# Restudy of Conception of "House" in Islam: An Approach to Describe Functional Aspects of House According to Verses of Holy Quran

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**Abstract**

Islam specified some rules for supplying real needs of human communities so that the human beings may live together with upmost security and health far from the concerns and problems by observing such principles, and one of the most important endowments pointed by the Quran is human's place of residence. Conception of house in Islam is a subject studied in this paper. House, in fact, is one of the most important human requirements, and Muslims shall live under conditions and based on the religious values that they may worship God and provide the immortal life. The religious teachings in human life -lead the men to have a special imagination- based on the functional and aesthetic values are defined. Architecture and house construction are a field for the creation and description of human religious beliefs, and also a criterion for evaluation of meeting the said values. The purpose of this paper is to express necessary recognition of the principles and philosophy of verses of Holy Quran in terms of the house and shelter, and also its compliance with the social, cultural and functional structure in designing architectural buildings. Therefore, the verses of the Holy Quran are used in this research as the source of the principles and fundamentals of Islamic thinking and ontology in explaining the functional dimensions of house by enjoying the analytical-descriptive methodology.

**Keywords:** House design, Religious Identity, Islamic Architecture, House in Islam, Islamic residence.

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**1. Introduction**

In addition to the settlement construction, architecture is the art of living that is how the human communicates with the surrounding environment and also neighbors. The building ensures a high quality living for the inhabitants and helps to provide comfort. The house is a permanent place changing the supposed environmental form to a residential place. In fact, the house collects a selected conception which fulfills its functional and aesthetic purpose.

God says in the Quran that "we provide the house for humanity as a place of comfort" (Nahl, verse 80). It shows many human directions of religious society in terms of the housing. The human presents a special definition for providing a house as a place of comfort and welfare because man deems his comfort in paying attention to the religious teachings, guiding him to construct a special building that shows such considerations, including proximity, introspection, hierarchy, holiness of entry of a house and some other similar factors all originated in the human religious beliefs.

Divine commands are reflected in the materialistic worlds by which we may restudy the conceptions. Accordingly, house in Islam relies on the principles of the benefits and perfection of its inhabitants causing these places to have some specifications including centrality, direction and hierarchy. An ideal place is a location in which unity is a main constituent and emerges the deep conceptions of meaning of residence. Therefore, urban continuity is deemed the initial principle of a good place in Islam. This space perception led to change the restriction to a general model for housing in the Islamic world. The restriction not only shows the concept of separation, but tries to indicate the meaning of location dominance to another place. Settlements of Muslims are the most abundant type of architecture in quantity observed in whole of cultural geographical scope of the Islamic world. They are divided into the various types such as compressed or dispersed, with a yard or in the floor, based on the different climates and conditions, but what is important here is the indices of Muslim architects' use of fundamentals of Islamic thought in the construction of such buildings.

Research Questions:

- To what extend may the verses of Holy Quran meet current needs of house design?
- How does paying attention to verses of Holy Quran point to the functional concepts of the house?

Research Methodology:

We first refer to the Islamic texts such as narrations, hadiths, and especially the Holy Quran as a reference of divinity studies, and achieved a determined limit if this judgment by studying the subject matter in verses. Concept of housing in the Quran has spiritual and materialistic aspects and describes the criteria and elements for construction and maintenance, and also the meaning hidden therein. This

paper tries to identify such criteria in divine verses.

Image of Buildings in Verses:

Settlement is mentioned in Quran with some words and phrases such as Beit, Diar, Dar, Maskan, Bonyan Marsus (Tabatabaei, 1995, vol. 15, p. 505), Ghasr, Alemad, Emarat (Tobe 19, Rome, verse 9), Arush (Nahl, verse 26, Safat, verse 97), Medina (E'raf, verse 123) and Gharieh. In Quran, the word "House" means a place with comfort (Ana'm, verses 13 and 96). Nahl expresses two types of settlement, permanent and temporary, called divine endowments.

