

Investigating the Role of Islamic Teachings in the Formation of the Housing Structure Case Study: Traditional House in the Hot and Dry Climate in Iran

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Abstract: Islamic teachings can provide a set of basic principles as a guide and framework for the design and architecture of housing. Considering the major policies of the country regarding the revival of Islamic-Iranian architecture and urbanism, attention to the principles of house architecture in Islamic teachings and investigating the realization of these principles in the past and the recognition of these principles for contemporary architecture is considered necessary. This research studies the role of Islamic teachings in how to form a residential environment. In this study, Islamic teachings as religious beliefs and values of residents of home are as an independent variable that influences the physical structure of house as a dependent variable. Following the detailed study of Islamic teachings from the Quranic verses and authentic Hadiths, the impact of these factors and its manifestation in the case examples has been carefully investigated. Therefore, in order to find out the relationship between these two variables, the research method has been selected as a descriptive-analytic type. The results of the research show that Islamic teachings can be seen in the architecture of Muslim homes which indicates the profound influence of Muslim beliefs and beliefs in structure and architecture of their houses.

Key words: Housing, Islamic teachings, Islamic architecture, muslim house, relationship

INTRODUCTION

Housing is derived from the root of the stillness on the weight of Mafal, equivalent to Arabic of the word of house and means latent and quiet (Center for Cultural Studies in the Middle East of Tokyo-Japan, 2007, Vol. 2, 367). This term in the dictionary is equivalent to the words of Khan, door, house, status and place (Dehkhoda). Housing is where we live in order to achieve quiet and peace (Beheshti, 2007). This definition for the house from the perspective of moral and human influences is worthwhile and considers the home as perfection and tranquility of mankind. The difference between home and quadruple of dormitory and shelter is summarized in the humanistic and spiritual influences. In the meantime, Islamic teachings contain references to the habitats like home which in addition to referring to physical levels, refer to spiritual levels as well. Muslim housing according to their needs has two dimensions: one dimension moves towards spiritual needs and the other dimensions towards material needs. Islamic Housing is also beyond an objective reality and is related to human nature and responds to the basic material and spiritual needs (Aminpour *et al.*, 2015). Yusufal-Qarazawi, Islamic thinker,

defines the house as follows: a place in which a person while protecting himself against climate factors can be away from pressures and limitations of society. House is a place for human rest and peace of mind (Morteza, 2007). This definition has Qur'anic foundation. As in verse 80 of Sureh Nahl, he says: God has set homes for you for peace and tranquility (Qur'an, translated by Ayatullah Makarem Shirazi). Based on Islamic teachings, housing, home is a place that is both materially (security, formation, expansion of the family and meeting the basic needs), both psychologically (relaxation and mental and intellectual security) and in terms of spirituality (thinking and worship) provides the needs of man (Naghizadeh, 2002).

The house is an institution that is created in response to complex goals and is not merely a physical structure. In the last centuries, structure of Iranian homes is developed on the basis of their religious teachings and different religions with different behavioral patterns caused the similarity and significant distinction in Iranian homes. The traditional architect using a religious identity a faith that was not limited to a specific time and place-created a space that reflected his religious thoughts and considered the inner needs of the people who lived there. In the

formation of traditional houses, many elements have played a role. Meanwhile, one of the decisive factors is the religious values and beliefs that led to the formation of different cultures. According to Rappaport, the factor of culture and understanding of human beings from the world and life which includes religious beliefs, social structure of the tribe, family, way of life and social communications of individuals, plays an important role in housing and organization of its spatial divisions. Therefore, the purpose of this research is to investigate the effect of cultural-religious factors (beliefs of Muslims based on Islamic teachings) on the physical structure of their homes. In this research, after expressing the foundations related to the subject, it is attempted, using Islamic teachings, to be sought recommendations in which the content of living Muslims and the semantic and physical principles of housing is implied and as a comparative study, the effect of Islamic teachings on the structure of Muslim houses.

MATERIALS AND METHODS

The research method is descriptive-analytic. The data collection method is library and field type and observation of traditional houses in Iran's hot and cold climate. In the library studies section, by referring to the verses of the Qur'an and the hadiths, some components of Muslim religious culture were extracted and examined and then how their effects on the spatial structure of traditional houses is discussed. In the practical part of the research, three samples of traditional Muslim houses in Kashan (Ostovar's house, the house of Bani Kazemi and Sharifian's house) which are examples of the Qajar period, have been analyzed.

Introducing the studied houses

Ostovar's house: The courtyard of this house is built with special architecture of the pit-garden courtyard is built with two outer and inner courtyards. The design of this house is based on the order of the various spaces around a small squared courtyard that has settled around the original spaces. The indoor yard is the main courtyard of the house which is built as square form in two-story three-faced and has three spatial set that the most important of which is located in the east of the courtyard. On the lower floor of this front, a large cellar with spaces on both sides can be seen. The West spatial set consists of a basement and service spaces on the lower floor and moonlight and two-door rooms are built on two sides the top floor. On the North side, there is a five-door room and two atriums on the top floor of the house and on the lower floor of the front, there is also a large cellar with service spaces. On the south side of the courtyard, on the lower

floor, symmetrical volumes and on the upper floor, only the arched wall encloses the courtyard (Hadi, 2014).

Bani-Khazemi's house: The building of this house that today its internal part is remained health which includes a large, rectangular courtyard which has two large spatial sets like the two-faced houses on either side of the yard's cross-section, two floors are built. On the other two fronts, the courtyard of the longitudinal walls only has placed a combination of vaulted ceilings and low-rise porches. Basically in this kind of yard, the long axis has double importance and the fronts of end of the dock are the main fronts of yard. One of the most magnificent parts of this house is a hall located on the eastern front. On the western front, there is a set including a number of rooms and two basins and three three-door rooms on this front are arranged that among them, two small porches are built. Altogether, there is cellar only in two main fronts of the house where the spaces are located in it. These cellars which are ventilated and cooled by wind turbines in the summer are linked to stairs to the yard surface (i.e., 142).

