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Privacy of House in Islamic Culture with Emphasis on Iranian Citizens Perception

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Abstract

The house is a microcosm of culture and civilization because the primary elements of society, individuals organized along with the family lines, are born, raised and educated in them. The strength of the institutions of the family and house denotes the strength of a society and the verve of its cultural and civilizational agenda. Similarly, frailties in the institutions of the family and house denote frailties in a society and in its cultural and civilizational agenda. The house dominion is where people rise and fall, that is to say, where people either succeed or fail in managing and conducting the most crucial aspects of their lives. Housing is where the epicenter of the rise and fall of cultures and civilizations lies. Thus, some of the chief causes of the decline of Islamic culture and civilization, if properly examined, could be related, one way or another, to the complex subject of housing and its own decline and its causes. Likewise, some of the main cures and catalysts for the revival of Islamic culture and civilization could be found right in the subject of reviving genuine Islamic housing. Indeed, Islamizing housing today could be a turning point, as well as an engine of growth, insofar as a total recovery and revival of Muslim cultural and civilizational consciousness and involvement at a world stage is concerned. According to Islamic teachings, human being moves towards perfection if conditions conducive to His/her calmness are realized at home. According to this view, 'house' represents 'family' and a Muslim's home is regarded as Sacred and private. There is an inherent tendency in human being towards privacy, the most important of which is realized at home. Therefore, if privacy is trespassed at home, it may no longer serve as a home. As traditional houses have assumed a more architectural manifestation due to religious principles, identifying these principles and converting them into housing rules and regulations are among the major concerns of urban planners. In this paper also we are going to speak about Islamic idea of privacy of housing, has tried to pay attention to Modern Architecture ideas which is the dominant style in Muslims land.

Key Words: *Islamic architecture, house and family: privacy; Iranian house.*

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Introduction

Circulation pattern is defined differently in different cultures showing the social relationships among residents. The analysis of homes in seventy-three cultures showed that "the degree of space division in homes depends on the social and political complexity of a given culture". Meanwhile, the

Islamic culture, with its strong emphasis on human's inherent needs, has sought to create an environment in which both physical and mental well-beings could be catered for. There is an appropriate behavioral pattern in Quran teachings, prophet's life and other holy apostles. Islamic teachings describe Muslim's a Muslim's acceptable behavior, so home communication system must reflect these patterns and facilitate meeting of the religious duties. Considering the intrinsic need for privacy, and the fact that civil the residents have not taken care of it, this study highlights the role of privacy and its effect on the behavioral patterns of the residents. This paper also examines the influence that attitudes toward privacy and hospitality has had on the layout and use of traditional dwellings in Persia. The dwellings take many different forms, from a simple tent to a multi-courtyard house. Internally, activities may be differentiated spatially within a single room or may be allocated to a separate and distinct area of a building complex. Following the discussion of social and cultural background, the paper first addresses the temporary dwellings of nomadic people, and then permanent dwellings. Art moves human beings and satisfies their emotional dimensions. Artistic emotional response inspires a man to shed light on the profundities of human existence as well as facial appearance of the universe. One universal explanation on the subject of art that has been acknowledged by all thinkers and aesthetics of all the times is „that "art, a creative course of action is the expression of frame of mind, feeling or spirit.1 In the entire expansion of art the space-time aspect plays an crucial character. In every epoch and at every phase of human rational advance art becomes a crucial and successful standard to give details of man's inner potentialities. In every religion it has its exceptional place and a crucial character to engage in recreation importance of the true spirit of that religion. Religion and art have their close correlation. The development of the correlation of religion to life has been analogous to the advance of art. The idiosyncratic rationale of art, according to various philosophers and aesthetics, is on the whole advance of human character and the improvement of his mind's eye. Both religion and art contribute to their widespread endeavor to reshape or recreate, the world with a view to communicate an integrated vision to man's personality or give him a holistic point of view upon human existence as well as the encountering celestial circumstances. From Descartes until Kant the rationalist, thinking and attention to phenomenon's found their strength. Thought which became scientific in specified economic formats with support of socialism was created kind of architecture in West that does not let another previous artistic ideas to show their principals (Diba, 1374, p 46). Therefore, in this paper also we are going to speak about Islamic idea of privacy of housing, has tried to pay attention to Modern Architecture ideas which is the dominant style in Muslims land.

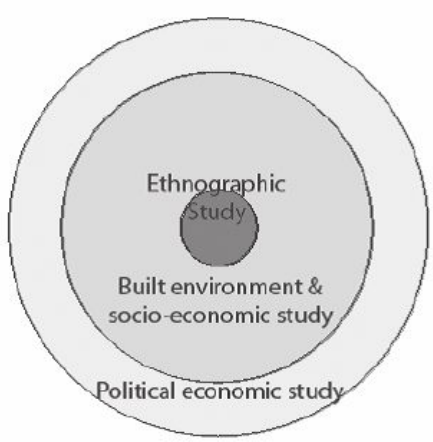


Fig 1: Main research components, source: authors.