Ghasr means house and building. It is a place surrounded by walls (Tabarsi, 1977: 43). It means a house and room constructed of stone (Firouzabadi, 1924: 122). Word "Sarh" in the Quran means castle and palace, which both point to the materials used in the castle. It is repeated in Quran four times. Verse 38 of Ghosas and also 36 of Ghafer address to the castle for which Pharaoh ordered his deputy, Haman, for its construction. He requested a large castle constructed of bricks. It should be visible in all points (Tabatabaei, 1995 vol. 15: 54). Moreover, this word is mentioned in the narration of a castle Solomon constructed (Naml, verse 44). It is a long building with a view of other buildings, having obvious, but firm façade and structure. This building was not roofed (Tabatabaei, 1995, vol. 15: 569). The Quran mentions all types of settlements called temporary movable houses (Nahl, verse 80).

## 2. Social and Cultural Structure of House in Islam

It shall be noted that a Muslim house in Islamic view is, more than a space for comfort of the human body. It is a place of worship in which he identifies and praises his God. It is really his private place of worship. Therefore, the most effective principle in forming its spatial system is to accept the house as a place of worship and growth of human spiritual values. In addition, the importance of family in Islam and emphasis on preservation of family dignity are very important factors causing the introversion of residential houses. Moreover, in order to consider the value of the house and family, we shall observe the principle of introversion in designing some residential elements and spaces, and follow the principles and items observed by which we can address entering the house (or entry hierarchy). Therefore, not every person would enter the house without permission.

*2.1 Urban Planning and Regulations*

As the attempt to amend and complete the artificial environment, including cities and other settlements, planning and harmony are the social principles of Islamic society. In verse 205 of Baqare, God implicitly condemns corruption and disturbance with meaning of disorder. Map of Islamic cities indicates the effort for establishing, observing and preserving such order. The main approach of Islamic planning is to promote the life quality (Vasigh 2009: 50-64). Promotion of life quality in this process shall serve the final target, which is worshipping God. In that case, both jinn and human being were created only for the purpose of praying God (Zariat, verse 56). As the final purpose of living, worship element had a deep effect on initial Islamic city, Medina. The Prophet Muhammad

constructed a mosque in the city center immediately after entrance, then divided the alleys, ways, assets and houses among immigrants and Ansar people. The method of planning and locating the Islamic elements carried out on the time of the Prophet became a model for construction the future Islamic cities such as Kufa and Fastat (Heydar, 1983). The Prophet's proceedings had the common principles briefly mentioned as follows: (1) increasing application of religion; (2) reflection and magnificence of the concept of people; and (3) prevention of infringement of social rights.

The Prophet was obliged to help humans in religion and development of Islam (Enfal, verse 72). One of its aspects is the allocation of Muslim environment for increasing quality of worshipping spaces. Therefore, the city shall in the first instance have the capabilities by which each Muslim can concentrate on his/her worshipping life therein. Here, religion, similar to the instructions, plays the practical role in virtue, prevention, and control of vice or bad actions. Verse 110 of Al-Emran Surah states: "you are the best people standing for guiding the others happiness, forcing others for further virtues, and avoiding them from vice". The strong presence of Islamic religious rules is observed in two cities of Medina and Tunisia (Naghizadeh, 2008, No. 40).

*2.2 Society*

Every man follows welfare and comfort for reaching which he tries to know and select the shortest path. But many deviated ways during the human life make difficult the correct selection. Since human lives in a community which influences on the intellectual and spiritual growth of each person, and it is not easy to collect different personal opinions and select the best decision, reaching the main goal and finding the shortest way would be hard.

In verse 52 of Momenun, God tells the Muslims: "and this is your people, who is united and I am your God; thus, you should fear me (Majlesi, 1981).

Islam reinforces the formation of people requiring the stability of main social units (i.e. family, local inhabitants and neighborhood), and this undertaking establishes a kind of sense of loyalty, unity and integration in a society based on Islam. Holy Quran includes many verses discussing the importance of social unity among Muslims, such as verse 103 of Al-Emran, saying that: "you all shall try the divine string and never be dispersed, remember the divine endowment as you were an enemy of each other. He endowed you sympathy by which you became a brother. You were in danger and He saved you. God obviously describes His verses to guide you".

