

Analyzing the Superiority of Introversive Patterns in the Architectural Designing of Residential Buildings based on Quranic Literature

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Received 12 March 2017; Revised 02 August 2017; Accepted 14 November 2017; Available Online 22 September 2019

ABSTRACT

One of the important issues in the architectural designing of the residential buildings is the contextual pattern of such constructions for which two introversive and extroversive patterns can be pointed out in this regard in a general classification. Despite the continuation of the introversive patterns in the traditional Iranian architecture, the application of the extroversive patterns has become completely customary in the contemporary Iranian houses due to various cultural, social, economic and other considerations and the use of introversive patterns has become completely limited during the recent decades in the architectural designing of the residential buildings. Based on the Quranic literature, the present study, investigated the superiority of the introversive patterns over the extroversive ones in the residential buildings. The theoretical foundation of the current research paper was laid on ĀYA 80 of SŪRAH NAHL that explicitly points to “Sakan” [tranquility] at home. Two other trans-temporal and similar subjects connected with appeasement at homes, namely “night” and “spouse”, were discovered in the Holy Quran in a search for the keyword “Sakan” in the other ĀYĀT of the Holy Quran. In the present study, the common aspect of the three foresaid words in regard of appeasement was decrypted through comparing and matching the ĀYĀT related to this trio (house, night and spouse) based on a qualitative content analysis method. According to the analyses, except appeasement, the only commonality that has been explicitly pinpointed in the Holy Quran’s literature for the two titles “night: Lail” and “spouse: husband or wife” was their covering characteristic that has been reminded in the Holy Quran through the use of the word “Lebās: cover”. In the end, the superiority of the application of the introversive patterns in the residential buildings was inferred based on the aforesaid common feature through the use of logical deduction method.

Keywords: Introversive Patterns, House, Night, Spouse, Quranic Literature.

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1. INTRODUCTION

One of the most important duos widely proposed in architecture, including the design of the residential buildings, is the introversion or extroversion of the edifice. In the contemporary architecture, the common pattern of designing in the majority of the urban uses is extroversion due to the various effects caused by philosophical, economic and other schools of thought. But, in an architecture known as Islamic, the majority of the urban uses, particularly residential edifices, enjoy introversion patterns with cultural and ideological indicators being served as the most important reasons thereof. Efforts are made in the course of the present study to prove based on the ĀYĀT in the Holy Quran that the application of introversion patterns in the residential buildings is more superior to the extroversion ones. The pivotal predicate constituting the theoretical foundation of the present study was the ĀYA 80 of SŪRAH NAHL that reads “*Wa Allah Ja’ala Lakom Min Boyūtekom Sakanan*” meaning “and God placed for you tranquility from your houses”. According to the ĀYA, the house is the cause of appeasement and placation of the human beings but not all the houses do so; because, the preposition “Min” [from] in the ĀYA indicates that not all the houses can set the ground for the tranquility [equivalent in Arabic to *Sakan*] of the human beings and some of the houses lack such a feature. That is because if all of the houses had the ability to provide

the human beings with tranquility, no use should have been made in the foresaid ĀYA of the preposition “Min” [from]. Based thereon, the term “*Sakan*” and its derivatives were searched in the entire ĀYĀT of the holy Quran so as to make it clear that for what other subjects than “house” this word that means anything causing residence and tranquility as stated in Al-Mizan Interpretation, has been used in the Holy Quran?

According to this investigation, besides for house, the term *Sakan* or tranquility has been utilized in the Holy Quran to refer to four other words, namely *Lail* [night], *Zawj* [spouse], *Salāt* [prayers] by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and *Tabūt* [coffin] that has been introduced as a sign of His Highness Talūt’s rightfulness. Amongst these cases, the last two were included by a certain span of time and they were accordingly excluded from the present study’s discussions¹. But, the two other cases, night and spouse, were trans-temporal and trans-spatial factors hence discussed in the current research paper.

Based thereupon and according to (Fig. 1) the deep exploration of the ĀYĀT containing these two words aimed at decrypting the secret that what is the common aspect of these two words in Quranic literature considering the fact that both of them have been described by such an adjective as “appeasement” and also whether this common feature is not the same cause that is the prerequisite to a house’s being pacifying?

