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Original Research Article

Tranquility at Home An Inquiry on Tranquility at Home from Islamic Perspective in Two Patterns of Apartments and Detached Houses with Courtyards in Kerman*

Motahareh Eslami Mahmoodabadi¹, Yaghowb Peyvastehgar^{2**}, Aliakbar Heydari³

1. Ph.D. Candidate in Architecture, Yasouj Branch, Islamic Azad University, Yasouj, Iran.
2. Associate Professor, Department of Architecture, Yasouj Branch, Islamic Azad University, Yasouj, Iran.
3. Assistant Professor in Architecture, Faculty of Technical Engineering, University of Yasouj, Iran.

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Abstract

Problem statement: One of the most important functions of a home is to provide comfort to its residence. The importance of this issue is such that Ayah 80 of Surah An-Nahl explicitly emphasizes the need for the home to be soothing for its residence. However, how to achieve this meaning about home has been less studied in specialized texts, particularly in the field of architecture. This issue is of particular importance concerning contemporary homes, whose residents consider it as a place of rest and relaxation more than ever due to the various problems of urban life.

Research objectives: in the present study, besides investigating the views of scholars and theorists of architecture and environmental psychology, tries to extract the factors of creating tranquility from Islamic viewpoint and its adoption with the house residents' current spatial-behavioral models. Based on this, in this study, the tranquility reliability in two current models of contemporary houses including apartments and detached houses with yard will be investigated.

Research method: The research method in the present study is a descriptive and analytical method which in addition to examining the theories of researchers and theorists of architecture and environmental psychology, tries to extract the factors of relaxation from the Islamic point of view and its adaptation to current spatial-behavioral patterns. The research process was carried out in such a way that in the first stage, through interviews with the residence of the homes, the spatial features, environmental capabilities and current behavioral patterns in them was found. In the next step, whitt the method of logical reasoning, semantic systems derived from the spatial characteristics of each pattern were found and the manifestation of three levels of tranquility including physical comfort, mental tranquility and spiritual tranquility in the desired patterns was explained.

Conclusion: This article finally concluded that the metaphor of tranquility and its different levels (i.e. physical comfort, mental tranquility and spiritual tranquility) is reflected in the pattern of detached houses more than the pattern of apartments, which is also affected by the variety of spatial features and environmental capabilities in this pattern of the house comparing to the apartment type.

Keywords: *Tranquility, Home, Apartment Pattern, Detached Courtyards Pattern.*

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** Corresponding Author: +989122233269, peyvastehgar@gmail.com

Introduction

House is the origin and destination of human daily life. People leave it for work and social activity and then after doing business and experience return home. Significance of this subject is so much that many researchers have introduced house as the center of the individual's world (Moore, Allen & Lydon, 1974) and have mentioned it as the most immediate space that is related to human life and influences him daily (Haeri Mazandarani, 2009). People leave their home for business during the day and do various activities in the crowded and disturbed environment of the society. After completion of occupation and various social challenges, they require a space for tranquility, rest and refection. Therefore, the house is the most appropriate space which provides this place for people and protects them from daily commotion. Then, it may be supposed that the tranquility meaning is one of the most important meanings which is expected by the residents of a house. The space which provides this possibility for them is known as an optimal place for their life. The Significance of this subject is so much that in the holy Quran God has introduced one of the most important applications of the home as being soothing and says: it is Allah who has made your homes as a place of rest for you (Al-Nahl, 80).

As yet, various studies have been conducted in various dimensions of home. In most of them, the subject of tranquility has been just introduced as one of home functions. While addressing which factors may create tranquility or disturb it in a home or that tranquility at home depends to what conditions have been less noticed. Therefore, the present study besides investigating this subject theoretically, by performing a field survey among the houses of two common patterns in contemporary urban housing (apartment pattern and detached pattern with a yard) tries to extract and analyze the factors which create various levels of tranquility meaning in everyone. Then, the questions that this study seeks to answer are as follows:

- Under which factors' influence the various levels of tranquility in apartment houses and detached houses with yards shape?

- In which one of the two apartment and detached houses with yard the tranquility concept is more appeared?

Research background

Though in many national studies, the subject of tranquility has been introduced as one of the main functions of the home (Naghizadeh, 2000, Noghrehkar, 2008), as yet no special study evaluates various dimensions of this subject and how this concept is shaped in the house. In most of these studies, merely referring to ayah 80 of Surah Al-Nahl, tranquility has been introduced as one of the house functions. However no research has been conducted on this matter that under which conditions tranquility is created and which factors are influential in its various aspects.

In foreign studies, the subject of tranquility has been explained with keywords like health which has been introduced in three levels including physical health, mental health and social health (Galster & Hesser, 1981; Mohit, Ibrahim & Rashid, 2010). The physical health domain addresses issues relating to safety (Kawakami, Winkleby, Skog, Szulkin & Sundquist, 2011; Miller, Tseraberis, Malia & Greg, 1980), health (Baum & Singer, 1982) and residents' comfort at home (Campbell, 1996; Khaef & Zebardast, 2015). Mental health with the highest rate of studies in this area, points to issues on security at home (Rohe & Mouw, 1991), audio-visual privacy (Varaday, 1983, Khaef & Zebardast, 2015), green spaces (Baum & Singer, 1982) and spatial configuration (Kinsey & Lane, 1983; Jelinkova & Picek, 1984). Finally, the dimension of social health association with neighbors (Cozens, Hiller & Prescott, 2001; Amerigo & Aragones, 1997), social security (Carp, Zawadski & Shokron, 1976) and social participation in residential environments (Carp et al., 1976; Lansing & Hendricks, 1967) have been investigated. The effect of these factors on shaping tranquility at home will be addressed in this study.

In the rest of this paper, after examining of the concept of tranquility from the psychological and religious sciences perspective, various aspects of its visibility in house architecture from Islam perspective.

Concept of tranquility

• Tranquility from psychological perspective

Tranquility means rest, finding comfort, quietness, deliberation, short and light sleep, leisure, peace and reconciliation. Tranquility, also means sensual state along with relief and stability and is used against anxiety and presentiment (*Loght-name-ye Dehkhoda, 1998, s. v. "Aramesh [Tranquility]"*). In other words, it is a state where no anxiety, concern, anger and disturbance exists (*Ashraf Sadeghi, 2013*). Moein Persian dictionary has defined tranquility as rest, comfort, peace, security and quietness (*Farhang-e Moein, 2009, s. v. "Aramesh [Tranquility]"*). Psychologists have provided various definitions of peace since in modern psychology the meaning of mental peace is discussed which is the subject of psychology and its concept has undergone some evolutions in psychological schools (*Veys Karami & Moaddab, 2011*). So, for the definition of tranquility, always affirmative concepts like mental health and disorder and or privative concepts like anxiety, stress and mental pressures are used. Some definitions provided in this regard include:

Tranquility is the result of excitements aligned with the objective which are generally positive and in contrast anxiety roots in excitements inconsistent with objective which are generally negative (*Frankel, 1999*). Tranquility is a positive sense which is obtained from the sense of satisfaction and victory (*Reeve, 2019*). Mental tranquility means calmness in behavioral reaction (*Beheshtipour, 2005*).

Each of these meanings points to some aspects of tranquility but none provides a comprehensive and complete concept of tranquility. Yet, it seems that tranquility is an internal sense where, the type of personality, behavior, individual and identity features are effective in the type of attitude to its quiddity and quality. Accordingly, there is no simple definition for it. Naturally, man during his life in this world has encountered many anxieties and concerns and has always tried to overcome them. One of the objectives of appearance of the human's great collection of inventions and discoveries has been the tendency

to religion, art, conventions, achieving peace and tranquility in life (*Joshan, 2011, 52*). Now, this question is posed that need to peace is posed in which level of human needs? Why Maslow doesn't discuss tranquility at any level?

From the psychological viewpoint, Maslow has divided human needs into two groups of primary and secondary needs. Human primary needs have been divided into four groups of physiological needs: 1. physiological needs, 2. safety needs, 3. need for love, and 4. need for self-respect; and secondary needs to three groups of 1. cognitive and perceptive, 2. need to beauty and 3. need to self-actualization. He believed that when primary needs are fulfilled, secondary needs are posed. Then, where physiologic and primary needs of man are not supplied, he displays animal behaviors. But with a little deliberation in this subject, it becomes clear that tranquility is not like innate needs or primary needs, by the time they are not supplied, no interest exists for more effort to supply them. While supplying innate and secondary needs satisfaction and internal tranquility are created for the individual. In fact, tranquility may be considered as a plausible internal sense, satisfaction and relief that are achieved in the various levels. The more persistent this sense, the deeper will be the effect it has on the human soul (*ibid., 53*).

In recent years, many efforts have been performed in the field of psychotherapy for people who suffer from mental diseases and personal anxieties and imbalance. Some studies in this field show that the average treatment does not exceed 70%. So, the psychologists have sought its reason and through survey concluded that the most important factor in treating mental diseases is religion. Then, they believe that faith is undoubtedly the most effective treatment of mental diseases especially anxiety and depression (*Mosaferi, 2016, 7*).

