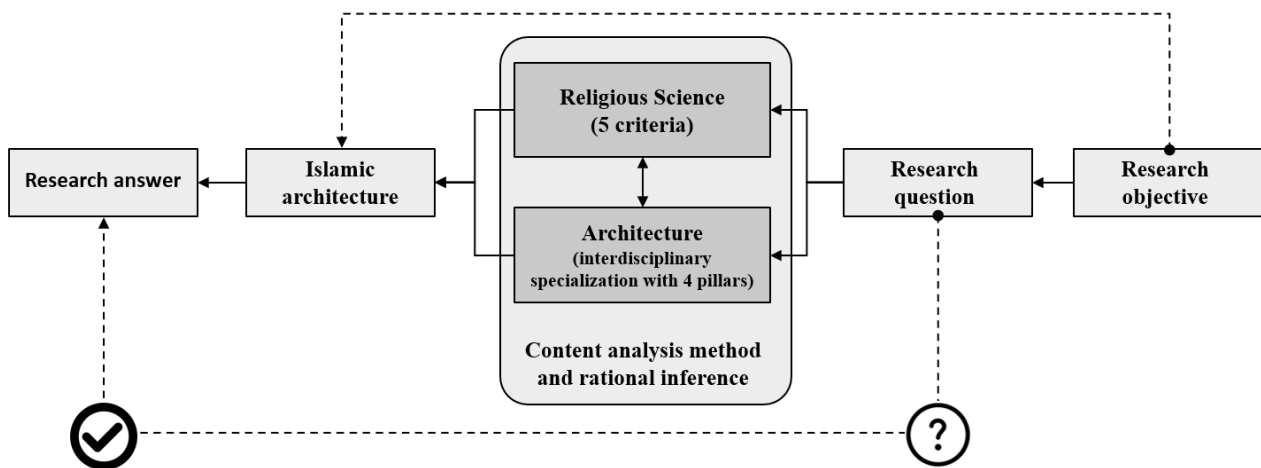


Fig. 2. Research path and method. Source: Authors.

was the guiding principle of Islamic sciences and arts (Khosropanah & Babaei, 2015). In other words, the theology of monotheism and the anthropology of monotheism permeated all sciences, and traditional architecture was formed within this scientific and philosophical environment.

Secular science refers to science that has no divine concerns and views knowledge solely in terms of empirical experience and the results of those experiences (Vaezi, 2008). This type of science was founded after the Renaissance in Europe, emerging in the 18th century and expanding worldwide by the 20th century. However, alongside its progress and widespread human achievements, secular science has also led to adverse consequences, including environmental destruction, scientism, identity crises, disregard for religion, humanism, widespread wars, and numerous other global issues (Golshani, 2015a). Secular science begins by eliminating God and the supernatural from the realm of knowledge, reducing the natural world to its empirical and quantifiable aspects, excluding non-empirical knowledge from human cognition, and concluding with the separation of science and ethics (Azadegan, 2013). Its goal is to acquire power, without offering any ethical guidelines, even for those who hold significant power. In contrast, religious science argues that the exclusion of God from science is impossible. In fact, any science, insofar as it seeks to understand the signs of God, is a form of theology. Ignoring the metaphysical and supernatural realms in science leads to nihilism. Furthermore, failing to recognize the revelations and intuitive knowledge results in the loss of essential elements necessary for human development, with even the natural world containing mysteries beyond what is measurable by empirical experience (Belanian, 2008).

After the consequences of modern sciences became apparent, Islamic thinkers began, in the mid-20th century, to propose the theory of religious science or Islamic science based on authentic Islamic concepts. This theory was seriously discussed and examined following the Islamic Revolution in Iran, and it

has now reached a considerable level of maturity. Here, utilizing the “Delphi Research Method” and consulting with experts in the field of “Religious Science,” the views of leading Iranian thinkers on religious science are presented in Table 1, and the key indicators of each theory are extracted. Using the “content analysis” method, the common features of “Religious Science” have been identified based on the obtained perspectives.

Now, to use a theory as the basis for influencing architecture, it is necessary to summarize the common aspects of the views presented. By analyzing the content of scholars’ opinions on the theory of religious science and the indicators derived from their views, the definition of religious or Islamic science can be stated as follows: “A science that, in the five areas of subject, foundation, source, method, and application, is based on the teachings and follows the directives of Islam.” Of course, this foundation in theory and adherence in practice is relative, and sciences can be considered religious to some extent or within certain limits. Furthermore, the issue of the religiousness of science differs across various fields (natural and human sciences). According to Islamic philosophy, sciences are divided into two categories: knowledge that is independent of human will (natural and fundamental sciences) and knowledge created by human will (human and social sciences) (Jawadi-Amuli, 2023).

In order to comprehensively define the topic of religious science, it is first necessary to define its foundational elements, namely science and religion. In the philosophy of science, one of the main questions is when a collection of reports becomes “science.” When does it become so coherent that it can be considered an independent science? When does it distinguish itself? One of the answers is the theory of “compatibility and harmony of the constituent elements of science,” which states that a “science” emerges when five components are in harmony and coordinated: “foundations, subject, issues, methodology, and goals or applications.” Whenever knowledge aligns and harmonizes with

Table 1. Definitions of religious science from the perspective of scholars. Source: Authors.