Fig. 1. Study’s Conceptual Model Based on the Study’s Path

Stage (1): Statement of the Problem	→	Elucidation of the house’s induction of tranquility and analyzing its necessity in the Quranic Literature “ <i>Wa Allah Ja’ala Lakom Min Boyūtekom Sakanan</i> ” meaning “and God placed for you tranquility from your houses” (NAHL: 80)	
	↓		
Stage (2): Discussion and Analysis	→	Searching for the word “ <i>Sakan</i> ” [tranquility] in the other ĀYĀT of the Holy Quran	
		↓	
		Clarification of the trio, i.e. house, night and spouse, in the Quranic Literature as the threefold and trans-temporal factor of tranquility induction in the Quranic literature	
		↓	↓
		Exploring the cause of tranquility induction by night in the ĀYĀT containing this word	Exploring the cause of tranquility induction by spouse in the ĀYĀT containing this word
		↓	
		Decrypting the common aspect of night and spouse in tranquility induction as introduced in Quranic literature	
	↓		
Stage (3): Deduction	→	Inferring the optimal pattern of house (in terms of the pattern’s introversion or extroversion) based on the common aspect of the other tranquilizing factors in the Quranic Literature	

2. BACKGROUND OF THE STUDY

As for the introversive patterns in the residential buildings, considerable research has been so far conducted and the majority of these studies have introduced introversion as one of the most important indices of the Islamic architecture (Leaman, 2004; Sajjadzadeh, Etesamian, & Khazaei, 2015, p. 38). Ha'eri Mazandarani, as well, has dealt in his study with cases like typology of the historical houses based on introversive patterns and their relationship with the lifestyles of these houses' dwellers² (Haeri Mazandarani, 2009).

There are also written numerous books and articles regarding the favorable Islamic housing and the

position of introversion in Islamic housing up to now (Naqizadeh, 2013; Hamzenejad & Sadrian, 2014; Noghrekar, 2008; Nari Ghomi, 2010; Vasiq, Pashtounizadeh, & Bemanian, 2009; Ghorbani, 2014; Hakim, 1986; Raeesi, 2016; Mortada, 2003).

It was made clear in an investigation of the extant analytical perspectives regarding introversion in architecture considering its prevalence in both inside and outside the Islam World (Petruccioli, 2006) that there are totally five cases pointed out by these researchers as the reasons for the application of this pattern (Memarian, 2008; Tavassoli, 2002; Petherbridge, 2000, p. 195; Akkash, 2005, p. 5). These have been summarized in Table 1.

Table 1. Reasons Expressed by the Researchers for the Introversion in Architecture

Researcher	Reason Expressed for the Application of Introversion in Architecture	The Relationship of the Reason with Islamic Canon
Me'emarian	The role of historical patterns	Independent
Tavassoli	The role of climate	Independent
Mamford	The role of the security and defensive issues	Independent
Petherbridge	The role of gender separation based on canon	Dependent
Akkash	The role of theosophical and mystic thoughts	Dependent

(Nari Ghomi, 2010, p. 70)

The distinctive feature of the present article and, in fact, the innovation of the present research lies in the ideas that firstly all of the abovementioned studies have dealt with the description of introversion and/or elaboration of its proofs in architecture and not the analysis of the superiority of its application in the residential buildings and secondly the main axis of none of the aforementioned studies is the Quranic literature. Efforts have been contrarily made herein to

solely justify the superiority of the introversion in the residential buildings based on the Quranic literature and with an emphasis on the ĀYĀT related to the triad "house, night and spouse".

3. STUDY METHOD

The present study's method has been displayed in Figtr 2 in separate for the various study steps.

Fig. 2. Study Methods Used in the Various Sections of the Present Study

The study method in the first part of the study was documentary and library research with an analogical approach		
Comparative approach: (moving from the whole to the details)	→	Moving from the generalities of tranquility to its details and examples in some of the Holy Quran's ĀYĀT
	↓	
The study method in the second part of the study: Qualitative content analysis with a deductive approach		
Deductive approach (moving from details to the whole)	→	Investigating several detailed examples of the introversive and extroversive houses for proving the study's claim in whole
	↓	
Deducting the study findings based on logical reasoning		

4. DISCUSSION AND ANALYSIS

4.1. Elaboration of the ĀYĀT Related to “Sakan” [Tranquility] at “Lail” [Night] with “Zawj” [Spouse]

In the Holy Quran, the term “Lail” [night] has been repeatedly used (for more than 92 cases) but only some of these ĀYĀT that reach in number to five ĀYĀT, namely YŪNES: 67, QISAS: 72-73, AN’ĀM: 96 and NAML: 86, have pointed to the night’s appeasement and placation trait.

