

Privacy of house in islamic culture: A comparative study of pattern of privacy in houses in Kerman

Gholam Hossein Memarian^{1,*}, Seyed Majid Hashemi Toghr oljerdi², Ali Mohammad Ranjbar-Kermani³

Received: June 2010, Revised: September 2011, Accepted: October 2011

Abstract

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 (Shariah), identifying these principles and converting them into housing rules and regulations are among the major concerns of urban planners. This study introduces, analyzes, and compares privacy and hospitality pattern in the nomads' tents and permanent dwellings through a combined method. In this paper, some of the behavioral patterns related to the privacy, as mentioned in Holy Quran's verses, are introduced. The evidence also comes from religious texts showing that nomads', Muslims' and Zoroastrians' tents in Kerman have been influenced by religious beliefs. The findings of this study stress the need for privacy and shows that there is a direct relationship between the concept of family in a culture and the scale of privacy and territory.

Keywords: Islamic teachings; house and family: privacy; Iranian house nomads' tent.

1. 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"[1]. 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 Quranic 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 in Kerman.

As home is one of those places where human's privacy is mostly realized, rules of "Shariah" have taken care of this need by specifying the proceedings through which one should enter house. This could be seen in Kerman's traditional houses. Since providing a quiet place is one of the main reasons for building a house, it is necessary to take care of these rules in building the current houses.

2. Research method

As the purpose of this study is emphasizing privacy in setting rules, and at the same time, since "lots of architectural studies are interdisciplinary and need special combinational

* Corresponding Author: memarian@iust.ac.ir
1 Associate professor, Faculty of architecture, Iran University of science and technology.
2 Assistant Professor of Vail-e-asr University of Rafsanjan and Lecturer in shahid Rajae Teacher Training.
3 One of the academic members at Qom University.

methods"[2], this study also followed this line of research. It must be mentioned that this methodology does not mean collection of ideas, instead, in this study, by following a single purpose and a common hypothesis, different ideas coming from a wide variety of methods are combined dynamically. These methods need precise planning and are expected to provide a good solution for the problems mentioned at the same time, they make it possible to test the hypothesis in such a way that the minimum reasoning could be found in it. This dialectic way does not collect different views but it seeks a special view. In this way, different approaches are challenged in order to come to a comprehensive one [3].

Therefore, It was hypothesized that "privacy is an inherent need and can just be realized by resorting to "Shariah". It goes without saying that if someone trespasses this privacy, there would be financial or mental losses". This has been referred to as the principle of "no loss" in "feqh". Then, by referring to Quran and through an analytic-logical method, privacy and its relation to human calmness were investigated. "This method is based on analytical measures in religion and conceptual analysis of propositions of major interest; therefore, to understand the concepts, words and their meanings are analyzed" [4].

After analyzing how people enter homes in accordance with the Islamic teaching, through the use of comparative methods, which highlight the differences and similarities, it is showed that followers of Islam and Zoroastrianism, both, use the same rules to create home privacy in their temporary as well as permanent dwellings. This same method was used to analyze the religious texts. Furthermore, based on dialectic ways and interviews with Islamic scholars and Zoroastrian priests, called "Mobed", a clearer picture emerged. This phase of the study Included surveys and interviews with residents. Finally, some conclusions were drawn.

3. Privacy: Complying with God-given nature

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 derived from "H,R,M" [5]. As for the word "harim", the following definitions made by leading Arab etymologists could be brought here.

- What has been forbidden and therefore, should not be touched or entered.

-What ever 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 are 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".

Furthermore, "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 [6].

4. Privacy: from human to home and quarter

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 a other 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 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. And O, you who believe! turn you all to Allah with repentance and obedience so that you may receive salvation. (31)" [7]

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 [8].

5. Caring for 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 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 A 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 [9].

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.