Theorist	Theory	Indicators of the Religious Nature of Science
1 Ayatollah Jawadi-Amuli (Theory or Approach of Ijtihad)	Jawadi-Amuli (2023)'s theory in the field of religious science is referred to as the "Ijtihadi Approach." According to this theory, science is considered religious if it meets six conditions: religiousness of science in terms of subject, philosophy and metaphysics, methodology, the scholar, culture and civilization, and prescription. He considers religious science to be relative and believes that any science can be relatively Islamic based on these six conditions. He (Jawadi-Amuli, 2020) also distinguishes between natural and human sciences from an Islamic perspective, each with its specific conditions. He views natural sciences as religious because they deal with divine actions. However, sciences focused on human actions, such as management, art, and judgment, are religious only when in accordance with divine laws.	Religiousness of science in terms of subject, philosophy, methodology, scholar, culture, and prescription
2 Dr. Mehdi Golshani (Theory of the Dominance of Religious Worldview in Scientific Societies)	Dr. Golshani (2015b)'s theory, known as the "Dominance of Religious Worldview in Scientific Societies," earned a scientific award from the Templeton Foundation, the largest scientific award in the world. His view on religious science is a middle-ground approach. It holds that science is religious if it is based on a monotheistic worldview, sees the world as purposeful, and is aligned with those goals. The religiousness of science is discussed both theoretically and practically. Theoretical goals involve discovering divine signs in the cosmos and understanding creation, while practical goals involve mastering nature to fulfill human needs and elevate Islamic society (Golshani, 2015a).	Religiousness of science in terms of worldview and purpose
3 Dr. Khosrow Bagheri (Foundational Theory of Religious Science)	Dr. Bagheri (2015)'s theory, called the "Foundational Theory of Religious Science (Inferential Foundational)," argues that religious science encompasses all domains, including experimental science (Bostan, 2016). In this theory, religious teachings should be abundant enough in the domain of natural sciences to be used as assumptions. Then, hypotheses aligned with these teachings are formed, tested, and supported by evidence from religious teachings to form theories that can be called religious science (Bagheri, 2012).	Religiousness of science in terms of assumptions
4 Ayatollah Mirbagheri (Theory of Velayat Knowledge)	This theory is known as the "Theory of Velayat Knowledge." (Khosropanah, 2012). In this theory, religious science means that divine authority governs the entire process of scientific discovery at all levels (Geraei & Mesbah, 2020). He (Mirbagheri, 2017) believes that for theoretical sciences, religious science aligns with a religious worldview. However, sciences addressing reality always have a philosophy and worldview; if the worldview is religious, the science is religious.	Religiousness of science in terms of worldview and philosophy
5 Ayatollah Mesbah (Theory of Refinement and Perfection)	He advocates the theory of "Refinement and Perfection," which addresses scientific theories from an Islamic perspective in relation to Western scientific theories (Movahed Abtahi, 2023). According to him (Mesbah Yazdi, 2015), if a science's subject, issues, and goals align with religion, it can be considered religious or anti-religious.	Religiousness of science in terms of subject and purpose
6 Dr. Khosropanah (Judgmental-Ijtihadi Theory)	Dr. Khosropanah's theory, known as the "Judgmental-Ijtihadi Theory," aligns closely with Ayatollah Jawadi-Amuli's theory of religious science (Khosropanah & Babaei, 2015). He (Khosropanah, 2013) believes that the definition and model for producing religious science differ because sciences have distinctions in methodology, subject, and goal. Therefore, multiple models should be used instead of a single one.	Religiousness of science in terms of methodology, subject, and purpose
7 Dr. Hossein Souzanchi (2011)	Dr. Souzanchi believes that any science based on valid philosophical foundations derived from Islamic sources, directed towards Islamic goals, is considered Islamic science.	Religiousness of science in terms of subject and purpose
8 Dr. Bostan (2019) (Ijtihadi-Experimental Theory)	This theory, known as the "Ijtihadi-Experimental Theory," explains that religious science employs one of several methods, such as rational, intuitive, or traditional Ijtihad, in non-experimental contexts. In experimental science, the Ijtihad method is used to derive hypotheses from religious texts, and experimental methods are used to confirm or refute them.	Religiousness of science in terms of methodology and assumptions
9 Ayatollah Sadeghi Rashad (2021)	According to him, the religiousness of science depends on the religiousness of the "five key elements" of science, which include: theoretical foundations, subject, issues, goal, and logic. (تبيين نظريه... 2020)	Religiousness of science in terms of subject, issues, theoretical foundations, goal, and logic
10 Martyr Motahari (2012)	He views any science beneficial to Islam and Muslims as religious science and believes that if a scholar pursues knowledge with a sincere intention to serve Islam, it earns them the reward specified in Islamic teachings.	Religiousness of science in terms of goal and assumptions
Summary and Common Aspects	Five key areas — "foundations and assumptions + subject + methodology and logic + source + goal and application" — must be religious for "religious science" to be achieved.	

these five components, a “science” is created and produced (Sadeghi Rashad, 2021).

The definition of science can be expressed in two general meanings. First, it refers to absolute knowledge and understanding, and second, it refers to a branch or field of study (Jawadi-Amuli, 2007). Therefore, the term “science” is used both for sciences (in the sense of knowledge) and for empirical sciences in particular (Khosropanah & Babaei, 2015). What is being discussed here is the second meaning, referring to the field or branch of study.

In the definition of religion, it is considered to be a set of beliefs, ethics, legal and jurisprudential laws, and guidelines that have been determined by God for the guidance and salvation of humanity, as well as for the management of human society and the nurturing of individuals (Jawadi-Amuli, 2008). In another definition, religion is described as “a comprehensive system of knowledge and livelihood that has been inspired and communicated by the origin of existence and life for the fulfillment of the perfection and happiness of humans in both this world and the hereafter” (تبيين نظرية...، 2020).

Based on these two definitions of “science” and “religion,” “religious science” can be explained in the five areas of “subject, foundation, source, method, and application” as follows:

**Religious science in terms of subject:** The first criterion is based on the subject; that is, if the subject of a science is religious, it is called religious science. For example, if the subject of science is the knowledge of God and His actions and sayings, that science is religious in terms of its subject; or if the subject of human sciences is the domain of God’s prescriptions, such as jurisprudence, that science is religious. Historically, “Auguste Comte” addressed this issue and believed that in early times, human science was religious because people considered everything in the world to be acts of gods, whereas modern human science is non-religious because its subject is not divine, and it concerns a world devoid of divine beliefs. The religiousness of science in terms of subject differs in natural sciences and

human sciences. In natural sciences, the subject of science is the act of God or creation, so naturally, it is religious, regardless of whether the scientist is a believer or an atheist. However, in human sciences, the subject is human action. Therefore, in human sciences, a science is religious if it is derived from divine sources (Jawadi-Amuli, 2023). From this perspective, if an architect intends to observe divine boundaries and rights in architecture, they must first identify and understand these boundaries, and then act upon them. Consequently, to the same extent, “Islamic architecture” is realized.

**Religious science in terms of foundation and metaphysics:** The term “foundation and metaphysics” refers to the worldview of the scientist at the time of producing knowledge. If the metaphysics is non-religious, the sciences will also become the same. This is because an atheistic worldview and philosophy lead to an atheistic subsidiary philosophy, which inevitably results in atheistic science. Therefore, just as every science is characterized as religious or non-religious based on its subject matter, the same characterization applies based on its metaphysics. (Golshani, 2015a). From this perspective, if the foundational assumptions in architectural design and construction are derived from an Islamic worldview, the architecture is equally “Islamic.” For example, traditional architects’ attention to the divine tradition mentioned in the Quran, “We created everything in due measure,”<sup>8</sup> has resulted in clear and hidden geometric order in the fabric and entirety of Iranian architectural works, rooted in such a worldview and “the role and responsibility of the architect in this regard.”

**Religious science in terms of sources:** In a secular worldview, the sources of knowledge are sensory data and human thought; while in a divine worldview, the sources of knowledge include sensory data, thought, revelation, and intuition. Since the understanding of “human, the world, and place” is essential for the practice of architecture, if this understanding comes from an Islamic source, then the architecture will

equally be “Islamic.” Of course, knowledge and understanding are necessary conditions, while the skill to transform that knowledge into an architectural work is a sufficient condition, and ultimately, divine success (the cause of causes) is the final condition.<sup>9</sup> If the primary mission of architects is “organizing the living spaces of humans within the context of the environment,” then understanding “humans, the environment, and the relationship between the two” will form the basis of their design decisions. This understanding encompasses both realms of “what is and what ought to be,” and if it is derived from both sources of “reason and revelation” (the inner and outer prophets)<sup>10</sup>, then the architectural principles derived from it can logically be considered rational and Islamic. Consequently, the architectural works based on these principles can also be regarded as “Islamic architecture” (Noghrekar, 2022a).