It becomes clear from the text of the above ĀYĀT that all of these ĀYĀT have pointed to the appeasement and placation characteristic of the night but none of them presents the reason as to why the night is so. However, since “Kitāb Allah ... Wa Yanteqo Ba’azahū Bi Ba’az wa Yashhado Ba’azahū Alā Ba’az” meaning “the book of the God ... some of its ĀYĀT interpret the other ĀYĀT and some of them bring testimony to the others” (Sayed-e-Razi, 2000, p. 132), the next section has sought investigating the other ĀYĀT containing the term Lail to, meanwhile decrypting this important secret, infer the required result for the architectural designing of the residential buildings, as well.

In regard of the ĀYĀT that have explicitly pointed to the placation of the night and manifestation of appeasement in spouse, two ĀYĀT, namely RŪM: 21 and A’ARĀF: 189 can be pointed out. But, reference has been made in the ĀYĀT related to spouse like the ones related to night only to its possession of a tranquilizing effect and no reason has been mentioned as to why it is so. Thus, considering the fact that the Holy Quran is the words of the wise God and the mentioning of a common feature for two different subjects is not purposeless in the holy Quran, the next section has used the Quranic literature to search for and decrypt the reason for the manifestation of such a trait as placation in night and in spouse.

4.2. Decrypting the Common Feature of the Triad “House”, “Night” and “Spouse”

In this section, the ĀYĀT containing the words “night” and “spouse” were investigated to discover the common aspect of them in the Quranic literature. Put it another way, since night and spouse have been introduced in the Quranic literature as factors contributing to the tranquility and placation, the investigation of the other ĀYĀT bearing these two words, has set the ground for figuring out their common feature that can be subsequently interpreted as the reason for the manifestation of tranquility in them. It was concluded in an investigation of the other ĀYĀT wherein one of these two terms has been used that there is only one common feature that has been utilized in Quranic Literature for both night and spouse and that is their property of coverage and the night and spouse’s being a sort of “clothing” as stated in the Holy Quran. In

other words, both night and spouse feature a coverage trait that enable them induce the human beings with a sense of security and tranquility. The following ĀYĀT have explicitly mentioned this feature in night:

“Wa Howa Al-Lazi Ja’ala Lakom Al-Lail Lebāsan” meaning “he is the one who made the night a cover for you” (FORQĀN: 47)

“Wa Ja’alnā Al-Lail Lebāsan” meaning “And we placed the night a cover for you” (NABA’A: 10)

“Wa Al-Lail Ezā Yaqshāhā” meaning “and swear to the night when its darkness cover the earth” (SHAMS: 4)

“Wa Al-Lail Ezā Yaqshā” meaning “swear to the night when [its darkness] covers [the earth] (Lail: 1)

In interpreting ĀYA 47 of SŪRAH FORQĀN, Allameh Tabataba’ei ordered that “the night’s being considered as a sort of clothing is for the reason that its darkness covers the mankind like a clothing and curtain”. In the interpretation of the ĀYA 10 of SŪRAH NABA’A, as well, he described the coverage characteristic of the night in the following words: “it means that the God has placed night like a concealing clothing that covers all the things and all the visible things with its darkness the same way that a piece of clothing covers the body” (Tabataba’ei, 1995, p. 420). This feature, coverage, has also been pointed out for spouse through the explicit use of the word “clothing” in one of the other ĀYA of the Holy Quran: “Honna Lebāsan Lakom wa Antom Lebāsan Lahonna” meaning “they [your wives] are clothes to you and you are clothes to them” (BAQARA: 187). It is stated in an interpretation of the ĀYA that “a piece of clothing hides a person’s defections and preserves the decency. A wife and a husband should cover one another’s defections and safeguard one another’s social prestige ... Garment is the cause of a person’s tranquility. A wife and a husband are also the providers of tranquility to one another” (Javadi Amoli, 2008, p. 460).