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Lecturer Review

The analysis of words synonymous with home shows that home is a place within certain borders. It is a place where one seeks quiet and peace after daily activities. Human being needs internal peace and social security. According to the Holy Quran, spouse, night, sleep, and at higher levels and stages, belief in God and holy discretion are the factors which bring about peace and quiet, it can be inferred that some of these factors could be found at home while the conditions for understanding others are also realized at home. In response to the necessity of privacy at home and its relation to human calmness, we analyze the word "Harim". Harim, its plural forms being "Horom" and "Aharim", has the same roots as "Hormat", "Ehram", and Haram, all being

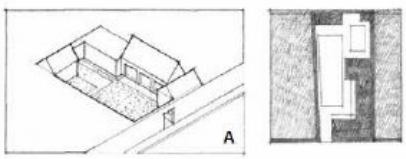
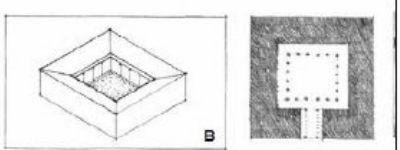
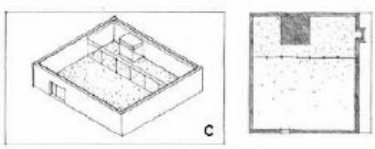
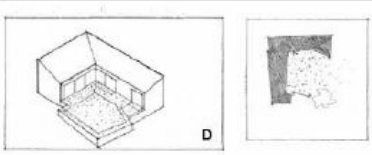
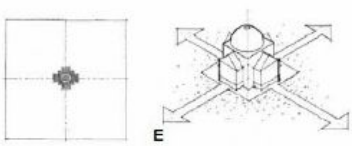
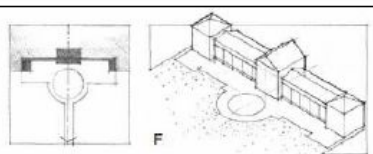
A. Form a wall along an edge of its site and begin to define a positive outdoor space.	
B. Surround and enclose a courtyard or atrium space within its volume.	
C. Merge its interior space with the private outdoor space of a walled site.	
D. Enclose portion of its site as an outdoor room.	
E. Stand as a distinct form in space and dominate its site.	
F. Stretch out and present a broad face to a feature of its site.	

Table 1: Relationship of building form with its surrounding and privacy; Source: Ching, 1996, p. 96.

مدیریت شهری
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(ویژه نامه لاتین)
Urban Management
No.39 Summer 2015

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derived from "H, R, and M". As for the word harim, the following definitions made by leading Arab etymologists could be brought here:
1.What has been forbidden and therefore, should not be touched or entered.
2.Whatever that must be respected and protected.
Therefore, human's privacy is one of those things, family being one of them that he wants to protect. Furthermore, privacy refers to a set of special conditions for people or anything else that is enclosed by four walls and a roof called a house and is not and should not be accessible for anyone except those who are the residents or the owners of the house. Words like "harem, harim and haram" have been used many times in the holy Quran. For example, with regard to place and time, we can see those things coming with "haram" as "haram city", "haram home", or "haram month".

Housing in Islam View

Sometimes in verses and traditions we can see two words which are related to human spiritual affairs (bliss and misery) their meaning is human beings who can reach to heaven or to hereafter that both of them would have been by faith and piety or by blasphemy, idolatry and sin (Hood, verse 105-108). And sometimes this two words use with how using material pleasures like good spouse, big house, good vehicle and good neighbor. Prophet says, "From Muslim prosperity is big house and good neighbor and good car" (Sheikh Sadoogh, 1403 Hejri, p183). So, Islam supplies both two types of blisses, spiritual and material that involve big and good house. But which type of house is in Islam idea can be important and noteworthy. In spite of many who evaluate a good house with Western principals, Islam has unique characteristics for home which attention to anyone can prepare worldly and hereafter bliss.

Suitable land and Islam

The first important feature for suitable housing is its land. In addition to location and future economic growth which is considered by buyers of lands today, Islam explains another three elements to build lands, like: good air ,much and sweet water and flat and smooth land. Ali (AS) stated, "Housing is not desirable, but with three things: good air, plenty of water and fertile ground"(Hassanebn- Shoebeh Harani, 1404 Hejri.p320).

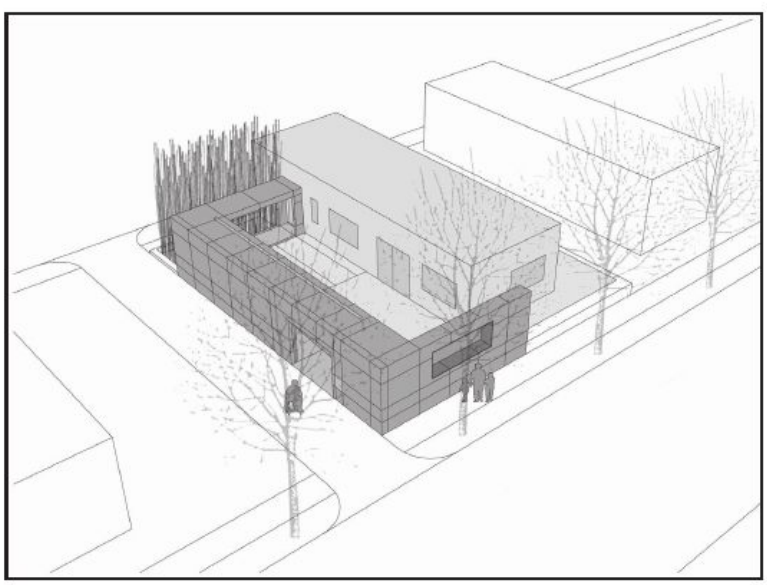


Fig 2: modern architecture with no privacy concept; source: authors.