For example, if we consider three spatial elements like "tent" as an Arab house, the distance between the tent and the fence and the place where a visitor should stand and say hello (it is recommended) That the visitor should stand on the outer side of the fence if the three distances mentioned are designated as three limits, the tent becomes the first limit, the distance from the fence to the fence the second limit and the other side of the

fence becomes the third limit. Access is never granted to the inner section of the tent but with a permission from the tent owner or the residence. In the city of Medina, during the open house period, imitating the Holy Prophet Mohammad, used this pattern to control the indoors. By honoring these limits, they meant to show that they are there in peace and it is only by the owner of the tent's permission that they would enter the private premises. Saying 'Salam' meant that you are safe and I'm here as a friend and not as a foe. The reply from the tent owner meant that the visitor was granted permission to enter the space between the tent and the fence. [10]

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 Isha; 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 Decreeer [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 Decreeer.(59)"⁵.

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.

Table 1. The system of entering others' privacy according to the holy Quran and Almizan Exegesis (writer)

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 After puberty	Permission three times 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	

6. Hospitality in Islamic culture

The social and cultural demands of privacy and hospitality have had a great impact on Persian architecture, especially on dwellings. The two can be treated as independent subjects of study. Not all houses responded to both demands. In some parts of the country, we find houses that are adapted to the needs of hospitality, but provide no practical solution for the privacy issue. However, some houses take care of both needs both needs, sometimes in combination and sometimes by creating distinct and separate spatial domains. As a result, certain kinds of building-forms and internal layouts became familiar and widespread. Some of these have close parallels in other Islamic countries, where there is a similar concern for privacy and hospitality. Hospitality has its roots in the relation of friendship that exists among all members of The Islamic society. Islam emphasizes that all Moslems are brothers and sisters. The holy Qur'an says:

"The Muslims are considered brothers, so Make peace and agreement between Your brothers; and fear from The disobedience of Allah's commands that you may receive Mercy."

Several practical ways were presented by holy Imams to consolidate the relationship between the members of the Islamic society. One way is visiting each other in one another's house. [11] Here the reception of friends becomes a sacred work for Allah. "The guest is the beloved of God" is a common expression among Muslims. The guest should always be welcomed very warmly. [12] It has been suggested that the best part of the room on the house Should be offered to the guest, though he may, for reasons of humility, decline to sit there [13] Ghazzali advises That a guest should not sit in the best place, and that his sitting place should not be near the women's area. [14]

The twin issues of privacy and hospitality that we have sketched in this ideological background find expression in various spatial patterns. The term 'privacy pattern' is used to denote the kinds of arrangement developed to separate the private and the reception areas of the dwelling. By 'hospitality pattern' we shall mean the arrangement that is adopted to provide a special area for guests. As already noted, the guests' area may be in, or close to, the private zone of the house. However, in some cases the two may be quite separate and far from each other. The various patterns have been repeated over the centuries and become a constant feature of certain house-type.

Persian dwellings can take many different forms: they range from simple tents or huts to complex urban houses. This study shall begin by looking at the nomad's dwelling, the best example being the tent. It shall then discuss fixed dwellings built in villages and cities. In each case, it shall deal with the ways in which privacy and hospitality are handled.

7. Privacy and hospitality in nomad's tents

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.
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. [15]

The Alacix, The dwelling of Turkeman people of north-east Iran, is circular in plan and is built of wood covered with felt. The interior contains, in addition to the felt rug and small carpets that cover the floor, a number of rolled-up carpets that are placed against the walls. To show respect to the guests, the host spreads out one of the rolled carpets for the guest to sit on. [16] In recent times, some of the Turkeman nomads have settled, and now include within their dwellings fixed space, known as Tam. This occupies a similar position to the guests' area in the Alacix, and the same practice of welcoming the guest is observed. In both dwelling-types, men and women occupy distinct areas. Women generally gather close to the reception equipment or furniture, where they prepare tea.