Sharifian's house: The building of this house which is located in a group of houses with a large central courtyard, has construction in three fronts and so it is a combination of three spatial sets that its two most important and main sets are built in two-story and is located in the east and west of the courtyard. In the middle of the set located on the eastern front which is considered the most important part of this house, there is a large hall with a large alcove that communicating with the courtyard through porch. On the side of the index of the courtyard (Eastern), six involute spaces and on the western side of it, four involute spaces in the heart of the earth have been painted with beautiful ceilings and frames and beautiful layout and design are built. The Western front of the courtyard has a courtyard of five doors with an alcove in the middle and a covered space behind it, so that the windows of the hall on the one hand are towards the courtyard and on the other hand to the indoor space. In the northern corner of this front, kitchen and other home service areas are located. On the south side of the courtyard, the third space set consists of: a large five-door (hall) and two three-door. Which are symmetrically built on this front (ibid, 166).

RESULTS AND DISCUSSION

Theoretical foundations

The effect of islamic teachings in the formation of muslim homes: The religion of Islam is a comprehensive religion in all fields whose purpose is the happiness and

Table 1: Effect of Islamic teachings in the formation of the housing structure

Verse	Narratives	Messages and tips	How to manifest in housing
Baghareh, the verse of 189	Imam Sadiq (PBUH) said: The meaning of the verse is that for anything, enter from its way (interpretation of Borhan, Vol. 1, p. 190)	It should be entered from the door (having an entrance) It is better to enter from house's door In order to protect the privacy of the family should be entered from its way, so in order to avoid any kind of interruption of the neighborhood and the sudden absence of strangers, the houses should have a certain entrance Involvement role of the entrance space Identify the entrance space	Confidentiality in housing
Zariyat, the verse 26	From Imam Sadiq (PBUH) is narrated: Three things cause the comfort of man with faith. Including a large house that covers privacy and its imperfections from the eyes of the people (Kafi, Vol. 5, p.328, Hadith 6)	Separation of the private sphere from the public Observance of privacy between arenas Having a large house	Introversion in housing
Alhazab, the verse 53	Imam Sadeq (a) narrated: The Prophet (peace and blessings of Allaah) avoided looking at neighbor's house and said: one who deliberately looks at the place of mercy and privacy of a Muslim or non-Muslim man, God summons him with the hypocrites (Man La Yahzare al-faghih, Vol. 4, p. 13)	The privacy of housing spaces from stranger's view Relax housing Having adequate space at the beginning of the entry to house	Aristocrats

guide humanity along to perfection. The school of Islam is a religion that links human material issues with spiritualities and has never separated these two categories (Akbar, 1998). So, this makes architecture and art a part of religion. Muslim architects have tried to use the principles and beliefs of the Islamic religion in their works and present an art that reflects their religious and beliefs affairs and as much as possible, reaches their works to a degree of acceptance and merit. The Iranian-Islamic architecture is based on the language of the Qur'an and shows the depth and richness of Islamic civilization by utilizing the spirit of spirituality. Islamic architecture was expanded through the active architects who did innovative activities by considering a series of special principles (Naghizadeh, 2008). This led to diversity in Islamic architecture and, given that this architecture originated from the Qur'anic language, it showed the depth and richness of Islamic civilization using the spirit of spirituality. Hence, the principles of Islamic architecture were used not only in mosques and schools but also in homes.

Since, human naturally wants peace and quiet, housing is considered one of the important issues of human livelihood and in this regard, the simultaneous provision of material and spiritual needs of man must be considered. Favorable housing measures are not limited to sheltering and protecting human beings against adverse weather conditions and harming animals and possibility of harming their fellows or having a decent price and providing it for everyone is possible

(Negizadeh, 2010). As the verses of the Qur'an and the Hadith show, proper housing must have conditions that can provide peace and comfort to its inhabitants. If in general terms and specifications are developed based on Islamic teachings for housing by adapting this characteristic to different times and places, it is possible to make the right decision in designing and constructing the optimal house (Naghizadeh, 2010). In other words, the comprehensiveness of Islamic doctrines, their timeless and non-place trait raises these teachings as unchanging principles (Naghizadeh, 1998). By carefully examining verses and hadiths, patterns and principles can be extracted as architectural design and construction designs that have always been used as a guide for Muslim architects throughout history and raises as an Islamic lifestyle.

In terms of numbers, Muslim settlements have the most abundant architectural type that is seen throughout the cultural geography of the Islamic world. These settlements based on climates and different conditions are divided into different types such as dense or scattered settlements, courtyard or matched, etc. But what is important in this study is the indicators of the use of Muslim architects from Islamic teachings in constructing these buildings. So, this research seeks to find an answer to the questions as follows? What is the opinion of Islamic teachings (as the intellectual base of Iranian culture) about housing? And what methods and forms are selected by Muslims and Iranians based on Islamic teachings for their housing? (Table 1).

