RELATION OF CULTURAL AND SOCIAL ATTRIBUTES IN DWELLING, RESPONDING TO PRIVACY IN IRANIAN TRADITIONAL HOUSE

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ABSTRACT

House as a shelter, from the early days of humanity, has been a worthy place, each culture and race has grown up under this shelter. Dwelling has always been such a fusion of living habits, environmental condition and cultural boundaries. Home is never created until there is a combination of comfort, fulfillment and a sense of belonging to a dwelling space. Privacy like security and peace is one of the rolling factors that affect housing forms. Since the past, Iranian architecture has emphasized on the relation between building and user. Culture and religious beliefs have concerned the Iranian user to have a suitable dwelling. The main result of this paper is that within Iranian traditional architecture the cultural affect on architecture has caused the division of the house in order to create privacy. These divisions by getting help from combination of open and closed spaces, has been formed professionally. The construction of the house was expanded in more than one floor with limited openings and view to outside; this is because of the inward looking feature of the traditional houses of Iran. On the other hand separation of house in to two or in some cases tree domains, public, private and in-between spaces has been one of these attempts, That made this architecture in accordance with people's culture and long lasting.

Keywords: *Privacy, Definition of Dwelling, Islamic Culture, Iranian Architecture*

INTRODUCTION

According to Henny Coolen (2005), an ecological approach offers such a perspective. An ecological approach focuses on the individual's ongoing transactions with meaningful features of the environment; it emphasizes the intentionality of individual's actions. The reciprocity of the environment and the individual is a central feature of an ecological approach, and it may be studied at different levels of organization. For instance, a dwelling is an individual's primary anchor in the environment. It may serve many functions such as shelter, privacy, security, control, and status. (Henny Coolen 2005)

Although, the idea of distinguishing spaces according to their *degree of privacy* is very common for architecture, but in the Middle East it is traced back to the beginning of the seventh century when Islam came into being. In addition began to implement a new lifestyle, it sets up the principles that rule how a Muslim should live his/her life and determine his relationship with the social and physical environments. As Islam requires, houses are to be built in accordance with and to serve these principles and therefore designers should treat these principles as guidelines of their dwelling design. In other words, the design of the Muslim house should be the product of the Islamic beliefs and values of the inhabitants.

DEFINITION OF HOUSE

Some scholars defined that, the meaning of dwellings has been studied from many different perspectives such as psychology, phenomenology, sociology and environment-behavior studies (Despres 1991, Moore 2000, Mallett 2004). In addition several authors have argued that a more integrative and interdisciplinary approach is needed in which physical, socio-cultural, psychological and economic dimensions are interrelated (Despres 1991, Somerville 1997).

Heidegger (1951) said that building and dwelling are single phenomena, the creation by the individual consciousness out of its rootedness in culture, time, and place. Banham (1975) was closely affiliated with the visionary British Archigram group in 1960s, and then took on the role of gadfly to modern architectural historians. Banhan argues that the modern homes are a set of modern appliance and services, not bound to any location and therefore essentially rootless. Socialist and economist Mary Douglas (2000) suggests that home is a place where households organize themselves over time by practicing the planning of recourses and by developing household rituals; for Douglas, home is thus an early form of social organization.

However, in many of these studies dwelling is mainly treated as such. What is lacking is an approach in which dwelling is considered as integral part of environment-behavior relations. An ecological approach offers such a perspective. An ecological approach focuses on the individuals ongoing transactions with meaningful features of the environment; it emphasizes the intentionality of individuals' actions. The reciprocity of the environment and the individual is a central feature of an ecological approach, and it may be studied at different levels of organization. For instance, a dwelling is an individual's primary anchor in the environment. It may serve many functions such as shelter, privacy, security, control, and status. From an ecological point of view, the meaning of dwellings lies in these functional relations between human beings and their dwellings.

