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CONFIDENTIALITY IN RELIGIOUS DOCTRINES, IRANIAN PAST ARCHITECTURE AND CONTEMPORARY ARCHITECTURE

Monireh MIRE SMAEILI, Gholamhossein NASERI*

Department of Architecture, Damghan Branch, Islamic Azad University, Damghan, Iran.

*Corresponding Author:

Email: naseri_8224@yahoo.com

ABSTRACT

The creation of repetitive spaces and the use of similar and pre-designed massive designs, regardless of the cultural, social, climatic and historical infrastructures of the design place, moves the society towards "no identity" step by step. So in the age that fundamental reviewing of concepts and meanings which are associated with architecture is required, Holy Quran as a guidance to know how to live, can open the ways to the correct the understanding and revision of today's new house-construction. The broad Islamic religion with its divine guidance, which would be understandable from monotheistic worldview, presents fundamental principles as a derivation of divine absolute traits and also the designing of an Islamic house-construction; that is, the confidentiality is one of these referred principal examples. In this article, the descriptive-analytical method has been used; first of all, after clarifying the concept of the confidentiality-principle and referring to the verses and hadiths of the related infidels, we will tend 4 types of confidentiality-consideration: (1) public, (2) semi-public, (3) private, (4) semi-private. Then by study the confidentiality factors and using the samples constructed from field-studies in the form of some interview, and direct observations including library information as a more investigation. We are also about to introduce the structures of those confidentiality factors via the accordance between implementation of Islamic verses and narrations in these buildings and also to recognize the tricks used in this manner. At the end we pay to the approaches and principles which are used to reorganize this perspective as a contemporary Iranian architecture.

Keywords: Identification, Holy Quran, Imam's Hadiths, Confidentiality, Past Architecture, Contemporary Architecture.

INTRODUCTION

Architecture is the manifestation of traditions, customs and culture of a society which is formed on the base of human's conception of existence. According to this, many scholars believe that culture originates from a worldview and its most complete objective representation appears in architecture. In Islamic countries, the construction of buildings is under the influence of culture and Islamic ideology in the form of rules derived from Quranic teachings. Holy Quran is one of the main sources and patterns and one of the best teachers to create religious art in Islamic thought. The past and traditional architecture can be thought as a meaningful concept which based on culture, beliefs and Islamic-Iranian thoughts.

One of the concepts that originates from the Islamic culture and religious beliefs that entered into the realm of Iranian traditional architecture is "confidentiality". In the manner of the recommendations and orders as well as Quranic verses, that has emphasized the issues of introversion and preservation of the privacy of the family, we can realize its significance. This property has made Iranian homes, in addition to maintaining communication with outside, as a place for the peace of the inhabitants. While this peace in the Iranian contemporary residential

units has been faded due to the interference of privacy and the destruction of the space boundaries. Today, we don't feel comfortable because of the imagination of eyes penetrating in the depth of our homes from the houses in front of us; so we are forced to hide the only aperture that could be a mural of heaven. In this research, the logical reasoning method using the Descriptive-analytical techniques is used and after clarification the concept of the principle of confidentiality based on religious teachings, Quranic and other Hadith related to it, we will examine the characteristics of the confidentiality in the houses of the past and it's coincident with Islamic verses and hadiths which has been discussed before.

The main questions of this research are as follows: 1. what is the meaning of confidentiality in the religious doctrines? And how was the manifestation of this principle in those traditional homes? 2. What doctrines can be learned from analyzing the principle of confidentiality in religious doctrines and traditional architecture in order to using them in Contemporary architecture?

Lexical meaning of confidentiality

With this introduction and to provide a precise and close definition for the word "confidentiality" in such a way to be coincident with characteristics of Iranian culture, first we consider the definitions of this term in dictionaries:

The term "confidentiality" comes from the Arabic root "confident" in the Dekhkoda's dictionary and has been interpreted as follows: Confidentiality; be confident, confidence, secrecy and in the meaning of confident. Confident, nonsense, forbidden, one who has permission to enter the shrine and private home. (Dekhkoda, Letter of Dekhkoda)

The "privacy" also means the shelter, the house of the person and the surrounding area that is safe from the offense of the others.