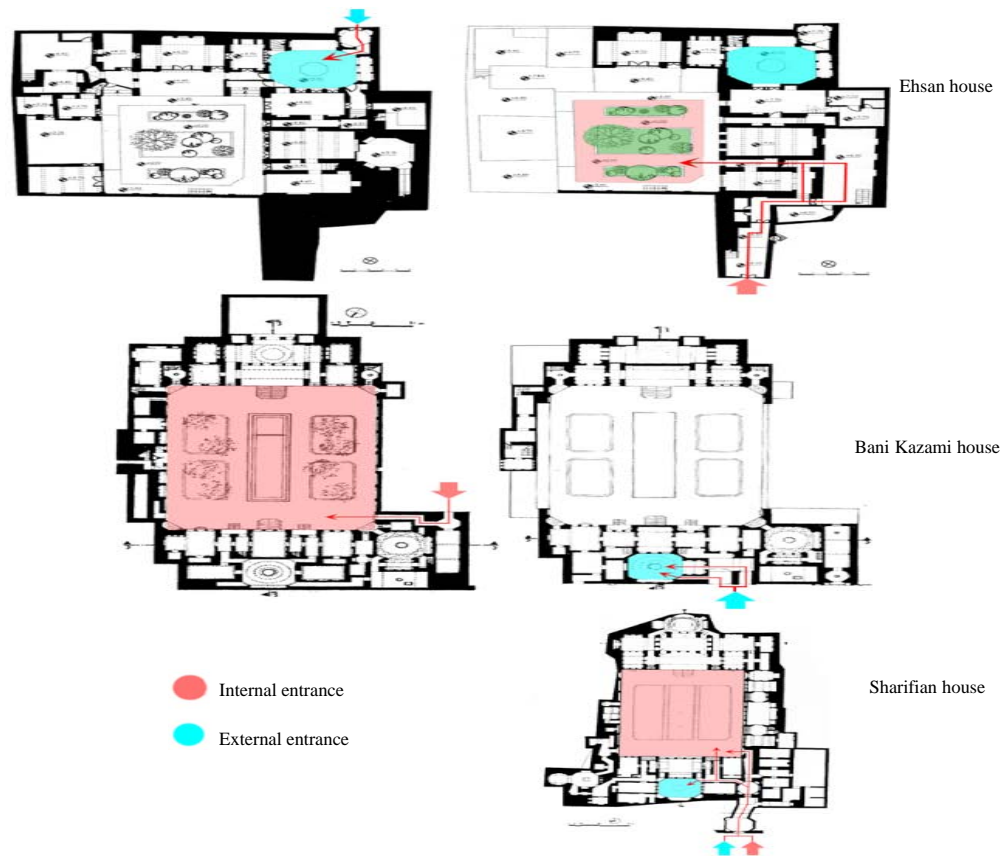


Fig. 1: Embedding separate door for interior and exterior

Confidentiality: The confidentiality comes from the word of the shrine and in the word means the surrounding, boundary and territory that the defense and support it is obligatory. Confidentiality in the space of architecture and urbanization, the structure of space is in such a way that has privacy from two physical and semantic aspects. Privacy in the field of spatial structure is more focused on principles that will shape space security and in the semantic sense are features that bring respect and value to the architectural space so that the individual can relax (Seyedhosseini *et al.*, 2016).

The visual and auditory confidentiality in the body is illustrated using tools such as introversion, hierarchy, location and proportions and each of these tools defines confidentiality by using various methods and elements. The entrance space as a space that distinguishes the access site to building from the location of the public transit route, i.e., the alley and passage is seen in many public buildings and larger residential buildings and in the form of an interconnected space between the entrance and the entrance corridor. In addition to communication function this space has also been a space for pausing, waiting and talking. In some cases, on both sides there are

platforms for sitting and it is also used for welcoming guests. In many of the past buildings including residential buildings and public buildings that enjoyed sanctity, the entrance space was designed in such a way that people did not enter the building directly and at once. Instead, after entering the octagon and observing a limited portion of the interior space through an open or lattice pore arranged in one of the walls or octagon body is entered to one of the corridors located on the sides of the octagon and then entered the courtyard and other interior spaces. In residential units, the entrance space was often designed and constructed so that from the interior and even inside the octagon, it could not be seen inside spaces. Because the privacy of members was family and it should not be exposed to the eyes of strangers. In some houses, the courtyard had a separate door and also in the distance of courtyard and hallway, a separate door was embedded (Fig. 1).

Introversion: The word ‘introversion’ before taking the architectural style, on ethical and mystical points of view also includes meanings and concepts. Self-contained, tendency to internal states and avoid showing these

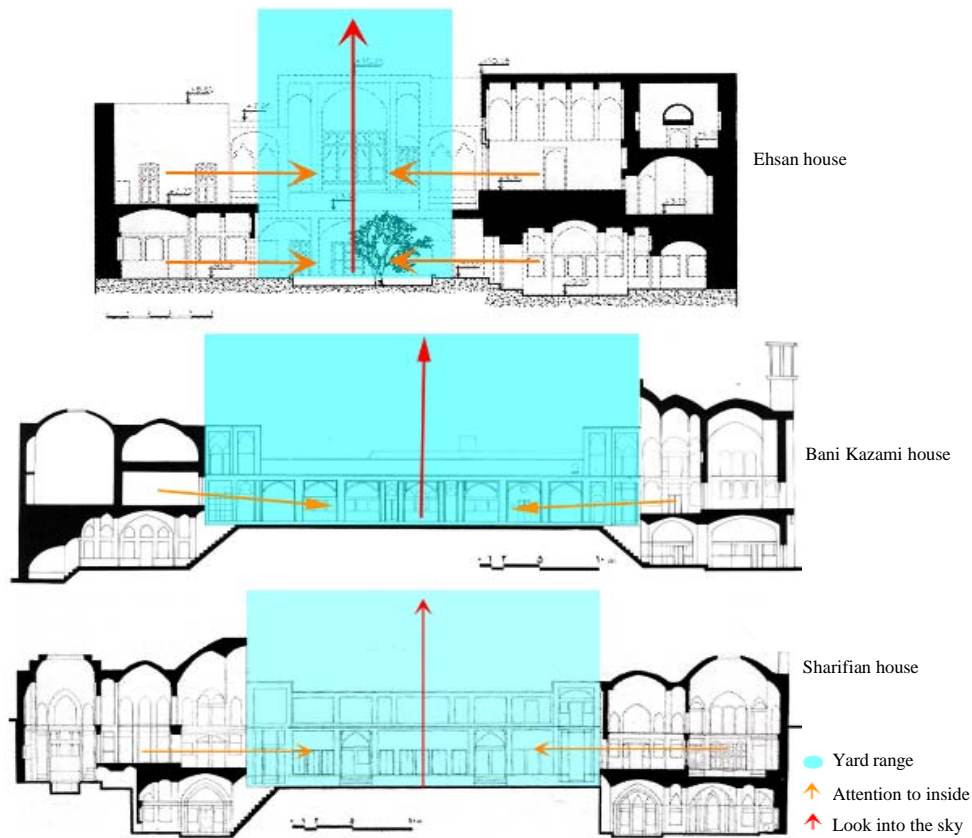


Fig. 2: Inward attention of form and its look into the sky

states as pretense are some of these meanings. The introverted form focuses attention on the sky which is the place of descent of blessing. Placing in the inward space which is limited in four directions, comes to mind. It can be argued that the form of the central courtyards as a symbol of introversion in the architecture of Muslims is a sign and symbol of the Kaabe's form that due to its sanctity and respect near the Muslims who have expanded it in their buildings as they have abled. While this form is a relaxing form that invites humans to calm and intrinsic peace and a person who is within such a space only pays attention to the sky. And waiting for descent of blessing that the public perceive this descent from the sky and then the mind and thought is to the descent of blessing and the reminder of his presence, he reaches to the calm and sincere of heart (Fig. 2).