The second category is Nomads' tents that often show the non-physical separation of private and reception areas awomen's area is generally separated from the area for men and guests, but without any partition. In certain Bakhtiari tents, the interior areas are given specific names: Lajenoon or Kayvanoo is the women's area, and Lamerdoon is the section used by men and guests. The location of those areas differs according to the kind of tent and the exact location of the entrance. The entrance of Dawar of the Bakhtiari people is on the short side of the tent: the women's area is towards the rear, while the area aclose to the entrance is reserved for the

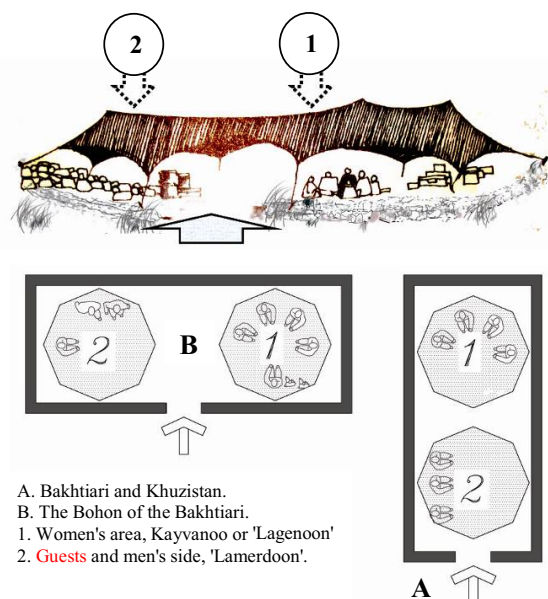


Fig. 1. Private and reception area (2nd type of Nomads' tents)

men and male guests [17] (FIG. 1A).

It is worth noting that during the last sixty years, nomads have settled in different parts of Iran. Their permanent houses show some aspects of tents. They have altered the position of the guests and women's area. The opposite side of the entrance is devoted to guests and men and the space close to the entrance is designated as the women area. In another type of Dawar in the Ilam vregion, in the west and south-west of Iran, the entrance is positioned on the long side. Here the left side is devoted to the women's area and the right side belongs to the guests and men's activities [18] (FIG. 1B). In all cases the women's area which is used for such activities as cooking and children's playing, is covered with felt, while the guests' area has small carpets.

The third class of dwelling is common in certain regions of Iran. Examples are the tents used by Kurds in the north-west and those of the Papis in the Luristan region in the west of the country. [19]

The typical Kurdish tent is a long quadrangle structure in plan. The upper-class tent is divided into two main areas, one for men and reception and the other for women's activities and female guests. The male reception area has its own entrance and is smaller than women's area. A straw curtain separates the two areas [20]. The same solution applies in the papi tent, the Dawar, which is likewise divided into two by a straw partition or a curtain. [21]

Finally, the Ilam region in the south-west of Iran, Provides an interesting example of the complete separation of private and reception areas, an arrangement more normally associated with the urban houses. While the 'living' tent, the Dawar, may be used for short meetings, the main reception in this case takes place in a special tent, called the Diwa Khan, which is shared by all members of the tribe. This tent, which is larger than the others, has an interior arrangement based on the partitioning of women's and men's areas. [22] The entrance of the tent is on the long side, with the men's area to the right and the women's to the left. In the centre are the hearth and a place for putting the carpets and other materials. The three areas are divided from one another by straw curtains or partitions calls Chit .

8. Patterns of privacy in a city with diverse religions

Kerman, well-known for its hospitality, has accommodated different religions in Itself it displays courtesy and compatibility towards different beliefs, and lets people express themselves Freely, so the followers of different religions could live together here"[23]. This culture, rooted in Islam and the culture of desert dwellers, makes it possible for different neighboring followers to hold their religious ceremonies in mosques, fire houses, temples, and churches.

