Gendered spaces in Islamic cities: Bridging Sharia law and urban planning goals

Ahmed Akbar 1, Ali Shah Alnaim 2, and Sutton Hedges Falahat 3

1,2,3 Islamitische Theologie, Islamic University of Applied Sciences Rotterdam, Rotterdam, Nederland

Abstract: This study examines the overlap between Sharia law and urban design in Islamic cities, with a specific focus on the dynamics of gendered spaces and their impact on social fairness, inclusivity, and the preservation of culture. The study examines the impact of Sharia principles on the organization of physical spaces, societal norms, and cultural customs in urban areas, and how this affects the daily lives of both women and men. This is done by doing a thorough examination of existing literature, case studies, and policy evaluations. An analysis is conducted to determine how socio-cultural elements, including religious beliefs, patriarchal standards, and societal expectations, affect women’s ability to move around, access public areas, and engage in urban life. The proposal suggests utilizing collaborative and interdisciplinary methods to incorporate Sharia law into urban planning objectives. This approach emphasizes the significance of forming relationships with multiple stakeholders, engaging the community, and implementing policies and actions that prioritize equity. The study emphasizes the need of comprehending the division of spaces based on gender in Islamic cities in order to advance social fairness, gender parity, and cultural conservation. It advocates for comprehensive and inclusive urban design approaches that promote the welfare, respect, and entitlements of all inhabitants.

Research Highlights:

- **Complex Dynamics:** The research uncovers the multifaceted interplay between Sharia law, socio-cultural norms, and urban planning practices, revealing the complex dynamics that shape gendered spaces in Islamic cities.
- **Gender Equity Implications:** Through in-depth analysis, the study highlights the implications of gendered spaces on women’s mobility, access to public resources, and participation in urban life, emphasizing the need for policies and interventions that promote gender equity and social inclusion.
- **Collaborative Approaches:** The research underscores the importance of collaborative and interdisciplinary approaches for integrating Sharia principles into urban planning goals, advocating for multi-stakeholder partnerships, community engagement, and equity-based policies to foster inclusive and culturally sensitive urban environments.
- **Call to Action:** By synthesizing key findings, the research issues a compelling call to action for holistic and inclusive urban planning practices that prioritize the well-being, dignity, and rights of all residents, emphasizing the need to reimagine urban development as a collective endeavor grounded in social justice and cultural diversity.
INTRODUCTION

The convergence of urbanization and Sharia law has a significant impact on the physical and social environments of cities throughout the Islamic world (Akbar, 2021; Alnaim et al., 2023; Alqahtany & Aravindakshan, 2022). As urbanization intensifies, cities transform into vibrant centers of economic, cultural, and social engagement, attracting a wide range of people in search of opportunities and connections (Thisse, 2018; Udelsmann Rodrigues et al., 2021). Sharia law, which is based on Islamic principles, has an impact on urban development, government, and societal norms in this particular environment (Koehrsen, 2021; Suryani, 2023). The influence of Sharia on urbanization is clearly seen in the layout of public areas, infrastructure, and systems of government, which embody values of modesty, social organization, and community solidarity (Kassab et al., 2022; Zarabadi, 2019). The intersections of urbanization and Sharia law underscore the intricate interaction between religious convictions, cultural customs, and contemporary urban existence, influencing the identities and encounters of individuals and groups in Islamic cities (Fansuri, 2023).

Gendered spaces in Islamic towns are meticulously demarcated zones that mirror societal conventions and religious tenets pertaining to the segregation of males and females in public environments (Ahmed, 2019) (Shahrokni, 2019) (Vanlioğlu Yazici, 2022). Based on interpretations of Sharia law, these spaces define the locations and manner in which individuals of various genders can engage with each other in urban settings (Alexander & Parhizkari, 2018; Almahmood et al., 2018). Mosques in Islamic towns commonly have separate prayer spaces for men and women, promoting modesty and facilitating concentrated worship (Azad, 2020; Elsherif, 2019; Jenner, 2020; Mawani, 2019). Likewise, public parks, marketplaces, and transportation systems might have distinct areas or specific time slots for males and females, promoting social interaction while respecting cultural customs. Architectural designs in residential areas incorporate considerations for privacy and family dynamics, resulting in the creation of gendered spaces (Mandeli, 2019; Sunikka-Blank et al., 2019). These gender-segregated areas not only have practical purposes but also maintain traditional ideals of modesty, respect, and communal togetherness in Islamic urban environments (Mollaer, 2023).

Gaining insight into the convergence of Sharia law and urban planning is essential for understanding the intricacies of urban development and governance in Islamic settings (Powell, 2019; Qudah et al., 2023). Sharia law, which is based on Islamic ideas and teachings, has a significant impact on different parts of urban planning, such as the layout of public places, infrastructure, and governance systems (Ghasemi et al., 2019; Islam et al., 2018; Radwan, 2020; Santosso, 2023). By incorporating Sharia principles into urban planning procedures, cities may maintain cultural values, foster social harmony, and guarantee inclusiveness for varied communities. Furthermore, acknowledging the convergence of Sharia law and urban planning allows policymakers, planners, and designers to create urban development strategies that are culturally attuned and adaptable, promoting the establishment of sustainable and fair cities that cater to the requirements of all inhabitants (Khoo & Chang, 2021; Tabassum, 2019). Moreover, comprehending this convergence can facilitate communication and cooperation among religious authorities, urban designers, and community stakeholders, encouraging decision-making based on consensus and nurturing social cohesion within Islamic cities (Alahmari, 2023; Leong et al., 2023). Understanding the significance of this intersection is crucial for developing dynamic, resilient, and inclusive urban settings that respect both religious traditions and contemporary urban objectives (Nederhand et al., 2023; Sharifi & Yamagata, 2018).

Urbanization is a worldwide occurrence that is transforming physical environments and communities (Beissinger, 2022; Mishra et al., 2021). In Islamic contexts, the combination of urban planning and Sharia law creates distinctive dynamics (Akbar, 2021; Ghasemi et al., 2019; Kuran, 2018). Gaining a comprehensive understanding of this point of convergence is crucial for designing urban spaces that effectively harmonize contemporary elements with cultural and religious customs (Di Zhang & Liu, 2023; Sahin, 2018). This study aims to investigate the complex correlation between Sharia law and urban planning in Islamic cities, examining how religious principles influence the design of urban areas, the way they are governed, and the dynamics of communal life.

The connection between Sharia law and urban planning has existed for centuries (Akbar, 2021; Auda, 2022; Kasdi, 2019), as Islamic towns have been known for their unique architectural styles, social structures, and government systems that have been shaped by religious teachings (Ghasemi et al., 2019). Nevertheless, the swift process of urbanization and globalization has presented novel obstacles and
prospects, compelling researchers and professionals to reevaluate the significance of Sharia in modern urban environments (Hariyanto, 2022). The dynamic process of urbanization necessitates a sophisticated comprehension of how Sharia principles intersect with contemporary urban planning approaches to effectively satisfy intricate societal requirements and desires (Muaimim, 2020).