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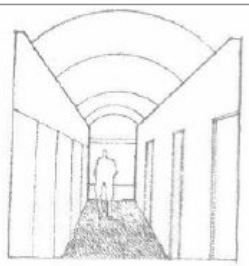
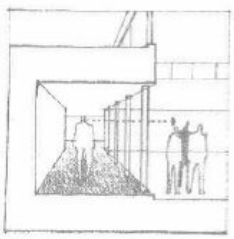
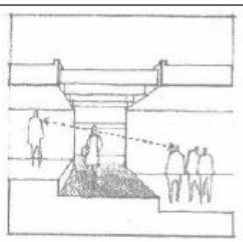
Enclosed, establishing a corridor which has relationship to the space and links by the entrance into the wall.	
Exposed in one side, creating a balcony which delivers the graphical and three-dimensional connection with the spaces which it linkes.	
Exposed in both edges, forming the row of pillars walkway that turn into physical addition of the space it passes from side to side.	

Table 2.Circulation of space and privacy; source: Ching, 1996.

1.**Location:** The location of life and those who have direct relationships in their social interactions have significant influence on human manners. In other words, cities and buildings are important characteristic of displaying the identity of civilizations, cultures and human societies. One of characteristics of cities is their appearance that can be used as one of the characteristics of cities identity and also the identity of their residences. Surely there are differences between living among Muslims or various religions. According to Islam order the most suitable place for Muslim living is among Muslims, and mixing with non-Muslims and having spiritual relationships with them will create negative effects on individual and family, because of the effects of environment on man and his family .Certainly, areas with more complete Islamic culture aren't like areas with no Islamic relationships and culture , for example daily pleasant voice of Azan and Muslim interactions, even if man tries to keep himself and his family in their Islamic thought healthy, but he cannot deny the negative effects of environment. In a saintly Hadith (holy sentence), God reveals to one of his messengers, "Say to believers: don't wear my enemies clothes, do not eat their food and don't use their way in different matters, in this case you are my enemy too" (Sheikh Sadoogh, volume 2, p 348). In other words above Hadith tries to vocalize that relationships to any group will

مدیریت شهری
فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.39 Summer 2015

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guide man toward it unconsciously. Another important point about selecting land or home is peace, for living in noisy and crowded places will decrease peace and will have individual and family problems. God knows home too as a place of peace and relaxation and states, "God puts your home, a place of your calm" (Nahl sura, verse 80). From this verse can use that man must not buy or build his house in a place which puts he and his family in to danger. Imam Ali (AS) also emphasizes on suitable home and states, "The blessing of a house is its good location and large yard and its good neighbors" (Tabarsi, 1393.p 126).

2.**Building:** Construction is developing rapidly today, and everyone tries to provide the newest plan and design for the most suitable home. Unfortunately, the only issue which is not considered in constructions is attention to Islamic –Iranian culture and following from alien culture. Iranian architecture going far from Islamic culture towards Western culture is the most important problem of culture lives. One of the important places to absorb tourists in our country is Islamic architectural wonders which were built by Islamic principles, for example locations of drinking water wells, sewage and locations of WCs in building are considered in Islamic architecture (Alkafi, 3 volume, p7). Imam Sadegh (AS) stated, "Do you see that WC which was built in the most hidden location of home is from the goodness appreciation of home."

3.**Architecture:** History, culture and our daily lives have mixed into house and home, whereas home is not just for survival and survive, but it has imposed its requirements to all way of human life and existence integrity and even all details and element of culture which mean religion cosmology, arts, knowledge, technology, economy, politic myths and aesthetic all are mixed into house (Fazeli, 1386 solar, p 32). Indeed, type of housing architecture guides most of our behaviors. House is in captivity of man before man builds it, but man is its captive after he builds it, because he forms it prior to construction but it will form his behavior after construction. If we design buildings maps according to native culture in the designing stage, there will not be any contradiction between our culture and culture which building imposes to us. But, if architecture be according to alien and non- native culture, there will be contradiction between Muslim culture and building culture. This contradiction may be problematic firstly, but the culture of building can be overcome by passing of the time. These changes are so calm which no one will pay attention to them, but with comparison of these two eras it can be touched