Bachelard (1994) for example searches for a meaning of the house where the 'warm Substance of intimacy resumes its form In his investigation, he finds the house a nest for daydreaming. A shelter is for emphasizing the significance of space for imagination and intimacy. Bachelard (1994) sets out to analyze the house as an 'intimate space'. By which he means space that is not open to just anybody. The house, through providing a place for daydreaming, becomes one of the greatest powers of integration for the thoughts. Memories and dreams of humankind .also he said:" If I was asked to name the chief benefit of the house, I should say: the house shelters daydreaming. The house protects the dreamer; the house allows one to dream in peace. Thought and experience are not the only things that sanction human values .the values that belong to daydreaming mark humanity in its depths". (Bachelard 1994)

Therefore, in some contexts, "house" may mean the same as dwelling, residence, home, abode, lodging, accommodation, or housing, among other meanings. The social unit that lives in a house is known as a household. Most commonly, a household is a family unit of some kind, though households can be other social groups, such as single persons, or groups of unrelated individuals. Settled agrarian and industrial societies are composing of household units living permanently in housing of various types, according to a variety of forms of land tenure. English-speaking people generally call any building they routinely occupy "home". Many people leave

their houses during the day for work and recreation, and return to them to sleep or for other activities.

CULTURAL AFFECTS AT HOME

Most of modernist architects believe that culture and religion principles must stay in background and functionality and technology decide instead for plan designing. On the other hand, there are some architects who think seriously about cultural issues and the material and technology are only tools to create architecture for the humanity. This group of architects believes that when we design a house (and this is true to a greater extent than is the case with any other building type) the designer must have an understanding of the whole social and physical climate for which he is to design. When designing a house for a country other than his own, the observation of the local design environment by the designer will often prove difficult. It will certainly be a lengthy and continuing process.

According to Oakley (1961)," the arrangement of space is affected by the size and nature of the family to be housed and a whole host of social, economic, cultural and religious factors all of which will vary according to the country in which the house is to be built. "The house of a Muslim family will take on a very difficult form from that of the American business family working overseas. That of a joint family consisting of many generations and relationships, and perhaps having a House God, is quite another form again. Social taboos; the status of women and such customs as to whether or not people sleep on the floor on mats, in bunks on the wall ,in hammocks, in frame beds with a woven web(the charpoy), or on abed having sprung mattress, have their effect. These and other factors will vary not only with the country and the region but also with individual cases according to the social status; income group; standard of education and general outlook of the client.

Bachelard (1994),explained that all of us, remember the feeling of moving to new home, and live there, but at first the new place, is unpleasant and unknown when time passes, we get used to live there and using its facilities as a house which seems we have lived there for an entire life. We can find comfort and relaxation in there, when we arrive there, we can be ourselves .So what is the reason. Why is comfort there? He answered that; home is made of surrounding interior space and free exterior space. Interior space is the same as the private or secret part of human that is unpleasant to be observed in society. On the other hand, exterior space is that self we choose for showing to others. (Bachelard 1994)

For instance, in American houses, front courtyard has always been without walls and surrounding, and we can call it part of street's domain. It is a semi public space and the main gate of the house is the door of the building. This issue explains the Americans comfort opinions in living. However, in England, we have a courtyard with surrounding and the door of yard is a main entrance for the house. In Islamic (Iranian) house we have this issue so stronger and with more emphasis. So the houses are built with tall, wide walls which surrounded the court yard, and it not only need to make the surrounding for the houses, but also makes the necessary the privacy at Islamic houses.

i) Home From Islamic Points of View

Islam as a great religion has many teachings and ideas regarding men's living. House as the first place for growing and dwelling is important, and this importance causes the house change to a holy place. We can see many sentences of holy Koran placed at the top of Moslem's houses, and people respectfully enter it. This sacredness is very clear in Islam that we call Ka'be, the most holly place in Islam, house of God (beit Allah alharam).

