



The characteristics of suitable home from Islam point of view in comparison with Modern architecture



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Abstract

Islam seeks to provide both material and spiritual welfare of man, large and suitable house can be one of them. Contrary to some beliefs which measure a good house with western standards, Islam explains some unique characteristics from it and in Muslim people's rank especially.

These characteristics are different from what are in Modern architecture. It considers home as a machine for living and in some matters regards it like its another products. Housing characteristics associated with the daily lives of people and their culture is totally disconnected. The first important feature for suitable home is its land. In addition to location and financial growth in the future which considered by buyers today, Islam emphasizes some factors to construct homes, these factors are good weather, plenty of fresh water, flat and smooth ground. Certainly, kind of living among some religions is different with living among Muslims, public face of cities and houses is one of ways to identify towns and cities and Muslim civilization. Hence, it must be distinct from non-Muslim cities faces. The term home is more higher and valuable that can be defined as a house or shelter, "God places your home as a place of your peace and relaxation," God stated. This holy sentence is interpreted probably that man must not build or buy his house in a place which may peace be endangered. In Islamic architecture not only inside a house is not visible from the outside, even a lot of houses entrances are built in such a way that if the door be open, inside will not be visible under no circumstances. Nowadays, inside of houses are visible unfortunately, because of adherence to western culture. Islamic architecture does not put all spaces of homes in the view of non-familiar men (N-mahram). Personal spaces which are used typically by ladies like: kitchens, bedrooms,

WCs are designed to not be visible easily. But, such considerations are meaningless in bare and westernized architecture.

Key words: house, home, suitable home, Modern architecture, Islamic architecture

Introduction

Islamic culture has shown its impact on social and religious architecture and has had significant influence in shaping the environment and residential home. The space of historic home while keeping the architectural knowledge of pre-Islamic architecture, also tracking the evolution of the knowledge of space after Islamic periods (Abdolhoseini 1390, p 14). In documentary sources that were derived from Quran and tradition and also intimate presence of the prophet of Islam are many contents about how to live and about the situation of housing and residence. This paper tries to use that valuable sentences in special Muslim home designing and building. The first period of confrontation of Western artistic ideas to Islamic countries and Iran is related to Modernism and Modern Architecture.

From Descartes until Kant the rationalist, thinking and attention to phenomena found their strength. Thought which became scientific in specified economic formats with support of socialism was created kind of architecture in West that does not let another previous artistic ideas to show their principals (Diba, 1374, p 46). Therefore, in this paper also we are going to speak about Islamic idea of housing, has tried to pay attention to Modern Architecture ideas which is the dominant style in Muslims land.

Housing Characteristics in Islam View

Sometimes in verses and traditions we can see two words which are related to human spiritual affairs (bliss and misery) their meaning is human beings who can reach to heaven or to hereafter that both of them would have been by faith and piety or by blasphemy, idolatry and sin (Hood sura, verse 105-108). And sometimes this two words use with how using material pleasures like good spouse, big house, good vehicle and good neighbor.

Prophet says, "From Muslim prosperity is big house and good neighbor and good car" (Sheikh Sadoogh, 1403 Hejri, p183). So, Islam supplies both two types of blisses, spiritual and material that involve big and good house. But which type of house is in Islam idea can be important and noteworthy. In spite of many who evaluate a good house with Western principals, Islam has unique characteristics for home which attention to any one can prepare worldly and hereafter bliss.

1-Suitable land

The first important feature for suitable housing is its land. In addition to location and future economic growth which is considered by buyers of lands today, Islam explains another three elements to build lands, like: good air, much and sweet water and flat and smooth land. Ali (AS) stated, "Housing is not desirable, but with three things: good air, plenty of water and fertile ground" (Hassan -ebn- Shoebeh Harani, 1404 Hejri, p320).

Attention about selected location and research about neighbors are two other important points that Islam has been emphasized on them .