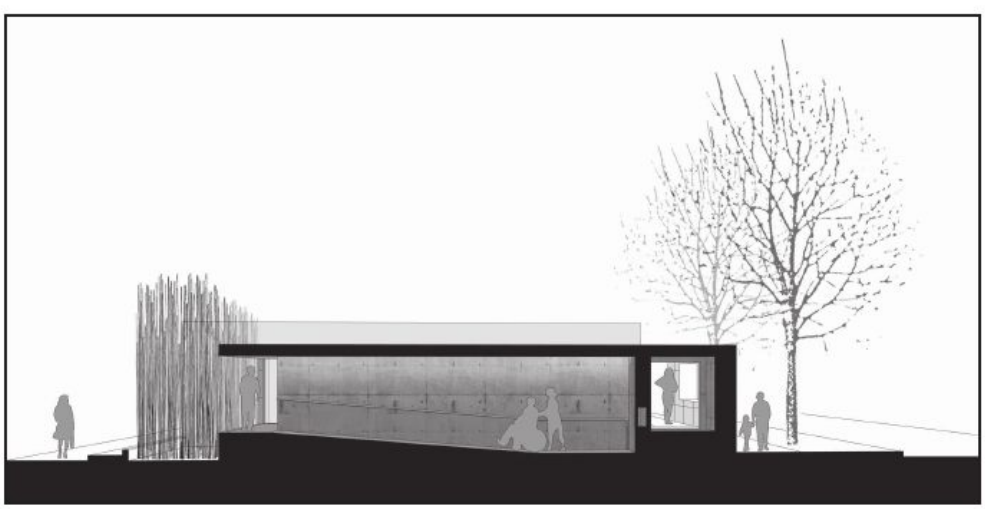


Fig 2: modern house have not privacy Privacy and Avesta

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after times. First, this change will happen in behavior issue, and then changes of behavior will cause changes of culture. For example modesty is one of the clearest characteristics of Islamic culture, and Islamic architecture has complete harmony with this characteristic. So, in Islamic architecture not only inside of house is not visible from the outside, but a lot of houses entrances are built so that the door is open, yard and inside of home is not visible under any circumstances.

Zoroastrianism is one of those religions which have influenced Iranian culture considerably of course, prior to Islam. Researchers believe that "other than Zoroastrianism, very few religions have put such an emphasis on purifying the soul and the body l and body"[30]. Although many parts of Avesta, Zoroastrians' book, are not available now, those parts which are currently available, stress the need for thinking in quiet as when it says: "O creator, I learned you well when my good nature came to me and taught me the best way to acquire knowledge, which is in fact, thinking in quiet". It is clear that this is possible if the right conditions are present at home. It must be a home compatible with the climate and not subject to trespassing by others. It must be mentioned that the current Avesta is not exactly the same as the first Avesta. It includes parts of Gatha's old Avesta and the new Avesta. Some researchers refer to "Vandidad" as a concluding part of the new Avesta. This part which is quite different from other parts and somehow incompatible with the first part represents the creeds and customs of the western Mad and includes most of the religious rules and details. For example, there are some orders according to which women's rooms should be separated during their periods. It says "there should be nothing on her way and the land must be dry wherever she stays so that the land would not be contaminated and they should construct a building for her one half to one fifth above the house so that she cannot look at the fire or she may pollute it". There is an instance of this compatibility of the house with Avesta orders. Although, there is not any direct in formation available on privacy and hospitality in the Avesta, the following results are understood from our field studies in the quarter:

1.**Entrance proceedings:** A vestibule space and blocking visibility from outside. In some houses one and in some others there are two door bells.

2.**Public and private courtyards**: They usually have three yards that one of them is lead-

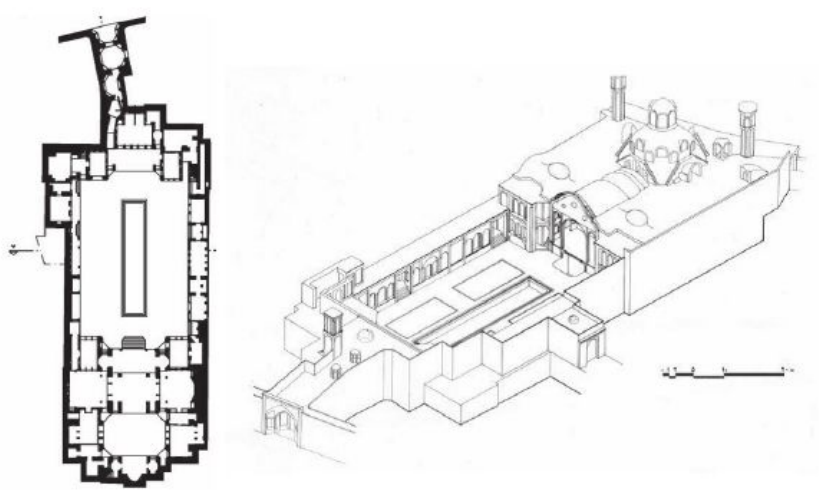


Fig 3: Brojerdiha home ground floor plan & perspective (Kashan-Iran)

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ing to the kitchen and the other one is leading to the restroom, which likes Zoroastrian homes in Yazd, does not have a well so that the soil would not be contaminated. Instead they use a kind of store house whose content can be carried away [36]. Beside the bird houses and the bam birds' house and barn, there is also a place for dogs.

3.**Appearance and the entrance to the alley**: Some of them have separated roofs. There are no windows facing the public ways except some opaque ones located at a high position.