• Tranquility in Islam

In Quran culture, for mentioning tranquility similar words have been used including: "Sakina" (*Al-Baghara, 248; Al-Tawba, 26; Al-Fath, 14*), "Etminan" (*Al-Baghara, 260; Al-i-Imran, 126; Al-*

Maeida, 113; Al-Nahl, 16; Al-Fajr, 27 & 30), “Sobat-e Ghalb” (Al-Houd, 120; Al-Forghan, 32), “Rab-e Ghalb” (Al-Anfal, 11; Al-Kahf, 14; Al-Ghesas, 10) and “Faregh” (Al-Ghesas, 10, Al-Sharh, 7). Any of the above words see a special direction of tranquility. What is considered in this study regarding tranquility is heart reassurance and comfort.

“Sakina” has been taken from the root of “Sokn” meaning confirmation and stability (Farahidi, 1988). “Sakina” has also been expressed in the meaning of fear deterioration (Ragheb Esfahani, 1995). Some others have defined “Sakina” as internal peace (Ghorayshi, 1982). “Sakina” is assurance and tranquility which keeps the man away from doubt and horror and makes him consistent in the hurricane of hard events. This tranquility may have a belief aspect and obviate the belief insecurity, or may have a scientific aspect and gives human resolution, patience and resistance (Makarem Shirazi, 2006). Assurance means peace, lodgment, welfare, heart quietness and confidence. Deliberation means equanimity and sedation which is yielded for the ego, based on its receipt (*Loght-name-ye Dehkhoda*, 1998, s.v. “Toma’nina”).

In Arabic and Quran culture, the word “Etminan” roots from “Tomn” meaning stability and peace (Ibn-Manzour, 1978). Khalil Ibn-Ahmadi Farahidi author of the first Arabic lexicon, has defined “Etminan” as peace and familiarity (Farahidi, 1988). Islam as the termination of the religions and their complement has provided many teaching in various domains of human life among which we may point to the necessity of tranquility and peace in various life stages. This subject has been pointed out in Quran ayahs and in the Imams traditions in various forms which are addressed in the rest of this paper.

• Factors of creating tranquility from Islam viewpoint

Quran and narrations mentioned various factors related to peace and the following cases are among their most important cases:

1- Mentioning and citing God: it is now with the remembrance of Allah that hearts are satisfied¹ (Al-Ra’d, 28). God mentioning and citing means the

man real attention and faith to this matter that no being in the world can exist independent and detached from Allah, let alone it could be the effect origin: but indeed honor belongs to Allah entirely² (Al-Nisa, 139). Honor and humiliation of the servants are also in his hand. He is capable of everything. (Al-i-Imran, 28)³. Such a man has no concern, horror and grief. So that Quran says: whoever follows my guidance, on them shall be no fear, nor shall they grieve⁴ (Al-Baghara, 38).

2- Reliance on God: reliance means that man does his duty to the extent of his capability and assigns the results of works to God. In this relation, Quran says: the one who relies on God, Allah is sufficient for him⁵ (Al-Talagh, 3). So, the one who relies on God, reaches believes that there is no power or evolution, unless it is dependent to God. Then, he has no anxiety and concern. 3-The contentment of God will: if people believe that God always wills good things for them, they won’t have any anxiety. Quran in this relation says: and do not wish for that by which Allah has made some of you exceed others. But ask Allah of his bounty⁶ (Al-Nisa, 32).

4- Relation and obedience of holy saints: God says his prophet: take charity from their possessions to cleanse them and purify them thereby and bless them. Indeed your blessing is a comfort to them⁷ (Al-Tawba, 103).

5- Marriage to a believer and righteous spouse: Quran says: and of his signs is that He created for you mates from your selves that you may take comfort in them and he ordained affection and mercy between you⁸ (Al-Room, 21).

6- Resting at night: God says in Quran: it is he who made the night for you that you may rest in it⁹ (Al-Younos, 67).

7- Eating healthy and natural food: in narratives, it has been mentioned that eating healthy and legitimate food eradicates grief and sorrow (Barghi, 1992, 323).

8- Cleanliness and purity: in narratives, it has been mentioned that washing clothes (Majlesi, 1996, 84) and washing head (Majlesi, 2008, 323) eradicates sorrow and grief and creates tranquility.

The mentioned cases are among the general factors of creating peace which has been posed in various ayahs and traditions. Yet, what is considered in this study, is

to investigate the issue of tranquility in architecture especially houses, that here this subject is investigated in respect of Islamic principles.

- Various levels of tranquility at home from Islam aspect

In a quotation by Imam Ali, there are four egos in man which include egos of nominal- vegetal, sensory- bestial, celestial speaker and general celestial (Noghrehkar, 2008, 103). The vegetable and bestial egos of man foster innate power and physical aspects of the human body. The celestial speaker is related to human mental aspects and finally, the man’s divine ego addresses spiritual and celestial aspects of him in the world. Now, if we coincide the subject of human tranquility with these egos, it may be perceived that tranquility is obtained concerning vegetal and bestial egos by supplying the body with physical comfort. Speaker ego corresponds to mental tranquility and divine ego reaches peace with virtual tranquility. In the next sections, these three levels of tranquility are addressed from the Islamic principles perspective (Fig. 1).

- Physical comfort: In Islam, preserving physical health is considered obligatory and whatever endangers it, is considered condemned. The significance of the issue is to the extent that even worships like prayer and fasting are harmful to human they are not only allowable but they should be left and in such cases, the essential job turns to an unlawful act. Physical comfort creates physical tranquility and as its result mental and spiritual comfort. In this relation, God says: when he covered you with a trance as a sense of security from Him and He sent down water from the sky to purify you with it and to repel from you the defilement of Satan and to fortify your hearts and to make your feet steady with it¹⁰ (Al-Anfal, 11). With this explanation, it seems that appropriate sleep, clean food, body cleanness and whatever brings his physical comfort, creates tranquility on behalf of God. Therefore, having appropriate shelter where the human addresses physical comfort and supplying his primary needs may have a significant role in supplying his peace.

- Mental tranquility: Man’s body always seeks to reach

his existential perfection stages. For this reason, he always changes his state. But he does not achieve his optimal end in any stage and again wishes to achieve another stage. Human heart due to this effect is always full of anxiety and concern till in his movement course towards God in the role of origin and destination of the world and society achieves all his existential perfections, then, finds him in indefinite peace. Those who have believed and whose hearts are assured by the remembrance of Allah¹¹ (Al-Ra’d, 28).

Those who enjoy divine peace, create peace for others too. So, God asks his prophet to salute the believers so that give them peace in the path of faith and bless them indeed your blessing is a comfort to them¹² (Al-Tawba, 103). The one whom faith light penetrates his depth of existence, neither seeks miracle nor follows reason and logic, but gives up all his existence against the reality he has experienced with all his heart. The faithless say, why has not some sign been sent down to him from his Lord? Say indeed Allah leads astray whomever he wishes and guides to Himself those who turn penitently to¹³ (Al-Ra’d, 27).

- Spiritual tranquility: As the human body for continuing life and doing its duties requires food and energy human soul also requires spirituality for its peace, vivacity and activity that under its shade enjoys

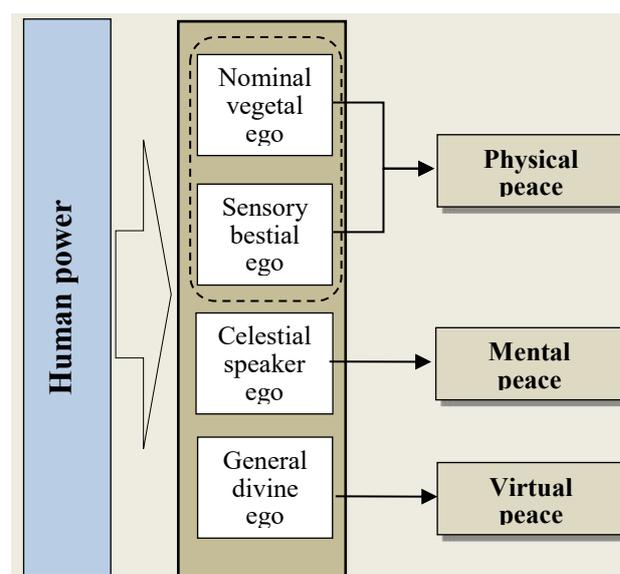


Fig. 1. Theoretical framework of research. Various levels of peace based on human fourfold ego. Source: authors.

complete peace. Among the worships, prayer and praising God has been introduced as the best, the most useful and the easiest food of soul that man by saying prayers and direct relation with God enjoy complete mental peace and won't have any anxiety, fear and grief. Indeed those who have faith, do righteous deeds, maintain the prayer and give the zakat shall have their reward near their Lord and they will have no fear, nor will they grieve¹⁴ (Al-Baghara, 277). So, worshipping is one of the main tools of creating virtual peace in man and if the house provides an appropriate bed for pray and worship, it may turn into a place for creating virtual peace in human, then the necessity of attention to purity, being permissible, not being tight and small, being still and such cases may lead the house space to a place for worship and reaching virtual tranquility.