Aristocrats: One of these Islamic teachings is the creation of privacy and the closing the stranger's sight. The traditional architect, according to this principle acts to traditional housing design. Hence, traditional housing creates privacy through the creation of a new space called octagon at the entrance of the house, based on the

creation of respect for the inhabitants and guests. He selects and creates the external separation from the interior as well as the distortion of the view in entrance to create the concept of hijab and confidentiality. By designing a vestibule at the beginning of the public arena, out of the home to the private arena of inside home, by observing the closed view of the strangers, he makes primary reception and if they want, they will be invited to the outer part through a broken corridor by maintaining privacy. The deep decisive separation of internal and external spaces from external and external spaces, using multiple interfaces to intensify this separation and create inwardness and full privacy by providing open spaces that are desirable and quiet and self-contained (Eaton, 2006) (Fig. 3 and Table 2).

Contentment: Indeed, the beauty considered by Islam is beauty without arrogance and lavish. From the point of view of Islam, the goal of building a home is to provide shelter against climate conditions and protect privacy and privacy. This means that Muslim should not spend a lot on beautiful homes and engage in second-rate issues such as decorations and unnecessary rooms. Of course

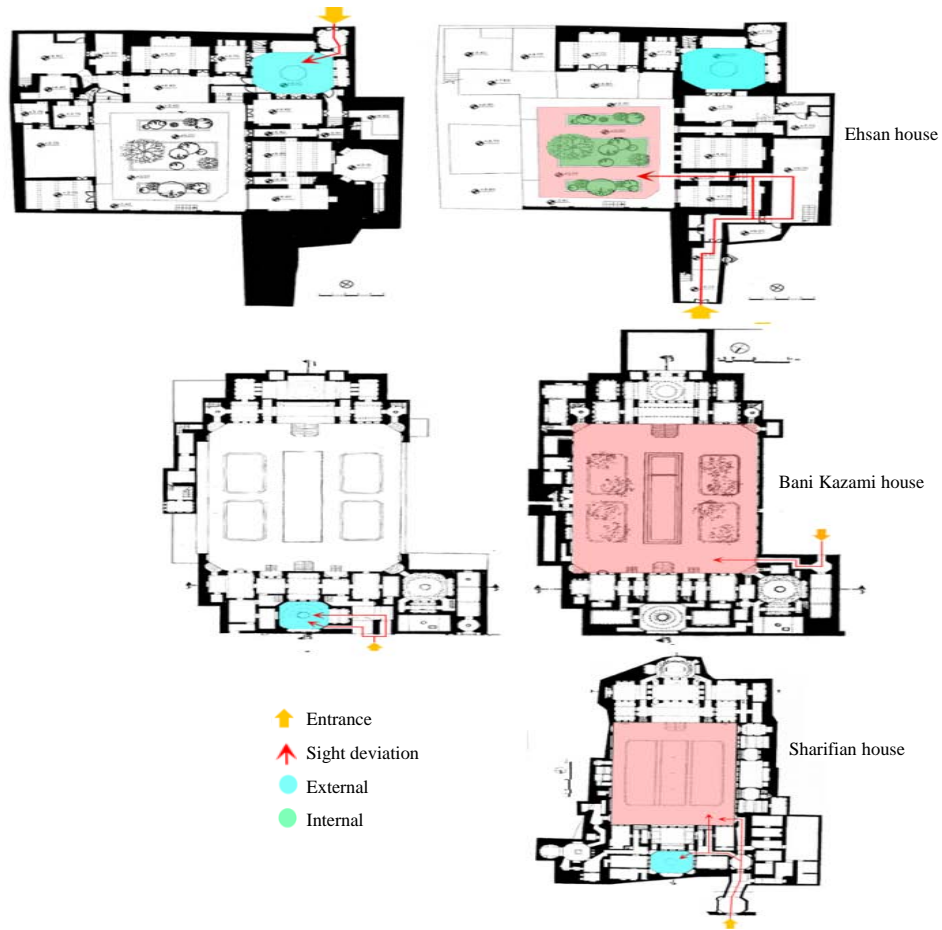


Fig. 3: External separation from the interior and deviation of the viewing angle at the entrance

Table 2: Effect of Islamic teachings in the formation of the housing structure

Verse	Narratives	Messages and tips	How to manifest in housing
Shoara, the verse of 128-151	<p>Prophet(s) was asked: "How is house that is built with duplicity and self-manifestation?" The Imam said: a house that build adding to its need and its sufficiency. And also because he prefers himself superior to his neighbors and wants to be proud of his brothers (Man La Yehzara al-Faghieh, Volume 4, p. 11, Hadith 4968)</p> <p>The Prophet Muhammad (PBUH and HP) stated: "Blessed to one who to be guided by Islam and his livelihood is sufficient and" satisfied (Nahj al-Fasaheh, Hadith No. 1980)</p>	<p>Multiplicity means extravagance and boastfulness to others and in architecture, it means the credibility of home</p> <p>Prohibition of building for discriminating against others and denying them due to negligence</p> <p>Criticism of the unholy goal and the departure of moderation in the building</p> <p>Not build a building with an architect that has reputation dressing</p> <p>Construction should be based on real needs, not in vain</p> <p>Repent of constructing a building without a specific purpose (prohibiting prodigality)</p> <p>Avoiding any kind of manifestation, pretentiousness and abandonment in home-building and observing the limitations of moderation and the necessary limit</p> <p>Buildings should not be due to desire and boasting</p>	Contentment in housing

this ban on housing does not mean that humans should be lived with diligent living conditions; humble in making home and decorating home also reflects the prohibition of extremes in luxuries. Such warnings are essential for

integration and social justice. Excessive in luxuries will certainly have serious effects on the behavior and ethics of individuals and in the wider level of community. In terms of Islam, prodigality in this relation means the