Although Islamic urbanism has a significant historical legacy, there is a lack of current research on how Sharia law affects urban planning processes and results (Bondarabady & Khavarian-Garmsir, 2018; Ghasemi et al., 2019; Kassab et al., 2022). Furthermore, the many understandings of Sharia in different cultural and geographical settings require specialized evaluations of the context to guide efficient urban policy and design initiatives (Lim et al., 2021; Peetz, 2020). Moreover, the swift rate of urbanization in numerous Islamic towns intensifies challenges concerning the development of infrastructure, social fairness, and environmental sustainability, highlighting the pressing need to include Sharia principles into urban planning frameworks (Fakoussa & Kabis-Kechrid, 2020; Ji & Zhang, 2023).

Prior studies have established a basis for comprehending the correlation between Sharia law and urban development in cities that follow Islamic principles (Ghasemi et al., 2019; Kasdi, 2019; Kuran, 2018; Suryani, 2023). Research has investigated the historical development of Islamic urbanism, the arrangement of space in cities, and the influence of religious organizations on urban government (Falhat, 2018; Radwan, 2020). In addition, researchers have examined the impact of Sharia principles on the architectural design, utilization of public spaces, and dynamics of communities in Islamic urban environments (Ali & Shah, 2021; Alnaim et al., 2023; Babangida & Sani-Katsina, 2018). However, additional research is required to thoroughly explore specific parts of this intricate relationship and to create practical frameworks for incorporating Sharia into modern urban planning methods (Jan et al., 2021; Julia & Kassim, 2020).

This study utilizes multidisciplinary theories from urban studies, religious studies, and social sciences to examine the convergence of Sharia law and urban planning (Ilaina et al., 2022). Theoretical frameworks such as cultural geography, postcolonial theory, and critical urban theory offer perspectives to analyze power relations, the construction of identity, and spatial practices in Islamic towns (King, 2003; Oren, 2012). This research seeks to provide a comprehensive understanding of how religious beliefs, urban form, and government intersect to shape the experiences of urban dwellers (Lang, 1994) (Carmona, 2021). It does so by combining many theoretical viewpoints.

The main goals of this research are to clarify the connection between Sharia law and urban planning in Islamic cities (Akbar, 2021; Ghasemi et al., 2019), identify obstacles and possibilities for incorporating Sharia principles into urban development processes, and suggest practical approaches for promoting socially inclusive, culturally sensitive, and sustainable urban environments (Abbas & Aravossis, 2024; Amirullah et al., 2023; Maas et al., 2024; Tlemsani et al., 2023). The specific objectives of this study are to analyze the historical development of Islamic urbanism, investigate how Sharia principles are reflected in urban landscapes, and evaluate the influence of religious authority, community stakeholders, and policymakers on urban governance.

This research is anticipated to produce numerous advantages for academia, policymaking, and urban practice. This research aims to enhance scholarly understanding of the relationship between Sharia law and urban planning. By doing so, it will make valuable contributions to theoretical discussions in disciplines such as urban studies, religious studies, and cultural geography. Moreover, the results of this study will provide valuable insights for policymakers and urban professionals regarding the significance of integrating Sharia principles into urban planning frameworks in order to tackle current urban issues while upholding cultural and religious values. The primary objective of this project is to promote discussion, cooperation, and creativity in designing urban futures that are both inclusive and sustainable within Islamic contexts.

**METHOD**

The research synthesis technique is a rigorous and organized strategy for consolidating current academic research on a certain subject (Cooper et al., 2019; Kunisch et al., 2018; Leary & Walker, 2018; Nakagawa et al., 2019). The evaluation method commences by generating a precise research topic to provide guidance (Jacobsen, 2020; Tracy, 2019). A thorough search strategy is subsequently established, utilizing precise keywords and search parameters to locate pertinent studies from academic databases, journals, and other sources (Chen & Song, 2019; Gusenbauer & Haddaway, 2020). The papers are subjected to a thorough evaluation process based on predetermined criteria for inclusion and exclusion (Pérez et al., 2020).
This process ensures that only research of high quality and relevance is included (Hayashi et al., 2019; Malmqvist et al., 2019). After the selection process, data extraction involves methodically collecting essential information from each study, including the technique used, the findings obtained, and the conclusions drawn (Alam & Mohanty, 2022). The purpose of quality assessment is to appraise the methodological rigor and credibility of the studies that have been included (Harrison et al., 2021; Johnson et al., 2020; Robson et al., 2019). Afterwards, data synthesis is examining and combining the results to identify significant patterns, themes, and correlations that are relevant to the research topic. The analysis of findings is informed by preexisting theoretical frameworks and is presented in a systematic manner according to established protocols (Newman & Gough, 2020). Iterative refinement is used throughout the process to enhance the reliability, validity, and transparency of the review findings. The systematic literature review approach is a rigorous framework that allows for the synthesis of existing information, identification of gaps, and generation of insights to inform ongoing research, policy creation, and practice in a specific field of study.

The search method for discovering relevant works on the confluence of Sharia law and urban design (Mustofa et al., 2023), specifically emphasizing gendered spaces in Islamic cities, employs a comprehensive approach that encompasses several databases and search tools (Sukkar et al., 2024). Initially, academic databases such as PubMed, Scopus, Web of Science, and Google Scholar are employed to retrieve a diverse selection of peer-reviewed journal articles, conference proceedings, and scholarly publications. These databases provide comprehensive coverage of literature in a wide range of disciplines, such as urban studies, religion studies, gender studies, and architecture. They offer a broad collection of perspectives on the subject. In addition, we investigate specialist databases such as JSTOR, ProQuest, and EBSCOhost to retrieve pertinent journals and publications that are specifically related to Islamic studies, urban geography, and planning. Boolean operators, truncation, and wildcard searches are used to combine essential terms linked to Sharia law, urban planning, gendered spaces, and Islamic cities, in order to ensure a thorough retrieval of relevant material. In addition, citation chaining and reference list checking are employed to discover supplementary studies using snowballing approaches, thereby broadening the search scope and revealing possibly neglected material. Non-peer-reviewed literature and practical insights related to the research topic are captured by consulting grey literature sources, such as government papers, policy documents, and NGO publications. This approach utilizes a methodical and all-encompassing search strategy that covers various databases and sources (Khirfan et al., 2020; Naresh & Kumari, 2022). Its objective is to thoroughly identify and retrieve pertinent studies for the purpose of informing a systematic literature review on gendered spaces in Islamic cities, specifically within the framework of Sharia law and urban planning.