4.**The private and public parts:** The dining room and children's room separated form parent 'rooms. The number of rooms and the joint between the spaces separates women in certain times.

Justice and Proportion in Islamic Architecture

Justice in housing means putting everything or any spaces in its right place, and in its opposite is oppression which means putting anything or space out of its place. One of justice meanings is being harmonious and balanced, that Guran says, (Rahman sura, 7 verses). We have balance in building the world (Motahari, 1349 solar, p 8). Here, justice means proportion and in its opposite is in concinnity which has been used in architecture.

Traditional Architecture in Housing Plan

Islamic teachings have been used in housing plan by traditional architectures; he uses his love of God and his understanding of divine truth to plan his designs from world plan and its geometry and the creation complex. He tries to use something which has been caused his love of God to show them in his buildings designs exactly. Housing in architecture based on Islamic teachings is the essence of tranquilly, so it is the matter of love and worship. Holiness of mosque is used as the pattern of housing by traditional architecture. As mosque pattern which yard is in center and on the main axes, original places have been located according to orientation toward that sacred place (KABEH), this order uses in house pattern but in smaller scale. Thus, mosque pattern is repeated in house and sanctity, love of God and worship is in home too (Masaeli, 1388 solar, p 36).

Privacy and Islam

In Islamic teachings, privacy has been given a holy value and caring for privacy starts with believers themselves. Based on this, a Muslim man must avoid looking another women and a Muslim woman must keep from looking at strange men (any man who is not her father, brother, son or husband and so forth). This way, there is always a good level of privacy present, regardless of whether whether Muslim man or woman is at home, mosque, school or street. Knowing this, God talks about this kind of privacy in the Holy Quran:

Say [O, Messenger!]: to the believing Men not

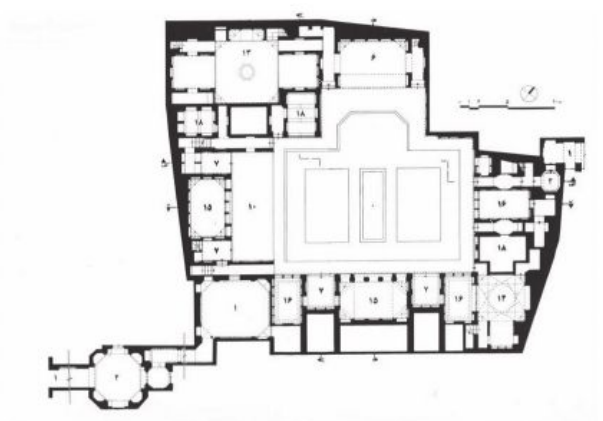


Fig 4: Abassian home ground floor plan (Kashan-Iran)

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to stare in the women's eyes and that they should have control over their carnal desires; and this is more appropriate and purer for them; and Allah is the absolute knower of what people do (30) and say to the believing women that they should not stare in the men's eyes and they should subdue their carnal desires; and they should not display their ornaments except what is customary to be uncovered] such as bracelets and rings [and let them bring their head coverings and scarves over their bosoms] if they do not wear veils [and they should not display their adornments save to their husband or their father or the father of their husband, their sons or their husbands' sons, their brothers or their brothers' sons or their sisters' sons or their female slaves or their male servants who are eunuch or who are unaware about women's Sexual organ; and they] the kids believing women [should not strike their feet in order to show the ornaments of their ankles to draw attention to themselves.