Research method

What discussed hitherto was to investigate various levels of tranquility concept at home from Islam perspective and based on human fourfold ego. Regarding the mentioned objective, this study seeks to evaluate the visibility forms of these levels of tranquility in two patterns of apartments and detached houses with a yard (as two common residential patterns in Iran contemporary cities) in Kerman city. Therefore, in the field, we seek to study the factors that create various levels of peace in these two patterns. So, its visibility depends on the environment's spatial features and activity systems and behavioral patterns existing in them (Heydari, 2014, 96). On this basis, the process of researching in the field section is performed as follows:

- **First step, extraction of existing spatial features in each house pattern in this study:** this section includes extraction of a series of subspaces features and method of using them in each pattern that the authors extracted each pattern based on an interview with the residents. These features include cases like the pattern of using the yard, manner of relation with open space, lighting method and building format, number of rooms, spatial dimensions, kitchen pattern and number of entrances in the house.
- **Second step, extraction of environmental capabilities**

existing in each pattern regarding their spatial features: data of this section was obtained using means-end model (Afshari & Pourdeyhimi, 2015) and based on previous sections data (i. e. the type of spatial features of the studied pattern).

The working process was in this way that at first a list of spaces and their features extracted from the previous section was provided for people resident in each house and they were asked: which object in this space is significant for you? The interviewee named some factors in response. Then, immediately this question was asked: why this factor is important for you? Since the reasons mentioned for each factor may be more than one factor, separately the reason of the significance of each factor was asked. These reasons lead to behavioral patterns, open and hidden functions of the space.

- **Third step, extraction of a system of meanings related to the concept of tranquility at home:** data of this section is obtained from means-end model in the previous stage. In this order that the interviews performed with people and providing continuous questions on the significance of various spatial features relating to each subspace of the house, led to the extraction of various consequences relating to each environmental capability or current behavioral pattern. These consequences at first lead to open functions of the space and then to hidden functions which could be mentioned as meaning. Therefore, meanings are hidden functions of spaces and patterns of using them which are shaped due to that space significance and also its special spatial features for the individual. A space creates various meanings for its users regarding various functions shaping in it and also its special spatial features, so regarding the emphasis of this project on the meaning of tranquility that part of meanings related to the super meaning of tranquility at home was emphasized and providing other meanings extracted from this survey was avoided. This collection was introduced as a collection of meanings related to tranquility meaning (Figs. 2 & 3).

• Introduction of case studies

The studied cases in this research are two common patterns of urban housing including apartment units

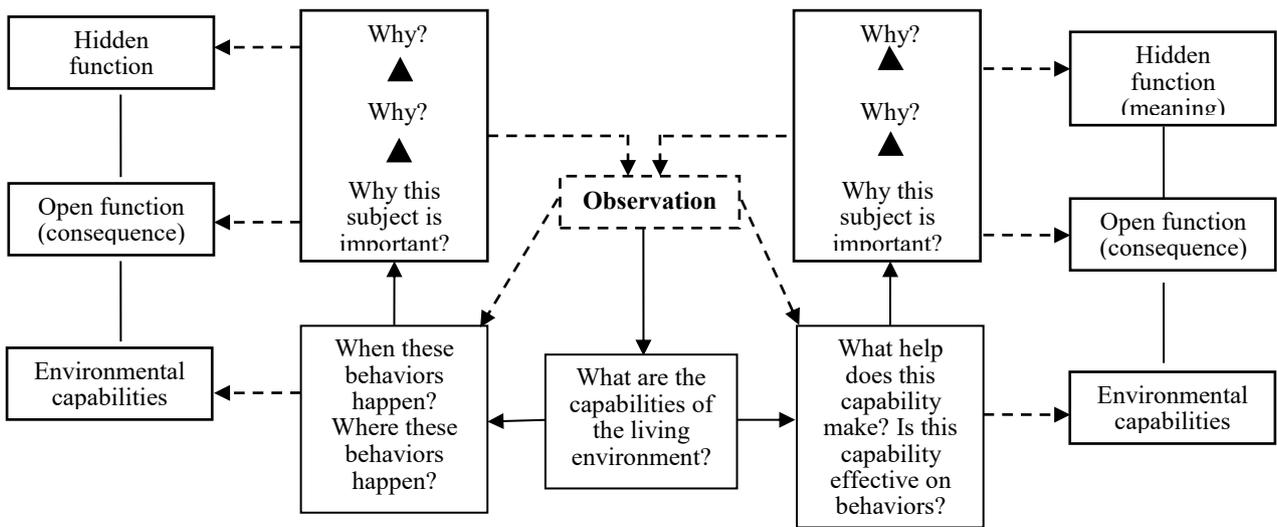


Fig. 2. Use of means model in extraction of meaning system related to tranquility at home. Source: authors.

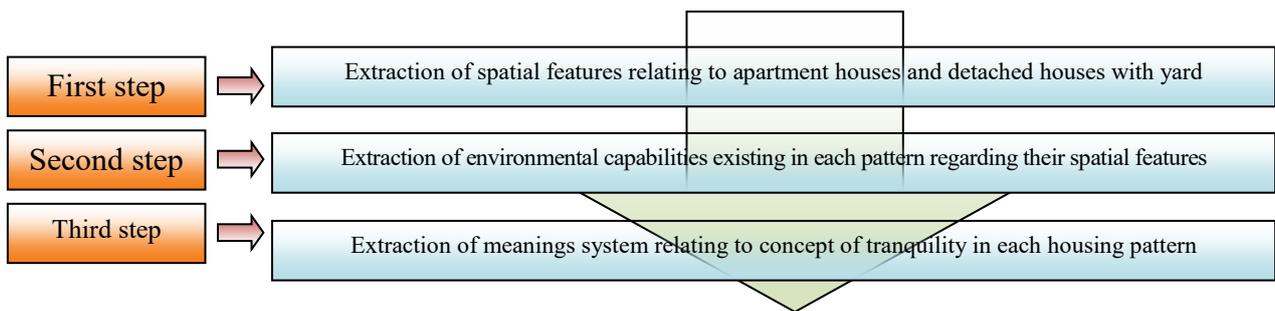


Fig. 3. Diagram of research process. Source: authors.

and detached houses with yard in two neighborhood including Bahmanyar and Elahieh in Kerman city that the prevalent pattern in Bahmanyar neighborhood is detached houses with yard and the prevalent pattern in Elahieh is apartments (Figs. 4, 5, 6 & 7). Residents of these two quarters are in similar conditions in respect of social level and economic status and all are considered among the urban middle class. Apartment housing in this study means a multistory building (in this study 4 stories on the parking lot) built in one independent urban plaque with an area of 250-300 m² and on each level one or two separate units are built. Detached houses with the yard are patterns with the age of 20-30 years old which are built in the lands with an area of 270-350 m. in this pattern where the building is constructed in 60% of the land, it ends to

the yard in two sides and the whole building belongs to a single-core family.

According to studies performed in the archive of municipality urbanism deputy of Kerman city district 2 it was specified that the average area of the substructure of detached houses with yard in Bahmanyar quarter is 156 m² and the average area of apartments in Elahieh is 115 m². These rates were obtained by examining about 30 drawings in each quarter, the data relating to the average area of each existing subspace in the studied patterns are provided in the Table 1.

The statistical population in this study includes 130 residents in two districts of Bahmanyar and Elahieh of Kerman city, who were selected randomly in various age and sex groups. On average, each interview lasted



Fig. 4. Pattern of detached houses with a yard. Source: authors archive.



Fig. 5. Pattern of apartments. Source: authors archive.

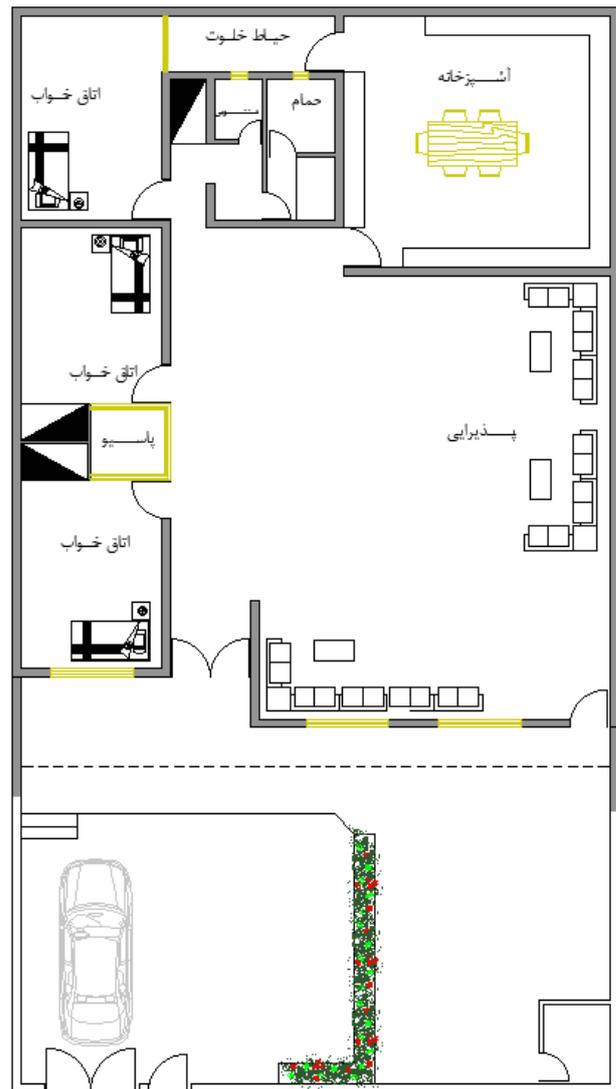


Fig. 6. A typical plan of detached houses with yard. Source: authors.

between 15-20 minutes and in each family, two or three members were interviewed. The interview text was adjusted in three sections that in the first section demographic features and specifications of the residents in respect of age, gender, living and so on were questioned. The second section was adjusted in two tables where in the first table name of spaces and in the second table a list of current activities in each space was extracted. The third section is the main part of the interview. In fact, the people's beliefs and attitudes relating to each space were questioned in the house spatial system. This subject was registered under the title of spatial meanings. The mentioned stages were placed in a hierarchical process and based on ladder model along with each other and finally lead to the research meaning system.