**Religious science in terms of methodology:** In religious science, the methodology of each science is tailored to the type of subject of that science. If the subject involves empirical phenomena, such as the earth, sky, sea, desert, plants, and the like, which are dealt with through sensory experience and similar senses, then it must be studied empirically. If the act of God is purely rational, such as the issue of revelation, prophecy, messengership, and leadership, then it does not involve sensory experience, except for certain preliminaries. Therefore, empirical, abstract, rational, and similar methods are appropriate for each subject (Jawadi-Amuli, 20). Methodology is influenced by the tools that are considered valid for acquiring knowledge and understanding. For example, positivists accept only sensory tools, while religion believes that scientific knowledge is not limited to empirical knowledge, and rational and revelatory knowledge is also valid scientific knowledge. In the positivist methodology, even many value-based teachings are excluded from the realm of science, since the positivist method and tool is solely sensory (Pirouzmand, 2014). From this perspective, since “architecture” is an interdisciplinary knowledge that is connected to

“human,” “environment,” and ultimately “place/building,” various methodologies corresponding to these three subjects must be employed for acquiring, discovering, or producing knowledge. Especially in the fields of “anthropology and environmental studies,” if, in addition to “sense and experience,” the tools of “reason, intuition, and revelation” are also utilized, then the architecture will equally be “Islamic architecture.”

- **Religious science in terms of application:** The application of science in secular thought is the dominance over the natural world for the greater welfare of humans [and the accumulation of capital in the current capitalist system], while in divine thought, it is the discovery of divine signs in the outer and inner worlds to fulfill the legitimate individual and social needs and the elevation of the Islamic community (Khosropanah & Babaei, 2015). From this perspective, to the extent that human living space becomes conducive to “a good life for the individual and society” and even the environment and nature, without obstructing it, it will be “Islamic architecture” (Fig. 3).

• **Architecture(InterdisciplinarySpecialization)**

Architecture has broad definitions. Vitruvius defines it as a combination of “utility, stability, and beauty,” and Professor Isa Hojjat (2003) adds to this by describing architecture as having the additional quality of “sublimity” beyond the three aforementioned characteristics. The common aspect of most definitions reflects the diverse realms of “artistic, scientific, technical-engineering, humanities, and so on” aspects of architecture. The distinguishing feature (and competition) among architects lies in how they transform this diversity into unity within their works (ibid.). In its simplest definition, which can largely encompass the existing definitions, architecture is “the organization of human living space within the environment (by the architect)” (Noghrekar, 2022a). In this definition, architecture is seen as a combination of industry (natural sciences and engineering) and art (human sciences and art). Building engineering includes

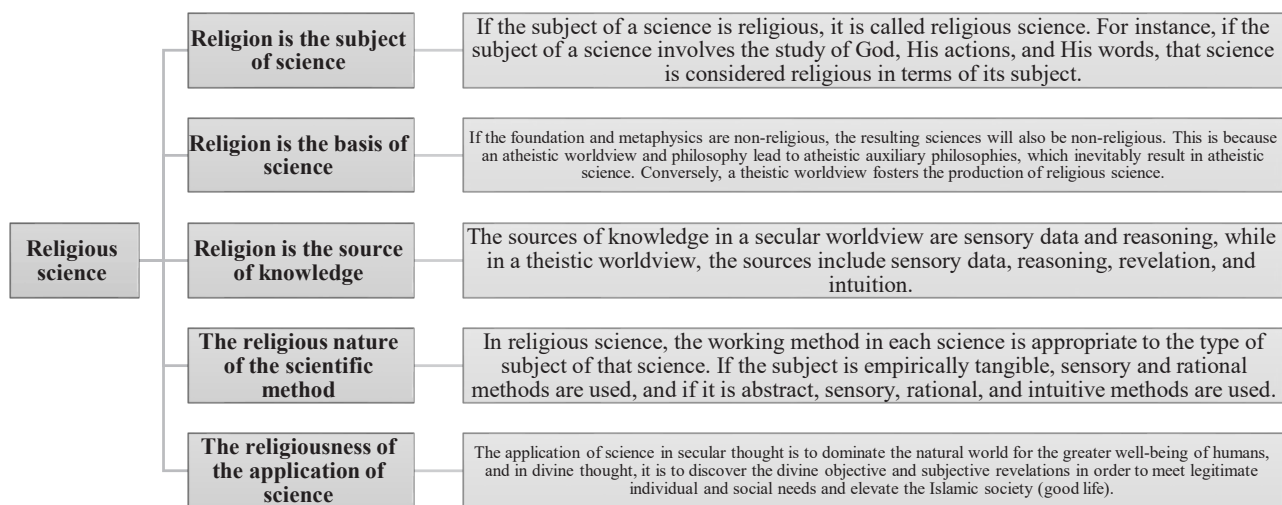


Fig. 3. Criteria for the religious nature of science, common ground, and consensus of experts on this issue. Source: Authors.

all the achievements of experimental sciences with the method of logical induction, and its results are similar at all times and places under identical conditions. Regarding the humanities and art, broadly speaking, the humanities can be considered a collection of human actions, and art can be viewed as the manifestation of beauty and goodness (Noghrehkar, 2011).

Various definitions of Islamic architecture have been presented, such as the architecture of Muslims, the architecture of Muslim countries, the architecture of the Islamic period, and the architecture of Islamic buildings (mosques, Tekiyeh, shrines, etc.). However, the definition of Islamic architecture in this study is architecture that is built upon Islamic wisdom. Therefore, according to the explanation given in the definition of religious science, from the perspective of Islamic wisdom, knowledge is divided into two categories. Knowledge that is independent of human will (natural and fundamental sciences) and knowledge created by human will (human and social sciences) (Jawadi-Amuli, 2023). Architecture, as an interdisciplinary knowledge, encompasses both categories. To clarify the subject further, architecture is divided into four sections: “natural and fundamental sciences, human and social sciences,” and two intermediary sections between these, namely “engineering sciences and art.”

Let us begin the discussion with natural and

fundamental sciences in architecture: Natural sciences is a branch of science that deals with describing, predicting, and understanding natural phenomena based on empirical evidence from observation and experimentation. In it, mechanisms such as peer review and repeatability of findings are used to ensure the validity of scientific discoveries. Fundamental sciences are also a set of sciences created with scientific methods and aimed at improving scientific theories to better understand or predict nature or other phenomena. These sciences examine the fundamental aspects of phenomena or study the nature, laws, and relationships between them. The most prominent of these sciences include mathematics, physics, chemistry, biology, and geology. In architecture, natural and fundamental sciences are widely used. For example, geology is used for site analysis, climatology for environmental understanding, and biology for human physiological understanding.