In Persian dictionary of Dr. Mohammad Moein, the term "confidentiality" interprets as being confident. It has also been mentioned in the meaning of "confident" that: 1 - Inappropriately forbidden. 2. Close relative whose marriage is not valid. 3. Woman, wife. 4. Relatives. 5 - Familiar. 6 - Know the job. (Moein, 1992)

Therefore, according to the terminology of the root (harama) and what was mentioned before, in fact the confident space can be considered as a house for whom is safe and secure and also its spatial qualities provide calmness for such person. Confidentiality creates itself familiarity and fondness. Having confidentiality in the area of spatial shape is mostly focused on principles shaping the security of that space and also in the domain of realm semantics are features that bring respect and value for architecture space, in the manner of giving him calmness. (architecture, onfidentiality in traditional Iranian, 2007)

Principle of confidentiality from the viewpoint of theorists

In the western culture, the concept of confidentiality is subtler, although it is introduced in the words such as privacy, personal space, security and behavioral realms.

In the Oxford dictionary, confidentiality is the state or condition of being or existing alone without any disturbing; or is the state or condition without any attention, general sight in the framework of the subject matter of rights and choices; i.e. freedom to intervene and entrance without permission. (Oxford English Dictionary)

Table 1: The concept of confidentiality from the viewpoint of theorists

Definition of confidentiality	Theorist
Confidentiality in an environment means not breaking or Find out what happen in it; without obtaining a rental from its owner. (Eskandarie, 2010)	Iskandari
The control of the person over the access of others to him or his group (Altman, 2003)	Altman
A right to avoid contact or neighboring by others without his consent	Kaminski
Confidentiality is on two-fold: confidentiality as a Moral value in personal privacy confidentiality as a tool for maintaining human relationships	Schumann
Confidentiality is the Temporary and Voluntary Conditions in the Separation of general territory	Niall
Confidentiality is linked to isolation and is in conflict with shared, general and social concepts.	Giorgio
In the jurisprudence, privacy has the meaning of prohibition; that is, it is prohibited for non-owner things to be close to it. (Majlesi, 1982)	Majlesi
If the term "privacy" is added to man, it means that It is something valuable to be defended and fight for it. (Majlesi, 1982)	Ebne-manzoor
(Personal Space and Territory Behavior) are two different tricks In which people have different types of constraints in their environmental settings for interaction with others	Bell
Creating individual autonomy. Individual ability to determine the privacy-area, emotional evacuation, monitoring mutual interaction Individually, self-evaluation and self-esteem, retrieval of individual identity and Controlling individual communication with community	Wsenin



The principle of confidentiality in Islam

One of the first principles of the Islamic ideology, is the preservation of human personality and chastity. Islam respects the rights of every Muslim to defend the privacy of his life and as a result the house-privacy of a person is mentioned in the Holy Quranl (Almasifar, 2014); as an example in the verses 4 from Noor Surah, there is 4 types of privacy: (1) public privacy, (2) semi-public privacy, (3) semi-private privacy and (4) privacy by itself; which will be mentioned below respectively.

"A: The public privacy": There is no blame on you for entering uninhabited houses, in which are belongings of yours. God knows what you reveal and what you conceal. (The Light / 29)

"It's not a sin to you to enter non-residential homes although in which there is a property belongs to you" refers to the general privacy of people-socializing in the society and also in this verse prescribed about entering into the houses which are built for doing masturbation and there is no one living in it and have been built for public; such as caravansaries baths mills and so on, itself is the Public permission to entering. Maybe some people say that it is referring to The nominal meaning of the word "stuff". That is, the basis and the things that are offered for sale Such as arcades and markets that are only made for this Work; general permission for entry. (Tabatabaei, Interpretation of Almazan)

"B: The semi-public domain.

27. O you who believe! Do not enter homes other than your own, until you have asked permission and greeted their occupants. That is better for you, that you may be aware.

28. And if you find no one in them, do not enter them until you are given permission. And if it is said to you, "Turn back," then turn back. That is more proper for you. God is aware of what you do. (the Light / 27, 28)

Light / 27 and 28 (thresholds for the entrance of the neighborhood, facade and wall) Externally socialize with others)

Those of you who believe, do not enter into the houses which are not yours unless obtaining permission and say hello to homebody, this is better for you; wish you be reminded.

And if you do not find anyone in it, do not enter it unless they give you permission and if you are told to return back, so return; that is better for you and God is aware of what you do.

