



**FROM HERITAGE TO SUSTAINABILITY: INTERPRETING
DARURIYYAT IN THE GREEN DESIGN OF THE SÜLEYMANIYE
COMPLEX**

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Abstract

According to the history of Ottoman Turkey, the Süleymaniye Complex is the best example of a green building. The Süleymaniye Complex is also a well-known socio-religious and nature-friendly complex that is established and managed according to the teachings of Islam. While *maslahat* comprises three levels, this study focuses specifically on the *daruriyyat* (necessities) aspect to analyze how basic human needs are integrated into Islamic green design. Sustaining public interest is important because it functions to assist society's continuity in life. Practicing sustainable public interest would place the Süleymaniye Complex in the category of an Islamic-based green building. Hence, what is sustainable public interest? What are the characteristics of sustainable public interest found in the Süleymaniye Complex? Generally, this study intended to answer these questions and the fieldwork method through observation was used to analyse the characteristics of sustainable public interest. The findings revealed the characteristics of an Islamic-based green building, based on sustaining the public interest has been featured in the Süleymaniye Complex and how to connect it to the modern green building practices.

Keywords: Green building, sustaining public interest, Süleymaniye Complex, *daruriyyat*, *heritage*

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INTRODUCTION

The green building concept has been developed and applied in various types of buildings, including homes as well as commercial and industrial buildings. Lately, buildings of worship have been earmarked for development by adopting the green building concept. In the context of this study, the green building concept is driven by the green movement that strongly advocates the well-being of humans and nature in the course of development (Abdul-Matin, 2010), which is reflected in the sustainability concept (Folke, 2016). Well-being is also aligned to values, materials as well as economic, social, spiritual and physical elements (Koburtay et al., 2022). According to Islam, public interest (*maslahat*) shapes the lifestyle of individuals, society, and even the universe, with the ultimate aim of achieving human well-being grounded in fundamental human needs. Within the Islamic worldview, *maslahat* refers to the prioritisation of benefit and the avoidance of harm in the fulfilment of those needs. This study further presumes that well-being encompasses both worldly and afterlife dimensions, as human life is intrinsically connected to blessings and sins, as well as the ultimate reward and punishment as described in the Quran (Faizin, 2019; Syamsuddini, 2022). Hence, only then can it be called sustainability in the perspective of Islam.

As outlined by Faizin (2019) for the case of *maslahat al-mursalat*, that is human needs that is not stated explicitly in the religious text (as opposed to *maslahat mu'tabarat* and *maslahat mulgat*), are divided into three levels, *daruriyyat* (necessities - primary level); *hajiyyat* (complements - secondary level); and *tahsiniyyat* (embellishments - tertiary level).

This study intended to examine the meaning of sustainable public interest or as mentioned earlier *maslahat* specifically on the *daruriyyat* (necessities) aspect to analyze how basic human needs are integrated into Islamic green design as observed in the Süleymaniye Complex. It also intended to determine the characteristics of sustainable public interest that are in the level of *daruriyyat* as were found in the Süleymaniye Mosque, Rabi Madrasah and the people's kitchen (community kitchen), which represents the whole of the Süleymaniye Complex.

LITERATURE REVIEW

History of the Süleymaniye Complex

The Süleymaniye Complex began construction on 20 July 1550 and was completed on 20 October 1557 (Necipoglu-Kafadar, 1985). The cost of constructing the complex, which is 85,000m², was 55 million akçe (Necipoglu-Kafadar, 1985), or it is estimated to be at the value of \$147 million USD during that time. It is the second largest complex after the Fatih Complex, which is 100,000m².

The Süleymaniye Complex is a chain of buildings consisting of 18 buildings with each having a specific social role. The 18 buildings comprise the Süleymaniye Mosque, primary school (*sibyan mektepi*), al-Qur'an madrasah (*dar al-qurra*), Hadith madrasah (*dar al-hadith*), Evvel madrasah (Evvel medrese), Sani madrasah (Sani medrese), Salis madrasah (Salis medrese), Rabi madrasah (Rabi medrese), Medical madrasah (Tib medrese), hospital (*dar al-shifa*), guest house (*caravanserai*), people's kitchen (*imaret*), sauna house (*hammam*), water tower (*çeşme*), toilet, Sultan Suleiman's mausoleum, the Sultana's mausoleum and Sinan the architect's mausoleum (Necipoglu-Kafadar, 1985).