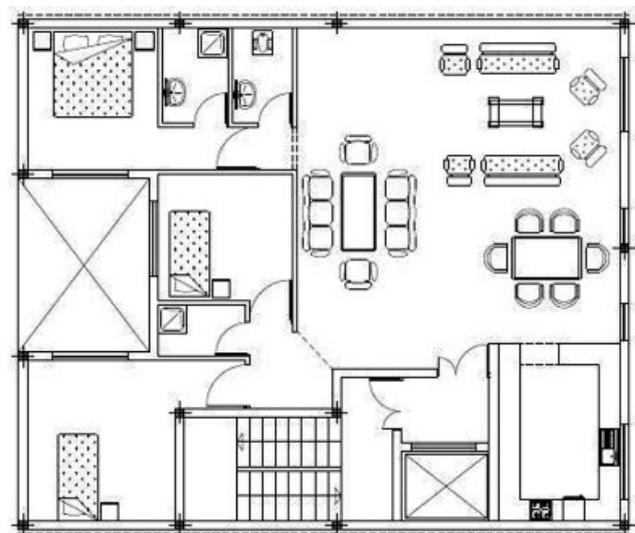


Fig. 7. A typical plan of apartment houses pattern. Source: authors.

Table 1. Average substructure and area of subspaces existing in the pattern of apartment and detached houses with yard in two quarters of Bahmanyar and Elahieh neighborhoods of Kerman city. Source: Urbanism Deputy of Kerman Municipality, 2020.

	Total substructure	Yard	Kitchen	Seating room	Drawing room	Bedroom	Terrace	Bathroom
Average area in detached houses with yard	156	110	27	26	38	32	22	11
Average area in apartments	115	80	21	-	44	35	5	10

Data analysis and discussion

In this section, based on the research method, the research process is analyzed in the following stages.

- **Spatial features relating to apartment and detached houses with yard**

As previously mentioned, in this section the spatial features of each pattern of apartments and detached houses with yard were extracted. These features include the cases which had more significance from the people’s view in the considered pattern and so are completely relative. These cases are obtained based on interviews performed with the residents of two patterns and apartment and detached houses with yard and also the authors’ personal experience of living in the mentioned patterns and in this section, the most repetitive cases were selected from the interviews (Figs. 8 & 9).

From the cases mentioned above, it may be conceived that a house (regardless of their being apartment or with yard) in spatial respect may have features including the type of ownership, possibility of using the yard, relation to open space, lighting, building age, number of rooms, space dimension, kitchen pattern and the number of entrances. These features relating to two patterns of apartments and detached houses with yard are presented in Table 2.

- **Existing environmental capabilities in each pattern regarding their spatial features**

Based on what is mentioned relating to this section, in this stage, the environmental capabilities and also behavioral patterns governing each sample studied in this research (apartment and detached house with yard) are extracted. So, the deep and semi-structured interviews were used for collecting data and a

deeper evaluation of various people’s perception of environmental capabilities in their houses and also behavioral pattern relating to these capabilities was performed. These interviews were conducted as a stepladder and relating to each mentioned feature (the first step). The working process was so that each house feature was questioned separately and the subjects were asked to state the capability by which the house is considered for them. Then, the reason of shaping that capability and this matter that the individual obtains the possibility of doing which behavior due to that capability was immediately asked. This model was drawn as a stepladder (up to down) and in Figs. 10 & 11 each feature of two patterns are provided.

The ladder models extracted from the considered patterns residents were analyzed. It seems that the most important difference in the spatial organization and the activities performable in the apartments and detached houses is related to the role of the yard in these two patterns of the house. This space in the detached houses with a yard, as one of the active spaces along with other interior spaces, forms the spatial organization of the house. Besides the special activities which are just performable in the open space (like washing car, keeping domestic animals), the yard provides the possibility of doing many activities which are performed in the internal space of the house like sitting room, rooms and even kitchen. Yet, in the apartments, the yard is just used for the residents passing and only in special cases, as a place for interaction and encounter of the neighbors.

Other differences between the spatial organization of apartment houses and independent yards are the role

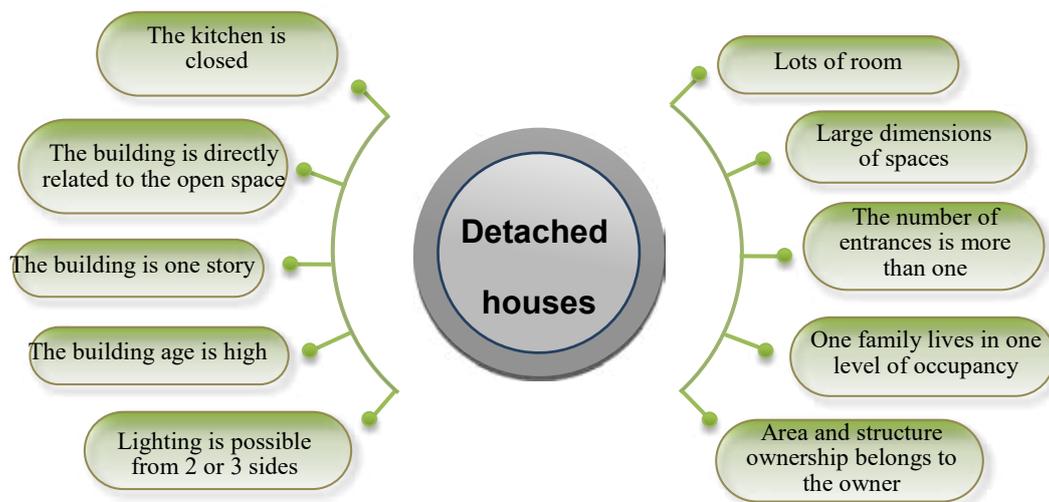


Fig. 8. The house spatial features in the pattern of detached houses with yard. Source: authors.

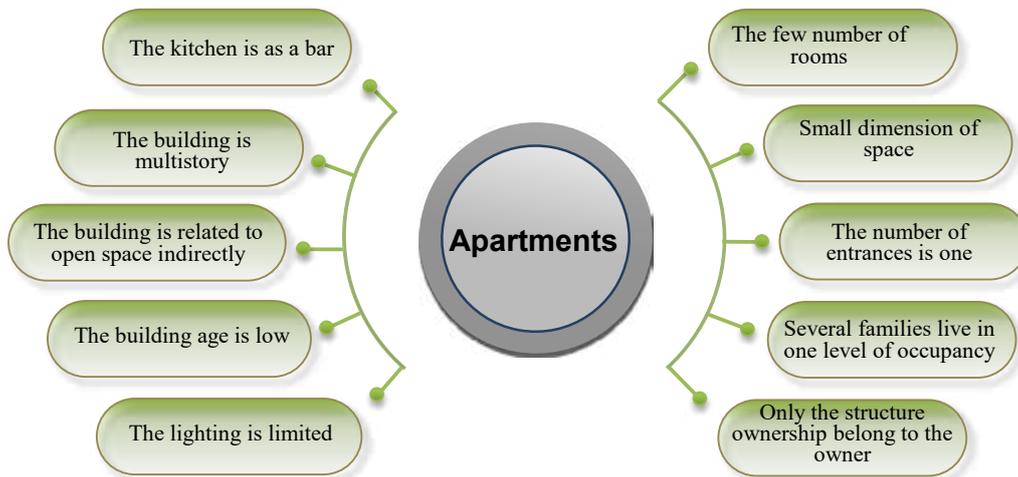


Fig. 9. Spatial features of the house in apartment houses pattern. Source: authors.

of living and the current activities in it. In apartment houses, the living room is considered as the central space of the house (in terms of function) where it is possible to perform many daily family activities; while in detached houses with yard, part of this role is played by the rooms. In other words, in the detached houses with yard, since the number and area of rooms is relatively more than apartments, almost all family members have a private room and this causes people to have more tendency to their personal works and activities in their personal rooms.

In both patterns, the kitchen is a place for cooking. Yet, in most apartments the kitchen is constructed in

open plan, while in the detached houses with a yard, the kitchen is a closed space(similar to a room) and as a fully separate space. Therefore, considering more visual and physical access to the kitchen is apartments, the possibility of doing various activities like talking of family members with each other, eating meals and some family affairs in this space is more than detached houses.