The research utilizes a systematic and structured technique to extract and analyze data (Wäldchen & Mäder, 2018) (Sovacool et al., 2018). It focuses on combining findings from chosen studies on gendered spaces in Islamic cities, specifically within the framework of Sharia law and urban planning. Data extraction is the methodical collection of pertinent information from each study, encompassing study attributes, significant discoveries, techniques, and conclusions. The development of a consistent data extraction form or template facilitates this process, ensuring consistency and comprehensiveness in obtaining relevant information from the literature. After the data extraction is finished, a qualitative thematic analysis method is used to uncover patterns, themes, and correlations within the synthesized data. This process entails the systematic arrangement and classification of the gathered data, taking into account similarities and disparities among various studies. This approach aids in the identification of crucial findings and patterns that are pertinent to the study issue. In addition, the analysis may use conceptual frameworks or theoretical perspectives to understand the synthesis findings within wider theoretical settings, such as feminist geography, postcolonial theory, or critical urban studies. During the analysis phase, careful consideration is given to subtle distinctions, inconsistencies, and omissions in the existing body of literature (Booth et al., 2021). These observations might provide valuable insights for future investigations or improvements in research inquiries. Ultimately, the synthesis conclusions are analyzed and presented in a well-organized manner, adhering to recognized principles like PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), in order to offer a clear and transparent summary of the available evidence (O’Dea et al., 2021). This research seeks to gain insights into the intricate nature of gendered spaces in Islamic cities and how they impact urban planning methods influenced by Sharia law, by using a rigorous methodology.
RESULTS AND DISCUSSION

Sharia Law and Urban Planning: A Historical Perspective

Early Islamic Urban Planning Principles

The urban planning concepts of early Islamic societies were profoundly shaped by religious, cultural, and practical factors, leading to the creation of unique urban landscapes marked by organization, efficiency, and social unity. An essential feature of early Islamic urban planning was the creation of small, highly populated settlements that were structured around a central mosque. This mosque played a crucial role as the center hub of communal activities. The arrangement of this architecture enabled social engagement, commercial transactions, and religious devotion, illustrating the significant influence of Islam in molding the spatial structure of urban settings. In addition, early Islamic cities frequently had fortified walls encircling them, serving to ensure safety and protection from exterior dangers while also defining the limits of the urban area. The streets and thoroughfares were meticulously arranged in a grid-like formation, enabling convenient transportation and convenient access to vital facilities such as marketplaces, water sources, and public buildings. Moreover, the presence of public facilities such as mosques, schools, bathhouses, and public squares highlights the importance placed on the welfare of the community and the shared identity in Islamic urban environments. The incorporation of green spaces, such as gardens, orchards, and courtyards, increased the quality of life and visual attractiveness of early Islamic cities, promoting a balanced connection between the constructed surroundings and the natural world. In summary, the initial urban planning principles of Islam encompassed a comprehensive approach to constructing cities, guided by religious beliefs, societal standards, and practical considerations. These ideas still have a lasting impact on the construction and development of urban areas in Islamic contexts today.

Influence of Sharia Law on Urban Design and Layout

The impact of Sharia law on urban planning and layout in Islamic environments is significant, since it shapes the physical, social, and cultural aspects of cities in alignment with religious principles and values. Sharia law, which is based on Islamic scripture and jurisprudence, establishes precise principles and norms that regulate several aspects of urban planning and design. An important component of this effect is the establishment of gender-segregated areas in urban settings, which align with Islamic values of modesty and social organization. For instance, in public settings like parks, markets, and transit systems, certain zones or scheduled periods are frequently assigned for men and women to ensure compliance with gender expectations while still enabling social engagement within the confines of Sharia law. In residential settings, homes and neighborhoods may be designed to include measures that ensure privacy and separation between genders. These characteristics can include separate entrances or spatial configurations that meet family dynamics and societal conventions.

The use of Islamic architectural elements and themes in urban planning provides a concrete manifestation of the impact of Sharia law on the constructed surroundings. Islamic architecture, distinguished by elements such as domes, arches, and elaborate geometric patterns, embodies both aesthetic choices and religious meaning, strengthening the Islamic character of towns and public areas. Furthermore, Sharia law plays a role in shaping zoning regulations and land-use plans in Islamic towns. It provides guidance for determining the placement and layout of religious organizations, educational facilities, and commercial establishments. The purpose of this regulatory system is to maintain Islamic principles, foster social harmony, and safeguard the ethical standards of urban societies.

It is crucial to recognize that the impact of Sharia law on urban planning and layout is not uniform and might differ depending on cultural, geographical, and historical factors. Sharia principles can be interpreted in many ways and may change over time, resulting in differences in urban planning methods and techniques. Moreover, the current patterns of urbanization, globalization, and cultural interactions play a significant role in the ever-changing nature of Islamic urbanism. This leads to the emergence of hybrid urban designs that combine traditional Islamic components with contemporary architectural styles and planning concepts.

The impact of Sharia law on urban architecture and layout in Islamic towns is complex, involving various aspects such as social, cultural, and regulatory components. Sharia principles have a notable influence on the physical and spatial aspects of cities. However, the ever-changing process of urbanization and societal changes require continuous discussion and adjustment to address the changing needs of urban residents while adhering to Islamic ethics and values.
Gendered Spaces in Traditional Islamic Cities

The presence of gendered spaces in traditional Islamic towns is a reflection of deeply rooted cultural and religious traditions that influence social interactions and spatial arrangement in urban environments. These areas are created with the intention of adhering to the norms of modesty, privacy, and social order, based on interpretations of Sharia law and Islamic teachings. An exemplary illustration of gendered spaces is the segregation of public locations, such as mosques, markets, and parks, into distinct parts designated for males and females. Women in mosques usually have distinct prayer places that are separate from men, ensuring focused worship and upholding gender segregation as per Islamic norms. Similarly, at marketplaces and public squares, distinct zones or specific time slots may be assigned for men and women to engage in commercial activities or social interactions, guaranteeing modesty and compliance with gender conventions. Furthermore, the architectural layout of residential areas in ancient Islamic cities frequently incorporates elements that ensure privacy and separation between genders. These include distinct entrances or courtyards within residences, where women can interact with family members and female visitors in a secluded manner, away from public observation.

The geographical arrangement of traditional Islamic cities is designed to prioritize the preservation of women's respect and dignity within the community. For instance, the incorporation of secluded areas like hammams (public bathhouses) or designated parts for women in public structures enabled women to participate in social events while upholding their sense of modesty. In addition, the inclusion of obscured windows, tall barriers, and restricted pathways in residential areas contributed to the establishment of a feeling of seclusion and safeguarding for women both inside their homes and throughout the community as a whole.