One of these quarters is called Zarisf, which is also popular as the quarter of Zoroastrians. Although this place has Centuries of history, Zoroastrians have been there since Qajar Dynasty (1796-1925 A.C) [24]. The other quarter studied here is the Shahre quarter, which mostly accommodates Muslims. It must be noted that the former is in the suburbs and the country while the latter is near downtown.

In Kerman, unlike Yazd, where the climate has a dominant effect on the direction of buildings, there is more variety. The

major part of this variety could be attributed to religious beliefs. Homes in Shahre quarter and many other Muslims quarters commonly have an orientation of 30 degrees toward east and kiblah. This can be seen more vividly in the historical mosques and the houses nearby.

Every residence is a cultural configuration shaped according to the activities of the residents and their respective cultures. The spaces within homes, therefore, are based on such behavioral models. In other words, all activities and behaviors have their own privacies and therefore, every space has its own privacy too [25]. Traditional homes in Kerman have been designed according to the climatic and religious conditions. So, to comply with these conditions, joint spaces have been used. Among the most important spaces, one can refer to hexagonal joints, corridors which are between the rooms and the yard, which is a roofless space.

To cater for separation and privacy of two neighboring spaces which serve different functions, geometrical shape and internal structure of the spaces have been designed in such a way that all visual, acoustic, or even aromatic factors could be controlled. As the extent of privacy for every home is relative to the neighboring home and also the distance between the two spaces is dependent on the functions, social relations, and family customs, the analysis of the joints and their structure can show behavioral patterns. This is, for example, the case for the vestibule joint in Shahre quarter.

Accessibility to the inside of the house, visual privacy and control of the visibility from the aliens (from those who are considered mahram) and separation of outside from inside, a good space for stopping and resting during the times when someone asks for permission and the creation of a good joint connectivity between the three parts (i.e., public, private, and the semipublic place at home) are the things that need to be taken in to account [26]. As for privacy and hospitality at shahre quarter, the following can be under stood:

1. Entrance proceedings: A vestibule space and blocking visibility from outside. There are mostly two bells on the

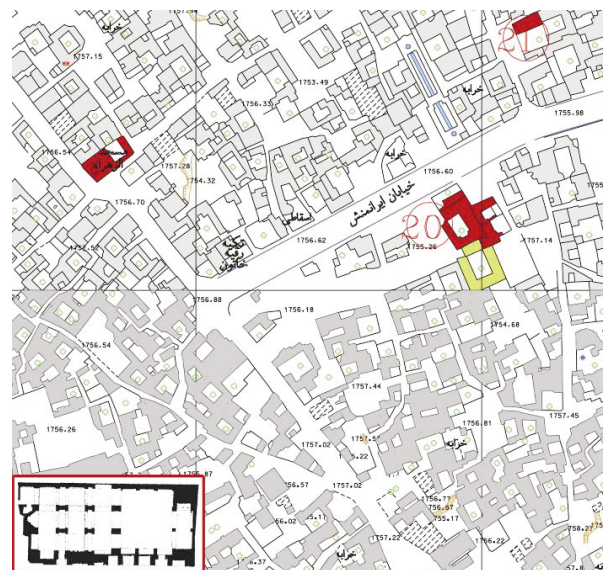


Fig. 2. Shahr Quarter. Zahra mosque (8th century AH. AH) and sanctuary for kiblah

doors. Doors are usually adorned with verses from the Holy Quran.

2. Reception area: This place has been separated from others due to the observance of behavior patterns mentioned in religion.

3. Public and private yards: Unlike Zoroastrian houses in Yazd and Kerman which, because of their culture With regard to Hijab and covering, do not use an inside private on place [27], Muslims usually use two yards, one inside and one outside. In one-yard homes, the public part is separated from the private one.

4. Appearance and the entrance to the alley: The roofs are usually separated from those of neighbors by walls. There are no windows facing public ways except some opaque ones located at a high position.

5. The private and public parts: The dining room and children's rooms are separated from parent's rooms. The number of rooms and the joints between them are according to seasons.