• **Meanings system related to the concept of tranquility at home**

This part of the study, relying on the environmental capabilities of different spaces of the house in the two species studied in this study and also extracting

Table 2. Comparison of spatial features in two patterns of apartments and detached houses with yard. Source: authors.

Spatial Features	Detached House With Yard Pattern	Apartment House Pattern
Type of ownership	The whole area and structure ownership belongs to one family	Only the structure ownership belongs to the family
Pattern of using yard	The yard is at the family disposal and using it for various activities is possible	The yard is a common space which is at disposal of various families
Relation to open space	The house is in ground floor so relation to open space is possible through yard	The house is in the levels upper than land so the relation with open space is possible through terrace
Lighting	Lighting is possible through two or three sides	Lighting is performed from one or two sides
Building age	The house has more antiquity	The house has less antiquity
The number of rooms	The number of rooms is more	The number of rooms is limited
Spatial dimensions	The existing spaces size in the house is relatively high	The spaces have lower dimensions
The kitchen pattern	The kitchen is closed (as a separate room as kitchen)	The kitchen is constructed in open plan
The number of entrances	The house has more than one entrance	Entering the apartment is only possible through one entrance

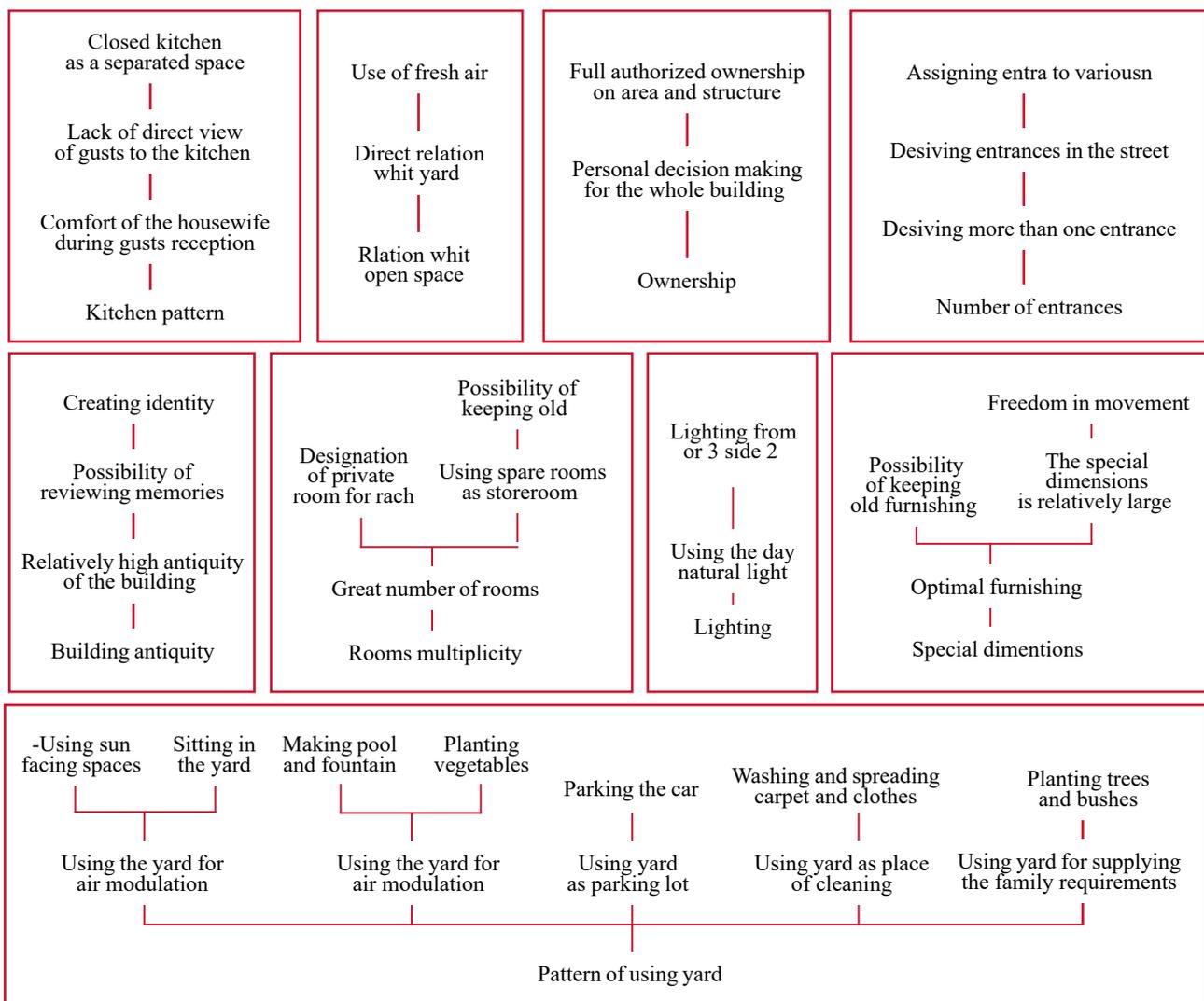


Fig. 10. The stepladder model (means-end model) based on spatial features of detached houses with yard. Source: authors.

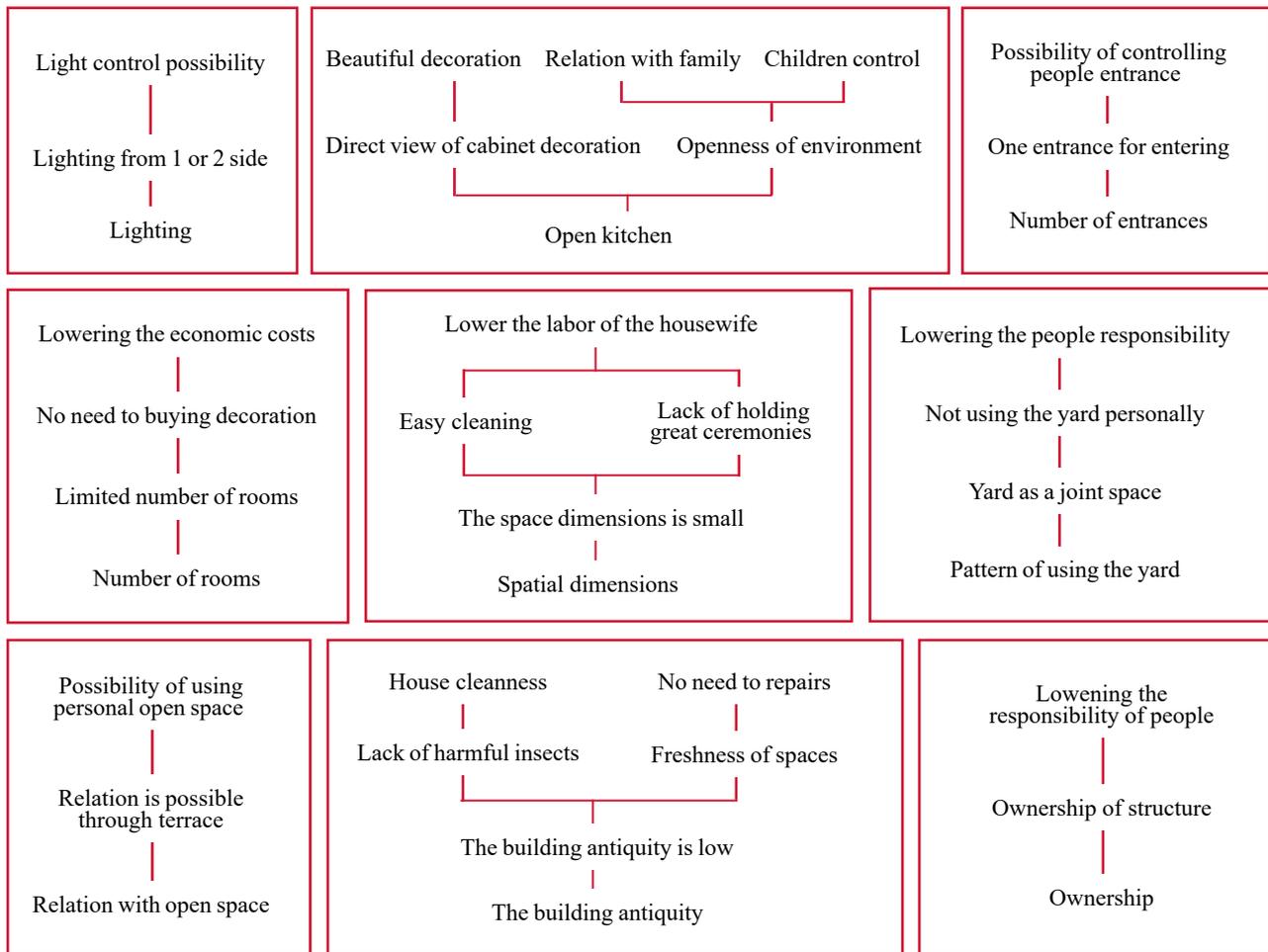


Fig. 11. The step ladder (means-end model) based on spatial features of apartment houses. Source: authors.

behavioral patterns in each of the spaces of the house that was previously examined, tried to provide a model for extracting and explaining different meanings. Therefore, in this section, the ladder model (means-end model) is used for this purpose. This model describes how the capabilities of the environment and the current behavioral patterns in it interact to form meanings. In this way, after asking about the spatial features of the house (first step), the ability to perform the behaviors these features create for the residents was achieved (second step). In the third step, the reason for doing these behaviors was asked again until finally, the mental meanings that people had in their minds after doing these behaviors were extracted. In this stage, the person expresses his or her sense of calm about performing that behavior in those

particular environmental conditions and the set of meanings forms the semantic system associated with the meaning of tranquility at home (Fig. 12).