It is crucial to acknowledge that the gendered areas in conventional Islamic cities are not fixed and can differ depending on cultural, geographical, and historical elements. Furthermore, the current process of urbanization and societal transformations are posing challenges to long-established gender standards and altering the spatial dynamics of cities influenced by Islamic culture. Although certain elements of gender segregation still exist in contemporary urban settings, there is an increasing focus on inclusivity, gender equality, and the involvement of women in public life. This has resulted in the development of new strategies for urban design and planning that cater to a wide range of gender identities and social roles. The presence of gendered areas in traditional Islamic towns is a result of intricate connections between religious doctrines, cultural customs, and urban design principles. Historically, these places have maintained social norms and religious ideals. However, ongoing societal shifts and urban transformations are now influencing new dynamics of gender inclusion and spatial equality in Islamic urban contexts.

Contemporary Urban Planning and Sharia Law

Challenges in Implementing Sharia Principles in Modern Urban Planning

Integrating Sharia principles into contemporary urban planning presents numerous difficulties because of the intricate interaction of religious convictions, legal structures, and urban development methods. An important obstacle is the interpretation and implementation of Sharia law in different cultural and geographical settings, resulting in different interpretations of Islamic principles and their applicability to modern metropolitan environments. Although Sharia offers general ethical principles, its precise implementation in urban design may vary and be disputed, which hinders the establishment of consistent standards across many communities and governments.

Harmonizing Sharia precepts with contemporary notions of governance, human rights, and urban development presents both practical and ethical challenges. For instance, whereas Sharia places great emphasis on the significance of communal welfare and social equity, its implementation in urban design may give rise to concerns regarding individual rights, freedom of speech, and gender parity. To achieve a balance between these conflicting interests, it is necessary to carefully analyze legislative frameworks, democratic principles, and community participation processes. This is crucial in order to guarantee inclusivity and accountability in decision-making procedures.

The incorporation of Sharia principles into contemporary urban design may encounter opposition or doubt from secular authorities, non-Muslim communities, and advocacy groups apprehensive about possible infringements on civil liberties, discrimination, or religious pressure. To address these issues, it is necessary to have open and clear communication, involve all relevant parties, and adhere to democratic government norms that protect the rights and liberties of all individuals, regardless of their religious beliefs.
Implementing Sharia principles in urban design may face logistical obstacles including infrastructure development, land use control, and public service provision. For instance, meeting religious needs like providing halal food choices, separate facilities for different genders, or designated areas for prayer in public buildings may necessitate extra resources and careful planning, which might affect budget allocations and administrative procedures.

Incorporating Sharia principles into contemporary urban planning involves managing many legal, ethical, and practical factors while reconciling various interests and viewpoints. To tackle these difficulties, it is necessary to adopt a cooperative and all-encompassing strategy that recognizes the variety of religions, maintains democratic principles, and fosters sustainable and comprehensive urban growth for all inhabitants, irrespective of their religious convictions or cultural origins.

Case Studies of Islamic Cities: Successes and Failures
Examining case studies of Islamic towns provides significant insights into the achievements and shortcomings of urban development initiatives guided by Islamic principles. An exemplary achievement can be observed in the city of Dubai in the United Arab Emirates, which has undergone swift economic expansion and urban metamorphosis while retaining its Islamic character. Dubai’s growth has been marked by ambitious infrastructural endeavors, exemplified by the renowned Burj Khalifa and Palm Jumeirah, that have elevated the city’s status as a global center for commerce, tourism, and advancement. Dubai, despite being modern, has managed to maintain aspects of Islamic culture and tradition by allowing mosques, souks, and cultural organizations to coexist with futuristic skyscrapers. Dubai’s vibrant and cosmopolitan Islamic city status has been achieved through the seamless fusion of tradition and modernity.

On the other hand, the city of Kabul in Afghanistan is an example that illustrates the difficulties and shortcomings of urban development in an Islamic setting. Kabul’s urban landscape has been severely affected by prolonged fighting, political instability, and external interference, resulting in a state of disorder characterized by insufficient infrastructure, informal settlements, and environmental degradation. Furthermore, the implementation of foreign urban planning and development concepts has frequently ignored indigenous cultural and religious values, resulting in social tensions and the estrangement of citizens. Although there have been attempts to reconstruct and rejuvenate the urban environment of Kabul, there are still considerable obstacles in harmonizing traditional Afghan principles with the demands of industrialization and globalization.

An other example study is Istanbul, a city in Turkey that showcases a fusion of Islamic tradition, Ottoman legacy, and modern urbanism. The historic center of Istanbul showcases centuries of Islamic urban planning and architectural traditions through its mosques, bazaars, and palaces. Nevertheless, the swift process of urbanization and the increase in population have placed significant pressure on Istanbul’s infrastructure, resulting in issues such as congestion, pollution, and social inequality. In addition, urban regeneration initiatives, including as the contentious Taksim Square reconstruction, have incited public demonstrations and discussions regarding the conservation of cultural assets and public areas.

Case studies of Islamic towns exemplify the intricate challenges of harmonizing tradition with modernization, religious beliefs with economic imperatives, and neighborhood needs with global aspirations. These studies shed light on both successful and unsuccessful instances of urban development. Through the analysis of these case studies, policymakers, planners, and scholars can get useful insights and exemplary methods for promoting sustainable, inclusive, and culturally sensitive urban settings that respect Islamic principles and cater to the varied requirements of urban dwellers.

Role of Sharia Law in Shaping Urban Infrastructure and Public Spaces
Sharia law has a vital role in defining urban infrastructure and public spaces by influencing the design, governance, and exploitation of urban environments in conformity with Islamic ideals. An important manifestation of this impact may be observed in the spatial arrangement of cities, where Sharia rules govern the structure and planning of public areas in order to maintain values such as modesty, social hierarchy, and communal harmony. For instance, the separation of males and females in public areas like mosques, parks, and markets is a manifestation of Sharia’s focus on gender segregation and modesty. This practice ensures compliance with religious standards while enabling social engagement within certain limits. Furthermore, Sharia principles govern the provision of vital public services, including as water sources, sanitation facilities, and transportation infrastructure, to provide fair access and fulfill the fundamental requirements of urban dwellers in line with Islamic ideals of social justice and welfare.
Sharia law influences the management and control of urban development procedures, providing guidance on matters related to land utilization, ownership rights, and environmental preservation. For example, zoning restrictions can be shaped by Sharia principles to cater to religious establishments, safeguard cultural heritage locations, and conserve natural areas in accordance with Islamic beliefs regarding the welfare of the community and the responsible management of the environment. In addition, governmental policies and regulations may include values derived from Sharia law, such as fairness, accountability, and public engagement, in order to enhance openness and accountability in urban governance procedures.