Therefore, the concepts of unity and integrity merged with People and Society. This indicates the importance Islam considers for society and people as an essential principle in individual growth and happiness. This unit is met when the members, from every level and generation, protect each other and this happens in the initial Islamic society when the different nations and tribes live successfully together with Islam without any conflict and contradiction in the form of a person (Morteza, 1959), requiring the social interaction and justice obviously confirmed in architecture and urban planning,

and justice is the highest target for which the Prophets were appointed and tried during their life. Main Islamic religious actions, including fasting and pray owe for living together. In Islamic rules compiled for management of Islamic communities, we can reach various items in the said field. Environment of Islamic traditional city shows, more than being foreign spaces, including streets and buildings in terms of architecture, an appearance of social structure and laws of Muslims, in other words, the Islamic jurisprudence. It means that we may see structural generalities among different Islamic cities in very close similarity and comparison.

*2.3 Family*

In spite of new developments, house principally intervenes in the children grow-up method in the current communities, and the child has learnt what the child shall learn as long as he/she goes to the school, and a main part of culture of family members is transferred to the child. Then, much time of children passes in the home, and in case the space of the house is full of religion and virtue, child and juvenile will enjoy the religious spirit. According to Quran and narrations, house is the first center of children's growth. The Holy Quran warns the Muslims: "you who have converted to Islam keep immune yourself and the family members from the fire, whose firewood is a human being and stone (Tahrim, verse 6).

This clear reality shall be paid attention that the house is, not as a shelter, but a mean that shall have the necessary principal criteria for connection of family life and environment. Residential unit is the main center of life for parents and children, and shall include sufficient space for food, sitting together, sleeping, personal activities such as performing member obligations and other efforts; house influences on the family productivity and stability and sense of flourishing and dignity, and also the dominance of security and welfare shall be met for inhabitants. As a result, Holy Prophet deemed a sign of happiness enjoying a good house (Gharavian et al., 1993).

Children are influenced by all family motifs. The order of the house, and facilities around the child, including form of rooms and building plan are deeply effective on the child's creativity. Living with order and planning, good conditions and the views to providing the requirements, observing the legal principles influence on the emotional, intellectual and social growth of children. There is a moral sense relationship between children and family members; the parent regularly thinking of rich life, ambition and redundancy trying further in this case. The growth and flourish path makes main problem for the children as continuity of this process will cause informalities, mental confusions, and internal contradictions for them (Bicken, 1997: 49).

Table 1: Description of Concepts Effective on Functional Structure of House according to Verses of Holy Quran

| Verse | Subject | Description | Function in Functional Structure |
|-------|---------|-------------|----------------------------------|

| 52 of Momenun | Community Unity | Unity and integration in society | Monotheistic knowledge, Islamic ontology |
|---|---|---|---|
| 103 of Al-Emran | Existence Unity | Social fair and justice | Unity in form and meaning |
| 6 of Tahrim | House as a Shelter | Family efficiency and stability | Security and welfare of family members |
| 8 of Nahl | Family Welfare | Keeping human values | Proximity/ introversion |

## 3. Physical and Functional Structure of House in Islamic View

In all available approaches on Islamic architecture, there are some approaches that use the divine immortal concepts and effective Islamic teachings for definition of architecture. In these approaches, Islamic architecture is defined beyond the concrete material and physical body and quantities according to the relation it connects with spiritual concepts (Mahdavinejad, 2004: 60). Accordingly, the relationship of body and content is a subject referred to in the narrations and the hadiths of Imams. Imam Ali says in this case: "and you should know that each body has an appropriate spirit; who has a pure appearance will surely have a pure spirit, and who has impure appearance has impure interior" (Nahjolbalagheh, lecture 154). But the reason of body (form) on content doesn't mean the unity of both and absolute appearance of content in the body, but it has some degrees; i.e. it varies in different works due to personal understanding of meanings and abilities in reflection of these concepts in the body. According to the mentioned subjects and the precision in verses of Holy Quran, the following concepts are the main topics in the field of residential architecture.