As The type and the form of the Iranian houses cover a wide range from simple tents to complex urban houses, we referred to Zarisf quarter in Kerman and tried to compare Muslims and Zoroastrians homes in order to prove the intrinsic need for



Fig. 2a. The first case in Shahr quarter: the direction of homes is toward kiblah

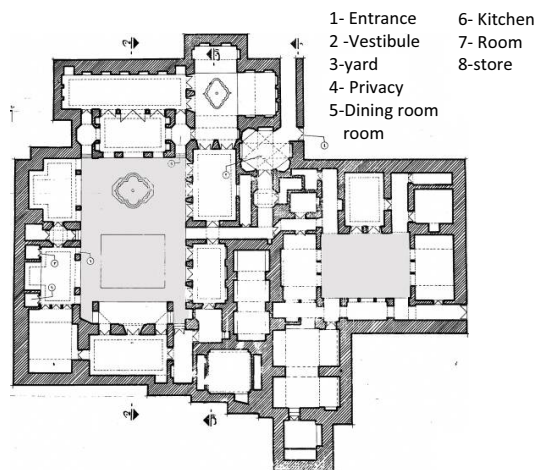


Fig. 2b. The larger yard was for household while the smaller one was for guests and servants.

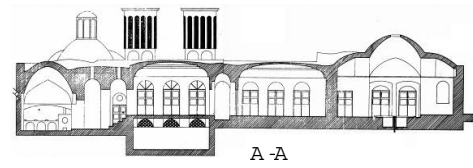


Fig. 2c. Joint spaces, proceedings for entering the pond room near the central pond, the light source in the center and the light movement during different hours showing the time and the direction of the space providing a quiet and attractive place.

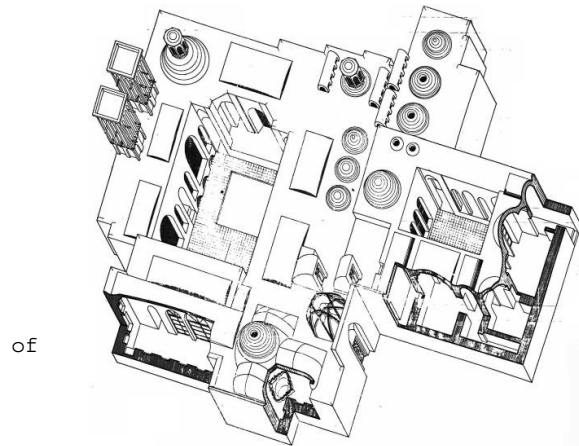
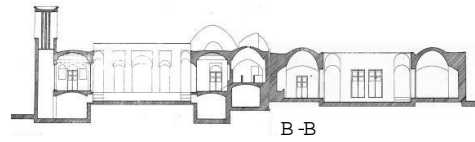


Fig. 2d. Isometric view (The first case in shahr quarter)

privacy in Iranian culture. Before discussing that, we talk about Zoroastrianism teachings.

9. Avesta and thinking in quiet

Zoroastrianism is one of those religions which has 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" [31]. 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 Mads and includes most of the religious rules and details [33]. 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 can not look at the fire or she may pollute it" [34]. There is an instance of this compatibility of the house with Avesta orders in Figure 3.

Although, there is not any direct information 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 leading to the kitchen and The other one is leading to the restroom, which like Zoroastrian homes in Yazd, does not have a well so that the soil would no 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' sroomsareseparated form parent 'srooms. The number of rooms and the joint between the spaces separates women in certain times.

In Zarsif quarter, east-west direction is more dominant. This can be analyzed from two perspectives:

- Such homes are in suburbs and to be protected against storms, this direction was chosen. (Pirnia called it "Kermanian Ron") [39].