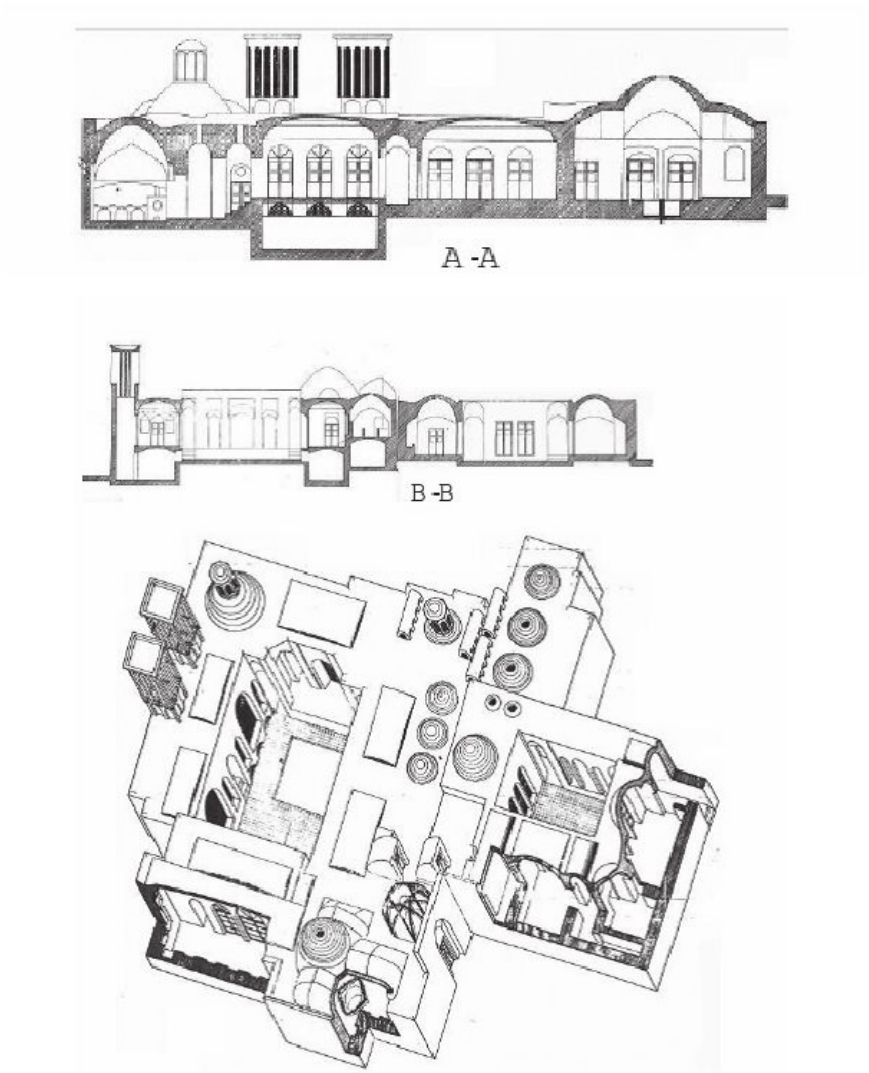


Fig 3: Joint spaces, proceedings for entering the pond room near the central pond, the light source in the center and the light movement during different hours showing the time and the direction of the space providing a quiet and attractive place & Isometric view (The first case in shahr quarter).

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And O, you who believe! Turn you all to Allah with repentance and obedience so that you may receive salvation. (31)

So, it is incumbent upon believers to not only avoid looking at unpleasant things but also to cover their sex organs so that they take care of other people's privacies as well the social milieu. This is not just limited to covering, it includes home and other spaces regarded as being private, where people may uncover themselves or show their beauties. In other words, all such places are private and have the same rules as those related to the Islamic covering. It must be said that Islam offers specific rules with regard to the internal structure of such places. Such places, for example, are supposed to hide secrets and shortcomings as Imam Sadegh holds: It's good for a believer to have a home wherein he can hide his secret life against others.

Therefore, it can be concluded that the structure of home, as far as the Islamic culture is concerned, should cater for family and home privacy. As said before, the word "harim" is similar in meaning to the word "hormat" and any violation of such privacy has been forbidden. Thus, home privacy entails family privacy too. This privacy is specified through certain limits. Of course, this assumes different forms and structures depending on the conditions. It is undeniable that privacy has been a major concern in Islam and its trespassing needs the provision of certain conditions.

Privacy in Islamic culture

God has put 'salam' meaning "hello" as a nice and beautiful salute among Muslims to utter it whenever they see each other. The truth behind it is the development of safety and health.

Islam has emphasized on asking for "permission" before entering someone's home. This permission covers social relations among Muslims, entrance of others to neighbors' homes, and children's entrance into their parents' room. The holy Quran stresses this observance of privacy as follows:

"O, you who believe! Do not enter the houses other than yours without asking permission; and salute the house holders; this is more appropriate for you, and you should be mindful about this advice (27) And if you did not find anybody therein and your request for permission was not responded, do not enter the house until permission is given to you; and if it is said to you: "Go back", then go back; this is more appropriate for you; and Allah is the absolute aware of what you do (28)".

Although getting permission was not so common among Arabs at the time of the prophet Mohammad, the above verse asks them to take care of privacy of course the best way to learn is by looking at prophet's own behavior, especially, when he wanted to enter his daughter's, holy Fatima's home. When he got behind

The system of entering others' houses	1- Announcing the entrance and uttering a kind saying by which the home owner could be notified. 2- Saying hello to home members whose reply could be a sign of an initial agreement and safety. 3- The necessity of asking for permission and the dependence of our arrival on their agreement.	
Entering parents' rooms	Before puberty	Permission three times
	After puberty	Permission every time
Architectural patterns	Home entrance, division of spaces, variety of rooms, separation of children's rooms from those of parents, separation of children's rooms after certain ages	

Table 1: The system of entering others' privacy according to the holy Quran and Almizan Exegesis

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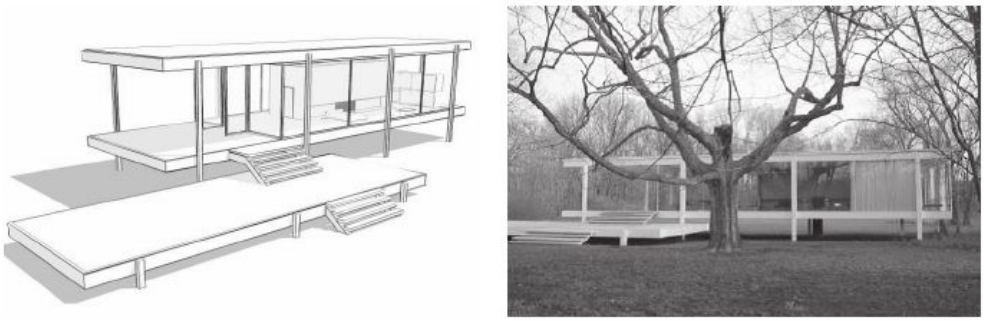