### 3.1 Islam and Privacy

Privacy (Harim) in Arabic word is originated from HRM letters used in two forms: A) in singular form, it means partner (Firouzabadi, 253, 1412), friend and also something forbidden to come close (Farahidi, 1988: 178); B) in compound form, it also means wealth and human. If added to wealth, it means around, such as house privacy, which means the land around required for complete use of the house (Raefian, 2005). Harim in this paper means privacy. Hence, it would be deemed a prohibited scope, which follows the individual reaction if a person enters in. By identifying the elements of confidentiality, being unknown and solitary as the parameters of privacy, some jurists believe that "privacy is a part of living of a person who in kind or conically or with prior notice expects others not to access the related information without his/her permission" (Ansari Bagher, 2007: 34). About protection of house's privacy, we can refer to the verses 27 and 28 of Sharife Noor Surah. According to these verses, nobody has a right to enter another person's house without prior notice and permission. In ignorance age, Arabs didn't have the rule of getting permission for entrance. Holy Quran invalidated this incorrect rule by inspiring these verses. This is indicated by the dignity of this verse.

Addi Ibn Sabet tells the reason of commanding this verse was that a woman from Ansar went to the Prophet and said: Oh, Holy Prophet, I have some conditions that I don't want my father or children to see me on. If they come to my house without permission, I will have a problem in this case. How shall I do? Therefore, this verse was fallen to Him (Vahedi, Ali Ibn Ahmad, 1989: 354). The dignity of this verse is exactly related to the breach of privacy. The word Testa'nesu is derived from Ons (intimacy). Intimacy to anything means getting accustomed, and the action performed for this purpose (Mousavi Hamedani Seyed Mohammad Bagher, 1995: 322). In this verse, Testa'nesu has been used not Tasta'zenu; Testa'nesu means permission with sympathy and honest and familiarity, showing that getting permission shall be polite, friendly and without any anger. The late Tabarsi interprets this verse that: "nobody can enter another house, either the host is in the house or not, unless a permission is given; even it is incorrect to see in the house in order to know the host is therein or not" (Ibn Alhassan Tabarsi, Ibn Ali Fazl, 1977: 139).

Allameh Tabatabaei wrote: it is shameful that the property owner is in a condition that she doesn't intend any person to see her or be informed of her status. It shows that the reason of this action is covering the mysteries of others and honoring the beliefs; hence when an entering person gets permission for his entrance and informs the host of the entrance then enters and hails, he has helped the host to cover what to cover and given immunity to him; and it is obvious that the continuity of this virtue will indicate the stability of intimacy and public cooperation for beauty as shown in the related verse (Tabatabaei, Mohammadhossein, 1995, 186).

Holy Quran says: "never enter the house of others without permission, and enter by the door." This privacy defines a special part of time and place in which any individual, free from any special definite behavioral frames and laws of the community, may be alone and gives an appropriate answer to his/her personal senses and fulfills his mental needs in a good manner, as Islam honors this right and orders any Muslim to do so (Naghizadeh, 2008).

Privacy is observed in all cultures as a fundamental human interest. The privacy is a place with limits, and shall not be offended without any reason (Chapman, 2006). Iranian houses have paid attention to the subject of observing privacy as well as the hospitality of guests by using the model of scope integration in the unified space and also the places separation pattern. Therefore, definite types of form of structures and their interior furniture have been repeated extensively. These models are available in a number of Islamic countries confronting privacy and hospitality. After accepting Islam, it can be obviously understood that in Iran the relation of men and women has been the most important principle which forms and defines privacy in indoor and outdoor (Memarian, 2006: 127).

In Islam, spiritual welfare and reliability begin from an interior sense of individuals and will deepen and extend through correct relation with other Muslims. This turning point placed in the family is very important. Thus, according to the legal orders of Islam: "sexual instinct shall be managed, controlled and placed in matrimonial scope for family endurance, marriage persistence and reduction of social

stresses, and the scope of social works and activities shall not have any interference with the social subjects" (Movahed, 1982).