Yusuf Al-Qaradawi (1960), the Islamic researcher defines the house as, the place in which an individual protects himself from the climatic elements and in which he finds freedom from the restrictions and pressures of society. It is a place of rest for the body and relaxation for the mind. This definition or function of the house is based on many Quranic verses, such as, "It is Allah who made your habitations homes of rest and quiet" (Quran, Su. 16:80) .According to Nasr (1996), Islam also regards the house as a place of expressing and strengthening family relationships. This indeed explains why the Prophet says that the house is the best place in the world. The Prophet considers owning a house as a contribution to, or a sign of, happiness.

In addition, prophet says, for happiness, a good wife, a good thing to ride [means of transport] and a good house. (Al-Qaradawi 1960) For protection, resting, expressing family relationships and thus happiness, Islam not only encourages house ownership, but also considers it a right and duty for every Muslim family. In regard to the architectural design, neither the Qur'an nor sunnah provided detailed codes of house design and construction. This is in no way ignorance on the part of Islam in regard to dwelling design. On the contrary, it is recognition of the fact that cultural customs change from time to time and from one place to another. Therefore, Islam permits all house-related customs and design concepts as long as they do not conflict with Islam. On the other hand, both the Qur'an and sunnah have provided a systematic review of the sources which should produce a set of principles that guide the architectural design of housing. This review is the reality of Islam, which comes as a way of life. It sets up the principles that rule how the Muslim should live his life and determine his relationship with the social and physical environments. As Islam requires, the house is to be built in accordance with and to serve these principles and therefore designers should treat these principles as guidelines of their dwelling design.

In other words, the design of the Muslim house should be the product of the Islamic beliefs and values of the inhabitants. The following are the most important principles, which are driven from Islamic sources and determine the design of the Muslim house. Islam foresees, and works for, a radiant future for the human race. Although each Muslim holds his own life cheap in the service of Allah, which is the service of humanity, he would never dream of sacrificing a human life, however seemingly insignificant, to the work of human hands. The adoration (it amounts to that) of works of art is due to disbelief in Allah's guidance and His purpose of humankind. However, Islam opposes the exaggeration in unnecessary spending; it has no objection to comfortable life or wealth as such, or- to the enjoyment of this worldly life. Allah has subjected his creation to the use of his favorite creature (man), but man has to use it within the boundary of his Almighty's law and guidance. This is affirmed in Quranic verses:"Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly?" (31:20) Sources on the tradition of Muhammad (pbuh) show that he discouraged Muslims from miserable living. It is amply evident that he had worn rich clothes in festivities and was fond of exquisite perfumes and essences. His

famous expressive saying (pbuh): "Strive for your earthly life as you live forever and strive for your hereafter as you will die tomorrow" sums it all up. (Yusuf Al-Qaradawi 1960).

PRIVACY AND THEORY

In this section, the concept of privacy will be discussed in general. In addition, the most predominant theories concerning the notion of privacy will be presented. According to Encyclopedia Britannica Privacy is defined as the quality or state of being apart from company or observation. As an act, privacy provides freedom from unauthorized intrusion. A second definition states that privacy denotes a place of seclusion (Britannica Encyclopedia 2006). A similar definition is also given by the Webster's Online Dictionary; privacy is the quality of being secluded from the presence or view of others or the condition of being concealed or hidden (Webster's Online Dictionary 2006). The term is correlated with the word seclusion and contrasted with the words communal, public and social.

According to Westin (1967), "Privacy is the claim of individuals, groups, or institutions to determine for themselves when, how, and to what extent information about them is communicated to others. Viewed in terms of the relation of the individual to social participation, privacy is the voluntary and temporary withdrawal of a person from the general society through physical or psychological means, either in a state of solitude or small-group intimacy or, when among larger groups, in a condition of anonymity or reserve. The individual's desire for privacy is never absolute, since participation in society is an equally powerful desire. While the idea of privacy as a communication-control mechanism derives from human behavior (environmental psychology), it is also often characterized as a physical property of the environment and that is how it is approached in the current thesis. (Sundstrom 1980)

i) House Response of Privacy

The idea of privacy as a property of the built environment has been synonymous with the advent of the humankind. The consolidation of a clearly defined territory occupied by a certain group of people has been one of the primary instinctive concerns of the early occupants of earth. People had the need to protect themselves from the environmental conditions and from their enemies (people and animals) as well as to withdraw from the broader group. The household controls the house and its property, owned or rented, and thus is separated from what is beyond the households' control. What is within this boundary is considered a private area, as established by various legal and cultural boundaries.