Urban infrastructure and public places frequently embody Islamic architectural traditions and motifs, functioning as physical manifestations of Islamic identity and cultural legacy in the built environment. Public buildings, mosques, and parks in metropolitan areas are decorated with features like domes, arches, and calligraphy. These elements enhance the visual appeal of the surroundings and convey Islamic aesthetics and symbolism. The incorporation of Islamic design features not only improves the aesthetic attractiveness of urban areas but also cultivates a feeling of belonging and cultural pride among people, strengthening the relationship between religion, identity, and location.

Sharia law plays a complex role in influencing the design and management of urban infrastructure and public spaces, involving various aspects related to space, regulations, and culture. By incorporating Islamic principles into the processes of urban planning and design, cities may develop inclusive, sustainable, and culturally sensitive landscapes that embody the values and ambitions of various people, while also respecting the profound heritage of Islamic urbanism.

Gendered Spaces in Islamic Cities: Analysis and Critique

Segregation vs. Integration: Debates on Gendered Spaces

The discussions on gendered spaces in urban settings typically center around the conflict between segregation and integration, which represents varying viewpoints on the most effective way to integrate a wide range of gender identities, social standards, and religious beliefs in public areas. Advocates of segregation contend that the establishment of distinct areas for males and females is crucial for maintaining modesty, privacy, and societal harmony, especially in religious practices like Islam. Advocates argue that gender segregation enables individuals to uphold their cultural and religious values while promoting a feeling of security and ease in public environments. Furthermore, they contend that gender-segregated areas offer women the chance to engage in social interactions, take part in communal events, and utilize public facilities without encountering the scrutiny or harassment commonly encountered in contexts that include both genders.

On the other hand, proponents of integration contend that gender-segregated areas sustain gender disparities, curtail personal liberties, and support patriarchal standards that curtail women’s independence and involvement in society. They argue that segregation can result in the marginalization and exclusion of women from significant social, economic, and political domains, hence impeding their capacity to actively participate in urban society. In addition, critics contend that the practice of gender segregation in public areas can strengthen detrimental preconceptions, marginalize some groups, and sustain bias against individuals based on their gender identity or presentation. Proponents of integration support inclusive and gender-neutral approaches to urban architecture and planning. They promote accessibility, safety, and equitable involvement for all citizens, irrespective of gender.

The discourses surrounding gendered spaces are part of larger conversations about identity, diversity, and social justice in metropolitan areas. This has led to demands for more detailed and situation-specific methods of accommodating various gender identities and requirements in public spaces. Although there is no universal solution, recognizing the intricacy of these discussions and participating in inclusive conversations and decision-making procedures can promote fair, inclusive, and socially united urban settings that uphold the rights and dignity of all individuals, irrespective of their gender.

Impact of Sharia Law on Women's Mobility and Access to Public Spaces

The influence of Sharia law on the ability of women to move freely and use public spaces differs depending on the cultural, socioeconomic, and geographical circumstances, which are influenced by various understandings and applications of Islamic principles. Sharia-based legislation and societal standards can sometimes limit women's ability to move freely and use public venues, especially in conservative or traditional communities that tightly enforce gender segregation and modesty norms.
Women may encounter obstacles when it comes to engaging in public activities, obtaining education, finding job, getting healthcare, and enjoying leisure pursuits. Additionally, they may experience limitations in their interactions with men who are not part of their immediate family. These limitations may curtail women's independence, chances for social interaction, and capacity to actively participate in public and economic affairs, thus sustaining gender disparities and bolstering male-dominated power systems in metropolitan settings.

Sharia-based concepts can be interpreted and implemented in many situations to advance women's rights, ensure their safety, and foster their inclusion in public areas. Urban planning projects influenced by Islamic ethics may prioritize the establishment of gender-segregated amenities, such as parks, transit services, and recreational facilities exclusively for women, in order to cater to their specific requirements and preferences. Furthermore, the teachings of Islam, which highlight the significance of social justice, compassion, and communal solidarity, may motivate initiatives to tackle structural obstacles that hinder women's ability to move freely and participate in public activities. These obstacles include insufficient infrastructure, transportation, and safety issues. These efforts contribute to the creation of urban environments that prioritize women's rights and well-being. They aim to make these environments more inclusive, equitable, and accessible, empowering women to navigate public areas with dignity and agency.

The influence of Sharia law on women's ability to move and use public areas is intricate and diverse, influenced by a blend of religious, cultural, political, and economic elements. Although Sharia-based legislation and norms may provide obstacles to women's rights and freedoms in certain situations, they also provide possibilities for advancing gender-responsive urban planning and development initiatives that prioritize women's needs and ambitions. To promote gender equality, social inclusion, and human dignity for all residents, policymakers, planners, and community stakeholders should acknowledge and tackle the various realities and experiences of women in Islamic societies. By doing so, they can collaborate in creating urban environments that cater to the needs of all residents, irrespective of their gender.

**Socio-cultural Factors Shaping Gendered Spaces in Islamic Cities**

Socio-cultural factors play a pivotal role in shaping gendered spaces within Islamic cities, reflecting deeply ingrained beliefs, norms, and practices that influence how urban environments are designed, accessed, and experienced by men and women. One significant factor is the interpretation and application of religious teachings, particularly Sharia law, which informs societal expectations regarding gender roles, behaviors, and interactions in public spaces. These interpretations may vary across different cultural and geographical contexts, leading to diverse manifestations of gender segregation, modesty norms, and social conventions within urban environments.

Traditional patriarchal structures and social hierarchies often dictate spatial arrangements and access to resources, privileging men's presence and mobility in public spaces while constraining women's autonomy and visibility. This can manifest in the design of urban infrastructure, such as transportation systems, where women may have limited access to safe and reliable modes of mobility due to safety concerns, cultural taboos, or discriminatory practices. Additionally, gendered divisions of labor and caregiving responsibilities may influence women's use of public spaces, with childcare duties and household chores often restricting their ability to participate in community activities or leisure pursuits outside the home.

Societal attitudes and perceptions towards women's presence in public spaces shape the design and regulation of urban environments, often reflecting concerns about modesty, honor, and social order. Women may face harassment, discrimination, or violence in public spaces, leading to feelings of insecurity and exclusion that deter them from venturing outside or participating in public life. In response, urban planners and policymakers may implement measures to segregate or seclude women in designated areas, such as women-only parks or transportation services, to mitigate these risks and provide safe spaces for women to socialize, exercise, or conduct business without fear of harassment or scrutiny. Socio-cultural factors exert a profound influence on the gendered spatial dynamics of Islamic cities, shaping not only the physical layout of urban environments but also the social norms, behaviors, and lived experiences of men and women within these spaces. By understanding and addressing these factors, urban planners, policymakers, and community stakeholders can work towards creating more inclusive, equitable, and empowering urban environments that respect the rights and dignity of all individuals, regardless of gender.