Second, human and social sciences in architecture: Human and social sciences include sciences that study human actions and the human being. Not all human actions are purely human; for example, digestion, nutrition, etc., are biological and physiological actions. Those actions that occur within the human being and are connected to the soul and psyche are considered human actions (Sharifi, 2017). Among the humanities and social

sciences that are used in the field of architecture to understand the inner human being and the relationships between humans are psychology, sociology, and anthropology.

Third, applied sciences and engineering in architecture: This domain is derived from the combination of the previous two areas and their application in human life. Engineering sciences is an interdisciplinary branch that aims to develop the theoretical foundations for analyzing scientific phenomena and their engineering applications, future technologies, and the transfer of old technologies into new ones. Examples of this domain in architecture include structural engineering, materials science, and new technologies. In comparison between “natural and social sciences” and “engineering sciences,” it can be said that the first two groups deal with explaining the world and human beings, while the third aims to change the world and human beings.

And the fourth cornerstone of architecture is “art in architecture.” Art is the manifestation of beauty, and its role in architecture is “giving meaning to space.” Architects, by inviting the arts into architecture, attempt to discover the beauty of the world and humanity and gift it to the inhabitants of a place, creating a pleasant and growth-enhancing space for the users. The depth and delicacy of the architect’s artistic vision of “human and the world” and, of course, the skill in their architectural artistry determine the beauty of the space created. Thus, art in architecture is also dependent on the architect’s understanding of “humans, the world, and the relationship between them.”

In comparison between “natural and social sciences” and “engineering sciences,” it can be said that the first two groups deal with explaining the world and human beings, while the second two focus on the application and the goal of changing the world and human beings (Fig. 4).

The relationship between these four realms is interconnected and causal. That is, the first two realms play the role of “explaining the world and

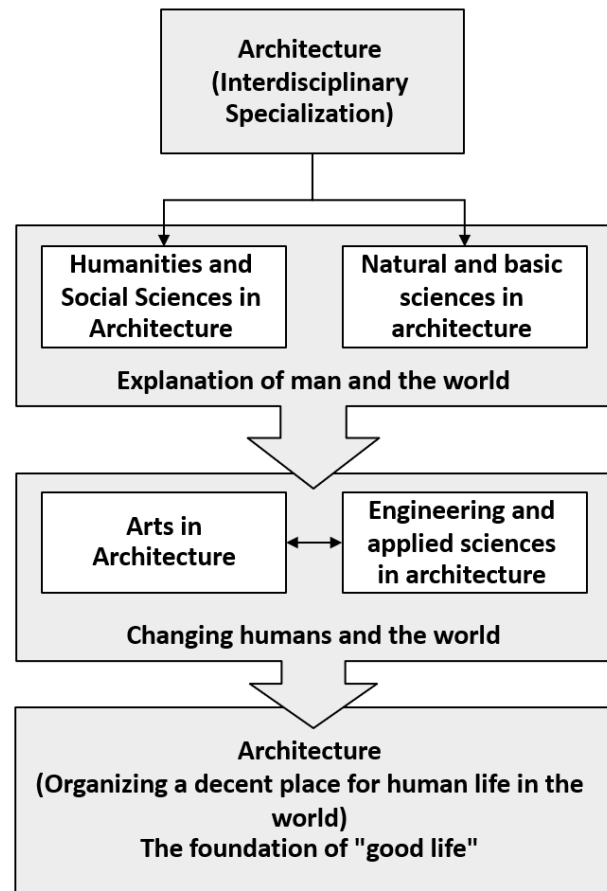


Fig. 4. Sciences and techniques that constitute architecture (interdisciplinary specialization). Source: Authors.

humanity,” where humans do not intervene but are merely the knowing agents. However, the latter two realms play the role of “transforming the world and humanity” and represent the sphere of human intervention in the world with the practical goal of improving human life. Therefore, depending on the understanding of humans, the world, and the relationship between the two, a space is constructed (engineered), adorned (art), and created (a combination of these) in a manner that is appropriate to that understanding. This is done to facilitate a wholesome and virtuous life for humans.

### Analysis of Findings (Realization of Islamic Architecture from the Perspective of Religious Science)

Based on the discussions in the previous sections, this section will analyze and reconsider the realization of Islamic architecture from the perspective of the

theory of religious science. The approach in the earlier chapters was primarily “knowledge-oriented and outward-looking,” aiming to find the views of others, categorize them, and understand them within a unified framework to establish a solid foundation. However, now with an “insight-oriented and inward-driven” approach, the aim is to “digest the knowledge derived from others,” build upon their scientific achievements, and lay the foundation for a new theory (Islamic architecture), with God’s help. As discussed earlier with reference to credible sources from scholars in both fields (architects and Islamic scholars), architecture, as an interdisciplinary science, was divided into four sections: “natural and fundamental sciences, human and social sciences, engineering and applied sciences, and art.” On the other hand, the theory of religious science was thoroughly examined, and five criteria for religious science were extracted regarding “subject, foundation, source, method, and application.” At this stage, through the analysis and combination of findings, the religiousness of the four domains of architecture, in accordance with the five criteria extracted from religious science, will be discovered and inferred.

Table 2 indicates that to realize Islamic architecture, at least 20 criteria must be fulfilled. More precisely, in

each row and column, there can also be a summary ( 9 more general and integrated criteria), and ultimately, the “Islamic Architecture School” statement can be formulated as the 30th criterion with relative comprehensiveness. Moreover, this conceptual framework can serve as a criterion to determine the degree of Islamicness of an architectural school, assess an architectural principle, or even critique an architectural work. Therefore, responding to the secondary question of the research (“What is Islamic architecture and what is not?”) will be facilitated by this 30-criteria Table 2. It is clear that on one hand, the realization of “Islamic architecture” is a relative, precise, and delicate matter, and it is not possible to categorically classify an architectural school or work as “Islamic or non-Islamic.” On the other hand, it cannot be reduced to vague terms like “any good architecture” or “any rational architecture.” Rather, based on these criteria, various “theoretical schools and architectural works” can be precisely and systematically evaluated and critiqued, laying the foundation for the theoretical principles of the “Islamic Architecture School” and “starting a new design,” with the help of God. From this perspective, the “Islamic Architecture School” can be likened to a building with 20 columns, where each of the columns must have relative stability and be placed

Table 2. The realization of Islamic architecture from the perspective of the theory of religious science requires that each of the four pillars of architecture be Islamic in each of the five criteria. Source: Authors.