1-1.location

The location of life and those who have direct relationships in their social interactions have significant influence on human manners. In other words, cities and buildings are important characteristic of displaying the identity of civilizations, cultures and human societies. One of characteristics of cities are their appearance that can be used as one of the characteristics of cities identity and also the identity of their residences. Surely there are differences between living among Muslims or various religions. According to Islam order the most suitable place for Muslim living is among Muslims, and mixing with non-Muslims and having spiritual relationships with them will create negative effects on individual and family, because of the effects of environment on man and his family .Certainly, areas with more complete Islamic culture aren't like areas with no Islamic relationships and culture , for example daily pleasant voice of Azan and Muslim interactions, even if man tries to keep himself and his family in their Islamic thought healthy, but he cannot deny the negative effects of environment. In a saintly Hadith (holy sentence), God reveals to one of his messengers, "Say to believers : don't wear my enemies clothes, do not eat their food and don't use their way in different matters,in this case you are my enemy too" (Sheikh Sadoogh,2 volume ,p 348) . In other words above Hadith tries to vocalize that relationships to any group will guide man toward it unconsciously. Another important point about selecting land or home is peace, for living in noisy and crowded places will decrease peace and will have individual and family problems. God knows home too as a place of peace and relaxation and states, "God puts your home , a place of your calm"(Nahl sura, verse 80). From this verse can use that man must not buy or build his house in a place which puts he and his family in to danger. Imam Ali(AS) also emphasizes on suitable home and states, "The blessing of a house is its good location and large yard and its good neighbors"(Tabarsi,1393.p 126).

1-2.Neighbor

Friend and companion is one of the issues which has positive or negative effects on person unconsciously, so Islam has great emphasis on choosing appropriate companion. Neighbor like friend has many effects on man spirits. Neighbors is the important subject in buying lands or house. Imam Ali (AS) states, "Before way ask about friend of way, and before buying a house ask about neighbors"(Koleini,1365 solar.8 volume p24).It should be noted that as it is necessary to ask about location and neighbors in time of buying ,when selling a home or land it is also necessary to observe neighboring rights. It may be happen persons who buy house bother neighbors .Prophet said, "when each one of you wants to buy his house ,must suggest it to his neighbors"(Payandeh,1382 solar,4 volume,p186). Also he states, "Neighbor is the first in buying land or house."(Ebn abi Jomhoor Ehsaee,1405 Hejri,1 volume,p58). God messenger says, "Four things are signs of bliss and happiness of man: good spouse , big house, good neighbor and good vehicle."

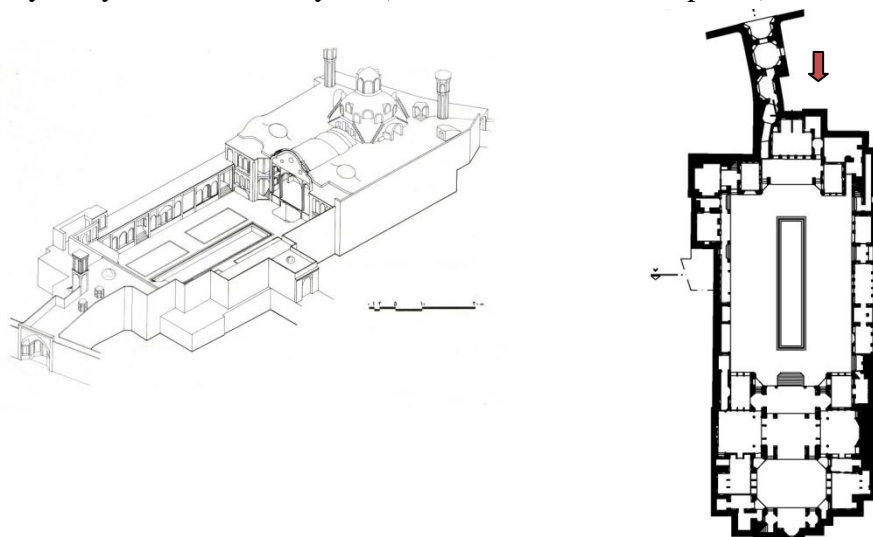
2-Building

Construction is developing rapidly today, and every one tries to provide the newest plan and design for the most suitable home. Unfortunately, the only issue which is not considered in constructions is attention to Islamic –Iranian culture and following from alien culture. Iranian architecture going far from Islamic culture towards Western culture is the most important problem of culture lives. One of the important places to absorb tourists in our country is Islamic architectural wonders which were built by Islamic principles, for example locations of drinking water wells, sewage and locations of WCs in building are considered in Islamic architecture (Alkafi, 3 volume,p7). Imam Sadegh(AS)stated," Do you see that WC which was built in the most hidden location of home is from the goodness appreciation of home."