According to Madanipoor (2003), houses can be seen as distinctive spaces in which individuals come together in intimate relationship, claiming the control of these spaces for privacy and comfort. These individuals, even though small in number, form an interpersonal forum that is less private than their own private worlds, creating a combination of private, semi private, and at time even semi public spaces , therefore the relationship between them takes various forms and subsequently, the space they use for these relationship takes various degrees of privacy. In the light of the above, recent architectural thought has also been preoccupied with privacy and private space. Nevertheless, the various studies and approaches concerning privacy have often included the contrast between the term and another entity; that of public space. Their consideration as two opposite worlds has resulted in polarization and analogous consequences

for the design process. Hertzberger (2005) explicitly states that the inconsistency of private and public is equally wrong as the antithesis of general and specific.

3.2 Privacy from Islamic Point of View

Islam recognizes the right of every individual to be free from undue encroachment on the privacy of his or her life. Therefore, the privacy of the house is significantly stated in many places in the Qur'an. For instance, a verse says, O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them and, „if ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves, and Allah knows well all that ye do" (Qur"an, Su. 24:27, 28). Similarly, the Prophet's thoughts stress the importance of the privacy of the home. The Prophet said, „permission (for entering the house) should be sought three times, and if permission is granted to you (then go in), otherwise go back. The Prophet went to the extent of instructing his followers that a man should not enter his own house suddenly or surreptitiously. He should indicate to those inside the house that he is entering, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor one in which he himself would not like to see them. (Mortada 2003)

The privacy is an affiliation of the principle that calls a Muslim to separate his or her secluded private life from public intercourse. Meanwhile, it is a part of the Islamic system of sex segregation. He also added, as this system aims to protect the family and close those avenues that lead toward the prohibited illicit sex or even indiscriminate contact between sexes in society, it prescribes significant rules for relationship, dressing, modes of behavior and contact between females and males. In general, Islam disapproves of free mixing between unrelated members of opposite sexes and regards this as conflicting with the role it assigns to the family in society. Islam specifies the degree of relationship between male and female in what is known in Islam as mahram. *Mahram* defines the relationship between male and female either by marriage or close blood ties. Any person outside this area of *mahram* is thus regarded a stranger. God clarifies the limits of relationship between the strange male and female in an indication of who is the mahram: 'O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. (Qur'an Su. 33:59)

In terms of behavior, the Qur'an says in commanding Muslim women, "If you fear Allah, do not be too complaisant in your speech, lest the lecherous-hearted should lust after you. Show discretion in what you say. Stay in your homes and do not display your finery as women used to do in the days of ignorance. (Qur'an Su. 23:3) Controlling the mixture of the sexes in this and other verses, assign a specific responsibility for a woman: she is to concentrate her activities and presence at home and on the family and all that is required to protect and develop these institutions. This is regardless of the social responsibilities, rights and duties Islam offers women. The Islamic discouragement of a woman to work outside the house if not necessary and emphasis on her family responsibilities and the males involvement in the public or outside-of-home life is a recognition of the biological, psychological and physical differences between the two sexes. This discouragement is in no way a discrimination against the woman. Indeed, Islam offers her the right to own property, conduct business, receive and impart education, engage in cultural and creative activities and even to take a job when necessary. In addition, within the

home, she shares the power and responsibilities of the head of the family and may even become one, if circumstances so require.