		The constituent elements of architecture as an interdisciplinary specialty				Conclusion 1 (Islamicness of all 4 pillars of architecture, from one aspect)	
		A Natural and basic sciences in architecture	B Humanities and Social Sciences in Architecture	C Engineering and applied sciences in architecture	D Arts in Architecture		
Criteria for the religiousness of science	1	In terms of subject	A-1	B-1	C-1	D-1	A+B+C+D -1
	2	In terms of the basis	A-2	B-2	C-2	D-2	A+B+C+D -2
	3	In terms of source	A-3	B-3	C-3	D-3	A+B+C+D -3
	4	In terms of the method	A-4	B-4	C-4	D-4	A+B+C+D -4
	5	In terms of application	A-5	B-5	C-5	D-5	A+B+C+D -5
		Conclusion 2 (Islamic nature of each architectural element from 5 aspects)	A 1+2+3+4+5	B 1+2+3+4+5	C 1+2+3+4+5	D 1+2+3+4+5	Final Summary (1+2) of the 30 Criteria for Realizing “Islamic Architecture”

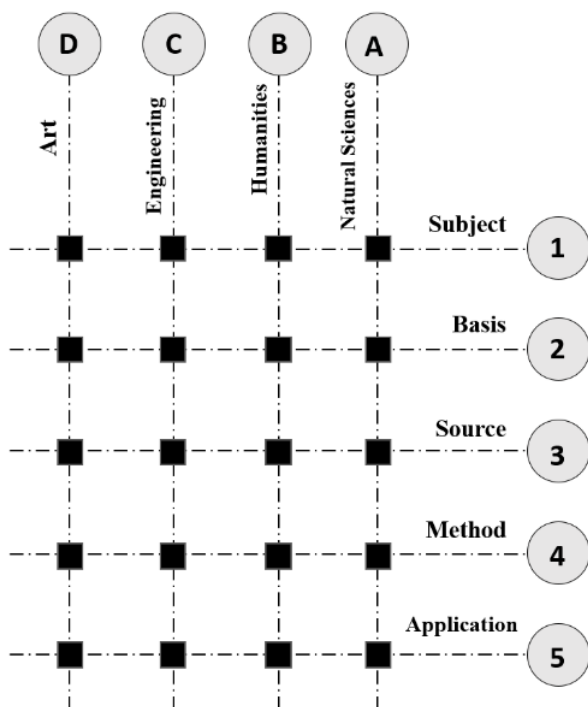


Fig. 5. Explanation of twenty indicators of Islamic architecture from the perspective of the theory of religious science. Source: Authors.

in its correct position within the intellectual and practical system of this school (Fig. 5).

Since the goal of our research is to define “architecture” from the perspective of “religious science,” the following will present a framework for “Islamic architecture” based on each of the four pillars of architecture within the framework of “religious-Islamic science.” In other words, based on the axes of “A, B, P, and T,” the five criteria for the Islamic nature of architecture will be inferred in order to establish the foundation of the “Islamic Architecture School”:

• **Five criteria for the Islamic nature of natural and fundamental sciences in architecture**

In terms of “subject,” all topics in natural and fundamental sciences related to architecture are the actions of God, and there is no difference in this regard between them. Thus, all sciences in this regard are considered religious<sup>11</sup>. For example, an architect needs to understand the human being from a physiological perspective and the environment from a climatological perspective. Understanding these two does not have a religious or non-religious

distinction, as both are creations of God and understanding God’s creations is recommended in Islam. Therefore, these sciences, in terms of their subject, are considered religious sciences.

In terms of “foundation,” the metaphysics or worldview of the architect as a scholar in producing religious science (Islamic architecture) is important and decisive, as it changes the outcome (Fanaei Ashkouri, 2013). For example, when the architect views the relationship between the building and the environment through an Islamic worldview, they do not see the environment as dominant (Eastern thought) nor the building (Western thought), but rather focus on the interactive relationship between the building as a human creation and the environment, as described in Islam. Also, if the architect sees the world as a wise and just system according to Islamic ontology, they will strive to ensure that their architectural works align with this system and do not create dissonance. If the architect views the world as “subjugated to humanity,” they will strive to first recognize all the potential capacities of natural phenomena (such as wind, sunlight, etc.), and second, through appropriate methods and techniques, activate them to meet the needs and growth of the inhabitants (the Qur’anic meaning of “colonization”). Or, if the world is seen as consisting of minerals, plants, animals, and humans, the architect will strive to invite nature into their architecture to achieve a “good state” for the users of the space, given that architecture typically deals with materials such as earth, stone, iron, and glass.

From the perspective of “sources,” in addition to sensory perception and reason, intuition and revelation are also valid sources for understanding nature. The source of sensory experience shows us the reality of the human being and the world, but the sources of “intuition and revelation” guide the architect to the truth and ultimate purpose of these phenomena. Therefore, architecture should be viewed with a Qur’anic-revelatory perspective on nature, and the findings resulting from this

comprehensive viewpoint will significantly influence architectural decisions.

In terms of “method,” natural and fundamental sciences in architecture use sensory-experimental-inductive methods such as experiments and statistics, which remain valid as long as their results have not been refuted or disproven<sup>12</sup>. However, the method for benefiting from heart-based intuition is the piety and self-purification of the “research architect.” There is much evidence that trained individuals have observed and continue to observe aspects of the truth of existence. In the “Futuhat al-Baniyan” (Agasharifian Esfehiani & Aminpour, 2015) (the Builder’s Code), references to the glorification of “bricks, stones, and plaster” indicate such a capacity for acquiring or discovering knowledge about the natural world. Moreover, to benefit from the source of “revelation,” the architect must possess the ability to reflect and contemplate the Qur’an to gain from its pure and rich source.

From the perspective of religious science, the method of natural and basic sciences in architecture is “sensory experience and rational reasoning.” However, if the universe is considered to be the signs of God, then in addition to the methods that address the formal and material causes of nature, one must also employ methods that explore the truth and ultimate purpose of the world and its Creator.

In terms of “application,” Islamic architecture is realized when its application aligns with the supreme goal of religion, which is the fulfillment of human well-being and the enhancement of the environment. The Qur’anic expression “Sakhara lakum”<sup>13</sup> means that God has placed everything in the heavens and earth under your control (humans). Additionally, the phrase “Wa-ista’marakum fiha”<sup>14</sup> refers to humanity’s duty to develop the earth and bring out its potential capacities. This represents the relationship between “human, the world, and place” in the monotheistic worldview of Islam, which results in a harmonious relationship with environmental development. From this perspective, an architectural work is considered Islamic when

it not only minimizes harm to the environment but also contributes to its enhancement. Moreover, if the “research architect” attends to not only the formal and material causes of these phenomena but also their efficient and ultimate causes<sup>15</sup>, they will pave the way for greater knowledge and deeper servitude, which will also impact their architectural self-cultivation (Noghrekar, 2022b). As seen, if viewed through the Islamic lens, even natural and fundamental sciences have an “epistemic-educational” application for architects and users, and a subtler approach to empirical sciences can also be a gift to humanity.

#### • Five criteria for the Islamic nature of Human and Social Sciences in architecture

Understanding human beings in architecture is crucial from two significant aspects: one is the self-awareness and self-building of the architect, and the second is the understanding of the users of the space the architect designs.