According to the abovementioned ĀYĀT, both night and spouse have been seminally introduced in the holy Quran as the grounds of tranquility and appeasement and secondly their only common aspect of these two is their coverage characteristic as put forth in the Quranic literature. Thus, it can be inferred that the reason for their being a cause of tranquility and placation should be sought in the same common feature, i.e. coverage.

On the other hand, as it was mentioned before, based on ĀYA 80 of SŪRAH NAHL “Wa Allah Ja’ala Lakom Min Boyūtekom Sakanan”, not every house has the capability of inducing tranquility and appeasement because the expression “Min Boyūtekom” in the above ĀYA should have been replaced by such phrases as “Kolla Boyūtekom” or “Fi Boyūtekom” or the other similar expressions and no constraint and specification should have been pointed out for “Bayt” [house] (Ra’eisi, 2017, p. 8). But, according to the exact text of the ĀYA, only some of the houses carry such a feature, i.e. inducement of tranquility and appeasement, and

the distinctive feature of such houses can be decrypted through figuring out the common aspect of the night and the spouse (as the other subjects similar to house in inducing tranquility and appeasement).

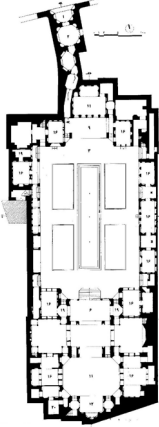
Based thereon, since the only common aspect of the other two subjects (night and spouse) in the Quranic literature is their coverage, it can be inferred that the prerequisite for a house to be pacifying is the manifestation of this same characteristic at home. In other words, the houses can be included by the purport of “Min Boyūtekom” in the abovementioned ĀYA that their contextual structure bears the coverage feature and it is only in this case that a logical relationship can be established between this ĀYA and the other ĀYĀT related to night and spouse and such a relationship is based on the “coverage characteristic” as the sole common aspect of this triad. So, it can be deduced that the prerequisite to the tranquilizing nature of a house is its being a sort of cover and the higher such a capability in a house, the more it would be competent for inducing placation and peace to its users. The forthcoming part sought to validate this claim based on some of the objective examples and samples.

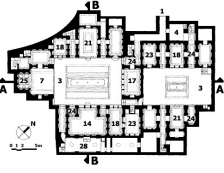
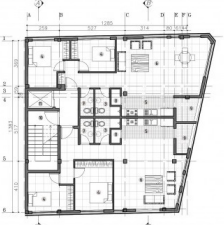

It can be inferred through referring to the texts of some of the narrations that the concealing nature and vastness of a house is amongst the dos of such a tranquility because such a vastness can supply the residents with the coverage and concealment of their personal and private affairs. Imam Sadeq (PBUH) had the following order in this regard: “there are three things wherein a believer can reach comfort (peace):

a vast house that covers his private affairs and his defections and the badness of his moods from being seen by the people’s eyes and ...” (Ebn-e-Babeviyeh, 1983, p. 159). As it can be seen based on the narration, the vastness of a house cannot alone be considered as a prerequisite rather the house’s dimensions become important and favorable in that they are effectively associated with the coverage and concealment of the residents’ personal affairs.

Under the current conditions (unlike in traditional architecture), many of the residential units are constructed in such a way that even the completely private spaces like the deepest corners of the bedrooms are occasionally exposed to the others’ eyes with the opening of the house’s entry door. The comparison of several specimens of the introversive and extroversive houses’ plans in Table 2 has provided ponderable results about the quality of the houses’ coverage. According to the contents of the table, the length ratio of the openings to the size of the house’s periphery (equivalent to the sum of the house’s external bodies) was less than 1%, hence the house’s coverage was more than 99%. But, in extroversive cases, the percentage was found more increasingly lesser (58% in one sample and 82% in the other). Thus, the introversive houses provide the users with a far increasingly higher coverage than the extroversive houses and, consequently, they can induce their users with a higher quality of placation according to the Quranic discussions and documents that were offered in the previous sections.

