

**An anthology of essays on
Integrating Islamic Values
in the theory and practice of
Architecture and
the Built Environment**

**[Collection of Works by the Academic staff of
the Kulliyyah of Architecture and Environmental Design, IIUM]**

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**SPIRIT OF THE SHARI'AH:
ITS INTEGRATION IN THE THEORY AND PRACTICE OF
ARCHITECTURE AND URBANISM**

Shuhaidah Md.Noor Lubis

4.0 INTRODUCTION

The Islamic law or *Shari'ah* is an important part of Islam that it cannot be separated or removed from the religion. Kamali (1989) has viewed *Shari'ah* as the source of reference of Islam. In this light, all activities in the built environment should take *Shari'ah* as its backbone or, in other words, as the basic reference or guidance. The identification of the 'spirit' of *Shari'ah* is therefore necessary.

4.1 DEFINITION OF ISLAMIC LAW (SHARI'AH)

Literally, *Shari'ah* means the pathway to the watering place, the clear path to be followed and the path, which the believer has to tread in order to obtain guidance in this world and deliverance in the next life (The Encyclopaedia of Islam 1965, as cited in Kamali (1989: p.215)). Another term for *Shari'ah* was given by Imamuddin (1991:p. 91), "the path which the believers have to tread, the religion of Islam, and the common law of Islam".

However, the common meaning of *Shari'ah*, is referred by Kamali (1989: p.215) as, "commands, prohibitions, guidance and principles that God has addressed to mankind pertaining to their conduct in this world and salvation in the next".

4.2 SOURCES OF SHARI'AH

The *Shari'ah* is a body of commandments and religious legal system derived from several sources which are amongst the four main sources declared by al-Imam Shafi'i as the authoritative sources of Islamic jurisprudence (Hakim 1986:16). These four main sources are, as follows:

1. The Qur'an, the sacred book of holy messages sent down by Allāh (S.W.T.) through Prophet Muhammad (S.A.W). Almighty Allāh said in the Qur'an:

"This is the Book; in it is guidance sure, without doubt, to those who fear God."(Qur'an 2:2);