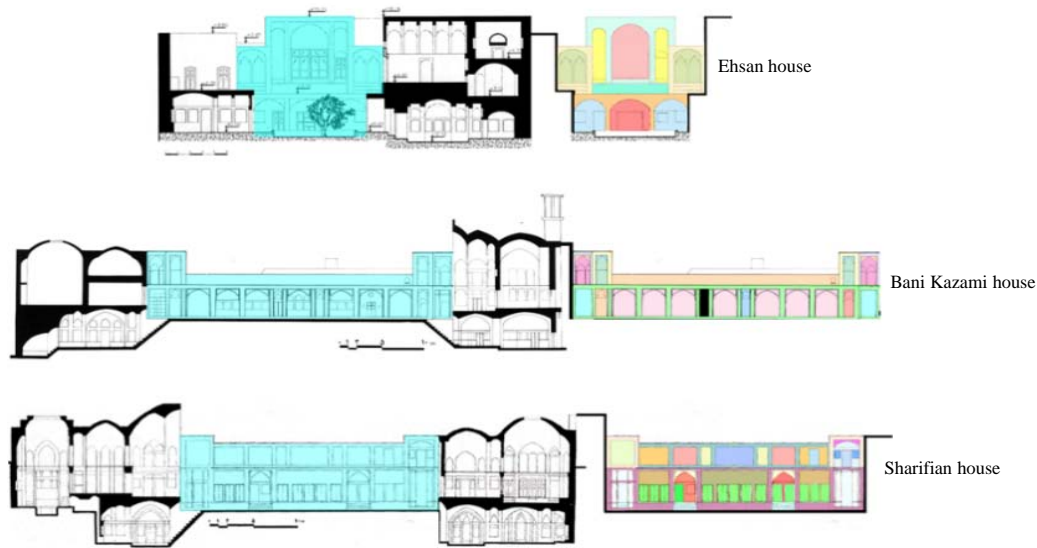


Fig. 4: Simplicity and moderation in the home view

focus and attention of the individual to the appearance rather than the content and material attractions instead of mysticism.

One of the principles governing traditional Iranian architecture and urban planning, especially in the central region of the country is the lack of visualization of external surfaces and its decoration. Most of the walls covered with mud straw and rarely covered with plaster or brick. The simplicity of the outer surface of the walls is such that there is no difference between the homes of the rich and the middle classes. The reason for this is considered in a kind of social and urban habit that the lords and rich people of the city were not accustomed to display their wealth in this way. Also, the volumetric characteristics and the height of most houses were such that the least house differed by its height and volume from other monuments. For this reason, important urban elements such as inland castles like mosques, schools, burial grounds were clearly visible from the distant distance (ibid, 377). The prohibition of selfish and prodigality regard to housing does not necessarily mean that man must live with diligent conditions. In Islam, beauty and adornment with respect to balance are declared not only legitimate but also prevalent. In this way, it has prevented any attempt to prevent them. Islam wants Muslims to take care of their behavior, dress properly and maintain their dignity. This point is also true about the house that a Muslim man with regard to the principles of humility and balance has the right and freedom to ask beauty for his own house by creating such qualities as order, purity, simplicity and moderation (Morteza, 2008) (Fig. 4).

Balance: Dehkhoda in his dictionary has meant the balance: right together, equalizing, alignment, comforting, equality. Balance is a physical state that is influenced by several powers to neutralize each other. Equilibrium and justice can be considered as one of the characteristics of societies that have been tended into the production of civilization and culture. The first topic that in the design process is raised is about the composition and how its components; because every design is logical when the elements forming it are combined in a coordinated way. Therefore, architecture is a set of elements that are combined together and its form depends on how its elements are composed. Balance will bring harmony between the parts of forming process, the space and the architect's building.

The whole universe follows a certain way according to divine justice; nature is also one of the components of this universe. Human being captures the nature and with the blessings in it builds his artifact environment. Preservation of environmental balance is one of the issues related to healthy human life which consists of several issues. Each building needs to be balanced in the first place. The principles of Islamic architecture are based on the balance that causes the viewer peace. This is seen from Spain to Malaysia which is the domain of Islamic architecture (ibid, 19). One of the problems of contemporary cities is the excessive psychological pressure that comes from the man-made monuments on him and on his psyche. The city must be able to meet the various needs of human by providing spaces and spaces related to each of the needs through the spatial balance

Table 3: Impact of Islamic teachings in the formation of the housing structure

Verse	Narratives	Messages and tips	How to manifest in housing
Eraf, verse 29	Prophet Muhammad (PBUH and HP) says: If one of you comes to a city that does not have a righteous ruler, not stay there at all (Nahj al-Fasaheh, Hadith 757). Imam Sadiq (as) there is three things that all people need: security, justice and comfort (Tahf Al-Oghul, 320)	Balance in the whole system and components Balance in the interaction to the environment Balance between home spaces Balance between home and neighbors Balance between home and natural environment	Balance in housing
Taha verse 75	The most lovely places in the city according to God are the mosques and the most hated places of the city according to God are markets (Nahj al-Fasaheh, Hadith No. 530) functional characteristics Considering the steps to space of houses which is in such a way that it is reminiscent of the mystical hierarchy for achievement of divine purpose and to provide the spiritual and physical peace of the people	The principle of “hierarchy” is one of the fundamental principles governing the universe Observance of the system of valuation and classification of spaces on the basis of their	Hierarchy in housing
Hajar verse 19 and 21	Imam Reza (PBUH) said to Younes bin Abdul Rahman: Do you know what is the magnitude? Younis replied: No, the Imam said: magnitude is geometry and boundary, like the amount of building and time of mortality (Ayun al-Akhar al-Reza, Dinvari) Balance of organs and functions at home, internal balance of spaces; balancing principles is in space design Compromise and coordination of spaces	Using dimensions and precision size in the body Considering logical fit of the home spaces with the needs of the user (fit between the user and the space function) Another aspect of fit is coherent of space form and its user	
Zemar verse 20	Imam Sadiq (PBUH) says: a man complained from the Ansar to the Prophet (PBUH) and said: “The houses around have covered my house (what can I do?)” He said; if you can increase your home height and ask God to extend to you (Baharalanvar, vol. 73) The arrangement of buildings over each other must be in order Order in the organizing space of housing Accuracy in the spatial arrangement of housing	The third dimension of geometry in the architecture of the building is altitude The height should not cause visual disturbances The height should not mean the superiority and makeup of the facade Organizing should be systematic	

between forms, forms of places and different spaces by balancing and coordinating the responsive performances to different needs of human beings as well as through enhancing awareness of knowledge and society regarding their existential dimensions in balance (Fig. 5).