15 out of 18 buildings in the Süleymaniye Complex provide social services to the community. It is the largest network of Ottoman buildings that reflect the power and social control of the Ottoman empire (Aydüz & Yıldırım, 2002; Necipoglu-Kafadar, 1985). The main aim of building this complex was to provide social facilities for the people as well as enhance Islamic Shariah.

Sustainable Public Interest (*Maslahat*) and *Daruriyyat* Aspect

Sustainable public interest refers to human well-being that is derived based on elements that are given preference in the Syariah. The term 'sustainable public interest' is made up of two words, namely 'sustainable' and 'public interest'. Sustainable refers to preservation and the mutual reaction between nature, humans and life (Al-Mumar & Albaghdadi, 2023), while public interest (*maslahat*) refers to safeguarding the aims of Syariah by providing benefits or goodwill to the public and avoiding negative or non-Syariah compliant elements in every aspect of life.

In other words, Syariah advocates the well-being of humans, which is obtained by adhering to the priorities mentioned in the Syariah (Zul Anwar Ajim Harahap, 2014). Syariah was delivered solely for ensuring the well-being of humans, such as organising matters pertaining to human life. Therefore, Syariah outlines the rules of life for individuals, society and the universe to achieve human well-being.

In the context of this study, well-being involves both, worldly and afterlife matters, because human life takes into consideration the blessings and sins as well as the rewards of heaven and the punishment of hell. Hence, it is called the ultimate sustainability. To achieve well-being in Islam, there are three prerequisites, namely *daruriyyat*, *hajiyyat* and *tahsiniyyat* (Faizin, 2019; Official Website Mufti of Federal Territory, 2019). These three elements are related to the

level of necessities, complements and embellishments of a human being (Rosidi et al., 2022).

The three prerequisites are fulfilled based on the public interest's order of importance. Public interest should be sustainable so that human life can continue without harming the spiritual and physical aspects of human life.

In this context, the *daruriyyat* element is the most important (Faizin, 2019). *Daruriyyat* means the most fundamental and mandatory necessities that individuals must fulfil (Amir & Rahman, 2017) concerning with the preservation of religion, life, intellect, lineage, and property. In accordance to that, Amir and Rahman (2017) opined that *daruriyyat* is something that is greatly needed and reflected in its level of urgency, compulsion and inevitability. According to (Faizin, 2019), the need for food and drinks, clothing, a home or living quarters, school and hospital are all elements of *daruriyyat*. Hence, *daruriyyat* is an important and mandatory need that leads to the prevention of deleterious effects on society and the occupants of buildings for the continuity of human life.

As for *hajiyyat*, it is something that is not related to basic needs (Zakaria & Mohamad, 2019). It does not lead to deleterious effects but can lead to difficulties and discomfort to humans (Zainur, 2020). Thus, *hajiyyat* is a general need that affords comfort to society and occupants of a building, while its absence can hinder any social activity, including activities by occupants of buildings (Hajar Opir et al., 2017).

Tahsiniyyat can be defined as something complimentary to life and obtaining it leads to perfect and enriched humans (Syamsuddini, 2022). *Tahsiniyyat* also fulfils needs that are enriching and surpasses the level of basic needs (Mu'alim, 2022). *Tahsiniyyat* can be more than a basic need that complements the lives of members of society and occupants of buildings so that life can be perfect and enriched.

In the context of public interest, according to 'Abd al-Wahhab Khalaf, *tahsiniyyat* is not a priority if there is *hajiyyat*, whereas both *hajiyyat* and *tahsiniyyat* are not a priority if there is *daruriyyat* (Deski, 2022). Besides that, humans not only have the responsibility for forging well-being amongst humans but they also have the responsibility to preserve the sustainability of nature. Thus, this study focuses specifically on the *daruriyyat* (necessities) aspect.

Therefore, in the context of this study, sustainable public interest refers to human well-being that includes values, materials as well as economic, social, spiritual and physical elements for the continuity of human life and not to harm any aspects of human beings. Hence, with the presence of sustainable public interest, humans can continue living in this world and at the same time obtain rewards in the afterlife. However, as for this paper sustainable public interest concept in the study only touches on the *daruriyyat* element, which mainly

focuses on the role played by buildings mentioned earlier towards the sustainability of public interest in the aspects of basic necessities.