The meanings obtained regarding the spatial features of the house were categorized into three levels (Figs. 13 & 14), with low-level meanings considering the environmental capabilities affected by the spatial feature. In the meanings of the middle level, behavioral patterns are mentioned and in the meanings of the upper levels, the semantic system related to relaxation, which includes different dimensions of relaxation, is extracted. In the following, the mentioned process is presented in relation to the spatial features in the two models of the desired houses (apartment pattern and detached house with yard pattern).

- Analysis of the semantic system of tranquility in

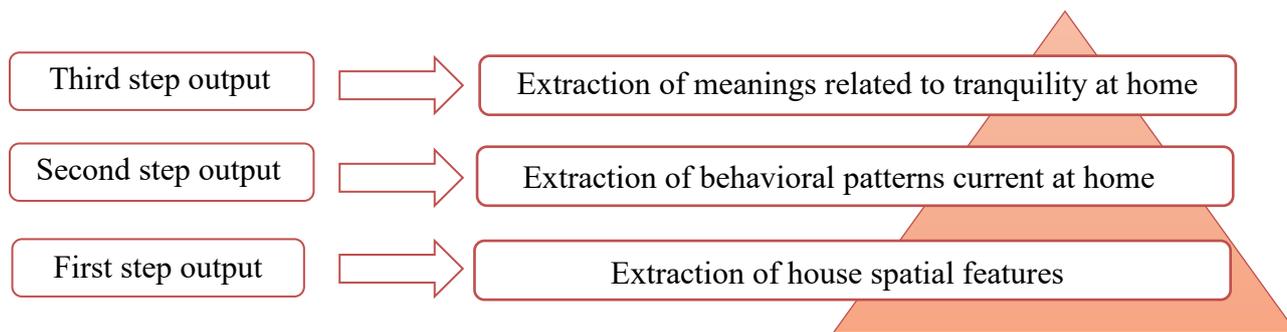


Fig. 12. The process of extraction of semantic system relating to meaning of tranquility at home. Source: authors.

the pattern of detached houses with yards

The results obtained from the above cases show that in detached houses with yard, having all the spaces of the house in the possession of a family, including the yard, terrace, roof, etc. , is the most important feature that is mentioned by the residents of these houses. This is especially true in connection with the yard, which allows residents to engage in a variety of activities, including exercising, washing household items, gardening and growing flowers and plants, interacting with nature, raising domestic animals and do things like this freely and away from disturbing others. Doing such activities freely in the home creates a sense of self-sufficiency and thus peace of mind for residents. The large size of the public spaces of the house, including the living room and the reception, is another space feature that has been mentioned by the residents of detached houses with yards. The existence of this feature in the house provided the possibility of holding various ceremonies and parties in these houses. This issue has helped the promotion of the social dignity and altitude of the residents of these houses which finally leads to virtual tranquility for them. Another spatial feature of detached houses with courtyards is the “multiplicity of rooms” in these houses so that most of these houses have at least three rooms or more. The large number of rooms, in addition to “increasing the freedom of action” for residents, increases the “possibility of privacy in a private space” for people. The resulting privacy causes attention to privacy and thus brings peace of mind to residents. The large size of the kitchen is another feature that has been widely mentioned by residents of detached houses

with courtyards. According to the residents of these houses, the existence of this feature in independent houses with yards, the possibility of creating more shelves and as a result, better arrangement of dishes in them, the possibility of separating the dirty and clean part in the kitchen and thus cooking It makes it easier as well as “making the necessary kitchen utensils available”. All of these cases lead to peace of mind for the residents, especially the housewife. Increasing the length of staying in detached houses compared to apartment houses is one of the other features that living in these houses provides for their residents. It brings with it the fact that its occupants have spent different generations of their lives in one house and as a result, the feeling of remembrance and deep-rootedness in these houses becomes more apparent to them. It is formed by the residents’ sense of identity towards their homes and as a result, spiritual peace is formed in them. The construction of a building on the ground floor is one of the features that are significant in connection with independent houses with courtyards. It also “uses the least number of steps to enter the house”. This allows the residents to evacuate quickly and go outdoors, especially in times of crisis (earthquake, flood, etc.). In critical situations, the existence of this feature creates physical comfort in residents along with their mental peace (Fig. 15).
- Analysis of the semantic system of tranquility in the pattern of apartments
 Building a house in higher levels is one of the most important positive features that apartment dwellers have mentioned in connection with this residential

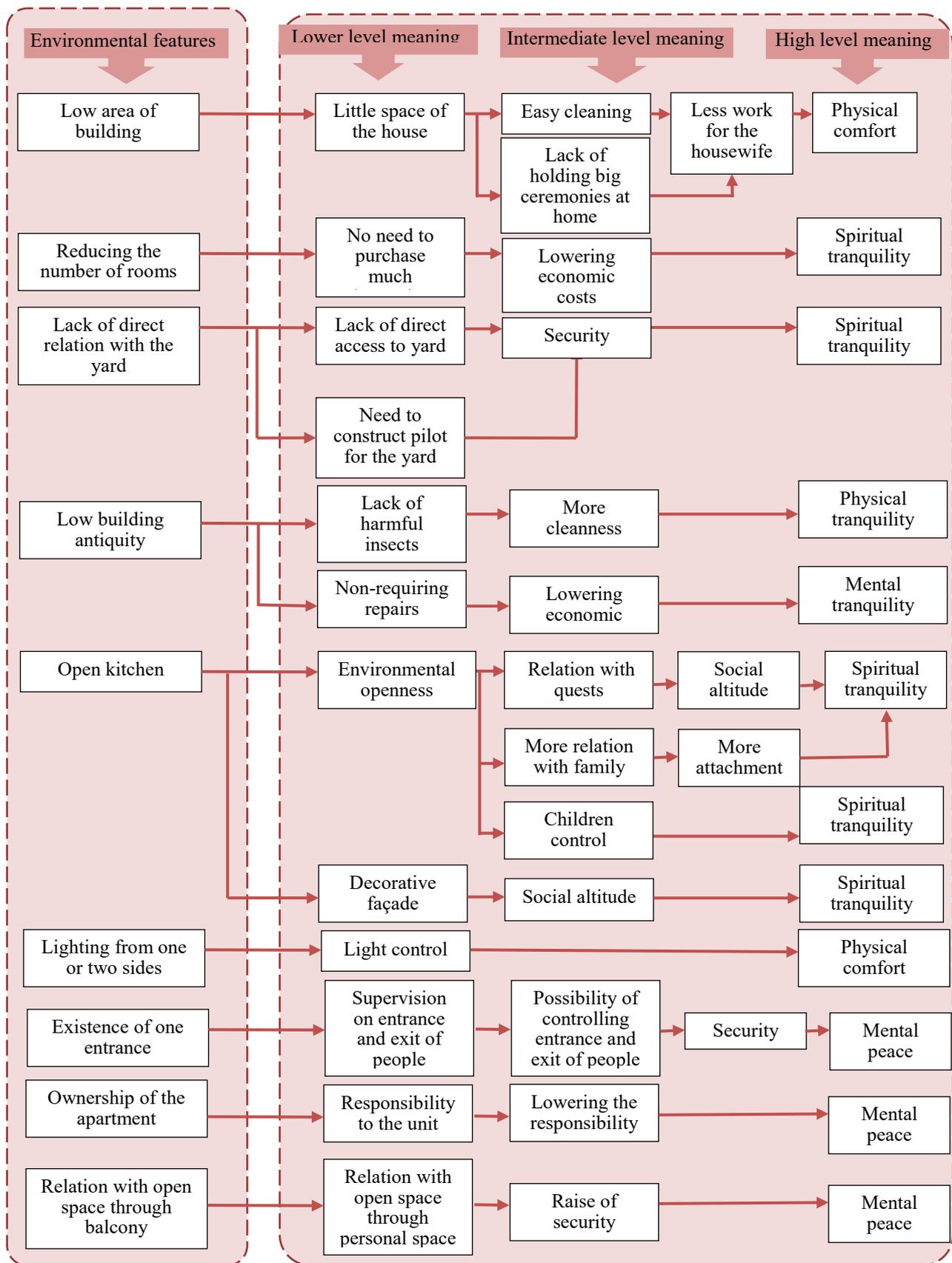


Fig. 13. Staircase model of relation with dimensions of shaping tranquility meaning in apartments pattern. Source: authors.