Undoubtedly, the human being has two dimensions, one individual dimension and later Social dimension, and therefore has two types of life tricks; private and the General, each with its own characteristics and customs and Regulations.

in the community with environment; The human being has to endure a lot of constraints such as clothing, the way of movement and traveling. But all these situations is boring and troublesome in all day-long.

So he wants to be free for a time in a day to get away from restraints, to be relax with his family and children, have private conversations as far as possible and Enjoy freedom. For this reason, they seek refuge in their own private home to close the doors against the others in order to separate their life from the society temporarily and make it free of any massive constraints; which The environmental community had been imposed on him. Now, in this free space with this clear philosophy, there must be enough security. If it is supposed someone intrusively enters into that house and exceeds its safe privacy, so there will be no freedom and peace longer. In the other words; it would be look-liked an alley or market environment. That's why there are always special rules among humans of the world that entering the house of other people is prohibited without permission and has punishment.

Even though in the emergency situations in order to maintain security and other purposes where ones need quick permission to entering into the house; a limited and definite authority can Gave him such permissions.

Also in Islam religious had been emphasized a lot about this command and there are a few customs in this field that can rarely be seen. We read in a hadith about "Abu Sa'id", the companions of the Prophet (P.) that he asked him to being allowed to enter into the home while he was standing in front of his house-door. So the Prophet said: don't stand in front of the door while you are asking permission to entering. In another narrative, we read that the Prophet (P.) himself didn't stand in front of a door When he came to someone's house, he stood right or left side of the door and would say "alsalam-alaykom" as permission to entering; because in those days there were no curtains in front of the houses. We read in Islamic narrations that everyone is obliged to ask permission when they want to enter their mother's house or even their child's home. (Shirazi, Sample commentary)

C. semi-private privacy.

There is no blame on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves for eating at your homes, or your fathers' homes, or your mothers' homes, or your brothers' homes, or your sisters' homes, or the homes of your paternal uncles, or the homes of your paternal aunts, or the homes of your maternal uncles, or the homes of your maternal aunts, or those whose keys you own, or the homes of your friends. You commit no wrong by eating



together or separately. But when you enter any home, greet one another with a greeting from God, blessed and good. God thus explains the revelations for you, so that you may understand. (The Light, 61)

It is referring to the Communications with relatives and friends (guests). It is not guilty for the blind, paralyzed and sick persons to eat with you as a commensal. also it's not a sin to you to eat wholly or separately from your home (Your children's home or your spouses' home, which is called your own home) Without a special permission, as well as the home of your fathers, your mother's, your brother's, your sisters, your uncle's, your aunt's, your friend's or a home that the key is at your disposal. When you entered into a house, say hello to yourself as a greeting from your merciful god; a greeting with fruitful and neat manner. God expresses his verses in this way; wish you consider.

Because the former verses speak about admission at certain times or absolutely when entering a parent's own homes; these verses are a kind of exceptions in which a group can enter a home of their Relative's and so on and even eat foods, without any permission under certain conditions.

D: private privacy: (communication of family members)

When the children among you reach puberty, they must ask permission, as those before them asked permission. God thus clarifies His revelations for you. God is Knowledgeable and Wise. (The Light, 59)

Here the issue is of about admitting mature and immature children on arrival to the rooms that men or wives might be in the privacy. First of all, it says: you those who believe, your slaves as well as your children whom were reached maturity; must ask your permission at three times: *"O you who believe! Permission must be requested by your servants and those of you who have not reached puberty. On three occasions: before the Dawn Prayer, and at noon when you change your clothes, and after the Evening Prayer. These are three occasions of privacy for you. At other times, it is not wrong for you or them to intermingle with one another. God thus clarifies the revelations for you. God is Knowledgeable and Wise. – The Light, 58"*; (Before Fajr prayer and at mid-day when you take off your clothes and after the prayer of Isha These three times are three secret and private times for you. Obviously, this obligation must be done for children by their parents who can compel them to do this program. Because they have not reached puberty in that age so they are not the god's assignments and they purely are the audiences of their parents. (Shirazi, Sample commentary)

Separation of Private Spaces of Parents from Children and the Obligations of son's and daughter's rooms from each other are the another main subject in Islamic teachings. Relationship between the internal house-components and also house relationship itself with outer spaces, must necessarily have specific territories and definitions and have a definite and clear link between privacy and spaces. for example, to define territories such as The realm of parental life, the activity realm of children, General territories, hospitality area of the guests, the realms of the life of the girls and sons of a family and the realms such these necessary desirable houses. That is, in this case, their mixing with the level of utility of housing Will be reduced. Differentiating the realms and protecting the home from problems and problems such as Visual aristocrats, noise penetration, penetration of olfactory contamination, penetration Types of pollution and the possibility of foreign invaders to reduce security are Considerable topics in the design and definition of various crimes for Housing with suitable desire. Therefore, according to 4 verses of



Sura that has mentioned 4 types of privacy described above; can be a subject about privacy and confidentiality as the most desirable Islamic indicators.