RESEARCH METHODOLOGY

Qualitative descriptive method and tabulation analysis approaches were used in this study. All of the information and data regarding the research object were obtained from observation through field study which involved direct and indirect observation of the Süleymaniye Mosque, Rabi Madrasah, and the Community Kitchen from October 2016 to February 2017, semi-structured interviews with at six informants, including staff and researchers at the site and related documents analysis. The information and data were depicted and interpreted in accordance with the basis set for sustainable public interest. This qualitative descriptive method was selected due to the research objective that is to understand the characteristics of green building and the sustainable public interest of the Süleymaniye Complex. It also applied the case study method to ensure complete and in-depth information was gathered. Within the scope of the study, Süleymaniye Complex was examined through direct and indirect observation. From the observation done, all significant information from the observation and related documents were documented and analysed. Data analysis for this study was done after the field study was conducted to complete the analysis of the entire study. Open and axial coding were used to categorize architectural features into the *daruriyyat* level of *maslahat*. Analysis at this stage was done using tabulation analysis methods (open and axial coding, cross tabulation) to achieve the objectives. This tabulation analysis method lists all the characteristics obtained at the study site in the form of a table to detect the characteristics of the building being studied in an organized and clear manner to ensure the validity of the data.

ANALYSIS AND DISCUSSION

Generally, this study found that the Süleymaniye Complex fulfils the criteria for a building that supports sustainable public interest according to its importance, which is the *daruriyyat* need (providing essentials). It is a human need for living a comfortable or complete life and not otherwise. Findings indicate that the Süleymaniye Complex shows preference for the *daruriyyat* needs. The *daruriyyat* needs is reflected in the Süleymaniye Mosque as a place of worship, the Rabi Madrasah as a place that imparts knowledge (education) and the people's kitchen (community kitchen) as a place that provides food. These characteristics are related to the sustainability of public interest, namely fulfilling the *daruriyyat* needs. Before presenting the reason behind the fulfilment of *daruriyyat*, this analysis and discussion section will present main role of the of Süleymaniye Complex.

The Role of the Suleymaniye Mosque as a Kulliye Center

The most prominent role played by the Suleymaniye Mosque within the Suleymaniye Complex is as the centre of the *kulliye*. In Arabic, the term *kulliyyat* (كلية) means “all,” derived from the root word *kul* (كل), which also means all. In Turkish, *kulliyyat* (كلية) evolved into *kulliye* (külli), retaining the same meaning. Thus, based on its original Arabic meaning, the terms *kulliyyat*, and *kulliye* refer to a gathering or integration of all elements, both physical and functional, toward a unified purpose (Avcioğlu, 2024).

According to “Dictionary of Islamic Architecture” (1996), a *kulliye* refers to a large complex surrounding a mosque, consisting of madrasahs, libraries, public baths, and soup kitchens. (Freely, 2011) defines it as a complex of educational, religious, and other institutions typically integrated with a mosque. (Hakky, 1992) describes a *kulliye* as comprising three or more facilities that is religious, educational, social, and commercial - built by a patron as a *waqf* (endowment) for the benefit of the community. Therefore, based on these definitions, a *kulliye* is a socio-religious *waqf* centre anchored by a mosque and designed for public service. The characteristics of a *kulliye* can be considered part of the features of an Islamic green building.

In this context, the Suleymaniye Complex functions as a socio-religious centre, with the Suleymaniye Mosque at its core. The complex provides public amenities across four domains: worship, economy, education, and food provision (Kolay & Çelik, 2019; Necipoglu-Kafadar, 1985). These four domains represent essential aspects of societal life. The religious aspect is fulfilled through worship at the mosque. Economic services are provided through lodging facilities, education through the madrasahs, and food provision through the soup kitchen, which serves the poor and travellers. This socio-religious centre reflects the characteristics of an Islamic green building, emphasizing the integration of worship, economy, education, and food provision. However, this study focuses on three of these aspects: worship, education, and food provision.

Historically, the concept of *kulliye* originated during the Seljuk era. The idea was later extended into the Suleymaniye Complex from its Seljuk foundations (Aslanapa, 2011). During the Seljuk period, socio-religious centers typically consisted only of a mosque and a madrasah. The development of the *kulliye* as a comprehensive socio-religious centre took considerable time to mature. Under the Ottoman Empire, these centres were expanded and perfected, eventually becoming fully developed socio-religious hubs. They also incorporated extraordinary artistic elements inherited from pre-Islamic Turkish traditions and refined during the Islamic period (Aslanapa, 2011). The *kulliye* concept was implemented throughout the Ottoman Empire, becoming a hallmark of Ottoman architecture (Freely, 2011). In other words, the *kulliye* became a symbol of Turkish architectural identity.