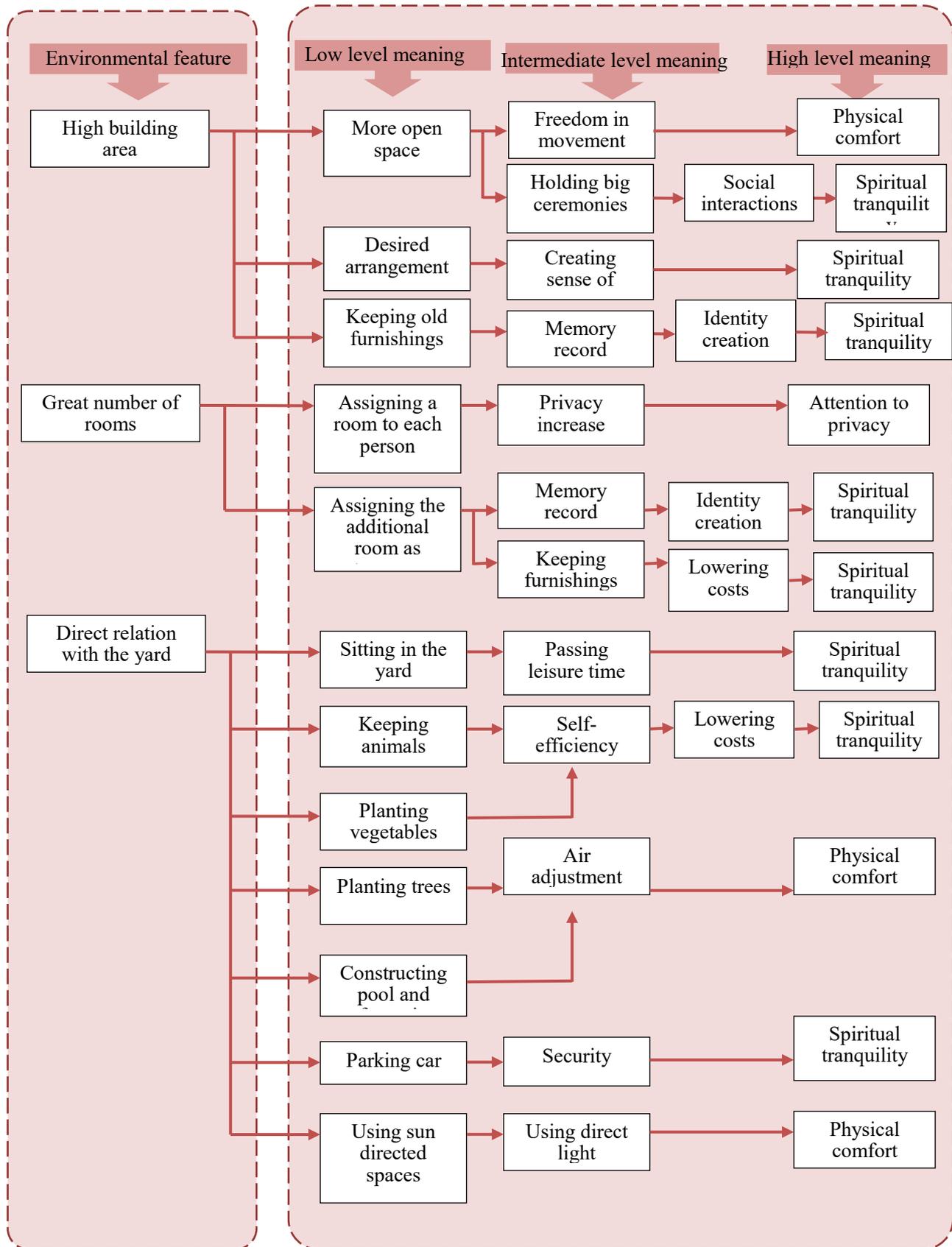
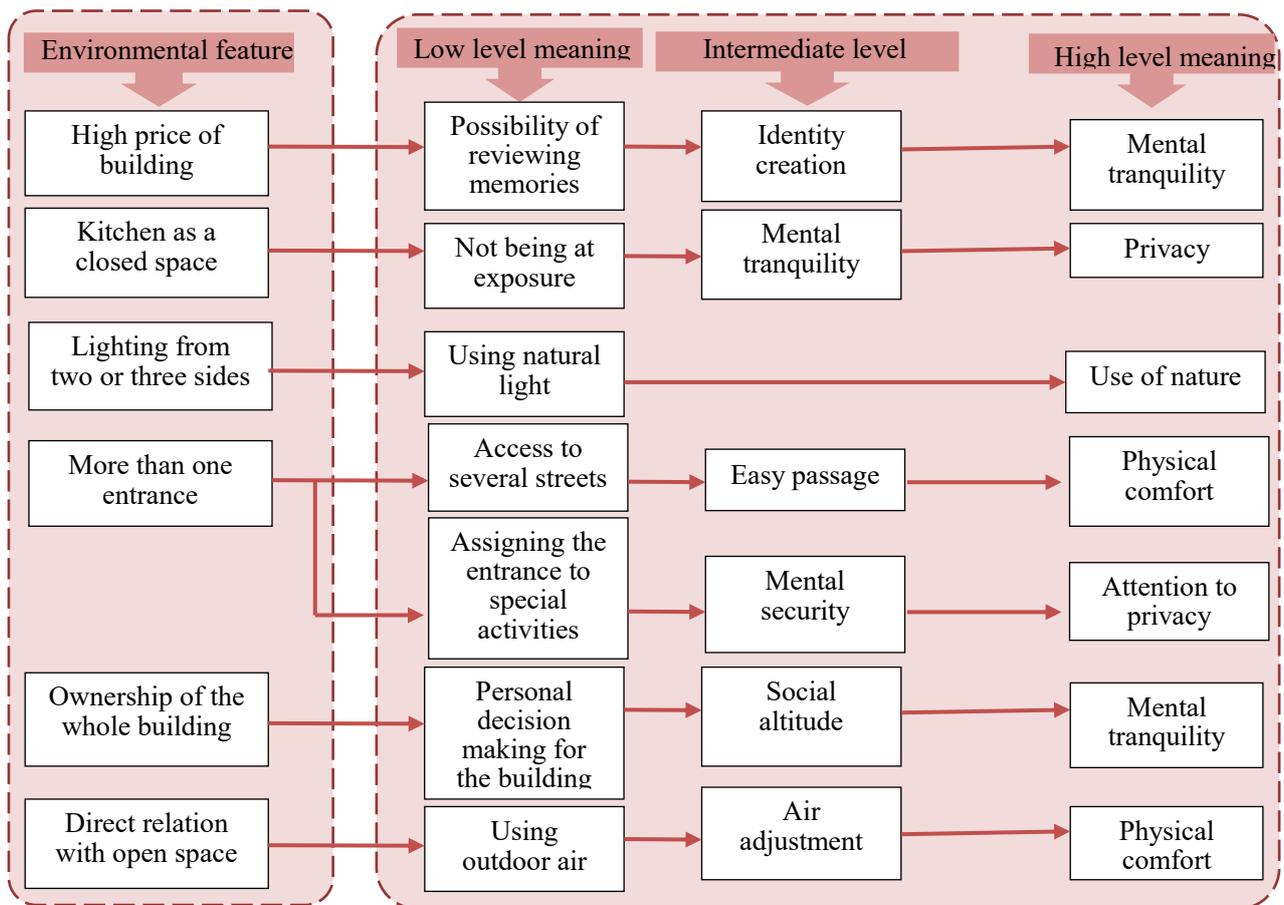


Fig. 14. Staircase model relating to dimensions of shaping meaning of tranquility in pattern of detached houses with yard. Source: authors.



Rest of Fig. 14.

pattern. This feature restrict sentry to a residential unit to only one entrance, which in many cases can be protected by tools such as CCTV cameras or anti-theft doors. It also eliminates the possibility of thieves entering through windows or other openings, which ultimately leads to the formation of a sense of peace of mind in residents. The construction of residential units at elevations above ground level also largely prevents the entry of insects into the residential unit, which in addition to providing peace of mind to the residents, creates a cleaner environment, comfort physically provides them.

In these houses, kitchens are generally built open. As one of the features mentioned by the residents, it makes it possible for other spaces of the house to be visible from the kitchen and as a result, the housewife can take care of her small children while cooking. This

helps to ensure the woman’s peace of mind while in the kitchen. In addition, in open kitchens, the possibility of proper use of a mechanical ventilation system located in the house is provided and this also provides physical comfort to the users of this space. Open kitchens in addition to the above, are also used in apartment houses as a place to display decorations and decorative utensils. According to the residents of these houses, by displaying decorative items in the kitchens, this place becomes a showcase to show the social level of the family and turn the house into a luxurious place to live. This provides the formation of a sense of spiritual peace for the residents of these houses.