Fig 4: Farnsworth house, USA, designer: Ludwig Mies van der Rohe with no privacy categories (1945-1950)

his daughter's house entrance, he said "hello members of the home". If he was given permission, he entered, and if he did not hear response after asking permission three times, he would leave, because he would assume that they were not at home or they did not like him to enter. Islam brought friendship and intimacy among Arabs and wiped out their ignorance in a way that was compatible with human nature. Arabs were people who would fight each other over minor misunderstandings. The custom of saying hello, while regulating the relationship among Bedouin Arabs, organized their system of settlement. Getting for permission was not only for neighbors but also for kids when they wanted to enter their parent's room. The holy Quran says:

"O, you who believe! Your slaves and those members of your family who have not yet attained the age of puberty, are not allowed to enter your room] i. e., your bed-room [before asking your permission; these are three times of privacy for you: before the morning Prayer, and when you put off your Clothes, in the heat of noon, and after the prayer of Ishaa; apart

from these, it is no sin on you or on them that when you have your clothes on, associate with each other and work together".

Thus, does Allah explain to you the words of revelation? Clearly; and Allah is The Knowing Decree [his decrees are based on the knowledge about human Nature](58) And when children of yours attain the age of puberty, they should also ask Permission like others] i. e., slaves and Kids who have not reached the age of Puberty. [Thus does Allah explain His Words of Decrees; and Allah is The Knowing Decreer. (59)". Therefore, in a Muslim's home and after certain age, parents and kids' rooms should be separated. This has been done in more traditional homes because of the change in seasons which is rooted in religious beliefs. However, some believe that separating Children's rooms from parents is acceptable in almost all cultures. But, it is noteworthy that none of the available books of the Bible, the Torah and the Avesta have mentioned asking for permission when children want to enter their parent's room the way Quran has done. In this way, Behavioral models offered by Islam have affected the living of Muslims for centuries and can be seen in temporary and permanent houses.

For example various people in Iran still pursue a life which is based on the seasonal movement from one location to another to feed their animals. The Ashayer or nomads extend from north to south and west to east of the country. They have a variety of house forms: tents, hemispherical tents or Alacixm, and temporary huts. Although all are composed of the simplest spatial elements, they reflect ideas that also apply in more permanent houses. Four different spatial arrangements or patterns could be distinguished here:

1.The dwellings with a shared living and reception space.

2.The dwellings with a distinctive place for guests, but without any physical separation.

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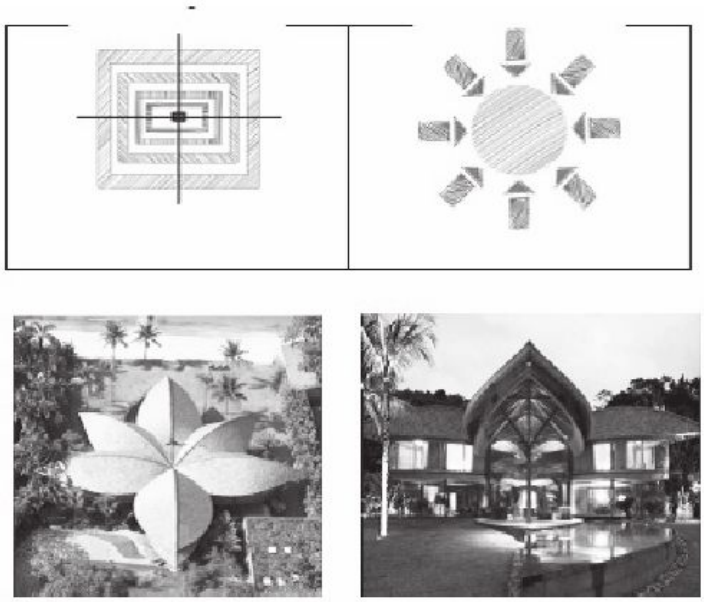


Fig 3: privacy and centralization in other civilization; source; authors.

3.The dwellings where private and reception area are separated by interior partitions.
4.The dwellings where the two spaces are completely separate.
The first category includes the smaller kind of nomads' tent and the Alacix. Many tents are too small to have a reception area. However, a distinct guest-space can be temporarily defined. Thus, the Bakhtiari people, who live in the west and south-west of Iran, welcome the guest by arranging a part of the tent, called Dawar, at his arrival.