These distinctive features were inherited by the Suleymaniye Complex and other complexes established during the Ottoman Caliphate. As a result, the Suleymaniye Complex emerged as the largest socio-religious center of the Ottoman era (Bier, 2017). Consequently, the Suleymaniye Mosque became a focal point for the community. There are several worship activities carried out based on the information provided by the informant as follows:

“The mosque has its usual activities, which are teaching quran recitation after prayers, congregational prayers and Friday prayers, and tourist visits”
(Informant 1)

The Role of Madrasah Rabi in the Suleymaniye Madrasah System

Madrasah Rabi is one of the eight madrasahs that surround the Suleymaniye Mosque. These eight madrasahs form a large educational institution that became a focal point for the community. All eight madrasahs are centred around the Suleymaniye Mosque, which is located within the Suleymaniye Complex. This makes the mosque an integral part of the educational institution. Collectively, the eight madrasahs are known as *Sahn-ı Seman Medrese* or *Semâniyye*, meaning “eight courtyard madrasahs.” The educational system of these madrasahs was structured into four levels, ranging from elementary to advanced education (Bayindir, 2011). This system is also known as the Suleymaniye Madrasah System. It was established, developed, and strengthened by Sultan Suleiman the Magnificent himself.

Madrasah Rabi is one of the madrasahs that completes the Suleymaniye Madrasah System. It is a higher-level madrasah, equipped with various specializations such as theology, law, medicine, astronomy, physics, mathematics, Quranic exegesis (*tafsir*), hadith studies, and literature (Somel, 2010). In addition, all four major Islamic schools of thought (*mazhab*) were also taught in this madrasah (Bayindir, 2011). Madrasah Rabi is used as a training academy, training center and a venue for organizing events related to the academy's research work (Informant 6).

Previously, madrasah education systems did not include faculties for medicine or mathematics. However, due to the needs and circumstances of the time, courses such as medicine, mathematics, and hadith were added to the Suleymaniye Madrasah System (Ilhan, 2007). As a result, subjects like physics, mathematics, astronomy, and law were taught at Madrasah Rabi. These additions transformed the Suleymaniye Madrasah System into a holistic institution that encompassed both worldly and spiritual knowledge, as well as religious and social sciences.

Graduates of this madrasah system went on to hold high-ranking positions within the Ottoman Empire, such as sharia judges, military judges, and

chief religious officers in cities like Istanbul, Mecca, Medina, Jerusalem, Damascus, Aleppo, Egypt, Edirne, and Bursa (Bayindir, 2011). Consequently, the Suleymaniye Mosque became a center of attention for people from various regions, due to its role as a renowned educational complex in 15th-century Istanbul, Turkey (Somel, 2010).

In summary, Madrasah Rabi was one of the key institutions within the Suleymaniye Madrasah System, with the Suleymaniye Mosque serving as its central hub. All fields of knowledge - from elementary to advanced - were integrated and systematically organized within this system. This made the Suleymaniye Mosque a center for intellectual development and a major attraction for the public.

The Role of Food Provision by the Public Kitchen

The public kitchen played a vital role in food provision as part of the socio-religious function of the Suleymaniye Complex. It was established to distribute free meals to the public, particularly the poor and travellers (Necipoglu-Kafadar, 1985). Like Madrasah Rabi, the public kitchen was located around the Suleymaniye Mosque, making both institutions centred on the mosque. This spatial arrangement reflects characteristics of an Islamic green building.

During the field study, the public kitchen was found to serve traditional Turkish cuisine. It was frequented by people from various backgrounds, including ordinary citizens and leaders, as noted by informants. The kitchen was funded by a royal endowment known as the Suleymaniye Waqf (Orbay, 2019), which was sponsored and maintained by the Sultan and the royal family. This royal waqf functioned as a redistributive institution. The act of distributing food through the public kitchen carried strong implications of generosity. Sultan Suleiman himself exemplified this virtue by giving alms to those in need after Friday prayers (Necipoglu-Kafadar, 1985). Such practices reflect a deep concern for meeting societal needs and sharing blessings and are considered noble acts in Islam - especially the care shown toward the poor.