According to Mortda (2003), Islam believes that the principle of separation between sexes or the privacy of woman helps to ease sexual tension in society. For its moral and social health and well-being, this principle greatly contributes to the stability of society. Privacy for women is best achieved through a hierarchy of privacy within which the house is the central element. The following sections discuss the privacy of the Muslim house, which can be divided into two categories: visual and acoustical.

ii) Visual privacy

According to the previous discussion, the family is the main concern in visual privacy, particularly the protection of female members from the eyes of male strangers. The Qur'anic verse, "O ye who believe! Enter not houses other than your own, is a command for maintaining this visual privacy in the house". One of the several *Hadiths* that prohibits visually intruding the privacy of the house says, "He who pulls the curtain and looks into a house before he is granted permission to enter has committed an offence. The Prophet also says, „if a person ever peeps [or steals a glance] at you without permission, then you throw a stone at him, even if it puts out his eye; you are not counted as sinful. (Al-Qaradawi 1960)

In many places (i.e., Sus. 24:27–33, 58–62 and 5:13–16), the Qur'an rules on the observation of privacy among family members whether they are adults or children. It asks men and women inside the house to behave with modesty in matters for example of personal clothing and communication. Hence, the privacy inside the house should be maintained by the design treatment of both public and private domains as well as spaces regarded as sacred (e.g., bedrooms) in the private domain. The location of the guest room was close to the entrance and separated from the family domain to maintain the privacy of women in the rest of the house. In terms of the public domain, the existence of a space for hosting guests is necessary in the Muslim house. This necessity is derived from the duty of maintaining strong relationships with society members, (neighbors, relatives outside the family, and friends). Although Islam greatly encourages the invitation of guests, it disallows mixing between unrelated male guests and the family females. Therefore, direct visual access between the guests domain or reception area and the family is prohibited. Design measures should be provided in order to eliminate such access and to maintain the privacy of the family domain. (Figure 1)
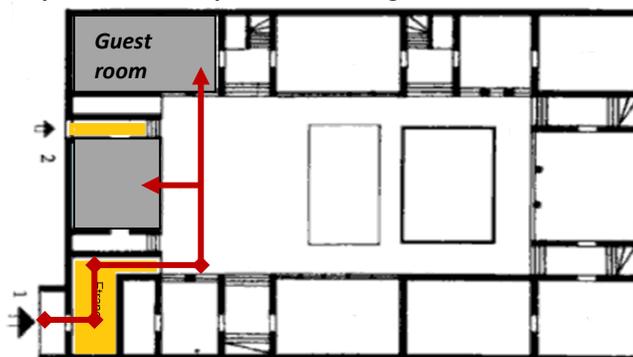

Figure 1. Plan of a traditional house in, Iran, The closeness of guest area to entrance

In traditional houses, this requirement was achieved by a transitional or double system of circulation between public and private domains. According to Imam Muslim (1179), this requirement was a response not only to Qur'anic verses, but also to the Prophet's command of avoiding an unexpected glance: "permission is needed as a protection against glance". The most important spaces to protect from the sight of the guest area are the kitchen and living room. Females usually spend most of their time in these spaces, the placement of which in the house should allow them to mingle freely. The sleeping spaces are regarded by Islam as sacred. The Qur'an says, "O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside these times it is not wrong for you or for them to move about attending to each other." (Qur'an, Su. 24:58) This verse initiates the requirement to increase the privacy of the spaces used for sleeping and their isolation from other spaces in the house. Separation in sleeping spaces of male and female children is also required.

iii) Acoustical privacy

This form of privacy is of no less importance than the visual. The Prophet says, „On the Day of Resurrection, lead will be poured into the ears of anyone who eavesdrops on others who dislike him. (B. Hakim, 1994).Therefore, precautions should be taken to prevent sound transmission from the house to the outside and from the family domain to the guest inside the house.