2-1.Architecture

History, culture and our daily lives have mixed into house and home, whereas home is not just for survival and survive, but it has imposed its requirements to all way of human life and existence integrity and even all details and element of culture which mean religion cosmology , arts, knowledge, technology, economy ,politic myths and aesthetic all are mixed into house(Fazeli, 1386 solar, p 32). Indeed ,type of housing architecture guides most of our behaviors. House is in captivity of man before man builds it, but man is its captive after he builds it , because he forms it prior to construction but it will form his behavior after construction. If we design buildings maps according to native culture in the designing stage, there will not be any contradiction between our culture and culture which building imposes to us. But, if architecture be according to alien and non- native culture, there will be contradiction between Muslim culture and building culture. This contradiction may be problematic firstly, but the culture of building can be overcome by passing of the time. These changes are so calm which no one will pay attention to them , but with comparison of these two eras it can be touched after times. First, this change will happen in behavior issue, then changes of behavior will cause changes of culture. For example modesty is one of the clearest characteristics of Islamic culture ,and Islamic architecture has complete harmony with this characteristic. So, in Islamic architecture not only inside of house is not visible from the outside ,but a lot of houses entrances are built so that the door be open, yard and inside of home is not visible under no circumstances.

To enter house after opening the entrance door, you enter to a space which is named HASHTI , this space is the mediator between inside and outside of home. In another words it is a buffer between public and personal space, from HASHTI with a rotation which prevents to see yard, you can enter to yard (Memarian, 1387 solar ,p 143).





Figs. 1~2:BROOJERDI home ground floor plan & perspective (KASHAN-IRAN)



Fig. 3: view of inside yard BROOJERDI home (KASHAN-IRAN-photographer: writer)

Another example of modesty in Islamic architecture is internal latency of houses, so Namahram cannot see families. Islamic architecture does not put all house spaces in the eyes of Namahram, and personal home spaces like kitchen, WCs, bedrooms (ladies use them more than the others), so that no one can see there easily. But, such considerations are meaningless in westernized and bare architecture.

2-2-The Extent of The Home

Big house is one of the issues which is considered in Islam, one of the pleasures of the world is large house in great worlds of religion elders. Imam Kazem (AS) was among Banihashems in Mosque (Alharam Mosque) and was talking about the pleasure of the world, everyone was saying something about it. A question was asked him about it, he answered, "It is in the extent of the house and goodness of the servant" (Barghi, 1371 Hejri, 2 volume, p611). It is important so that the prophet asked God in his prayers, "Lord, forgive my sins, extent my house and increase my blessings now." (Payandeh, 1382 solar, p 251). Imam Sadegh (AS) believes, "One of the man bliss is the extent of the house and it causes his calm life" (Tabarsi, 1393 Hejri, p 127).

2-3-Justice and Proportion in Architecture

Justice in housing means putting everything or any spaces in its right place, and in its opposite is oppression which means putting anything or space out of its place. One of justice meanings is being harmonious and balanced, that Guran says, (Rahman sura, 7 verse). "We have balance in building the world" (Motahari, 1349 solar, p 8). Here, justice means proportion and in its opposite is inconcinnity which has been used in architecture.

Proportion to sizes and human measures and also avoiding idleness in building designs is one of the Islamic architecture principals in Iran. Much needed measures causes wasting materials and high costs (Pirnia,1387 solar, p 26-27). Another matter about justice in housing design is putting any space in its special place , so that any space will place around the yard according to measure, size and proportion of life.(**Fig: 4** and 5) Then , main spaces such as living and dining rooms are located on the main axis and spaces related to personal life are in two other areas , and WCs and another areas are in the corners of the yard (Masaeli, 1388 solar, p 33).