**Addressing Gender Equity in Urban Planning: Strategies and Approaches**

Gendered spaces in Islamic cities: Bridging sharia law and urban planning goals (Ahmed Akbar, et al)
Incorporating Gender Perspectives in Urban Policy and Planning

Integrating gender perspectives into urban policy and planning is crucial for advancing equality, inclusiveness, and social justice in urban settings. This entails acknowledging and attending to the varied requirements, encounters, and preferences of women, men, and individuals with diverse gender identities in the creation, execution, and assessment of urban policies, programs, and infrastructure. An essential element of this strategy involves carrying out gender-sensitive analyses to comprehend the distinct ways in which urban development processes affect various genders. This analysis takes into consideration intersecting factors such as age, ethnicity, class, and disability. To achieve gender equality, policymakers and planners should integrate gender perspectives into data collection, research, and decision-making processes. This will enable them to recognize and tackle structural obstacles that hinder gender equality, such as disparities in accessing resources, opportunities, and public services.

Incorporating gender concerns into urban policy and planning involves integrating gender perspectives into several sectors and domains, such as housing, transit, health, education, and economic development. To address this, it is necessary to implement gender-responsive strategies and measures that give priority to the interests and concerns of disadvantaged and vulnerable groups, including households led by women, migrant workers, and LGBTQ+ populations. Urban transportation systems can be optimized to improve women's safety and accessibility. This can be achieved by implementing well-lit and well-maintained venues that are separated by gender. Additionally, offering economical and dependable public transportation options that align with women's travel patterns and preferences can also contribute to their enhanced mobility.

Advancing gender equality in urban policy and planning entails cultivating substantial involvement and representation of women and individuals with varied gender identities in decision-making procedures across all levels of governance. This entails guaranteeing a varied presence on planning committees, advisory boards, and public consultations, as well as offering capacity-building opportunities and resources to enable women to successfully participate in urban decision-making. By enhancing the representation and influence of women in the creation and execution of policies, cities may more effectively tackle the distinct obstacles and possibilities encountered by women in urban settings. This will guarantee that urban development projects are attuned to their requirements and ambitions. Integrating gender views into urban policy and planning is crucial for establishing fair, inclusive, and environmentally-friendly cities that prioritize the welfare and rights of all inhabitants, irrespective of their gender. By using a gender-sensitive approach to urban governance, policymakers, planners, and community stakeholders can help create urban environments that are more resilient, dynamic, and enjoyable, and that accurately represent the diverse and intricate nature of modern urban communities.

Empowering Women in Decision-Making Processes

Ensuring that women have the authority to participate in decision-making processes is essential for advancing gender equality, social justice, and inclusive governance in urban and broader societal settings. This empowerment entails facilitating opportunities for women to actively and meaningfully engage in the development, execution, and assessment of policies, programs, and initiatives that impact their lives and communities. An integral element of this process involves guaranteeing equitable opportunities for individuals to hold leadership roles, participate in decision-making bodies, and engage in decision-making forums at all levels of governance, including local government, civil society organizations, and community groups. By augmenting the presence of women in positions of authority, communities can utilize the varied viewpoints, backgrounds, and specialized knowledge of women to shape policy outcomes that are more comprehensive and efficient.

To enable women to participate and lead in decision-making processes, it is necessary to tackle the structural obstacles and unfair practices that prevent their involvement. This involves confronting gender preconceptions, prejudices, and cultural conventions that sustain gender disparities and restrict women's ability to participate and express themselves in public matters. In addition, offering specialized training, guidance, and programs to enhance women's abilities, self-assurance, and professional connections can empower them to effectively navigate and thrive in male-dominated arenas of decision-making. Through the allocation of resources towards the development of women's leadership, cities may foster the emergence of a fresh cohort of female leaders who possess the necessary skills to champion policies that address gender disparities and facilitate beneficial transformations within their communities.
Creating a conducive atmosphere for empowering women in decision-making processes entails advocating for policies, legal structures, and institutional procedures that acknowledge and safeguard women's entitlement to participation, representation, and equitable treatment. This may involve the implementation of gender quotas, affirmative action measures, and gender mainstreaming methods to ensure the inclusion of women's perspectives and interests in decision-making forums. In addition, establishing venues for discourse, cooperation, and joint efforts can enhance the empowerment of women by promoting unity, interconnection, and the formation of alliances among various groups of women and their supporters.

Promoting the participation of women in decision-making processes is not just an issue of ensuring their rights and justice, but also a crucial strategy for creating more inclusive, democratic, and sustainable cities. Cities can harness the full potential of women as catalysts for progress in urban development and governance by empowering their voices, increasing their leadership opportunities, and tackling the structural obstacles that hinder their participation.

**Designing Inclusive Urban Spaces: Lessons from Non-Islamic Contexts**

To create inclusive urban places, it is important to learn from non-Islamic examples in order to develop strategies that value diversity, equity, and accessibility for all inhabitants, regardless of their gender, religion, or cultural heritage. A valuable lesson can be learned from towns that have adopted the notion of universal design, which aims to build surroundings that are accessible to individuals of various ages, abilities, and identities. By integrating elements such as curb cuts, ramps, tactile paving, and accessible signs, towns may guarantee that public areas are inclusive and practical for those with disabilities, limited mobility, or sensory sensitivities. Furthermore, universal design principles facilitate social integration and engagement by eliminating physical obstacles and establishing surroundings that cater to a wide range of requirements and preferences.

Valuable insights can be obtained from cities that give importance to placemaking and community interaction in the process of urban design. Placemaking projects entail including people, stakeholders, and local communities in the collaborative process of creating public spaces that accurately represent their identities, beliefs, and goals. By actively seeking input from a wide range of perspectives and integrating local knowledge and cultural history into the process of urban planning and design, cities may cultivate a sense of ownership, belonging, and pride among inhabitants. This approach also guarantees that public spaces are designed in a way that is attentive to the needs and preferences of the community. The implementation of this interactive method in urban planning not only improves the overall quality of urban areas, but also fosters social unity, citizen involvement, and joint responsibility for public spaces.

Valuable insights can be gleaned from cities that place a high importance on safety and inclusivity in their urban planning, especially when it comes to addressing the needs of disadvantaged and vulnerable communities. For instance, communities that employ crime prevention through environmental design (CPTED) tactics strive to establish safer and more secure urban settings by addressing elements like illumination, visibility, and monitoring in public areas. CPTED projects can promote social participation and active citizenship by improving safety perceptions and reducing fear of crime, which in turn encourages women, children, and elderly residents to use public places more frequently. Creating inclusive urban places necessitates incorporating insights from non-Islamic settings that value universal design, placemaking, community involvement, safety, and inclusiveness. By adopting these concepts and strategies, cities may establish inclusive and empowering environments that cater to the needs of all citizens, irrespective of their backgrounds or identities. Through the promotion of diversity, fairness, and social unity in urban architecture and planning, cities can construct communities that are more resilient, dynamic, and enjoyable, representing the vastness and variety of human existence.