The previous *hadith* can be used to rule that voices should not be heard from the family domain or spaces used by the females of the family where, in the public domain, unrelated males are received. The traditional houses of Muslims exhibited a high concern for acoustical privacy. To illustrate this, in a typical traditional house there were three internal zones – male, female, and service – linked through a court. This spatial organization and layout ensured acoustic protection between these zones as well as from outside or adjacent areas. Moreover, the dense materials (i.e., stone, rock or mud bricks) and the thickness of the walls provided a high standard of acoustical insulation. The elements (walls, roofs, and floors) of the enclosure of the house should not allow the penetration of the inhabitants' voices, particularly females, to streets and neighbors. This principle is based on the Prophetic prohibition of listening clandestinely to people's conversation without their knowledge.

iv) Islamic Boundaries, Relationship and Hospitality

Hospitality and Family gatherings are the most important aspects of social life. As Iranians, face strict limits on entertainment under a theocratic government, family gatherings have become extremely important, not only as a means of performing various rituals, sharing food, and so forth, but as the safest and most protected site for entertainment. The Iranian family, like most other Middle Eastern families, used to be an extended family where new couples lived with their parents and siblings, either in the same compound or adjacent to one another. However, with increasing urbanization and social mobility, the number of extended families has declined; most new couples form their own households away from parental compounds. To understand the Iranian family and the norms governing its operation, it is significant to start with a historical view of gender roles and women's status within the society. (Figure 2)

Figure 2. Iranian family gathering

Some of religious leaders have sought to consolidate the relationship between the members of Islamic society in practical ways. One of these is by visiting one another at home. Here the reception of friends becomes a work sacred to Allah since the guest is the beloved of God, hence cherishing the guest is a common expression among Moslems. The guest should always be welcomed very warmly. It is advised that the best Part of the room or house should be offered to the guest, even if he/she declines to sit there as a sign of humility. Ghazali (1988) the great Persian scientist of the eleventh century'', advises that not only should the guest be seated in the best place, but also that his sitting plate should not be near the women's area.

These requirements show that Islam is against an individualistic lifestyle. Their basis fits in with the Prophet's saying, 'no Muslim is truly a believer unless he desires for his brother what he desires for himself'. Mortada (2003) explained that The Prophet here does not mean the brother in blood, instead he means the brother in Islam or the other Muslim. There are several hadiths, which ask the Muslim to make sacrifices for the sake of helping others.

Islam taught the Iranian nation that the relationship between family members is not temporary, but permanent and enduring. Family members are expected to make serious and sustained efforts to live together and plan their role in society. The relationship between all family members is not merely a utilitarian relationship. A spiritual relationship sustains and generates love, kindness, mercy, compassion, mutual confidence, self-sacrifice, solace and succor. Islam wants all those who are related through common parents, common brothers and sisters or marriage to be affectionate, cooperative and helpful to each other. In many parts of the Qur'an good treatment of the near relations and strong ties with them is enjoined. The Qur'an says, 'Serve Allah and join not any partners with him; and do good to parents, kinsfolk, orphans, those in need'. (Qur'an, Su. 4:36)

It was very common in the traditional Iranian household that a few families with close ties live together, and when a youngster in one of the families decided to get married, he/she could live in the same household. In that situation, if the house was large enough and had enough rooms, the household could easily accommodate the new couple. Otherwise new rooms could be constructed within the house for the newly-weds. This culture led many families to live together and hence try to solve each other's problems within themselves.

DISCUSSION

All of these supported that, the profound relation between cultural requirements and architectural attributes in dwelling, Islamic thoughts as common culture in Iran, clearly advised people to respect the human boundaries and surrounding between male and female. These rules, not only limited people in their daily lives, but also helped them to have more comfortable lives with each other, as Islam does not permit the weakening of ties between the members who are either inside or outside the nuclear family. The space in these houses was flexibly defined and could be redefined to suit new needs. The boundary established the relationships between people inside the house and protected them against the outside world. The space connected different units of the interior. Given the numerous attacks on Iran in the course of history, and the existence of nomadic populations moving around all the time, even cities felt insecure to leave themselves exposed.