From the perspective of “subject,” human beings (both individuals and society) can be religious subjects as long as they address “the reality of the existing state of humanity (the ‘is’)” because Islamic teachings (the Qur’an and the Sunnah) provide a more precise, deeper, and broader understanding of human reality. However, when the focus shifts to “truth and the ultimate goal” of humanity (the “ought”), the prescriptive and ideological nature of the topic becomes more significant, strengthening the role of religious teachings. In this regard, architecture will only be considered Islamic if it follows divine instructions and laws. For instance, paying attention to an Islamic lifestyle in architecture leads to principles like modesty, contentment, avoidance of wastefulness and extravagance, and so on, which significantly affect the design and formation of architectural structures. Furthermore, these principles serve as decisive criteria for the critique and evaluation of architectural works. The Islamic nature of human and social sciences in architecture is only achieved when the subject is in accordance with the teachings of Islamic wisdom. For example,

the ultimate goal of a wholesome human life (rather than merely innovative and creative goals) will completely alter the way architecture is approached at both the beginning of the design process and the critique of the space (the work).

From the perspective of “foundation,” when the architect engages with Islamic anthropology to understand human beings as the audience of architecture, they arrive at completely different conclusions than when analyzing the subject from a secular viewpoint. Additionally, in the self-awareness of the architect, richer results will be found for self-building. For instance, if the human being is viewed through secular anthropology, which reduces the human being to a merely vegetative and animalistic soul, the needs considered in architecture will be at that level. However, if, based on Islamic anthropology, higher levels of the soul (the rational, divine soul) are also considered part of the human<sup>16</sup> being, then a richer space will be created that fulfills the needs of all levels of human existence, even offering deeper pleasures to the user.

From the perspective of “sources,” the sources of knowledge for understanding human beings are “sense, reason, and intuition” as human sources, and “revelation” as a non-human source. Therefore, human understanding must encompass three domains: “the existing reality, the truth, and the ultimate goal,” to create a space that meets all human needs comprehensively and facilitates their transformation from the existing reality to the ultimate goal. Psychological and sociological sciences, based on non-religious or secular perspectives, only analyze and examine the existing reality of human beings and, due to their inductive methodology, lack the certainty and rigor of scientific knowledge. In other words, to discover the existing reality of human beings (individuals and society), the methods in psychology, with its diverse schools (behavioral, cognitive, humanistic, etc.), are relatively acceptable, and their findings are valid until proven otherwise by newer methods (empirical sciences). However, to understand the truth and the

ultimate goal of human beings, one must turn to the Creator of humanity, and the teachings of the Qur’an and the Sunnah can be accessed through methods like “tafsir” (interpretation), taddabur (reflection), hadith, and other Islamic sciences.<sup>17</sup>

From the perspective of “method,” various statistical methods, questionnaires, interviews, or field observations are suitable for uncovering the existing reality of human beings and their needs. However, to understand the ultimate goal of human beings and meet their higher-level needs, the method of reflecting on the Qur’an should be employed. There is a key point here: while reflecting on the verses of the Qur’an, one encounters both “clear” (muhkam) and “ambiguous” (mutashabih) verses. To benefit from the clear verses, the method of reflection (taddabur) should be used, while for the ambiguous verses, a more specialized interpretative approach or consultation with wise scholars (mufasssirun) is required. Therefore, a “Muslim architect” can easily base their theoretical foundations on the core Islamic teachings found in the Qur’an and the Sunnah. Therefore, an excessive sanctification of this subject should not prevent the use of core Islamic foundations in architecture. However, the deeper the “research architect” engages with these sources, the richer their foundations will be, and they will create more beautiful works.

From the perspective of “application,” Islamic architecture is realized when its application aligns with the supreme goal of religion, which is the achievement of a wholesome human life, alongside the improvement of the environment (the cultivation of the earth).

#### • Five criteria for the Islamic nature of engineering sciences and techniques in architecture

The “subject” of engineering sciences and techniques involves discovering the potential (both latent and actual) capacities of nature and making changes to them to realize their full potential for the comfort and well-being of humans. Therefore, it is entirely dependent on natural and human sciences. In other

words, based on the understanding of humanity and nature and the rules of their interaction, efforts are made to regulate this relationship in the best possible way. In the first stage, which involves understanding and explaining human beings and the world, Islamic teachings play an influential role in goal-setting for the sciences and techniques. In the second stage, when changes are made in the system of existence, God has defined limits and rights for the way humans interact with each other and with the environment (the subject of Islamic jurisprudence and law). In this case, the science will only be religious if it conforms to the teachings of Islam. From this perspective, Islamic architecture is the architecture in which God's limits and rights are observed in all engineering activities and decisions, and divine commandments are central to its formation. Since adhering to these manners is "servitude and obedience to God"<sup>18</sup> (which is the goal of human creation)<sup>19</sup>, it can be termed as "architectural servitude," and such an individual can be called the "servant architect," who should be regarded as the highest goal in the education and development of Muslim architects.

From a foundational perspective, since engineering and applied sciences are based on the understanding of "humans and nature," their outcomes are also a combination of the two. In other words, engineering sciences in architecture deal with altering nature to meet human needs. Therefore, depending on the theoretical foundation regarding "humans and nature," the extent and method of intervening in the environment to fulfill human needs will differ. Thus, the foundation of Islamic technology (technology) in a "monotheistic worldview" is oriented toward a "perfectionist" direction, and in the realm of action and practice, it is "duty-bound." (Nari Ghomi & Noghrehkar, 2016).

The "source" of knowledge in engineering sciences and techniques in architecture consists of "sensory perception, reason, and revelation." The results of "empirical and rational" human knowledge must be evaluated against Islamic criteria to be considered

valid and desirable. Anything that human sensory perception and reason can achieve is not necessarily suitable for human life or the environment (wholesome life). Human rationality must be realized within the framework of divine wisdom and have divine approval to be beneficial for humanity and nature. Another source of knowledge, in addition to "sense and reason," is "revelation." Many verses in the Qur'an and the teachings of the prophets guide humanity in engineering techniques (such as shipbuilding, armor, dam construction, etc.).

Regarding the "method" of acquiring and discovering knowledge, each of the four sources of knowledge (experience, reason, intuition, and revelation) has its own specific methods, and the credibility (both internal and external) of these methods depends on their accuracy. Ultimately, the Islamic nature of architecture is realized when its application aligns with the ultimate goal of religion, which is the pursuit of a wholesome human life and the improvement of the environment.

#### • **Five criteria for the Islamic nature of art in architecture**

Art, in a general definition, is "the creation of beauty." Therefore, the "subject" of art in architecture is "beauty."<sup>20</sup> If beauty is considered to be the manifestation of "the beauty and worth of the Lord of the Worlds" (Khomeini, 2016), then the subject of art is also a religious subject and such art has the attribute of "Islamic." However, if only the proportion and balance between color and pattern is assumed, then the subject of art will be non-religious.

For example, in Islamic architecture, beauty is the balanced manifestation of God's attributes of beauty in a space (an architectural work), meaning that the space must be "useful, original, innovative, possessing both beauty and grandeur" — each attribute in its appropriate place and proportion. If a building is only creative and innovative but lacks other qualities of beauty and focuses too much on the "originality (novelty)" attribute, it will not be beautiful or suitable for a worthy human life.