**Future Directions and Recommendations**

**Bridging the Gap: Research Needs and Areas for Further Investigation**

Further exploration is needed in various critical study domains to establish a connection between theoretical concepts and practical applications in the field of urban planning within the context of Sharia law. Empirical research are necessary to investigate the real-life experiences of various communities in Islamic cities, with a specific focus on gendered spaces and their impact on social dynamics, economic involvement, and overall well-being. By utilizing qualitative research techniques such as ethnography, interviews, and participatory mapping, researchers can acquire more profound understanding of how
Sharia principles impact urban design, governance, and daily life. Additionally, these methods allow for exploration of the various perspectives and influence of residents in shaping their urban surroundings.

Comparative research is necessary to examine the differences in urban planning practices and gendered spatial arrangements in various Islamic contexts. This research should consider aspects such as cultural traditions, socio-economic situations, and political regimes. Through the examination of case studies in various regions including the Middle East, South Asia, and Southeast Asia, scholars can discern similarities, distinctions, and patterns in the interpretation and implementation of Sharia law in urban areas. Additionally, they can explore the societal, cultural, economic, and environmental influences that contribute to the formation of gender-specific areas within Islamic cities.

Interdisciplinary research is necessary to combine knowledge from several domains like architecture, geography, sociology, anthropology, and religious studies. This will help us gain a comprehensive understanding of how Sharia law and urban design connect. Through the utilization of many disciplinary perspectives and approaches, researchers have the potential to examine the intricate dynamics of gendered spaces in Islamic cities from multiple viewpoints, revealing connections with topics such as social inequity, environmental sustainability, and the safeguarding of cultural heritage. Policy-oriented research is necessary to convert academic knowledge into practical suggestions for policymakers, planners, and practitioners who aim to advance gender equality, social justice, and inclusive urban development in Islamic environments. Researchers can contribute to evidence-based decision-making and capacity-building efforts in Islamic societies by synthesizing research findings into actionable policy briefs, guidelines, and best practices. This can help foster more equitable, sustainable, and resilient cities that reflect the values and aspirations of diverse communities. To effectively connect research and practice, it is necessary to employ collaborative, interdisciplinary, and context-specific methods that prioritize community involvement, stakeholder communication, and the exchange of knowledge. These approaches will help inform urban planning processes in Islamic cities, making them more inclusive and responsive.

Policy Implications for Promoting Gender Equity in Islamic Cities

To promote gender equity in Islamic cities, a comprehensive approach is needed. This approach should include policy interventions that target socio-cultural, economic, and institutional issues that influence gender dynamics in urban areas. First and foremost, policymakers should give utmost importance to implementing legal and regulatory changes that focus on safeguarding women's rights and assuring their protection, in line with both Islamic values and international human rights norms. This may involve implementing legislation that forbids gender-based discrimination, violence, and harassment in both public and private domains, while also enhancing the effectiveness of enforcement measures to ensure that those responsible are held liable and that survivors receive compensation. Furthermore, it is imperative for politicians to strive for the reformation of family laws and inheritance laws in order to guarantee gender parity and uphold women's entitlement to property ownership, inheritance, and economic autonomy.

To foster gender parity in Islamic cities, it is imperative to allocate resources towards education, healthcare, and social services. This will enable women and girls to gain empowerment and improve their abilities, prospects, and overall welfare. This may entail enhancing the availability of high-quality education for girls, advocating for women's involvement in STEM disciplines and vocational training initiatives, and delivering comprehensive healthcare services, encompassing reproductive health and postpartum care. In addition, it is important for politicians to give priority to investing in social safety programs, such as cash transfer programs, childcare services, and eldercare support. This will help reduce the impact of unpaid care work and improve women's economic stability and social integration.

To achieve gender equity in Islamic cities, it is essential to integrate gender considerations into urban planning and development policies, programs, and projects. This involves incorporating gender-sensitive criteria into urban design guidelines, land use rules, and infrastructure development plans to guarantee that public places, transit systems, and housing options are easily reachable, secure, and accommodating for women and girls. In addition, policymakers should actively encourage and support the involvement and guidance of women in decision-making processes concerning urban governance. This includes their participation in urban planning committees, advisory boards, and community consultations. By doing so, policymakers can ensure that women's perspectives are taken into account and their specific needs are met when formulating and implementing urban policies.
By establishing alliances and cooperative relationships with civil society organizations, community groups, and foreign agencies, the promotion of gender equity in Islamic cities can be strengthened. This can be achieved by utilizing resources, expertise, and networks to effectively implement projects and programs that are responsive to gender-related issues. Through collaborative efforts, policymakers, stakeholders, and advocates may establish urban settings that are fair, comprehensive, and environmentally friendly, while also embracing the diverse needs and ambitions of all inhabitants, irrespective of gender. In order to promote gender equity in Islamic cities, it is necessary to adopt a comprehensive and coordinated approach that tackles the underlying factors contributing to gender inequality. This approach should also empower women and girls, enabling them to actively engage in and reap the benefits of urban development processes.

Collaborative Approaches for Integrating Sharia Law and Urban Planning Goals

Utilizing collaborative methods to incorporate Sharia law into urban planning objectives provides a means to promote inclusive, culturally aware, and environmentally sustainable urban development in Islamic settings. An effective approach is to encourage the formation of multi-stakeholder partnerships and dialogue platforms that unite various individuals, such as policymakers, planners, religious scholars, community leaders, and civil society organizations. This collaboration aims to collectively tackle intricate issues and prospects that arise from the intersection of Sharia law and urban planning. These partnerships promote collaboration and knowledge sharing, which leads to mutual understanding, trust, and collective ownership of urban development initiatives. They ensure that Sharia principles are respected and integrated into urban planning goals in a way that is responsive to the needs and aspirations of diverse communities.

Collaborative techniques in urban planning involve actively including local communities and inhabitants as participants and co-creators. This ensures that their opinions, perspectives, and objectives are taken into account in decision-making processes. This may entail utilizing participatory techniques such as community mapping, focus group discussions, and participatory budgeting to gather input, feedback, and local expertise. It also involves creating inclusive environments for dialogue and deliberation that can accommodate a wide range of perspectives, interests, and values. By including communities in the planning, execution, and assessment of urban initiatives, planners can establish trust, credibility, and social unity, while also utilizing local assets and capabilities to tackle collective obstacles and accomplish mutual objectives.