Islamic teachings define the good Muslim behavior, and communicative system of houses should be a symbol of behavioral patterns of religion and facilitate the legal obligations of every Muslim. A culture which develops the honor of the guests and observation of privacy in the society will surely have a main influence on the Iranian architecture especially home architecture. All spaces of a home including yard and rooms are human privacy and need permission for entrance.

*3.2 Proximity*

According to the initial principles of Iranian and Islamic architecture, it is always observed that the establishment of different bodies, for example, mosques, inns, schools and residential buildings, has been regularly for providing the spiritual welfare of users. Observing the personal and public privacies increased the security and independence of the environments being obvious in plan of such structures, as Norbert Schultz tells of an independent house: "an independent house is complementary of a private life in which family privacy is preserved and also the family freedom, independency and centrality is not annoyed" (Norbert Schultz, 2002, 68).

The word "Beit" (house) is the most frequent physical existence in the Holy Quran and the individuals are known when they are added to the house: "Family Members". Quran states: "we make your houses a place for comfort" (Holy Quran, Nahl, verse 80). This sentence shows many human directions of religious society in terms of the housing. Accordingly, we shall give a special definition for establishing a house which is a place of human welfare and comfort, because human knows his welfare in paying attention to his religious teachings and directs this attention to a special building as a symbol of the considerations.

Usually, principle of proximity was followed up in designing and constructing the traditional houses in order to preserve the family members from view of other (non-member) persons. Based on this dichotomy (member and non-member), the interior side of house was a place for first grade family members, especially women, while the exterior side of it was considered for the guests and non-members (Bani Masoud, 2009: 262). Usually the entry of each building connects the internal space to the interior space with a rotation, and therefore, this rotation and also this design that all entries are not located opposite, outer to inner side of building is visually disconnected. In some buildings, direct entry without any rotation moves to yard, but in this case, due to the sequence of light and dark spaces by making entry corridors and limiting the visual angle, the privacy of the main part of the interior spaces is preserved by directing the corridors. On the other hand, we consider the observation of privacy in different sound of women against men and a kind of entrance from the vestibule to the corridor and the house, and also separation of interior and exterior yards in the same level (Pakzad, 2007: 55). Interior site is mainly governed by the women, limited to an interior yard as they arrange it like a small paradise, with a spring or a small pool. Interior side was fully closed to the outer world by

which the family life was different from the social common life, but only visible to the sky (Borkhart, 2002: 148).

The entry is the most important boundary of private and public domains. Entry space of houses was designed in a way that the persons fail to enter the house suddenly, and there is no direct view to the interior from entry site. For this purpose, the entry space in many introvert houses was designed for forming an indirect movement path, which was mainly designed in a corner of the yard or near to the internal space. Hence, one of the important goals in designing entry space of houses was not only the facilitation of movement, but its control and long movement path from exterior to interior (Bani Masoud, 2009: 263).

*3.3 Islam and Introspection*

The space was used in Iranian architecture based on the Islamic and religious beliefs and also according to the principles the proximity and introspection were the main. Iranian architect supplies the women freedom by the introversion and designs a place for her concentration and formation, and imagines the movement to "Being". This method is different from the western method in which any object is a positive element. In this architecture, space is positive (Tavasoli, 1986: 214).

This introspection is emphasized by many various elements, including physical form, surrounding wall, entry, etc. The entry of the house varies in different cultures as if it is in another world a symbol of communication with the society (Chapman, 2005, 156).

Sometimes, the entry door is related to the function and width of the street, the door opens to. Placement of entry doors opposite to each other in narrow streets means the disturbance in private life of family members. Therefore, there should be a suitable distance between entry doors. As a result, the people would not have any problem for carrying in or out their tools. It should not open to the wide streets unless it is far from the opposite door due to the sufficient distance and limits the visual angle of a person standing at the door with the place that doesn't view the entry space (entry saloon or corridor) of neighbor (Hajipour, 2006).