Confidentiality in Iranian architecture

Confidentiality can be known as one of the main Islamic architectural features. As it was said, Islam has special emphasize on these Quranic verses and prophet's and Imam's hadiths about performing mentioned doctrines in housing. Islamic architecture which follows Islamic principles, has been used these verses and narrations in architectural manifestation. Thus The Traditional Iranian architects confessed these secrecy as the main Islamic doctrine in all traditional Iranian home's spaces through the hierarchy, with the help of Properties and proper arrangements of the organs were achieved together. But Each of these spaces, depending of their need, may has a certain amount of privacy. By examining verses and hadiths and applying them with examples; we can say that Confidentiality in the architecture of houses is made of 3 types of privacy: (semi-public, private and Semi-private), which are based on verses of The Quran and hadiths of the Prophet and the infallibles (AS). Architects in Past were using these architectural tools in different ways to provide the confidentiality of the building.

Semi-public space: Entrance threshold of the neighborhood, outer walls, The inputs (verses 27 and 28 of Surah Nour and narayat)

1. The entrance threshold of the neighborhood: The streets and alleys which have multiple tangles roll as a signature to show the existence some homes. Thus, home-to-neighborhood communication is mainly through the Walls and facades. In some cases also part of the house on Generals were created as a pausing space with a shadow; it was called: "The architecture of the subway" To this space. (Mazandarani, 2009)



Figure 1: The Subway

2. Exterior walls: The exterior walls of the houses of Iran is designed with high altitude and simple design, there were no windows and so there were no visibility, but the only factor which shows itself is the door and entrance spatial. the Increment of wall's altitude, just can make it fenced and hide its view from public, as much as possible. In fact, the outer fence creates a secure internal environment. Exterior thickness prevents through the passage of sound to adjacent houses and alleys.

3-Inputs:

The entrance often has a vault with a self-righteousness which called foreknow and most often has a difference about one or two stairs with respect to the alley level. There is managed such two stage both aside the entrance as a place for people to resting until the door opening. It is

always fitted with two types of thumps for Men and women which expresses the gender of the incoming person. The Importance of Confidentiality, preservation of sanctity and covering had caused Men and women to have two separate thumps each with specific shapes on the lanyard. (Ghaffari, 2009) The connection between thief or heart of house is only possible by the entrance gate; but this connection is not always direct. The vestibule is the first place for stopping in order to the residents of the safe house prepare themselves for the incoming guests. The hallway is also placed between the vestibule and the vineyard to make an enough time for the residents of the house. The manner of making such these distances between places; is also done for the inner parts of the house.

The penthouse: in the residential units is the first place to visit Invitations beside inviting them into the house. Pussy Has a static space order. In this kind of order, all Architectural spaces are strengthened around an intermediate center. (Mohebbi, 2011) this The space is embedded darker and taller than the other part the House. These will be no sight from entryway to the inside because of good arrangement of security and privacy of the house.

The Corridor is dark entryway with tangles whom leads the incoming persons into the courtyard. Usually in The hallway, the difference between the penthouse and the courtyard of the house is solvable. The complexity of the corridor is because of respecting the privacy of the home against any passerby in order to not understand the activities are performing in the yard. Corridor has two or more tangles along its path. By passing this hierarchy of space, a hierarchy of light in These spaces can be seen, so they first enter the vestibule in a completely dark vision and then by passing through the dim-half hallway enters into the brightness of The yard. This hierarchy triggers from dark to light vision makes strangers not to see the interior of their home. Also, this path avoids the passage of sound going out of the house; by going forward, the sounds become clearer.