In this regard, the public kitchen also provided free meals to mosque staff, teachers and students of the Suleymaniye madrasahs, Sufis, government officials traveling for duty, travellers, and the poor (Singer, 2002). The kitchen was systematically managed, with meals distributed according to established rules and categories, typically served in the morning and evening. Morning meals in Ottoman public kitchens usually consisted of *çorba* (soup) and bread, while evening meals included *bulgur* soup and bread. Additionally, bread and honey were served to travellers to provide the energy needed for their journey (Singer, 2002). According to informant 2, the public kitchen became a dining hall until the last era of the Ottoman Caliphate. Then, it was transformed into the Museum of Islamic and Turkish Art. Then, in 1987-1990, it was made into the Turkish

Research Institute (Turk Arastirmalari Vakfi). Finally, in 1992, this public kitchen became a restaurant that served Turkish dishes. After field research was conducted, it was found that the public kitchen became a restaurant that served traditional Turkish food and was privately managed.

However, the meals served at the Suleymaniye Complex's public kitchen differed from those in other Ottoman kitchens (Singer, 2002). This distinction may be due to its funding by the royal waqf and its status as an administrative center of the Ottoman Empire. Dishes such as spinach, carrots, and rice soup blended with coriander leaves were available at the Suleymaniye kitchen. Moreover, travelers were honored with special meals including lamb (*dane*) and rice prepared with honey and saffron (*zerde*). On festive occasions such as the nights of Ramadan, Eid al-Fitr, Eid al-Adha, the Prophet's birthday (Maulid), Nisfu Sha'ban, Ashura, Friday nights, and Regaib, these special evening meals were distributed to all attendees.

Nevertheless, the portion sizes varied among individuals. According to (Singer, 2002), food distribution was prioritized for distinguished guests, teachers and students of the Suleymaniye madrasahs, public kitchen staff, mosque workers, travelers, the poor, and women. These activities clearly demonstrate that the Suleymaniye Complex served people from all levels of society. Consequently, the Suleymaniye Mosque also became a focal point for the community.

Overall, the roles played by the Suleymaniye Mosque, Madrasah Rabi, and the public kitchen illustrate the Suleymaniye Complex as a socio-religious centre designed to address social needs at the individual, communal, and universal levels. The Suleymaniye Mosque functioned as the core of this centre. Madrasah Rabi served as an educational institution for society, offering instruction from basic levels to the professional training of individuals who would serve the Ottoman Empire. The public kitchen, meanwhile, provided food to various segments of society, including the poor and travelers. Therefore, the socio-religious role of the Suleymaniye Complex reflects one of the key functions of Islamic green building principles, namely, the promotion of sustainable public interest from an Islamic perspective. The following section presents a detailed discussion of this issue.

From the above discussion, it is evident that all three buildings within the Suleymaniye Complex continues to function effectively to this day. Moreover, the architectural integrity of these buildings has been preserved, maintaining their original design and structural character.

Collectively, the three buildings contribute directly to the creation of an ideal environment that consistently fulfils the essential needs (*daruriyyat*) of both the public interest and building occupants. They sustain and support human life through spaces dedicated to worship, the pursuit of knowledge, and the provision of food. Consequently, the complex fosters holistic well-being among community

members and its occupants. This observation is based on the functional roles performed by each building within the Süleymaniye Complex, as summarised in Table 1.

Table 1: Sustainability of Public Interest (*Maslahat*) at the level of *Daruriyyat*

Building of Süleymaniye Complex	Mosque	Madrasah Rabi	People's Kitchen
Specific features and original functions	- Place of worship – hall for congregational prayer, Friday prayer - Information delivery through minaret and <i>mahya</i> – include royal messages to the public and <i>zikr</i> reminder	Education – consists of 8 madrasas, a lecture hall and students' rooms	Provision of meals, especially for the poor – food counters and dining halls
	 Ablution area of Süleymaniye Mosque	 Main Entrance Madrasa Rabi	 Food counter
	 Mahya	 Lecture Hall	 Community Kitchen – Dining Hall
<i>Daruriyyat</i>	✓ Has the stated feature	✓ Has the stated feature	✓ Has the stated feature
Original function	Worship	Education	Food provision
Current function	Worship	Training centre	Restaurant
Sustainability of Function	✓	✓	✓

Note:

✓ Function retained

✗ Function not retained

Table 1 shows that all three buildings help sustain public interest, mainly by fulfilling the *daruriyyat* aspect. According to Table 1, the role of worship, education and providing food (public kitchen) fulfils the need for humans to continue living in this world and in the afterlife. At the same time, it strengthens two relationships, which are the relationship amongst humans and between humans and Allah SWT through the mosque, which plays the role of an institution of worship. This is because the mosque helps to gather people to carry out their acts of worship, such as carrying out their congregational and Friday prayers, which helps to build a relationship with Allah SWT. Congregational prayers help to strengthen relationships among Muslims and narrow the relationship gap in society. It is also here that all types of information and assistance can be delivered to all levels of society. At the same time, the use of manpower and water at home or the workplace can be optimised since congregations meet in the mosque.