In traditional layout, General Separating in plan, into two independent realms, one for private usage and one for public usage in house, the *hayât* is an important buffer zone separating the interior space (*andarooni*) from the outside (*birooni*) world and also providing resources not deemed appropriate in the interior. *Andarooni,* literally means 'inside denoted the family quarters, which would be predominantly female. While female visitors might on occasion be entertained in the reception rooms within the *birooni*, they were more likely to be taken to the *andarooni*. And *Birooni*, which literally means 'outside'. It's referred to those quarters that were situated close to the main entrance. (Figure 3)

Ground Floor Plan

Family Area (private)   *Guest area (public)*
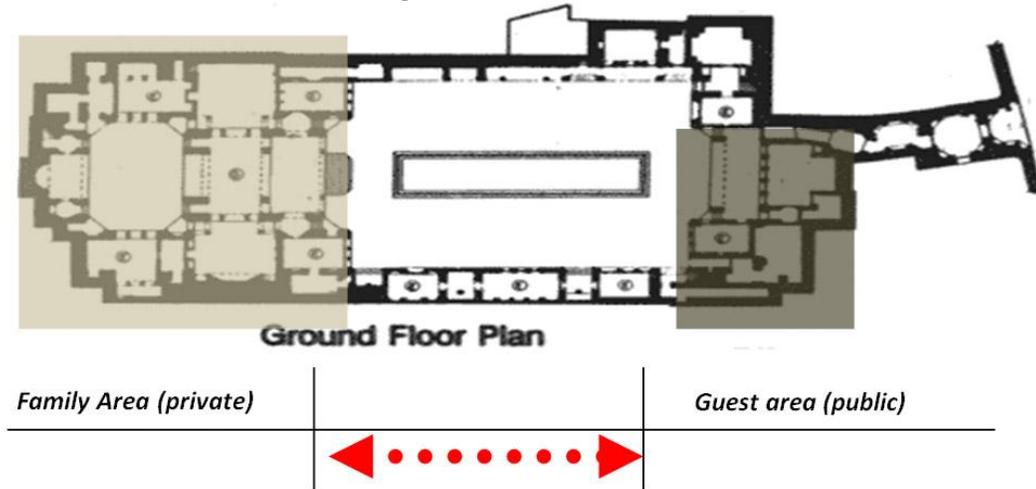
The courtyard makes distance between public and private area
Figure 3. the layout of indoor and outdoor separation in traditional architecture

The internal space was also set up to accommodate different daily and nightly activities, gender relationships, various religious and cultural rituals, and functional situations. In Iran, the *birooni-anderooni* division was fully developed only in wealthy households, since it necessitated the building of least two separate courtyards, one for the private quarters, the other or the reception area. In the survey of houses in Shiraz and Yazd, there were many examples of multi-courtyard houses, some dating from the early Safavid period (1491-1722), and the majority of the houses, however, had one courtyard only. In such cases, it would have been very difficult to achieve complete sexual segregation, especially where there was seasonal and diurnal movement between rooms. Private and reception rooms had to be deployed around the one courtyard and a

special reception room would be provided a far as possible away from the private spaces. This was usually close to the main entrance, while the private area occupied the back of the courtyard, well away from the entrance and not visible to prying (Brian 2006).