The outer courtyard is for the presence of strangers and guests. This courtyard is part of a semi-public privacy

Private Semi Private: The Indoor Yard and Shah's Living Rooms Living and sitting room. (socialization with relatives and friends)

Indoor courtyard: is casual space which its Around area is the place of family members, especially women Would come

Shah's living room and five dorms:

is a location for the presence of incoming guests. So it is in the main axis of the yard. This room is very functional in terms of variety of materials, with Gypsum mirrors and ... which are quite well-marked and very impressive; So that everyone coming into the courtyard will first notice this spaces. The Entrance into that place is possible by 2 corridors surrounding it. This difference in the surface and the pre-space makes it not entering into the room from the yard at once as a preservation of the privacy of the room.

The factors preserving the privacy between the Shah's living room and five dorms are as follows: locating these five-dorms in the west and east all in the symmetry manner as a more observation to the Shah's living room than the five-dorms, low heights because of locking the out-coming sounds and the patio as the last one which has climate-application.

Private privacy (three dorams and pillows):



In all the traditional houses, we first enter the three doors and then the pontoon in which There is no direct linkage to it. The Three doors are in the form of a mirror and has a retreat and common porch in front, to emphasizes its privacy. These rooms have dimensions' half and a height less than the rest of the rooms; in order to helping the enhancement of the privacy of the space. Locating these Three-door rooms on a separate axis in public spaces of the House, use of sound insulation materials, door thickness, Clinging room to the outer wall of the building; makes it more personal and confidential than the other rooms.

CONCLUSION:

In Iranian architecture from the past up to now, we see the gradual disappearance of the concept of Privacy in homes and living spaces on the way to Contemporary architecture. This is just one of those manifestations in changing and collapsing the Iranian authentic architecture due to its transformation into architecture Inferiority which is influenced by the idea of an idealized West Third countries and Islamic countries, especially Iran, as a domination of Iranian culture .It should not be forgotten that the basic notion of confidentiality is lied in Social personality and culture. The entrance of the West culture must not influence and eliminate the principles underpinning the Islamic culture. The results of this study show that in The Islamic religion had given very strict instructions regarding the confidentiality which point to the smallest one; even about how to obtain Permission for entering, how to enter. Muslim Architects in Iran and after coming Islam; by using the source of these concepts and teachings from The Qur'anic references, tried to manifest them in architecture-base and create a space In this regard according to the general rules that have been taken From the verses and hadiths. According to the verses of the Qur'an, we are about to mention some tricks retrieved from verses and hadiths; in order to being able in answering this part of speech.

The pattern of confidentiality:

According to the verses of the Qur'an, confidentiality has few separated Domains in the field of house privacy as follows: - semi-public - private - semi private Semi-public (socializing with aliens)

semi-public:

In general, the four elements that their design could cause The vista of the city's home texture; includes the front entrance of the neighborhood- The windows, checkboxes, porch and entrance to the houses.

1- Entrance

In the past to create spatial diversity and define the privacy; They used an element called sleep apnea that can be used today by Using the same elements to create a sequence of definitions of Inputs, beautiful shading through scaffold design Covered by scattering plants, which has become more vibrant. on the other hand, these elements point to approaching More private roads.





Figure 2: Use subnet to define inputs and

Directions (Source: Writers)

Using the edge: Edge is the boundary between mass and space. One of The most important applications of these edges is to make the inside as private as possible which Ensures the users feel not unsafe from other-sights and outlooks to blindfold themselves from the public and outside vision. In order to create such a confidentiality; one Can use horizontal distance, change the level or combination of these two tricks (Ian, 2003); although using Horizontal edge is not responsive in this age.

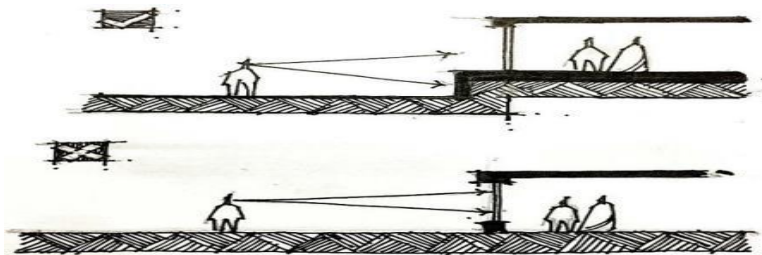


Figure 3: Use of Edge and Horizontal Distance (Source: Writers)

2-windows:

The bottom of the outer window should be set 175 cm upper than the Earth's surface which is considered as the distance avoiding the oversight seen by passenger (the entrance level-the outgoing level). While the height of the entrance is less than the street's level; constructing the outer-windows with the heights lower than 175 cm are definitely allowed.