In other words, it may be noted that the Islamic teachings move, in the direction, attracting the sense of belongingness in a person to the defined interior sides (house and mosque), rather than the sense of belonging to exterior environments as possible. Accordingly, it can be said that introversion with its common physical interpretation, a close space around a central open space, is the only solution for a more general concept and comprehensive view of Islam to the physical environment as a field of appearance of Islamic society. Viewpoint of Islam is not only on the body itself, but also on the human presence in the introvert physical environment and definition of this interior varies from the common definition of architectural literature. In the first grade, this is an organized view of the physical environment and a human-social goal by which two main elements of Islamic society, People and Family, grow and reinforce (Tajer, 2012: 15).

*3.4 Hierarchy*

Verse 161 of Al-A'raf Surah mentions some special rules for entering a place, i.e. Jerusalem. This hierarchy is observed in not only the land, with extensive geography, but the urban buildings and complexes (Ahzab, verse 53). Hierarchy of entrance in the Islamic house means the hierarchy of presence and proximity. The Place has a meaning to reach which needs the organized observation and thinking therein. Therefore, identity of the house is obtained by generalities, not details of the building, and its understanding is possible only by interstitial understanding of the details and generalities of building. In fact, understanding the house has some understanding grades and obtains its main identity from the higher grade (the whole of the building) and small spaces get meaningful only by comparison to the higher complexes, including city, Islamic city, and finally divine worlds (Mansour, 2007, No. 29: 59-67).

*3.5 Aesthetics and Human Proportions*

Another concept of aesthetics of traditional architecture in Iranian house is geometry and proportions. It seems that geometry plays a critical and important role in the process of formation of designs and decorative elements to the total plan. Using measurement is the main factor in making the geometrical order and proportions in the structure of Iranian house. "Geometry deals more with the self-oriented proportions and is as possible free from any account, dimensions are subject to each other and a multiple of each other" (Zidan, 1994: 33).

The geometry is derived from the principles of aesthetics and human proportions. People-like appears in the body of spaces of the building and its elements so that it has a size of a 3-door room, for example, used more for sleeping, to meet a family requirement. Some elements such as door and window, shelf and also the closet used for storing the beds had appropriate sizes (Habibi, 2003).

An important item is that in desert houses, using window with equal dimensions build 3-door and 5-door rooms with a measurement that their proportions had an aesthetic harmony with dimensions of Iranian rugs. Door, window and banister of balcony are designed to see, when we are sitting, the yard and nature easily. Using measurement and focusing on the human dimensions and view are the hidden concepts in traditional Iranian architecture. Human ability and inability, needs and demands were designed in his scale and size. If he sits down, dimensions and place of door and windows formed for him to see the yard nature (Pakzad, 2007: 6).

This geometry emerges in the total design of plan and perspectives. Greatest and most important part of a collection is placed on the central line of yard (symmetric line), and shows the unity of parameters. There is an equivalent in another side against every part on this side, and this discipline and symmetry moves perspective to the comfort and tranquility, inspiring the absolute perfection (Naghizadeh, 2008: 4). In traditional houses, two vertical symmetric lines in the yard are the main factor of placement of around elements to it. Usually, northern-southern line (to climatic line) is the

most important line and the most principal house spaces (king-sitting room and saloon) are around it. Common triple façade divisions are indicated in the buildings' architecture by the presence of a considerable element in the middle of perspective (mainly balcony) and presence of short elements in the sides (mainly stones). In facades of traditional houses, it flourishes by the presence of saloon (in both sides of symmetric lines with height of two floors) and less-important rooms and corridors in the sides (Ghasemi Sichani, 2004: 7).

Its designer creates the design by the aid of geometry and changes the earth to divine heaven by discipline and order. Here, based on his capabilities, traditional architect makes harmony the geometrical form of house with the meaning of related nature, and this is a compliance that creates beauty (Tice Onsen, 2008: 6). Sense of magnificence and excitement has found a spatial meaning in historical houses by using various geometries. Great spaces beside the small spaces, close and enclosed long spaces as well as the less-height spaces, a combination of several spatial criteria, including the greatness of dimensions, height and volume, multi-layer and clear space, settlement of king-sitting or 5-door room in each house against closet and back-room cause some human conceptions in this interval (Saeidnia, 1987). Generally, it can be said that a traditional architect reaches the geometrical designs to a grade of perfection and complication which was yet impossible. They are expressed in the form of a good combination of iteration, symmetry and continuity of elements. This integrated dynamic geometry is used by masterly recognition of colors and different light and shadows in order to create an integrated and balanced (visually) design (Tice Onson, 2008: 54).