Mostly, in traditional Iranian architecture, dwelling buildings were built in more than one floor. High surrounding of house, without any obvious opening in the outdoor facades led to the construction of an inward looking building with visual and acoustical privacy from outside. Although this method has created, more visual privacy in the interior of the house, the rising of the rooms and of the living space from the courtyard space, has broken the line of view from courtyards to rooms. In addition, a lot of time is spent in the room upstairs for more private dwelling, especially for women. The important point is, usually, the view direction have been more easily, from private to public, in traditional house in Iran. (Figure 4)
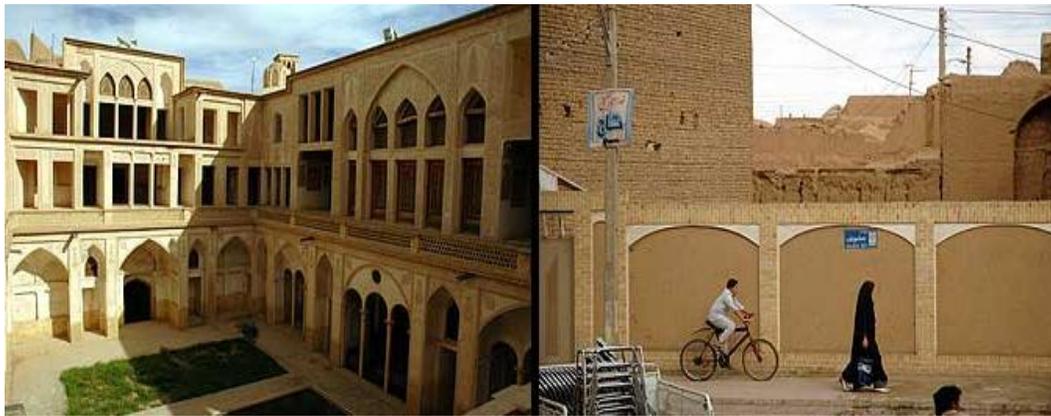
Figure 4. The contrast between outside and inside of house

Some two or three storey houses were built in a way so that the second or third level would retreat from the courtyard facades to produce a semi-open space for the private zone of the house. This technique also decreased the view from the courtyards to the rooms. A corresponding idea has also been used in the design of central courtyards of two storey structures to provide more privacy.

i)   Minor Architectural Elements as Result to Achieve Privacy

We can mention that in Iranian tradition there were two types of bolts on doors. One with a more elegant sound which was intended for women, so that the people inside the house, would know who should open the door, a man or a woman .This issue makes more privacy inside the building. These are some issues that were considered in traditional architecture, and were based on religious beliefs. (Figure 5)

Figure 5. two types of bolts, traditional door, Bushehr, north of Iran

Using lattice fences for the terrace edges for blocking the sight from the yard and creating semi transparent walls, which allows air circulation, was common. The masonry of these fences is mostly like the constructing masonry like brick or mud. The edge of these fences had special height which was calculated in the way that if the inhabitants were sitting there, there were no sight .and just by standing, it was visible from down floor. (Figure 6)

Figure 7: lattice fences, in Iranian traditional architecture

In the hot climate of Iran, with the deep Islamic beliefs, traditional Iranian inhabitants commonly used the porous facades as window or opening. This kind of opening was sometimes built by wooden material, and sometimes by tiles and brick and mud. It led to a thermal decrease of day light during the day. It also blocked the view from courtyard to the rooms, in spite of the inhabitant's ability to easily see outside from the inside. (Figure 8)

Figure 8. The porous facade, in traditional Iranian house that, was used for creating more visual privacy and with ability to have visual access from inside to outside and decrease visual access from outside and decreasing the temperature

Overall, Iranian Islamic architecture during all its eras attempted to bring about a milieu, which is suitable for human and respects his beliefs and personal ambitions. In addition, these thoughts and spiritedness in Iranian Islamic architectural artist seeks to produce an art which is beyond the earthly world and instills eternal spirit, which is compatible to the human soul. The process of design in this architecture is observed based on the level of importance of customer's needs and satisfaction.

CONCLUSION

In fact, housing design standards is extracted from life style. When the main aim is to make deep changes in housing design and construction, the close inspection of the spatial arrangement and life style is mandatory. Life style includes the institution of family, interaction among the relatives, eating and spending time with them, storing food in winters, using walls for boards and pictures. There are such examples that specify a particular family. whole of these details establish the local social and cultural attributes in each society. So Privacy is one of the requirements that people were always perusing due to their cultural beliefs and religious practices. The traditional Iranian house is the combination of several different open and closed spaces that were designed to articulately mingle the nature and life space together. This combination, by concentrating on the spatial figures and the ability of movement and circulation, tried to create a useful space for dwellers.

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