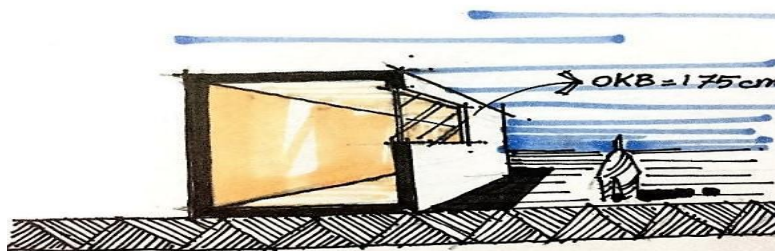


Figure 4: The right height for the window floor External (Source: Writers)

The construction of down-stair's windows depends on the position of the surrounding houses in order the inside not being seen from out.

This problem can be solved by not setting the windows in the same level to interface each other's insights.



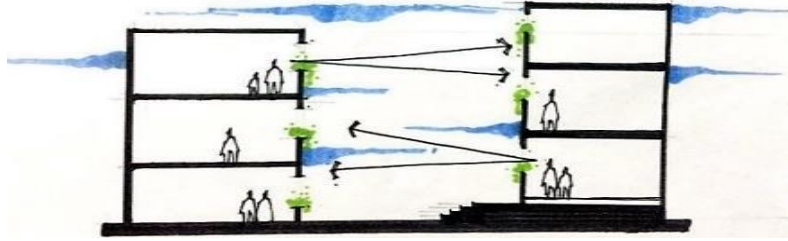


Figure 5: Do not align the windows of the opposite houses On the same street (Source: Writers)

raising or securing 2 sets of hig-buildings

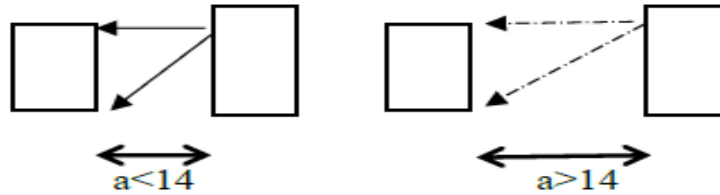


Figure 6: Distance between 2 blocks, back to back. (Source: Writer)

Balconies and porches

Because of high vision to inside of the home; the usage of The semi-open spaces are limited to the porches (terraces) in these days. So the inhabitants can only use the sides of porches for locating objects on.

In fact, the function of the terraces has changed today and the task in expanding vision, leading light and so on is gone away. In case of proper design in such places; by identifying The semi-open spaces and eliminating visual aristocrats through the creation barriers including various grids, planting evergreen trees or widespread and lattice boxes; one can restore this space.

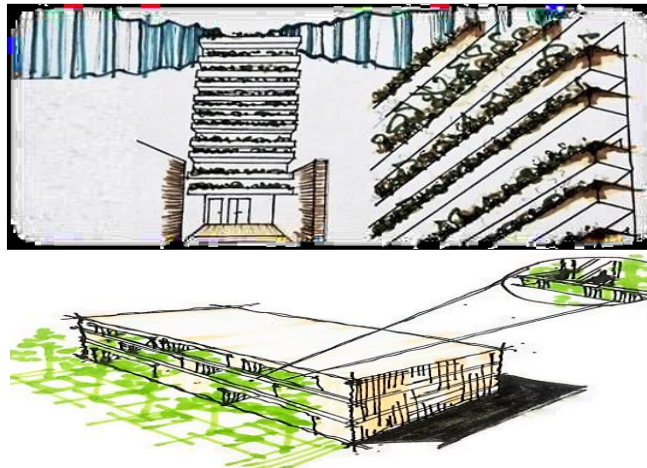


Figure 7: Destroying visual aristocrats through the creation of obstacles Visually in semi-open spaces (Source: Writers).

In the interior and the exterior, inside the yard or the semi-open space between the entrance and the internal space as The definition of the intermediate space between the alley and the home-office is useful.