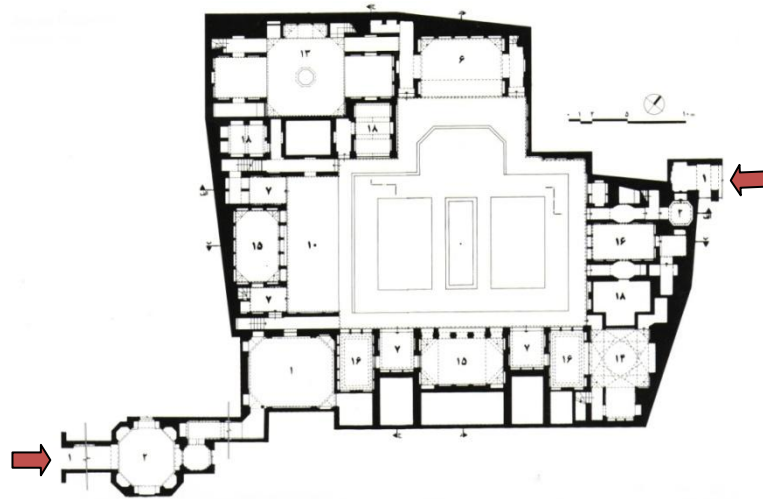


Fig. 4 : ABASEEAN home ground floor plan (KASHAN-IRAN)



Fig. 5: view of inside yard ABASEEAN home (KASHAN-IRAN-photographer: writer)

The Role of Traditional Architecture in Housing Plan

Islamic teachings have been used in housing plan by traditional architectures, he uses his love of God and his understanding of divine truth to plan his designs from world plan and its geometry and the creation complex. He tries to use something which have been caused his love of God to show them in his buildings designs exactly. Housing in architecture

based on Islamic teachings is the essence of tranquilly, so it is the matter of love and worship. Holiness of mosque is used as the pattern of housing by traditional architecture. As mosque pattern which yard is in center and on the main axes, original places have been located according to orientation toward that sacred place (KABEH), this order uses in house pattern but in smaller scale. Thus, mosque pattern is repeated in house and sanctity, love of God and worship is in home too (Masaeli,1388 solar, p 36).

Traditional architecture puts using from divine patterns and tending to love in the yard in front of all eyes. Yard with pond as spring in the yard is like enclosed garden that four from its center. All above are symbol of paradise ,for Guran speaks about eternal gardens and everlasting bliss which springs are boiling there (Yunos sura, verse 9). also describes one or two springs in every garden that is heavenly woman residence (Nesa sura, verse 57). Being hidden and secret is the characteristic of heaven, because it is matched with esoteric world. Muslim house with its enclosed and inside yard from two corners or enclosed garden with spring or well in its yard must be like this world (Borkhart ,1376 solar, p 147).

Theories of Modern Architecture in Housing

Despite of the failure of Modern Architecture and its basic ideas and by the emergence of new schools, it is necessary to speak about it from some dimension (Naghizade, 1379, p 83) :

1. Because of its appearance and failure as lessons of past history.
2. In spite of announcing its fall and failure in the West , it continues in third world countries.
3. It is used as Modernism and a tactic to negate the traditional architecture.
4. Great numbers of Modern Architecture monuments and designs which affected human behavior and thoughts
5. Modern Architecture principals such as Humanism and secularism are the basis of many new schools.

Immediate needs after war years and development of technology in Europe caused to have not been any opportunity for exact research and thinking about suitable urban housing pattern. All above happened after world war II coincide with late Modern Architecture (1945-1972).also green and open lands as well as adequate services were decreased for residents of apartment complexes. Hence, building high houses with maximum floors come to be increased (Dalal Poor Mohamadi,1375, p577).In lokorbozieh`s point of view low floor house means living in personal house and land and it runs to waste lands, but living in high building which scatters among green spaces is a suitable solution in land use planning (Schoenauer,2000,473). He sees the house as a machine for living , also he praises explicit and ordered shapes of house building ."We should act against former house with well used spaces, we must know a house as a car for living or as a tool for peace and relaxation," he stated (Gideen ,1365,426-427).