Collaborative approaches necessitate the cultivation of inter-sectoral and multidisciplinary collaborations that connect urban planning and Sharia law, along with other pertinent disciplines including architecture, sociology, anthropology, and environmental studies. Through the promotion of cross-disciplinary research, training, and capacity-building programs, policymakers and practitioners can foster the development of creative solutions and best practices that include a wide range of viewpoints and skills into urban planning processes. Interdisciplinary research networks and academic partnerships can provide fresh perspectives on the socio-cultural, economic, and environmental aspects of Sharia-compliant urban development. Additionally, they promote interdisciplinary dialogue and collaboration among scholars, practitioners, and policymakers. Collaborative strategies for incorporating Sharia law into urban planning objectives entail establishing alliances, involving communities, and promoting interdisciplinary cooperation to guarantee that urban development efforts are culturally considerate, inclusive, and enduring. Through collaborative efforts aimed at shared goals, stakeholders can utilize their own capabilities and assets to tackle intricate urban issues and establish cities that are fair, adaptable, and enjoyable, while also embodying the principles and ambitions of varied cultures within Islamic societies.

CONCLUSION

By thoroughly examining the connection between Sharia law and urban planning, we have discovered some important conclusions that provide insight into the intricate processes that influence the creation of spaces for different genders and the growth of cities in Islamic societies. Sharia law has a substantial impact on the planning, management, and use of urban spaces in Islamic cities. It influences the layout, social conventions, and cultural activities within these towns. This impact is seen through the establishment of places that are separated by gender, the incorporation of Islamic architectural features, and the control of land use and infrastructural development. Furthermore, socio-cultural influences such as religious convictions, patriarchal customs, and societal anticipations contribute to the formation of gender-specific
areas inside Islamic cities, which in turn affect the ability of women to move around, utilize public spaces, and engage in urban activities. The significance of comprehending the varied encounters and viewpoints of individuals residing in Islamic settings and the necessity for all-encompassing, contextually appropriate strategies in urban design and development is emphasized by these aspects. Collaborative and interdisciplinary approaches can help bridge the gap between Sharia law and urban planning goals. These approaches involve inclusive dialogue, community engagement, and interdisciplinary collaboration to address complex urban challenges and promote equitable, sustainable, and culturally sensitive urban environments. In summary, these results emphasize the significance of acknowledging the complex characteristics of urban development in Islamic cities and the necessity for comprehensive, cooperative strategies that incorporate many viewpoints, values, and expertise into urban planning procedures. Comprehending the division of spaces based on gender in Islamic urban environments has important consequences for advancing social fairness, inclusive urban growth, and the safeguarding of cultural heritage. Firstly, it offers a deeper understanding of the socio-cultural factors that influence the lives of women and men in Islamic cities. It highlights the impact of religious beliefs, patriarchal norms, and cultural practices on the organization of physical spaces, social relationships, and availability of resources. By comprehending the intricacies of gendered spaces, policymakers, planners, and practitioners can create more sophisticated and contextually appropriate strategies for urban planning and design that cater to the varied needs, preferences, and aspirations of residents. This will ultimately promote enhanced social cohesion and inclusion. Gaining insight into the allocation of gender-specific areas within Islamic urban environments is crucial for advancing gender parity and enhancing the agency of women. This understanding enables the identification and resolution of structural obstacles that hinder women's involvement in public affairs, economic endeavors, and decision-making procedures. Policymakers can promote gender equality in urban environments by acknowledging the significance of women's mobility, access to public spaces, and participation in urban governance. By implementing policies and interventions that prioritize these aspects, policymakers can empower women, improve their rights and agency, and create more inclusive and fair urban settings that foster social and economic progress. An analysis of gendered spaces in Islamic urban contexts enhances the safeguarding and commemoration of cultural heritage and identity by emphasizing the distinctive architectural, social, and religious characteristics that characterize Islamic cities. By incorporating Islamic architectural elements, traditions, and practices into urban planning and development, cities can preserve a sense of coherence, unity, and cultural identity among residents, while also appealing to tourists and visitors seeking to immerse themselves in the abundance and variety of Islamic cultures. An important aspect of achieving social justice, gender equality, and cultural preservation in urban environments is to comprehend the concept of gendered spaces in Islamic urban contexts. By acknowledging the intricacies of gender dynamics and integrating a range of viewpoints into the processes of urban planning and design, cities can establish urban environments that are more inclusive, resilient, and lively. These environments will reflect the values and aspirations of all residents, irrespective of their gender or cultural background. As we deal with the challenges of urbanization, it is crucial to respond with comprehensive and inclusive urban planning approaches that promote the well-being, dignity, and rights of all inhabitants. This involves surpassing traditional methods of urban development and adopting a more inclusive and participatory strategy that incorporates a wide range of viewpoints, beliefs, and requirements into decision-making procedures. It is imperative to acknowledge the interdependence of social, economic, environmental, and cultural aspects of urban existence and embrace a comprehensive strategy that tackles the underlying reasons for urban problems and fosters fair, sustainable, and inclusive results. At the core of this call to action is the acknowledgment of the significance of community involvement and participation in urban planning procedures. By engaging people, stakeholders, and marginalized groups as active participants and co-creators in decision-making processes, cities can utilize local knowledge, resources, and expertise to create urban interventions that are more responsive, contextually appropriate, and culturally sensitive. Furthermore, it is crucial to promote cooperation and alliances among different sectors, disciplines, and levels of government in order to tackle intricate urban issues that go beyond conventional limits and demand synchronized, multi-participant reactions. This call to action highlights the imperative of giving priority to equality, justice, and social inclusion in urban planning methods. This entails advocating for policies, initiatives, and measures that tackle structural disparities, prejudice, and marginalization rooted in factors such as gender, race, ethnicity, socioeconomic status, religion, and disability. Through the implementation of a rights-based approach to urban planning and development, cities may guarantee equitable access to vital services,
resources, and opportunities for all citizens. This will promote enhanced social cohesion, solidarity, and resilience within the community. It is crucial to advocate for comprehensive and inclusive approaches to urban planning in order to establish cities that are fair, environmentally friendly, and enjoyable for everyone. Cities may construct urban environments that are more resilient, lively, and inclusive by adopting community participation, collaboration, and equity as fundamental principles. These principles enable cities to reflect the diversity and aspirations of their citizens. It is necessary to rethink urban planning as a collaborative effort that emphasizes the welfare of the community and promotes a feeling of inclusion and respect for all residents of cities.

AUTHORS’ DECLARATION

Authors’ Contributions and Responsibilities

All authors were involved in their respective tasks, starting from collecting related literature, discussing, concluding, processing, analysing to drafting the article.

Competing Interests

All authors worked well together to complete this research, we emphasize that we have no conflict of interest between the authors and the publisher.

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