Second, the relationship amongst humans is strengthened. This is evident when the Rabi Madrasah and people's kitchen (community kitchen) manage to sustain public interest, namely the *daruriyyat* need. The Rabi Madrasah fulfils the education need, whereas the people's kitchen (community kitchen) fulfils the need for food. The need for education is important for the progress of human live and building a civilisation. Education helps to enhance an individual's life as well as obtain and manage an ideal environment for the progress of society (Shaardan et al., 2025). Similarly, the need for food is important for continuity of human life (Yuancheng & Roosli, 2026). When the need for food is fulfilled, it helps alleviate the burdens in life as well as enable humans to focus on the tasks at hand. Indirectly, the people's kitchen (community kitchen) helps the needy and the poor by providing food for them.

Therefore, the role of worship, education and providing food directly fulfils two human functions. First, the human function of being a subject of Allah SWT by strengthening the relationship between humans and Allah SWT. Second, the human function of being a Caliph by strengthening the relationship amongst humans and the relationship between humans and creatures.

Characteristics of sustainable public interest in buildings are found in all three buildings examined in this study, which indirectly show that the Süleymaniye Complex plays several social roles from the worship, education and provision of food aspects. In a similar vein, al-Faruqi also stated that all the buildings in the Islamic world play various roles (Alashari, 2021).

Heritage vs. Modern Standards: A Critical Comparison of the Süleymaniye Complex and LEED / BREEAM

The Süleymaniye Complex demonstrates a paradigm where sustainability is intrinsically woven into the socio-spatial fabric. This heritage model suggests that

environmental performance is not an adjunct to design, but a fundamental byproduct of it. For instance, while a LEED (Leadership in Energy and Environmental Design) - certified building might earn points for "Acoustic Performance," Sinan achieved world-class acoustics using hollow clay jugs embedded in the dome - a low-tech, high-wisdom solution (Kayili, 2005). Similarly, where BREEAM (Building Research Establishment Environmental Assessment Method) looks at "Land Use," the Kulliye (complex) was a masterpiece of integrated living (Ediz & Ostwald, 2012). It wasn't just a religious site; it was a hospital, a school, and a kitchen, functioning as a decentralized hub for social equity (Kayili, 2005). This shows that in modern architecture, we often treat "green" features as add-ons such as solar panels on a roof or high-tech sensors in a room. However, looking at the Süleymaniye Complex through a human lens, we see that sustainability was woven into the social fabric.

Practical Implications for Contemporary Mosque Planning

This study on the sustainability of heritage building, the Süleymaniye Complex offers a historical blueprint for addressing contemporary urban challenges through the lens of Islamic-based development and functional sustainability. For modern urban planners and architects, this research highlights several critical applications. First, Shift to Multi-functional Hubs: Modern mosque design should move away from being isolated prayer halls and return to the Kulliye model which is an integrated socio-religious center that provides essential services like education and welfare within a single walkable footprint. Second, Prioritizing Daruriyyat in Design: In alignment with sustainable public interest (*maslahat*), public facility planning should prioritize *daruriyyat* (basic necessities) such as food security and accessible education, ensuring that infrastructure serves the most vulnerable members of society, including the poor and travelers. Third, Adaptive Reuse and Longevity: The fact that the Rabi Madrasah and the Community Kitchen have transitioned into a training center and restaurant while maintaining their structural integrity demonstrates that "green" design is fundamentally about functional longevity and the ability of a building to evolve without losing its social value. Fourth, Social Equity as Sustainability: True sustainability in an Islamic context goes beyond environmental metrics to include social well-being. Thus, planners can use the Süleymaniye model to foster community cohesion by designing spaces that strengthen relationships between individuals and the collective society. Fifth, Resource Optimization: By centralizing social functions around the mosque, planners can optimize the use of manpower and water, as gathering the community in a shared space reduces the resource burden of individual households.

CONCLUSION

Overall, it can be concluded that characteristics of sustaining public interest found in the Süleymaniye Complex fulfil the *daruriyyat* needs. These characteristics still play their fundamental role until today and can be used to refer to characteristics of a green building. All three buildings play an important role in community development including institutions of worship, education and society propagate important principles of development consistent with the implementation of Islamic-based development. In this study, providing food services is one aspect of societal life. Hence, *daruriyyat*, which is one of the characteristics of sustaining public interest, is also one of the characteristics of Islamic-based green buildings.

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