Hierarchy: The hierarchy is one of the principles that have the most influences on the formation of confidentiality in the architecture structure and traditional Iranian urbanism. In the dictionary of geography, the hierarchy is: “any order of complications and phenomena that can be classified as classifying or ranking” (Mayhew, 2003). The hierarchy of confidentiality in the home is known by the hierarchy of presence and confidentiality. The hierarchy discussion is an internal and external argument because the sense of outer space cannot be found in the context of the inner being and in other words, inside is lack of these properties and the external state cannot be inverted (Fig. 6).

The principle of hierarchy which defines and explains the relationship between the realms of the environment of living from general to private

(public, semi-public, semi-private and private) because of the properties of the housing that it calls housing has particular importance. In relation to housing, the hierarchy can be investigated at both external and internal aspects. An external hierarchy investigates the relation inside housing with other spaces and its surrounding functions while the inner hierarchy is focused on explaining the relationship between elements inside the housing with each other. The effect of the principle of hierarchy on housing architecture explains the stages and the relationship between different territories (public, semi-public, semi-private and private) and determines the boundaries, privacy and spaces and communication elements of each one. In the structure of many ancient cities of Iran, it can be mentioned six areas: urban public spaces, semi-public spaces, public spaces specific of a group, private spaces specific of a group, private spaces of the family and individual private spaces which this signifies the hierarchy calculated to protect the privacy of the city and the district’s structure. The hierarchy of entry into the houses has been such that in Iranian architecture, attention to religious principles such

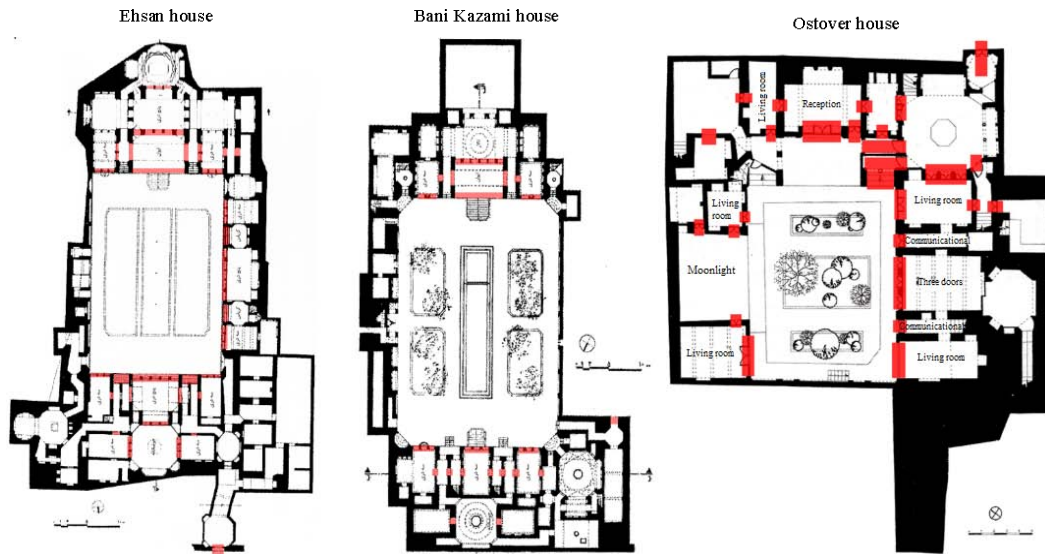


Fig. 5: Spatial balance between forms and shapes through balanced and coordinated locating



Fig. 6: Spatial hierarchy

as privacy is very important therefore, the entrance to the house is not at once and in full type and compliance with the principles of Iranian architecture have been the stages as the following: “Pre-entrance→Entrance door→octagon →corridor→yard” (Fig. 6).

Order: There is a single order in the world and the unit order is the reason for the unit’s moderator. The same laws and laws that astronomer scientists see in the stars and galaxies, atomic scientists observe in the heart of the atom and there is the same order throughout the human body. “Extremely manifestation of

unity in his geometric order” what transforms plurality to unity is the existence of balance (symmetry and proportionality). The spiritual nature of the universe can be depicted in a rule that is entirely order and beauty.

Therefore, the geometric order can as a unifying factor, show the unity while multiplicity. Architecture consists of several components. The relationship between these components is an ordered relation. This means that these components are all subsets of a system. This system may be very simple, clear or complex (Grotter, 2011).



Fig. 7: Spatial hierarchy of entering home

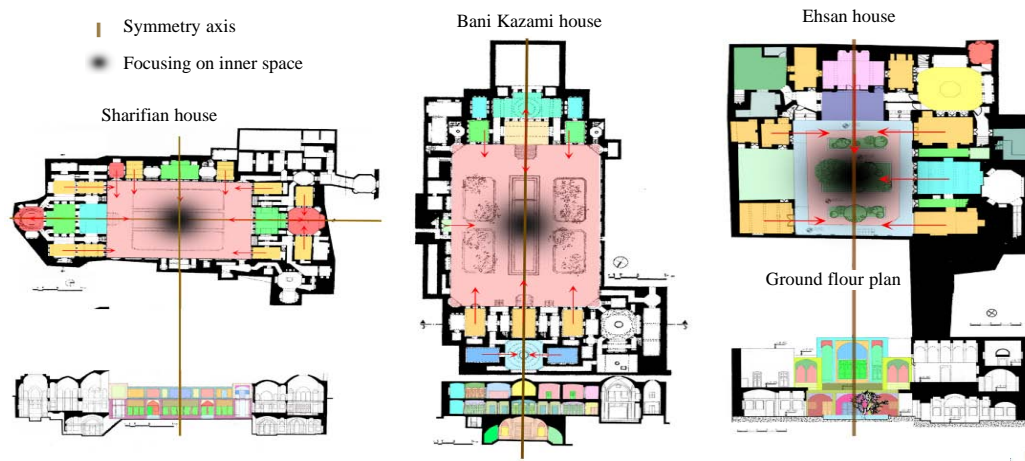


Fig. 8: Diversity of order

Order without diversity can lead to monotony or fatigue and the diversity of the order may create chaos and irregularities (Francis, 2009). Creating focus and attention and inviting to the inner space by designing the axes in the views and outer chambers and creating the order and specification in the design of the entrance door, porches and framing the external bodies of the human focus human to the turning points and the axis of the index and reduces the speed of his movement and invites him to relax, quiet and presence in the interior space (Fig. 8).