- because of the importance of light in Zoroastrianism, as they pray in the direction of light and also the importance of sunrise and sunset, this was studied in Zarisf quarter and it was shown that the main space is based on east-west direction in such a way that important places were either toward the east or west. In Zoroastrian homes in Yazd, the larger platform for praying was found to be toward east [38]. In Zoroastrian Atashkadeh, (fire

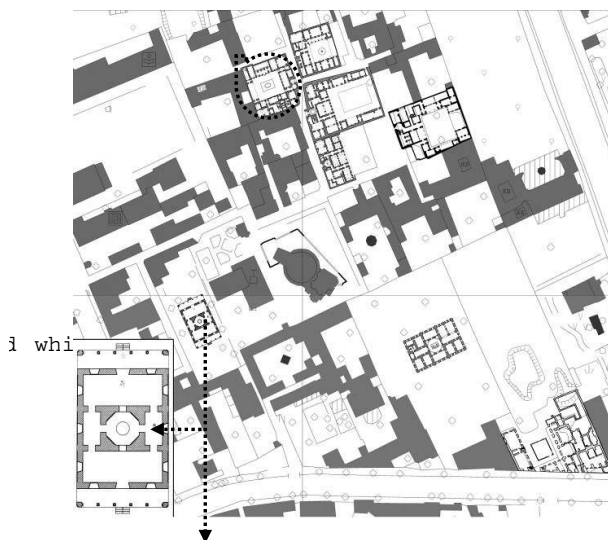


Fig. 3. Atashkadeh and position of zoroastrian mobed (priest)

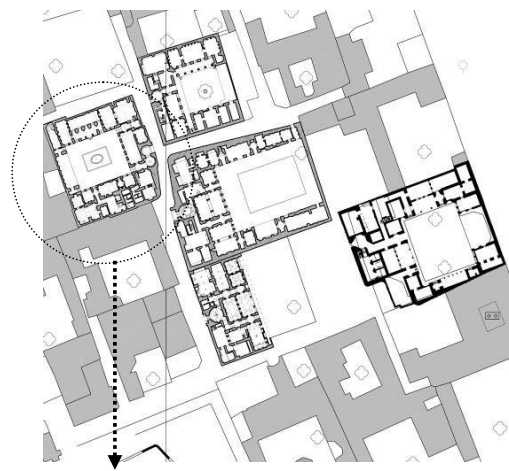


Fig. 3a. The second case in zarisf quarter in now

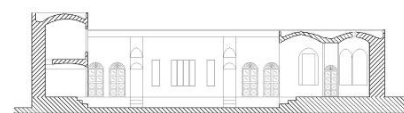
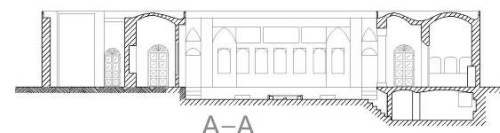


Fig. 3b. There are some chalk patterns in the outward appearance of Zarisf homes which resemble those of homes in shahr quarter

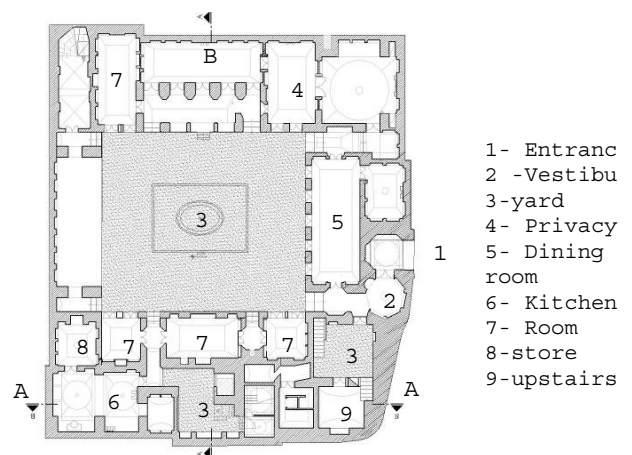


Fig. 3c. Zoroastrian homes usually have three yards

place) fire was in the center and the Mobed was on the eastern part and they enacted the ceremony toward west (figure 3).