Table 2. Comparative Study of the Coverage Quality in the Plans of Several Specimens of Introversive and Extroversive Houses

Name and Position of the House	Plan	Pattern Type	Length Sum of the House’s Exterior Bodies	Length Sum of the Openings in the House’s Exterior Fronts	The Coverage Percentage of the House
Borujerdis house in Kashan		Introversive	264 m	4 m	99.98%

Grami House in Yazd		Introversive	139 m	1.2 m	99.99 %
Chehel-Gereh House in Tehran		Extroversive	58 m (sum of the exterior bodies of the two residential units on every floor)	24.3 m (the length sum of the openings and balconies in the two residential units on every floor)	58.2 %
Villa Residential Building in Tehran		Extroversive	54 m (sum of the exterior bodies of the two residential units on every floor)	9.7 m (the length sum of the openings and balconies in the two residential units on every floor)	82.1 %

(Raeesi, 2019, p. 212)

It is worth mentioning according to the study method in the second part of research, i.e. qualitative content analysis that the samples' selection has been conducted purposively in Table 2 because the qualitative content analysis usually includes the purposeful selection of the cases reflecting the study questions (Tabrizi, 2014, p. 115; Iman & Nowshadi, 2011, p. 21). Therefore, the selection of the houses and the substantiated examples in the table was based on the purposive choices that did not follow the rules of the statistical and quantitative studies.

5. FINDINGS' VALIDATION

Before explaining the validation of the study's findings, it has to be noted that the findings' validation depended in the qualitative and normative researches and theories on the logical integration of the study in such a way that the other individuals could perceive this subject independent from the researcher (Groat & Wang, 2008, p. 76). The above-presented discussion and analysis was a normative not justificatory research because it was not of the type of the theories intending to predict certain behaviors and phenomena through causal elucidation; rather it was a research referring to general axioms for elaborating certain concepts and such a characteristic belongs to the group of the normative theories (Ibid, p. 78). This point was made here to show that the normative research does not contain exact tests (through experimental and

laboratory methods) in the majority of the cases the way it is commonly exercised in the justificatory studies and, as it was mentioned, their testability is suspended on the logical integration of the theory. So, the "persuasiveness" is accordingly the capability that can interpret the concept of "testability" (Ibid, p. 84). In the meantime, some of the other justificatory researches can be used as references that have attained results consistent with the findings of the present study but in a different approach (through making use of statistical methods based on justificatory and quantitative approaches).

For example, it was concluded in a research about the comparative study of sense of attachment to a place in traditional houses (with an introversive pattern) and contemporary houses (with extroversive patterns in apartment complexes) that sense of attachment to a place (that is significantly associated with an individual's comfortability in place) was a lot higher in the traditional houses than in contemporary specimens (Heidari, Motalabi, & Negintaji, 2014, pp. 75-86). Solidarity, support and social relations (all of which are variables influencing an individual's tranquility in a place) can be also analyzed from this same perspective. According to the present study, the residents of the traditional (introversive) houses were less inclined towards the changing of their house and living place than the residents of the apartments (with extroversive patterns) due to their higher sense of attachment to the place (Ibid, p. 85). The evident result

of this finding was that the stability and persistence of residence in a place would lead to the persistence and deepening of the social relations between the individuals dwelling the place and subsequently the higher tranquility of the residents of the place and this is why the solidarity and the social relations were significantly more different in the traditional residential textures in contrast to the contemporary residential textures. It is evident that the decline in the solidarity and quality of social relations influenced the increase in crime and reduction in security (as one of the most important indices of resilience) and this was perse completely effective in the extent to which an individual felt comfortable because it is clear that the higher the crime perpetration index be increased, the lower the individuals' tranquility would become.