In "International Style " theory(Modern architecture branch) building and home should be far from any regional, urban ,area and climatic characteristics(building as a industrial

product), imagine of weightlessness by using large and wide windows is one of "International style" characteristics. In this style residential plans are designed in universal style (Gideen,1365,547-553-Bennevole,1384,2volume,p135 and 1 volume p124).



Figs. 5~7: Farnsworth house, USA, designer: Ludwig Mies van der Rohe (1945-1950)

Henri van de velde ,the painter who started the leadership of Art Neuveau, Belgium in late 19 century in 1890.He describes the state of the art " real shape of objects were covered in this time ,and revolution against heart and forms and revolution against imitation of the past was a moral revolution."Before building house for his family in 1892, he stated," I will not allow my wife and children to live in a immoral environment"(Gideen,1365-254).

In His Point of View, Morality in Architecture Consist of(Gideen,1365,254-269):

- Honesty in technology, programming and building needs.
- Form follows function.
- rid of historical styles.

In Hidger viewpoint home is as a residence with thinking and housing ,he knows man as a moral one ,under the sky and in saintly shelter,(Hidger,1381,64)."Humanity means living of moral entity in the ground, "he defines and says, "If man be ,he will live"(Hidger,1381, 6).

His definition of man with title of housing and residence is a criticism of thinking and Modern Architecture theories which home is car and tool for him .Residence is demoted to just a consumer relationship in their ideas (Shovay,133,432-1375). Charles Alexander Jencks , one of famous critics and theorists of post-Modern architecture wrote in his book ,"the language of post Modern architecture" in 1977 that the exact date of Modern architecture death is on 15.july at 3:23 pm. This date points to extermination of residential apartments of Prot Eco in Seint Louis of America. Jencks stated that these apartment complexes are symbol of cube-shaped and no-decoration Modern architecture, most of its designed principals are corresponded with CIAM principals. Non compliance with culture of poor blacks who live there and their ideas about house forced them to be

alien to apartments. According to Jencks, an architecture should not design a house lonely, s but, its users are his assistances (Ghobadian, 1388,103-104) .

Conclusion

Stabilized social culture can be seen easily in societies which have old social and urban life ,because of their antiquity. Human housing architecture depends on their way of living, perception and understanding and geographical features too .Generally architecture is the growth of human perception and belief which was manifested in building of his place of residence. New building, because of development of tools ,equipments and new materials have been more applied today. All above are impacts of Modernity and as well as Modern architecture ,but the product of this designing is dependence to energy , non-imitate, lack of affordable. The development of technology has affected Humanism in all aspects of life , irregular mixing of culture has destroyed most of useful social values .Modern architecture and Western construction technology will affect our future architecture specially Iran architecture, because separation of architecture from tradition and previous experience has deleted Humanism and attention to native human spirit from architecture. In this situation, Islam has no impact on housing architecture, for conscious desire to west architecture will increase day by day. The dominant form on Muslims contemporary planning is western pattern that has lost his utility even in industrial nations. This western patterns are in serious confrontation with Islam as a philosophy of life.

In addition to the logical consideration to culture and climate , we must find some patterns which are related to Islamic ones, as a pattern and instruction to a suitable housing to have a desirable housing plan. Thermal comfort and heating exchange between man and his environment aren't the characteristics of a favorable environment only, but comfort should be taken in to account in all directions such as compatibility of total and details of spaces with way of residents living, noise , odor , fresh air and light. According to above subjects about housing category from Islam and Modern architecture points of view, we found that the ultimate goal of housing and residence is comfort in both view points. In Islam viewpoints, home is not the place to be and stay .Man can search his lost identity with housing assistance. The tranquility which has stated as the aim of housing in Islam, is heart tranquility and tranquilized heart especially.

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