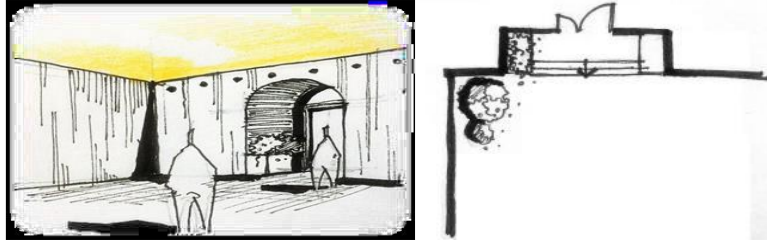


Figure 8: Creating an intermediate space between the neighborhood and the home. (Source: Writer)

4- Entrance doors:

How the entrance doors are located must be in consistent with the privacy principles of life and Ensure no violation of the privacy from the neighborhoods. the entrance doors should not interface or being close to each other and must have a distance between them to prevent looking insight from the outer person of the opposite house. also the entrances can be placed at two different levels, or can be placed before a forerunner.

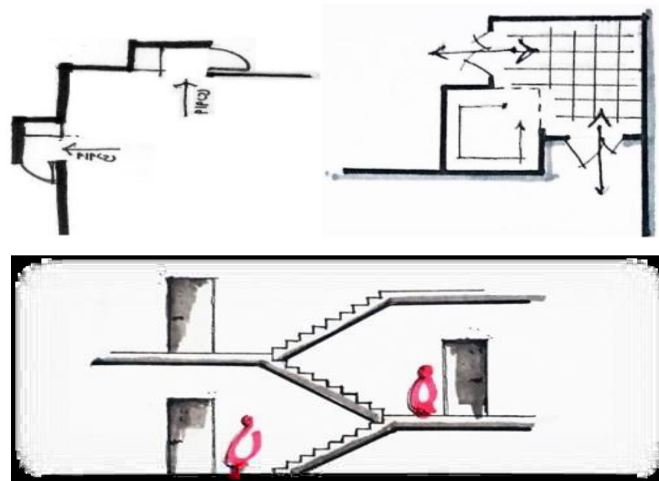


Figure 9: not putting the doors in front of each other (Source: Writers)

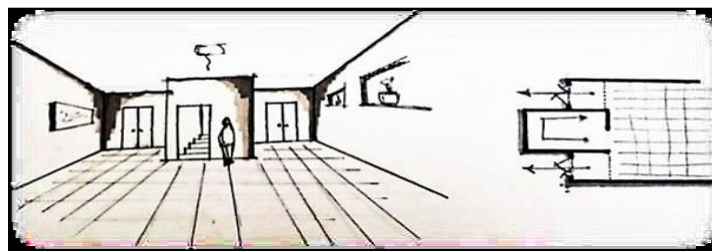


Figure 10: Pre-Input Creation (Source: Writers)

In large houses, using vestibule and aisle of the labyrinth After it; prevents the eyes seeing inside of the house. This border begins with a wall mounted from the ceiling and ends with a seating position; maybe for a short break, chatting or talking to the neighbors.



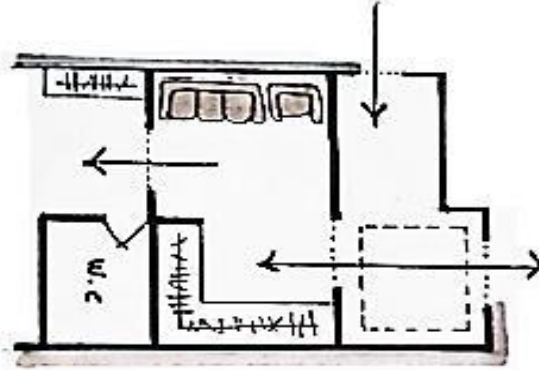


Figure 11: Pre-Input Creation (Source: Writers)

In smaller homes, controlling the outside vision to the home, can be controllable by using visual barriers putted in the input section and The rotation of the pathway axis instead of direct-usual incoming axis.