### 3.6 Geometry and Direction

Locating in Islam is based on the direction of Qibla (Saeidi Rezvani, 1989). Architecture and building construction penetrates in all constructions with the purpose of promoting the terrestrial location to an extraterrestrial place, and tries by geometry, decorations, allegory and symbols in light, shadow, water and brick by pointing the divine radiations and holy flourishes, to show the audience a holy scientific appearance (Pashaei Kamali, 2001: 107-117). Initial settlement of human being is a garden introduced by some specifications, including comfort and good living; but the condition of providing this comfort is displacement in the way of divine endowment (Baghare, verse 35). This tranquility in the final heaven, i.e. the final destination of a perfect human, has two concurrent external and internal aspects (Eraf, verse 35), and in this world, the principal condition is to have comfort (Talagh, verse 6).

### 3.7 Residence Behavior

The high housing in his neighborhood observes the courtesy and makes balance in harmony with the order of the Islamic city either in terms of the settlement, locating and projection, or in terms of color, symbols and such alike (Vasigh, 2009: 50-64). This is in compliance with the principle of Islamic equality and brotherhood (Younes, verse 87). Therefore, Quran believes that Islamic residence is subject to observation of residential rules and ethics (Alnour, verses 27, 29 and 85, Nahjolbalagheh,

letter 31: 641).

## 4. Cultural Identity in House and Housing

Religious teachings have the identity domains, and the environmental and architectural arrangements are studied in this semantic circle. Building the environment during the history is a main form of cultural expression concurrently reflecting the technical solutions of form of shelter, artistic sensitivities, aesthetic values and religious beliefs (Fazeli, 1997: 73). Human instinct is a potential issue and existential intelligence being common among all humans, and his ideas and ideals won't enjoy his divine instinct as long as the human would not reach to self-knowledge his existential and instinct intelligences in the intentional and selective form. In addition, it is necessary for the architect to take the practical method based on the practical Islamic philosophy (religion), and finally, an artist and architect shall enjoy the required intelligence and experience in the field of his art in order to create a good work of art by placing everything in its suitable location (Noghrekar, 2012: 9).

In fact, a house shall be deemed more social and cultural than any constructed or structural thing, not only a structure of woody and stony materials. For this purpose, the different cultures have caused the various cultural models of conception and form of the house and housing. Economically, the house is a kind of product, artistically a symbol, sociologically a foundation, in engineering and architectural view a building or structure, in urban planning a space, and anthropologically a type of culture containing all mentioned dimensions (Fazeli, 1997: 25-63). Jenkins believes that: "as a small world of greater and completer world, house is a compressed world full of meaning (Jenkins, 2006).

Indeed, human identity is authenticated by the connection full of meaning with a world containing many things depending on the materialistic form of location, so that it ascertains the identity and determines the location of double aspects of residence. Such double architectural aspects in the construction of building are compliant with the architectural performances of imagination and adaptation, so that every place imagines some conceptions under such condition, adopting them for making the functions possible (Norbert Shultz, 2002: 16).

Amoos Rapaport carried out his main researches on the effect of culture on the environment especially in the housing. He believes that the factor of human culture and comprehension of the world and life, including the religious beliefs, social structure of tribe and family, lifestyle and also the social communication method of individuals, play critical role in housing and its space classifications organization (Barton Hugh, 2003: 47). Cooper suggests the house a symbol of self. He believes that "house is a reflection of the method human sees himself" (Tice Onson, 2008: 54). Or according to Christian Norbert Schultz, when we found identity through location, we present ourselves a method of ontology in the world. As a result, the residence wants us and our place some demands, claims us an open mind and wants the places to offer considerable information for identification (Norbert Schultz, 2002: 16). On the other hand, all elements and parameters of culture, that's religion, ontology, arts, science, technology, economics, politics, myths and aesthetics, merge all with housing. House culture

is anthropologically "a collection of values and concepts defining and specifying the reason and method of house, meaning in a group, tribe or people. It can be said that the most important cultural aspect of house and place is its positive influence on stability and formation of individual and group identity. Human house is not only the point of our connection and fixation in the earth, but the generalities of the world and ontology (Saeidnia, 1987: 25-63).