The “foundation” of art and the creation of beauty in Islamic wisdom begins with the divine nature of humans, who are “beauty-seeking, beauty-loving, and beauty-creating.” The result is not only material pleasure but also spiritual pleasure for both the artist (the architect) and the audience. Based on Islamic anthropology, humans have four levels of the soul, each corresponding to different kinds of pleasure: from sensory pleasure to the pleasure of imagination (nostalgia), to intellectual pleasure, and finally, spiritual pleasure. Islamic architecture is multi-layered, like Hafez’s poetry, and each individual can benefit from it according to the development of their own existential level.

The “source” of Islamic art is the attributes of the beauty of the Creator, including qualities like “beautiful, magnificent, wise, planner, predetermined, original, etc.,” which the architect must first discover and then internalize. As the saying goes, “what is in the jug is what comes out”<sup>21</sup>. In the third stage, through the skills of the architect, these attributes of beauty should manifest in a balanced way within the architectural work.

The “method” of discovering beauty by the artist-architect involves the architect first achieving spiritual illumination through piety and purification of the soul, so they can internalize the divine beauties and later radiate them into the surrounding environment (“The essence of the unmanifest can only give life to the one who has become life itself!”)<sup>22</sup>. The journey of inquiry and seeking truth in this intellectual system moves from “certainty of knowledge to the eye of certainty to the truth of certainty.”

Based on this perspective, the process of creating architectural works, even more than leading to the production of a work, is a mystical journey that cultivates the soul of the architect and leads to their spiritual growth. In other words, external architecture is a precursor to inner architecture. The “application” or result of such art is the growth and wholesome life of the architect and subsequently the users and audience. Such art does not lead to

negligence; on the contrary, it enhances mindfulness and growth. Although architectural art may only serve as the prerequisite and necessary condition for the growth of the audience, the will and suitability of the audience are also essential, with God’s assistance.

#### • Summary and answer to the question (20 indicators of “Islamic-ness” in architecture)

The research question was, “What are the indicators of Islamic architecture from the perspective of the theory of Islamic knowledge?” In response, it can be stated that, firstly, architecture, as an interdisciplinary specialty, consists of “knowledge, technique, and art” and includes four domains: “anthropology, nature studies, engineering, and art.” Secondly, for it to be considered “religiously valid,” it must meet five criteria: “subject, foundation, source, method, and application.” As a result of analyzing the relationships between these domains, 20 indicators of “Islamic architecture” are derived, which are interconnected in four five-part sections. Sometimes they are interwoven like the threads of a carpet, complementing one another, or they resemble a building with 20 columns, or like a tree, with a connection from seed and roots to branches, fruit, and flavor. Ultimately, they form a cohesive, unified, and integrated concept under the term “Islamic architecture,” whose fruits are worthy architectural works, and whose flavor is the material and spiritual pleasure of humans and the blessing of the environment.

Accordingly, the concept of Islamic architecture extends beyond the architecture of Muslims in a specific time and place and even beyond merely rational architecture (good architecture). It is, however, a relative matter, as humans can relatively have “faith + righteous deeds.” The necessary condition for the formation of “Islamic architecture” works is faith and knowledge of the concept of “Islamic architecture” and the intention to act upon them. The sufficient condition is the architect’s ability and skill to transform knowledge into architectural work. Both knowledge and skill,

like two wings of the architect’s flight, influence the success of forming Islamic architectural works. Ultimately, the primary cause and final reason for success lies in the grace and success of God. In this research, the epistemological system of Islamic architecture was addressed. However, it is clear that the knowledge and intent of architects to act upon Islamic teachings is a necessary condition for the formation of worthy works. The sufficient condition is having the skill to translate theory into practice and effect. Architectural works resulting from this process are, in a relative sense, “Islamic.” Moreover, according to the monotheistic teachings of Islam, the ultimate cause for the realization of any action and work is divine success, for He is the cause of all causes, and there is no power or strength except with God (Fig. 6).

### Conclusion and Application of the Research

This research aimed to define the indicators, framework, and principles for the “realization of Islamic architecture” based on the foundations of the “theory of Islamic knowledge.” Now, how can this perspective be applied to architecture in the country? The authors, in a separate published research<sup>23</sup>, have described seven factors that influence the formation or change of architecture in the country, stating that the “governance of architecture” requires the reform and enhancement of all seven factors within the framework of a coherent intellectual-decision-making system (based on Islamic wisdom). Based

on the findings of this research, actions should be taken in each of these seven areas to achieve “Islamic architecture” in line with the Islamic-Iranian civilization-building process. The steps are as follows:

**Architectural Research:** Architectural research should focus on producing knowledge and theorizing in this area, as well as applying and operationalizing these theories in the formulation, explanation, and prescription of Islamic architectural principles and patterns. The practical outcomes of this research will serve as the foundation for subsequent areas (such as education, design, and construction).

**Architectural Education:** The curriculum for architecture and the training of architects must be fundamentally revised so that the principles and foundations of Islamic architecture — as defined in this research — become the basis of the field. In this case, Islamic teachings will influence at least two aspects: “content” and “method.” The content will be “Islamic architecture,” and the method will involve “training Islamic architects,” each of which has its own characteristics. The combination will result in architects who are relatively well-rounded and understand the lifestyle and servitude of “wholesome life” (Hayat Tayba), and who, based on this lived experience, will design places that foster wholesome living for others, with God’s grace.

**Architectural Media:** This perspective should be articulated, promoted, and disseminated in architectural media. On one hand, it will be useful

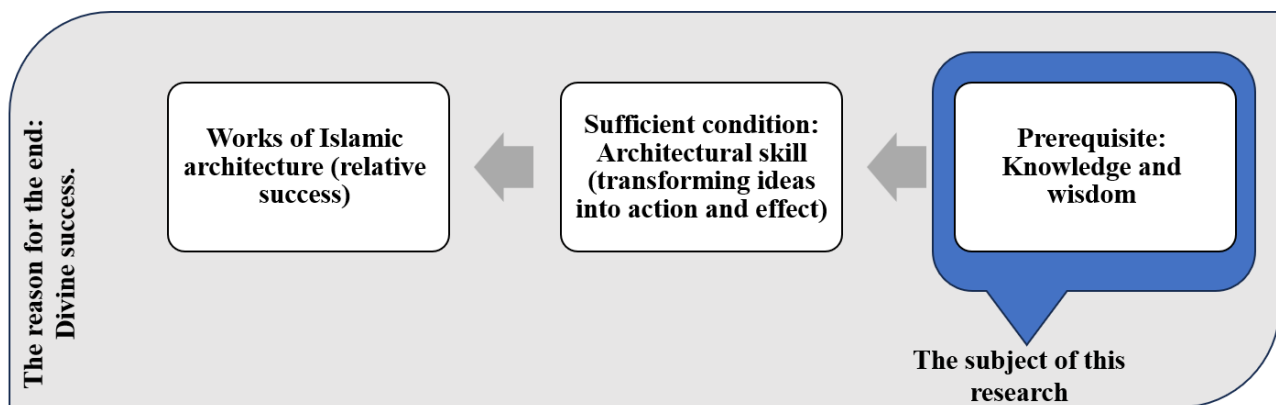


Fig. 6. Explanation of twenty indicators of Islamic architecture from the perspective of the theory of religious science. Source: Authors.