Conclusion

Islamic culture has shown its impact on social and religious architecture and has had significant influence in shaping the environment and residential home; the space of historic home while keeping the architectural knowledge of pre-Islamic architecture also tacking the evolution of the knowledge of space after Islam periods. In documentary sources that were derived from Quran and tradition and also intimate presence of the prophet of Islam are many contents about how to live and about the situation of housing and residence .This paper tries to use that valuable sentences in special Muslim home designing and building . The first period of confrontation of Western artistic ideas to Islamic countries and Iran is related to Modernism and Modern Architecture. Stabilized social culture can be seen easily in societies which have old social and urban life, because of their antiquity Human housing architecture depends on their way of living, perception and understanding and geographical features too .Generally architecture is the growth of human perception and belief which was manifested in building of his place of residence. New buildings because of development of tools, equipment's and new materials have been more applied today. All above are impacts of Modernity and as well as Modern architecture, but the product of this designing is dependence to energy, non-imitate lack of affordable. The development of technology has affected Humanism in all aspects of life , irregular mixing of culture has destroyed most of useful social values .Modern architecture and Western construction technology will affect our future architecture specially Iran architecture, because separation of architecture from tradition and previous experience has deleted Humanism and attention to native human spirit from architec-

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ture. In this situation, Islam has no impact on housing architecture, for conscious desire to west architecture will increase day by day. The dominant form on Muslims contemporary planning is western pattern that has lost his utility even in industrial nations. These western patterns are in serious confrontation with Islam as a philosophy of life.

"Haram things" or the rest of the holy values, God-set limits, and what must be respected as God-given rights are among other "Harims" brought the holy Quran. Of course, what matters the most the holy Quran is that such privacies should be conducive to human's fulfillment. The other point to remember is that such privacies should be regarded as "purities", i.e., what is in accordance with human's holy nature as well as "impurities" or "evils" which have been forbidden and are in contrary to human's holy and God seeking nature and not compatible with his physical nature.

Therefore, human is encouraged to follow purities (e.g., caring for privacy) as they are conducive to growth and warned against impurities that take him away from the path which leads to perfection. House reflects cultural trends and it is built according to man's understanding of the world. Therefore, it's quantitative and qualitative properties as well as its special geometry are reflections of one's ideology. Permanent dwellings in Iran have been formed according to the behavioral patterns of shariah, which is harmonious with man's nature. Traditional houses in Kerman have been built according to Shariah. These patterns were also seen in other religions. There are lots of commonalities between the Islamic and the Zoroastrian architectures. This study shows that in addition to what is commonly called Kerman Ron and has an east-west direction, there are many other houses having a north-south direction, toward kiblah. Therefore, climate and religious beliefs are effective on these two kinds of districts. This study also shows that mankind naturally wants to have privacy. This instinctive need is perceived from temporary nomadic tents to permanent urban houses in Iranian dwellings and reveals

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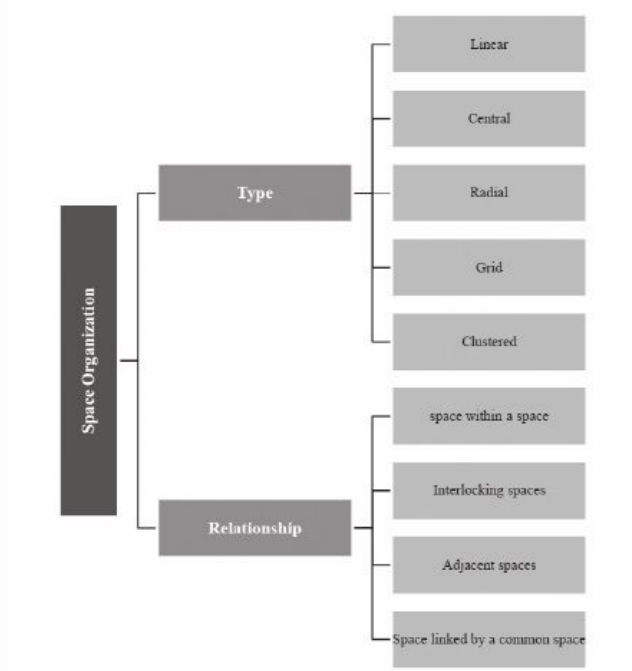


Fig 3: space, privacy and type and relationship in Islam architecture; source: authors.

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conceptual or physical appearances according to shariah and the sense of hospitality. But privacy limitation is variable based on the following conditions:

1.Mankind naturally is interested in having have privacy and habitation of the family would intensify this privacy. Also privacy of home is directly related to the range of the family. It means that less separation between reception space and privet space is needed. Family members come together in sitting rooms; therefore, sitting room is the interaction center among different zones.

2.The separation of space between private and public zones in nomads' dwellings, who have limited relation with strangers, is often merely conceptual. Since the nomads have a vast connection with others, this separation is clearly sensible by physical appearance. On the other hand, financial issues are effective on the extent of the separation, because some families cannot afford complete separation. In this case, a communal tent is used as the reception room for all of habitants.

3.Recommendations of shariah about veil and categorization of people into intimate and non-intimate have impacts the extension of separation between private and public zones. For example, Zoroastrians consider coreligionists as their intimates. Therefore, in houses with two reception rooms, coreligionists are received in one of these rooms and the other room is for guests that have other religions.

4.In Muslims' permanent houses, reception zone basically is separated from private zone by joint spaces. In contemporary architecture, the elimination of joint spaces leads to interference of different residential zones and reduction of residents' comfort. So, further studies are intended to renovate the role of joint spaces in houses.

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