Therefore, the culture influences on all aspects, from internal relations and space classifications to total form of house and relation of house to other structures in an urban collection. Rapaport says in this case that: "house is a foundation with multidimensional function rather than a physical structure. When the building construction is a cultural issue, its form and style are naturally influenced by a culture the house is a product. From the very far past, the house is something more than a shelter, and spiritual and religious aspects are fully obvious in all processes of building construction to settlement therein and using it" (Bemanian, 2010: 25).

Diagram 1: Effects of Cultural Identity on House

| Effects of Cultural Identity on House: | Settlement in Urban Unit |
| | Total Form and Style |
| | Internal Classifications |

**5. Conclusion**

This paper analyzes the reflection of verses of the Holy Quran on house design. The related concept has been extracted from the verses according to the Islamic ideology. In Islamic architecture, paying attention to the building function is very important and internal aspect of this item is the hidden meaning of body and main purpose. Conception of residence in the Islamic view supervises on its two materialistic and spiritual domains, and the materialistic aspect of the settlement will necessarily consist of its spiritual concept, and constructing the Muslim settlement is deemed in macro scale a religious item. In the viewpoint of Islamic culture, creation world elements are God's verses and signs. Verse view to the house and its parameters including geometry, proportions, function and proximity leads an important role of such elements in architecture. As a result, the architects have always directly used these elements in the space of building, details and decorations.

Divine commands appear in the materialistic worlds by which we can restudy the conceptions. Accordingly, house in Islam is based on the symbolic presence of space, causing these places to have some specifications including cultural identity, introversion and hierarchy. An ideal location is a place which provides unity of its constituent elements and appears the deep meaning of residence. Hence, urban continuity is the initial principle of good house in Islam. The meaning comprehension leads to reach a general model for recognition of architectural elements and express the effective criteria for this evaluation. Thus, ideal house of Quran and, in other words, God's house, focuses on the two

scopes of human presence and spiritual emergence. As a result, God's house is a sign of human happiness (Alemran, verse 97), because it is a structure full of concepts and criteria for reaching to a perfect human being. Islamic resources present and recommend some criteria and comments on small settlements, including the residential houses (diagram 2).

Diagram No. 2: Emergence of Concepts in Functional Structure of House

Verses and Narrations:

1- Monotheism knowledge, unity and integration of society, cultural identity
2- Pantheism, justice, unity of form and meaning
3- World order, imagination, symbolic presence of space, welfare, proximity
4- Personal identity:

    **A.** Physical structure, human proportions

    **B.** Hierarchy, introspection

Criteria of Good House

5- Footnotes:

    **1-** Every space with any type of material human can live therein (Nahl, verse 80). Word "Beit" in the Arabic language has many applications; it means House of Poetry, and also House, House Carpet, Kaba, and Grave, and means the spouse of a man and his family (Ma'jam Alvasit);

    **2-** Place of being and house, house and shelter, place of residence and position, place of comfort, grave, position, place, settlement;

    **3-** Mashid castle means building or a long plastered house (Ghamous in Quran, vol. 6, p. 11);

    **4-** Alemad means long palace (Fajr 7);

    **5-** Aroush means roofed houses (Baghare, verse 259, Kahf, verse 42);

    **6-** Village means a place the houses and humans gather together. Thus, it may be both city and village (Ghamous in Quran, vol. 3, p. 278);

    **7-** Other words including wall means walling (Kahf, verse 77), Amd and Emad mean columns (Ra'd, verse 2, Loghman, verse 10, Hamzeh, verse 9, Alfajr, verse 7), Eram means stones arranged on each other which signs the road (Fajr, verse 6), ceiling means cover of settlement (Nahl, verse 26) and rule means foundation construction (Baghare, verse 127) referring to the human construction;

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