6. Imam Reza (A) said: "It is upon us to lay down the principles, and upon you to derive the branches" (Majlesi, 2011).
7. Scholars categorize wisdom into two sections: "theoretical and practical." Theoretical wisdom includes theology, natural sciences, and mathematics, with its aim or subject being the explanation of "human, nature, and the metaphysical," all of which are beyond human control. Practical wisdom involves "individual ethics, family management, and political social policies," with its subject being the explanation of "human action" in these three fields, all of which are within human control. Some ancient scholars also introduced "applied wisdom," which deals with the rules for changing nature (rather than explaining it). Aristotle introduced this third section, but it was not included in Muslim philosophers' classifications. Contemporary Islamic scholars such as Martyr Motahari, Ayatollah Joade Amoli, and others advocate for "additive wisdom" and "jurisprudence," which apply theoretical and practical wisdom to various modern specializations. They believe that specialized jurists should be trained in diverse modern sciences (Khosropanah, 2012).
8. Surah Al-Qamar, verse 54 «إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ»: "Indeed, We have created everything with measure."
9. From an Islamic perspective, even the "intent of the architect" influences the "Islamicity of the architecture." The intention is rooted in the architect's knowledge of "human, world, and the Divine." Just as in Islamic cosmology and theology, the final work is attributed to God, this is one of the theoretical foundations of "Islamic architecture." For instance, the Prophet of God, Hazrat Shoaib (A), as the practical model for the worthy human, teaches the "Muslim architect" that ultimately, they must seek God's success and trust in Him. Surah Hud, verse 88 «قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُمْ عَلَىٰ بَيْتِهِ مِن رَّبِّي وَرَزَقنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَن أَمْلِكَنَّ إِلَىٰ مَا أَنفَكْتُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ»: "He said, 'O my people, have you considered if I am upon a clear proof from my Lord, and He has provided me with a good provision from Himself? Yet I do not intend to do what I forbid you from. I only desire reform as much as I am able, and my success is not but through Allah. Upon Him I have relied, and to Him is my return.'"
10. A narration from Imam Kazim (A) «إِنَّ اللَّهَ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّتُهُ ظَاهِرَةٌ» "God has two proofs over the people: an external proof and an internal proof. The external proof is the messengers, prophets, and imams, and the internal proof is the intellect" (اندرزهای امام, n.d.).
11. Surah An-Nahl, verse 13 «وَمَا ذَرَأْنَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانَهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ»: "And whatever He has created for you in the earth of varying colors, indeed in that is a sign for a people who remember."
12. The theory of falsifiability of science, put forward by thinkers such as Popper, is correct for human achievements in natural science that are obtained by the method of inductive research and analysis, but it is not valid for the revealed sciences that are the word of God and the creator of the worlds. Because the word and decree of God are pervasive and one in every time and place. ... Karl Popper describes what science should do. Popper is a rationalist and argued that the main issue in the philosophy of science is the distinction between science and non-science. Karl Popper emerged as the main critic of inductivism; Popper replaced falsifiability as the criterion for distinguishing between scientific and non-scientific theory in the classical observational-inductive method. ... All inductive evidence is limited: man does not observe the world all the time and in all places. Therefore, he has no right to have a general law from this observation of details. According to Popper, a scientific theory should test predictions that, if they are false, should be rejected. He argued that science would progress best if deductive reasoning, known as critical rationalism, was used as the main focus.
13. Surah Al-Jathiyah, verse 13: "And He has subjected to you whatever is in the heavens and whatever is in the earth; all is from Him. Indeed in that are signs for a people who give thought."
14. Surah Hud, verse 61: "And to the Thamud [We sent] their brother Salih. He said, 'O my people, worship Allah; you have no deity other than Him. He produced you from the earth and settled you in it. So ask forgiveness of Him, then repent to Him. Indeed, my Lord is near and responsive.'"
15. Aristotle's Four Causes, explained by Martyr Motahari (2020) in his commentary on the system: The internal cause consists of material and formal causes, while the external cause consists of the efficient and

final causes. The explanation is that in Aristotle's division, the cause is divided into four: 1) Efficient Cause, 2) Final Cause, 3) Material Cause, and 4) Formal Cause. Typically, human-made artifacts are considered. For example, when writing on a page, there is a cause behind it, a goal, a material, and a form. The writer is the agent, the goal is the purpose the writer has in writing, such as communicating the meaning of the words, the material is the substance used, and the form is the specific arrangement of words and letters. The law of four causes applies to all human-made artifacts.

16. The Four Levels of the Soul in a narration from Amir al-Mu'minin (commonly known as the Kamil narration), in which the soul of a person is described as having four stages: "vegetative, animal, rational, and divine" (Noghrehkar, 2011)
17. Martyr Motahari, in his book "Introduction to Islamic Sciences," defines these sciences as including Tafsir, Taddabur, and Hadith (Motahari, 1996).
18. The late Professor Mojtaba Tehrani (may Allah bless him) referred to observing the divine limits and rights as "Divine etiquette." Therefore, it can be said that the Muslim architect is "an architect educated in divine etiquette" (Tehrani, 2023).
19. Surah Adh-Dhariyat, verse 56: "And I did not create the jinn and mankind except to worship Me."
20. Among the definitions of beauty, a classification can be made. Some have defined its true attributes, others its outward manifestation, and some its effect on humans. It seems that beauty has a truth, which in reality manifests as order and balance, and it has an effect on humans. The truth of beauty is the attributes of divine beauty that are manifested in the world, and the artist discovers and expresses it. (Attributes such as beauty, goodness, perfection, and virtue); the outward reality of beauty is balance, symmetry, harmony, orderliness, and elegance, and its ultimate goal is to influence humans: creating pleasure, joy, and delight, with the outcome being the pleasure of remembering Allah and human growth through this (the ideal life) (Noghrehkar, n.d.).
21. From a poem attributed to Sheikh Bahaei (2012) (may Allah bless him): "He who speaks badly of me, his character is bad, and he who speaks well of me, is good himself – the speaker's state is revealed by their words, as from the pitcher, only what is inside it will come out".
22. Mysticism scholars have identified three stages of the mystic's journey (a true seeker of the absolute truth) (Ansarian, 2008).
23. The book "Guidance, Advising, and Evaluating Architecture Theses Based on Islamic Wisdom," (Noghrehkar, 2024) which describes these seven areas, names it the "Sphere of Architecture," as it also serves as the space for the business of architects (the space where architects can "fly").
24. The wise leader has stated in numerous speeches, including in the national document of the Second Step Statement, that moving towards "the creation of a new Islamic-Iranian civilization" is one of the main goals of the Islamic Republic system (Khamenei, 2019).

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