Nature: Religious beliefs have influenced the formation of housing and its green space and have contributed in the

formation of its concepts. In addition to the Qur'anic verses in various traditions from infallible people, including Nahj al-Fasahe have been referred to various aspects of the green space. In Islamic teachings, the relationship between man and nature has been emphasized. The relationship between man and nature is an indication of the balance of the components of the universe of existence and the laws governing nature. From the perspective of this doctrine, there is a special proximity between nature and human, since the original substance of human creation is taken from nature (Sure Hajar).

So, rethinking in the way of our ancestors live in traditional homes with delicate and sophisticated

Table 4: Effect of Islamic teachings on the formation of the housing structure

Verse	Narratives	Messages and tips	How to manifest in housing
Tobe Verse 72	Imam Ali (PBUH): look at the grass destroy sadness (Bahar al-Anwar, Volume 63)	Paradise is the supreme limit of nature Applying paradise descriptions at home for comfort and comfort A good view and vision for observing the sky in the housing space that is possible The importance of night vision of housing with aesthetic criteria The need to see the stars of the sky at night See the descent of rain water from the sky for the inhabitants Artistic scenes in the housing space related to the concept of housing space and beauty of housing and the scenes of sunrise and sunset (creation of the space of talking)	Nature in housing
Baghare Verse 35	Imam Sadeq (PBUH) quotes from Imam Ali (PBUH): house has honor and its honor is to have a large courtyard and good companions. And there is a blessing for the house, and its blessing is good district and location, the size of the courtyard and the good neighbors (Baharalanavar, vol. 73, p. 154, p. 26; Makarem al-Akhalagh)	Creating home in an open space as a symbol of the primary human housing in paradise According to verse 35 of Baqare Sureh, Paradise is the primary human housing and the believer's second home	Empty space in housing

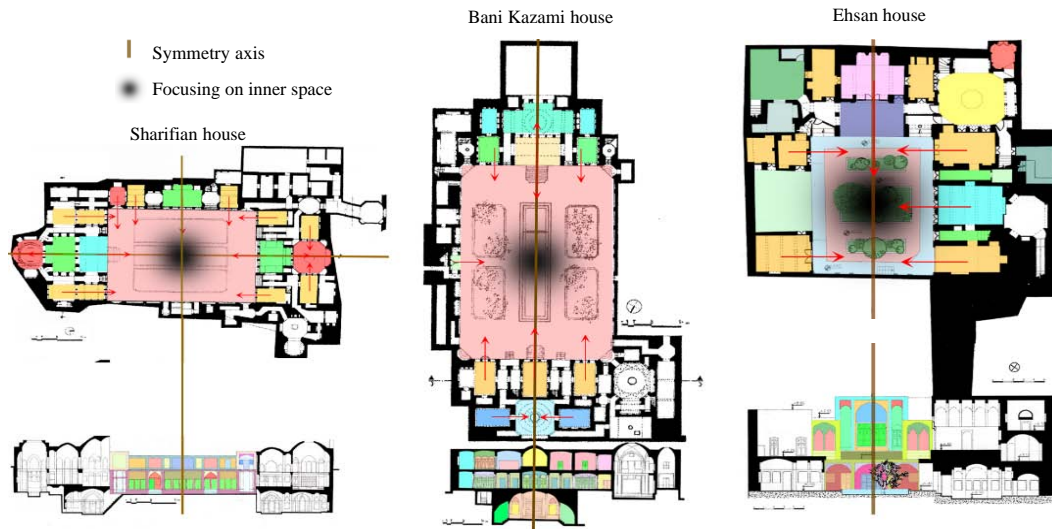


Fig. 9: Focusing on the inner space with the design of the index axes in the views and chambers

courtyards and turquoise tile daisies, regular flower gardens filled with flowers and plants with trees to the sky is required. All of the houses, schools, mosques, caravansaries and public and private mansions have had a yard that in proportion to their breadth and function have water and plants and natural light and air and animal flow and thus each embraces the users of their own. These spaces also establish human connection with the sky, the moon and the star and the sun. Garden with nature and domination of styling elements such as water, tree and sky which are mentioned in narratives to their attributes release the human being from the earthly petrification and bring him closer to his body. Therefore, what is seen in the human's garden is a sign of the power that God has given him and thus by placing the tree and

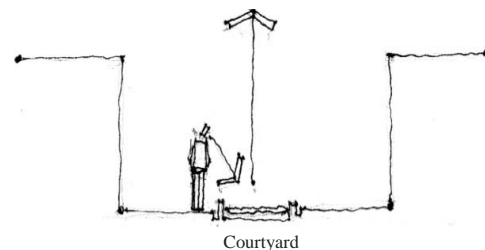


Fig. 10: Contact with nature in order to create a sense of reminder in human

looking at the sky and its mirror in the water can pay attention to the Almighty and this all reach man from pride to humility (Hossein, 2011, 1996, 1997) (Fig. 9) (Table 4).