10. Conclusion

House reflects cultural trends and it is built according to

man's understanding of the world. Therefore, its 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 conceptual or physical appearances according to shariah and the sense of hospitality. But privacy limitation is variable based on the following conditions:

1. man kind 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 can not 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.

11. Notes

-All translations of holy Quran have been made by Saffarzadeh, T. (2002).

1- According to God's revelation, the following can bring composure: wife, standing on our beliefs, praying, charity, rainfall (e.g. Badr War), paying Zakat, full surrendering to God, divine discretion, trusting God, sleep, prophet's prayers for believers, comforting and being hopeful for God's favor, friendship with God, remembering and reciting God, the earth

where one is born, night, good acts, and being loyal to the prophet [10].

-Noor Sura, verses 30-31. The explanation in parentheses and brackets are for further clarification.

-Imam Sadegh, mentioned in Halileh Motaghin, p. 11 and p.282.

-Holy Quran, Noor Sura, verses 27-28.

-Noor Sura, verses 58-59.

Al-Hujurat Sura, verse 10.

- Ghazali was one of the greatest Persian scientists of 11th centry.

The nomads' tents have different names in different regions of Iran: Dawar, Bohon, Alacix and siahciador are used in some parts of this paper.

In The Bakhtiari tribe, only the ruler or Khan could have another tent as reception space. See: Digar, Bakhtiari Nomads, p.213.

- Zarathustra was the most important Pre-Islamic prophet in persia. He believed in the unity of God. Followers of the religion still exist in some parts of Iran. See: [28]

The followers of this religion are referred to as "Majooos" in Haj Sura (verse.17). Zoroaster's biography and the time of his emergence are unknown. This group lost their book when Alexander, the Great conquered Iran until Sassanids, when this book was rewritten. Because of this, we do not know the truth about the religion. The followers of this religion believe in two elements of good and evil. They regard angels as being holy but they do not worship idols [29].

-"Vahooman" or "Vahomangneh" are synonymous with good deeds and "Bahman" symbolizing good thoughts and wisdom of the creator [30], and the late Dehkhoda regarded it as nature.

- It is a title for all five parts of Avesta written after Zoroaster. It could be distinguished from Zoroaster's Ghahan, Zoroaster's songs, in terms of its meanings and writing style[32].

-According to Zoroastrianism, fire, as well as water and soil, must be away from contamination, but fire is more important [35].

-In Vandidad, dog is cherished and there are some special orders for them [37].

-The interview with the locals shows that this space, like Zoroastrians homes in Yazd, [38] was in the first floor and near the kitchen.

- A Zoroastrian always prays in light. hemay not stand in the direction of fire, but he should just pray toward Sun and the Moon, which are sources of light [36] & [37].

- Places of worship in the Zoroastrian religion - Spiritual man in the Zoroastrian religion.

References

- [1] Gifford, R., Environmental Psychology, Principles and Practice, Privacy and Human Behavior, Allyn and bacon, 1998, p. 85.
- [2] Groat, L., Wang, D., Architectural Research methods, John Wiley and Sons, 2002, p.370.
- [3] Gharamaleki, A., Methodology of Religious studies, Mashhad, Razavi, University of Islamic Sciences, 2006, pp. 375-395.
- [4] Gharamaleki, A., Ibid, pp.250-260.
- [5] Bazargan, A., Review of Jurisprudence and Legal for Home Privacy, MSc thesis at the Tehran Islamic Azad University, 2006, p.10.