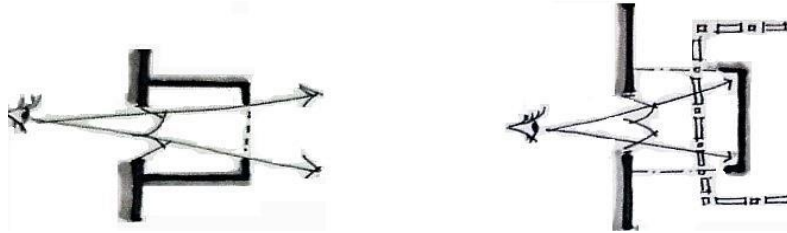


Figure 12: Closed vision through the rotation of the Input axis (Source: Writers)

Private privacy (socializing with relatives and friends and guests):

Lack of mastery of the family to family spaces through Suitable separation for the preservation the privacy between the guest's rooms; By dividing the plan of building structure from the start. By creating a different height in the plan; One level for family space and the other level for guests. (if there is enough space!)

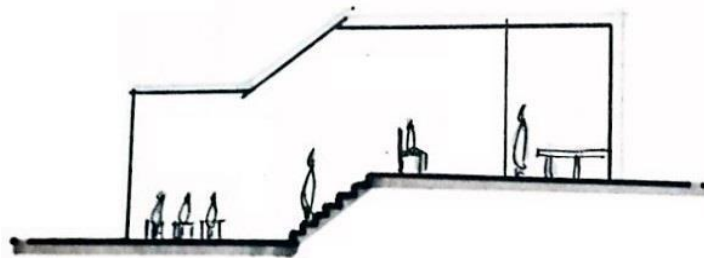


Figure 13: Height difference in plan (Source: Writers).

If there is not enough space for separating The living space and the guest one; you can use several Flexible General Purpose venues.

Denote a specific function to each salon regarding its territory. Clarify boundaries for each one; such as False-ceiling, lighting and destroy any vision into the Private spaces like living-rooms with Removable elements such as closets and partitions. so the Private spaces is no longer the subject of stranger's sight. Use Flexible and animated partitioning partitions to being removable when you need wider spaces than before. stretch the line of sight to the outer courtyard to Create

a sense of expanded space. moving Collective and ceremonial objects from private to the outer space can be an effective way of making perceptions of a wider space. Accessing to the patio and outside vision is pleasure and if the climatic conditions allow; you can use more benefits from out looking and feel expansion in the inner space-performance.

Private Privacy: (family socialization)

All the people tends to balance between their corporative and their private lives. Just as we need to be in family and friendly collective; we also need private and lonely times with ourselves in order to read books, thinking and so on. Usually the private sector in most of the homes, is dreams. Hence, there is usually a bed of parents, children and guests in Different ranges to give maximum possible privacy.

in large houses (duplexes):

Ground floor is the place to locate the main bedroom, so this allows other dreams to be in the vertical and Horizontal dimension in the up-stairs; in order to being separated from the main bedroom in the floor.

In the houses of a cohabitation, the main bedroom and other dreams are usually defined in two opposite sides; as a solution to making Maximum distance between supervisors and the children or host and provides guests.

But despite the reduction of areas, if there are two or more sleep / baths; locating them in opposite sides of a house maybe good idea. If this is not possible choice; so you can locate dreams beside baths, to be preferred.

If the house has one service and one sleep, so the service should be Two doors for access from both bedroom and surrounded realms. If there are space-constraints preventing to create a distance between bedroom and surrounded realms; so At least, the plan of designing must ensure the guests and visitors can't reach to the key-private places in the path of going to the services.

But the basic sleep situation in young families should reflect almost two antagonistic goals: 1 - distance from children 2- Quick access to children. For each story house or duplex suite have been planted; the idea of having a comfortable sleeping bed is suitable as the interval between the two sections should not be more extended. They can also create private privacy between the bedrooms of parents and children; by putting the service between them or by making short corridors in between.

In general, to design the interior space of the parent's bedroom; the Usage of sound insulation in the interior walls of the rooms in the spaces such as closet and storage can help great to make more private places.

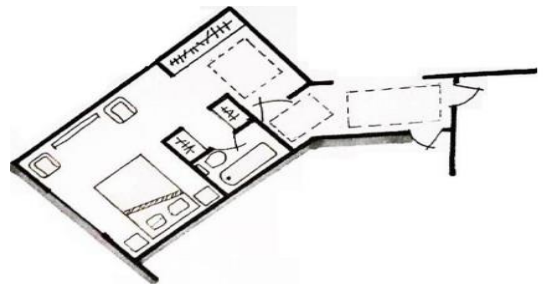


Figure 14: Observance of Parent's Inbound Hierarchy (Source: Writers) (Moein, 1992; Shirazi)

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