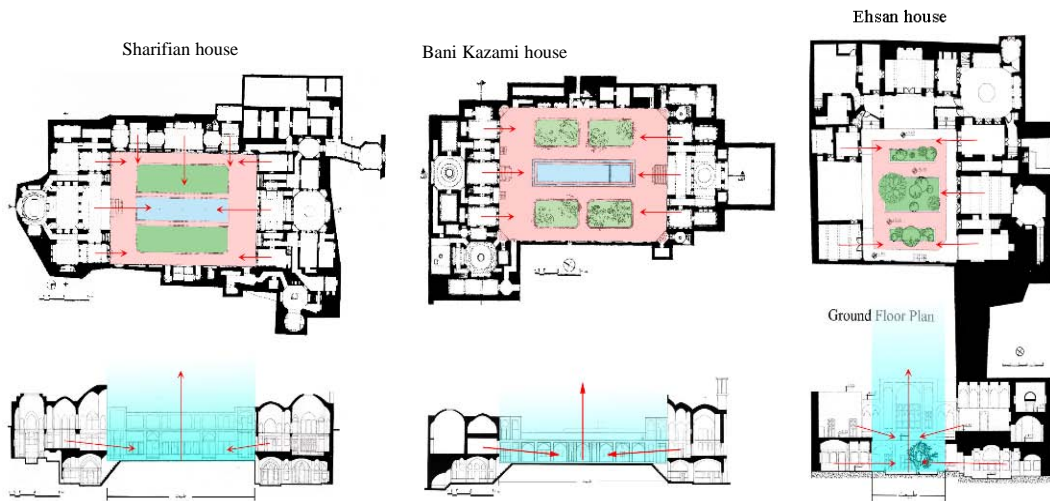


Fig. 11: The water pond as a mirror, the viewer of the sky and humility of human towards the Almighty

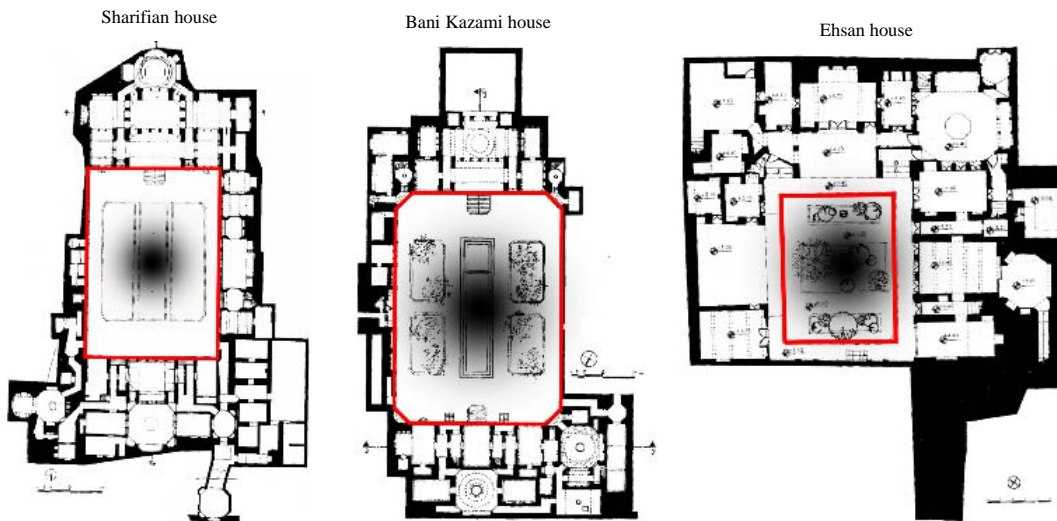


Fig. 12: The courtyard of the house as a holy center

The sign of the elements is not limited only to their bodies and indicates the relationship between the trees, the water, the soil and the mud, between the water and the sky, the wind, the correspondence and the fit between the house, the pond, the blue axis, the order of the world and the ratio of creatures and creator. From the point of view of Islamic mysticism, composition, proportionality, symmetry, continuity in nature, calmness causes the growth of human talents (Fig. 10).

Empty space: A nature that manifests in the courtyard of the house for a Muslim is the beginning of spirituality and the achievement of Divine meanings. He believes that the earth and whatever is in it are alive and worship their Lord. Man must accompany with the animals, the plants

and the earth in the worship of God. In fact, the central courtyard plays a key role in this debate. The courtyard of the house as a sacred center is the polarization of its surroundings (Eaton, 2006). One of the results of the metaphysical principle of “monotheism” is the spiritual significance of empty space (Tahereh, 1996). Since, divine presence cannot have material visualization, the empty space will have more spiritual importance and the nullity is considered to be a synonym of the sacred matter (ibid, 181) (Fig. 11 and 12).

In the meantime, it is important to emphasize more on internal and spiritual dimensions in comparison with the external and material dimensions in the life of Muslim. The emphasis on the individual’s personality in Islam has considered his family members as his home or shrine and

his holy figures and this symbolic concept emerges in the most private sphere of his life in the courtyard or heart of the traditional home. This feature of the traditional house places the courtyard at a higher level than the concept of open space. The yard is a null space that provides arena for portraying memories and the consistency of the connection between the inner and outer space. The yards are the arena of storm of feelings. The courtyard is empty in the heart of the house filled with presence. The courtyard collects the water and the tree, the earth and the sky, the wind and the rain, the bird and the sky and whatever is in the world and celebrates. The courtyard is a celebration of world. The moonlights are also courtyards that add to the clarity of the house. The courtyard is the garden of memories, the memory of grandmothers and grandfathers, memory of games and moves. The house elements raise the empty of the yard and will be consolidated. The yard is the backbone of the house.

CONCLUSION

The Islamic teachings indicate clear principles and logic that these principles are complete and lasting and can be used in all places and times. In other words, their infinite and timeless trait raises the teachings as unchanged principle that can have their meaning in every field of life. In the studies conducted in this research which as a case study focused to the house in architecture, some of the glowing angles of manifestation of Islamic teachings in the spatial structure of the traditional houses are visible. For example, confidentiality, separation of arenas (private and public), subjectivism, neighboring right (avoidance of nobility), imprecision (contentment), balance, hierarchy, proportion and balance order, exploitation of nature and having empty space... are among the cases that can be mentioned. With the use of Islamic teachings in building housing, it can be acknowledged that observing these principles that are raised as an independent identity and a precious heritage for our architecture as a suitable model can be used for the creation of new buildings and, of course, achieving greater ease in the present era.

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