6. CONCLUSION

It was made clear with the search for ĀYĀT related to the tranquility in the Holy Quran that the reason for the induction of a person with tranquility by night and spouse (that along with house constitute the triad of trans-temporal and trans-spatial tranquility in the Holy Quran) is their coverage characteristic; so, considering

the resemblance of the house to night and spouse in terms of appeasement, the prerequisite for the actualization of such a feature at home is a contextual pattern that supplies the property in an optimal manner. Of course, the issue might strike the mind that the reason for the tranquility at home might be possibly something else (different from the common feature of such tranquilizing factors as night and spouse) but the discussions offered in the analytical parts of the article and the examples and plans of the sample houses that were studied herein, on the one hand, and the substantiations on the results obtained in some of the researchers related to the present study's subject, on the other hand, proved that the prerequisite to the induction of tranquility by house was the very characteristic that also resided in the other two factors, i.e. night and spouse, and that was the coverage quality which has been reminded in the various ĀYĀT by such a term as "Lebās" (clothing). This way, as shown in Table 3, since the introversive contextual patterns featured more match and proportion with coverage as compared to the extroversive patterns, the preference and superiority of such patterns in the residential buildings was deduced from the perspective of the Quranic literature.

Table 3. Factors of Tranquility Induction in the Quranic Literature: The Reason for Tranquility Induction and the Result Obtained From it for the Architectural Designing of the Residential Buildings

Factor Reason	Factors of Tranquility and Sakan Induction Based on the Quranic Literature				
	Non-pervasive Factors		Pervasive Factors		
	The prophet (PBUH)'s prayers after receiving Zakāt	Coffin (box) related to the story of His Highness Talūt	Spouse	Night	House
The cause of Tranquility Induction	No explicit reference to the reason in the Holy Quran's ĀYĀT	No explicit reference to the reason in the Holy Quran's ĀYĀT	Coverage characteristic (interpretation as clothing in the Holy Quran)	Coverage characteristic (interpretation as clothing in the Holy Quran)	No explicit reference to the reason in the Holy Quran's ĀYĀT (decryption of the cause through matching with the ĀYĀT on the other pervasive factors)
Result for use in the architectural designing of the residential buildings	The prerequisite for the manifestation of Sakan (tranquility) in the residential building is the coverage characteristic of the building's architecture and the higher the coverage delivered by the house's contextual pattern, the more it is proportionate and matching with the induction of Sakan and tranquility. Since the introversive patterns supply the coverage in a more optimal manner, the preference and superiority of such types of patterns in the residential buildings can be deduced.				

The important point that has to be pointed out in the conclusion part of this article is that the operationalization of the findings of the present study needs setting the proper grounds in the other areas related to the architectural system (including the housing economics and so forth). That is because the change in the Iranian housing pattern from introversive to extroversive patterns was the output of the interaction between various economic, social, cultural and other

indicators and the necessity of the application of an introversive pattern in the contemporary Iranian house could n't be prescribed without taking these indicators into account. As an example, it is clear that one of the most important indicators influencing the formation of the extroversive residential units with very narrow substructures is the economic indicators and the application of the introversive patterns in such micro-scale units cannot be expected without organizing

the area of housing economy. Put differently, the present study dealt with the clarification of the Islamic ideal in the type of the residential building's pattern (disregarding the realities existent in the contemporary urbanization system) but the operationalization of such an ideal entailed consideration of the realities of the contemporary conditions; as a specimen, the role of the land value and the indicators of the housing economy in daily increasingly promotion of the micro-scale

extroversive patterns should not be neglected hence it is deduced that the operationalization of the present study's findings necessitates an interdisciplinary interaction with the participation of the experts from various areas (including architecture, economy, interpretation and so forth) so that the road can be paved for the implementation of the present study's findings via full-scale analysis of the indicators influencing the promotion of the extroversive residential patterns.

END NOTE

1. To elaborate this claim, please refer to the interpretation of the ĀYĀT related to these two cases, i.e. ĀYA 103 of SŪRAH TAWBEH and ĀYA 248 of SŪRAH BAQARAH.
2. This book contains seven chapters; the first three of which deal with the general issues and, meanwhile introducing the case study and study method, point to the theoretical and experimental literature related to the house. The fourth to sixth chapters deal with the comparative study of the properties of the historical and contemporary houses and all the three chapters revolve about the typology of the historical and contemporary houses and their relationships with the residents' lifestyles. In the meanwhile, the summary of the questionnaires' results along with the plans of 87 historical houses and a number of contemporary houses have been given in these chapters. The last chapter of the book concludes the discussions of the previous chapters. In the last chapter, a number of suggestions have been made within the format of some methods for subspaces in the contemporary Iranian houses.

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