- [6] Ali-Abadi, M., The impact of Islamic culture on home architecture and quarter ,Tehran, Architecture and Urban Planning Research Center, Ministry of Housing and Urban Development, 2001, p.43.
- [7] Holy Quran, Tehran and Qom, Dar -al- Quran Karim, 2009.
- [8] Ali-Abadi, M., Ibid, p.10.
- [9] Motahari, M., Hejab, Tehran, sadra, 2008, vol 19, pp.469-470.
- [10] Parchami Iraqi, M., "Hello and Architecture", University Of shahid Beheshti, soffehe, 1999, No. 28, pp. 91-93
- [11] Koleini, M., Kafi, Tehran, Amiri, 1983, p107.
- [12] AA.VV, Lessons from Islam, London, Islamic Seminary Publications, 1985, p.137.
- [13] A.I.M Ghazali Tusi, Kimiya-ye Saadat ,Tehran,Ketabhaye Jibi, 1976, p.298.
- [14] Ibide.
- [15] Jean-pierre Digard, Bahktiari Nomads, Persian translation, Mashhad, Astan Qods, 1989, p.213.
- [16] Ali Asghar shariatzadeh,"Alacix Turkmen", Maghalat Mardomshenasi,1982, pp.95-100.
- [17] AA. VV, "Rural House typology of Ilam", Tehran, Markaz Tahghighat va Maskan, 1985, vo1.2, p.43.
- [18] Memarian,GH., Beighi, M.,"Dawar" ,Tehran, Iran University of Science and Technology, Architecture faculty, 1992, p.23.
- [19] Filberg, C.G.,"Les papis tribu person de Nomade montaggnardi du sud oust Iran", translated in Persian , Tehran, farhang sara, 1989, p.154.
- [20] Filberg, C.G.," La Tente Noire", translated in Persian, Mashhad, AstanQods, 1992, pp.153-154.
- [21] Filberg, C.G.," Les Paois", p.111.
- [22] Memarian, Beighi, Dawar, p.50.
- [23] Vaziri, A., History of Kerman, Tehran, elmi, 1979, p.29.
- [24] Daneshvar, M., Ancient quarters of Kerman, Kerman shenasi, 2009, pp.129-140.
- [25] Alahsabi, M., Daneshmand, S., "Evaluating Adjacency Capacity Of The Spatial Territories In Residential Unit", International Journal of Engineering Science, IUST, 2008, pp.23-35.
- [26] Abadi, Ibid, p.32.
- [27] Raissi, M., Review Of Zoroastrian houses In Yazd, Tehran, MSc thesis , Architecture Faculty at the university of Beheshti, 1996, p.186.
- [28] Durant, W., A story of Civilization, Our Oriental Heritage, New York, Simon and Schuster, 1956, part 1, pp.373-375.
- [29] Quran Multimedia Encyclopedia, Jame Tafsire nor, Almizan, translated version, Qom, Computer Research Center of Islamic Sciences, 2005; Vol. 14, pp.506.
- [30] Doostkhah, J., Avesta oldest Iranian songs, Tehran, morvarid, 2006, p.42.
- [31] Doostkhah, Ibid, 2nd vol, p.42.
- [32] Doostkhah, Ibid, 2nd vol, p.952.
- [33] Doostkhah, Ibid, 2nd vol, p.653.
- [34] Doostkhah, Ibid, 2nd vol, p.835.
- [35] Hylinz, J., Understanding Iran mythology, Tehran Sarcheshmeh, 1989, pp.49 -187.
- [36] Raissi, Ibid, p.215.
- [37] Razavi, R., "Exploring History and Zoroaster teachings", Source: www.binesheno.com .
- [38] Raissi, Ibid, p.221.
- [39] Memarian, GH, Iranian architecture, Tehran: Soroushe Danesh, 2008, pp. 137-138.
- [40] Christiansen, A., Iran in the time of Sassanian, Tehran, Sedaye Moaser,1999.
- [41] Oshidari, J., Light, Fire, Fire temple in Zoroastrianism, Tehran, Saadi , 2000, pp. 7-9.
- [42] Raissi, Ibid, p.217.
- [43] Raissi, Ibid, p.186.