Low antiquity of apartment buildings compared to detached houses is one of the other features mentioned in connection with these residential patterns. This feature in apartment buildings greatly reduces the

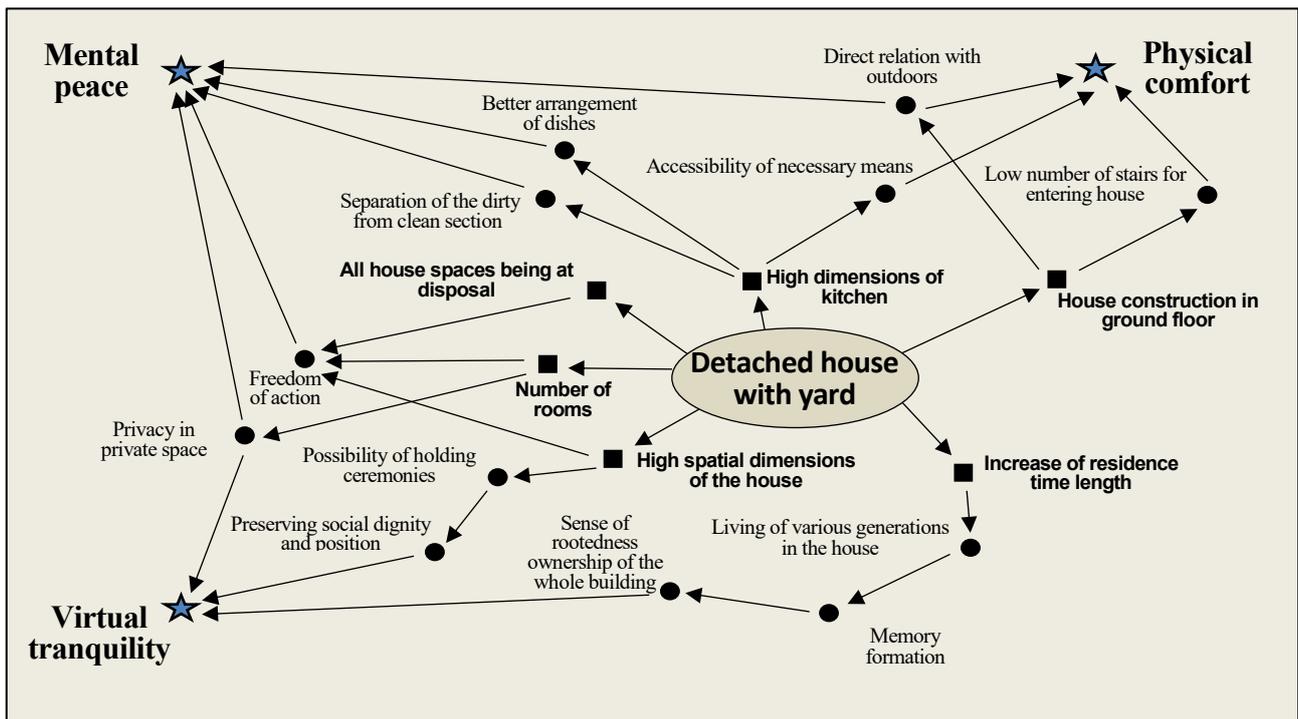


Fig. 15. Semantic system of tranquility in detached houses with yard pattern. Source: authors.

maintenance costs of the building and also allows the application of more precise and controlled structural principles during design and construction. The combination of these factors promotes the psychological peace of the residents of these houses. In addition to the above, the contemporary construction of this building has strengthened the possibility of using air conditioning equipment in them. Together, these factors contribute to the physical well-being of the inhabitants of this habitat (Fig. 16).

Conclusion

One of the most important missions of a home is to provide comfort for its occupants. The importance of this issue is such that God Almighty has directly emphasized the soothing role of the house in the Quran. The human being is a creature with different souls that the concept of peace is manifested in a special way for each soul; in this way, peace in relation to the plant and animal soul of man is manifested in the form of the concept of physical comfort. The rational soul needs to provide peace of mind and the spiritual soul of man

seeks the concept of peace in spiritual peace. Given that the house is the residence of all human souls, so providing different levels of comfort commensurate with the four human souls is a must.

Today, the predominant pattern of housing in contemporary cities of the country is two types of apartments and independent yards. Each of these two types of settlements has its own characteristics that provide capabilities for their residents. According to their motivations and needs, people use these capabilities and display behaviors appropriate to these capabilities in the environment. The combination of these environmental capabilities and human behaviors creates levels of meaning for people living in the home, which include low-level (functional), mid-level (social) and high-level (symbolic) meanings. Now, if we consider the concept of tranquility as a meta-meaning (high-level symbolic meanings), what causes this meaning at home at the functional and social (behavioral) level, is the subject of the present study. From the analysis of staircase models obtained from the interaction of spatial features, environmental

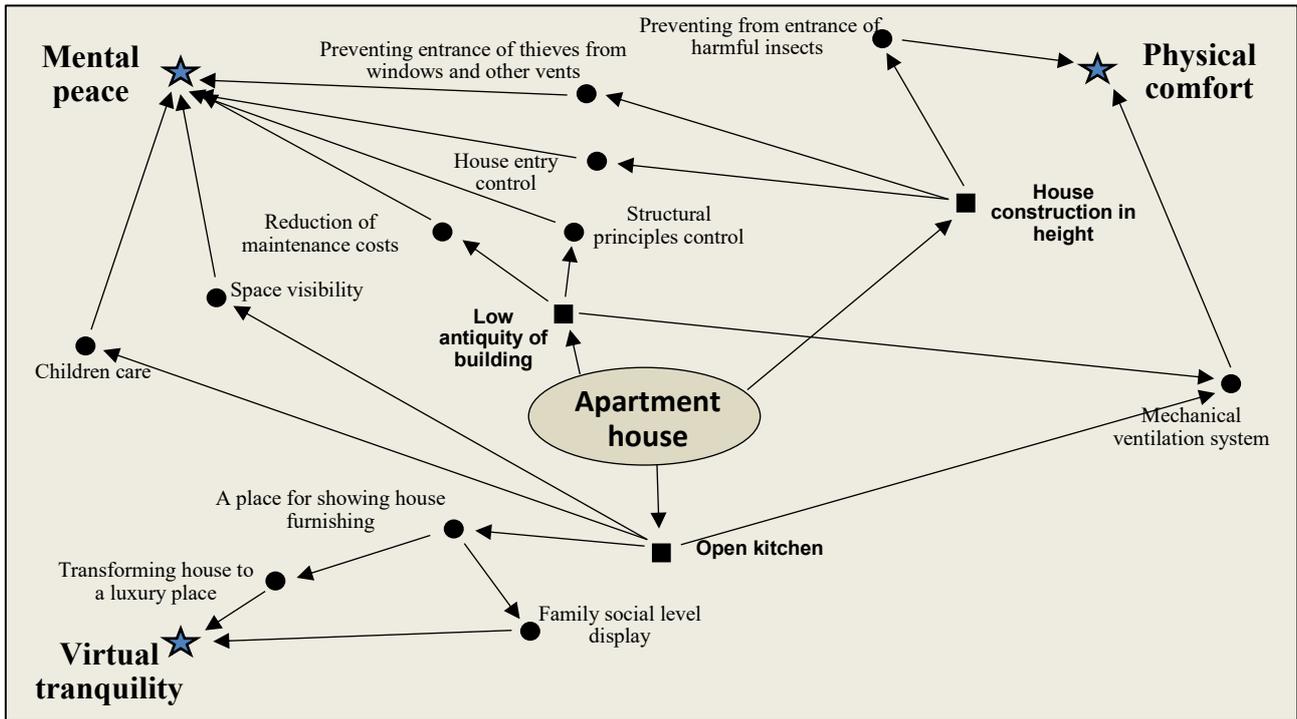


Fig. 16. Semantic system of tranquility in relation to apartment houses pattern. Source: authors.

capabilities and meanings in apartment houses and independent courtyards, it was found that the most important spatial features in the detached houses with a yard have led to the formation of the meaning of tranquility (at its various levels), the totality of home spaces in a household, the large dimensions of public spaces in the house, the multiplicity of rooms, large dimensions of the kitchen, increase in the length of stay and construction of the building on the ground. These characteristics in the model of apartment houses include such things as building a house in height, low age of apartment buildings and the kitchen is generally open. The system of meaning obtained from the two models of apartments and detached houses indicates that the mentioned characteristics in both models lead to different levels of comfort (physical comfort, mental tranquility and spiritual peace); however, while the detached houses with yard pattern, the variety of factors that influence the creation of different levels is far greater than the factors that create this meaning in apartment patterns. Therefore, in general, it can be said that the meta-meaning of tranquility and its

different levels (physical comfort, mental tranquility and spiritual tranquility) in the pattern of detached houses is more than the pattern of apartments, which is also affected by diversity. Spatial features and environmental capabilities exist in this house model compared to the apartment type.

Endnotes

1. الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
 2. الَّذِينَ يَتَخَدُّونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِيتُّعُونَ عِنْدَهُمُ الْعُرَةَ فَإِنَّ الْعُرَةَ لِلَّهِ جَمِيعًا
 3. لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ
 4. قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 5. وَيَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا
 6. وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
 7. خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَيُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ
 8. وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ
 9. هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ
 10. إِذْ يَغْشِيكُمْ الْعَامِسُ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ
- “Tafsir-e Kashif” on this Ayah states: “After the Muslims found some peace in their sleep, they needed water, because they had not yet reached Badr, so God sent rain on them and they from this water) They drank the rain and washed themselves with it. This was the second blessing that was given to them after sleeping” (Mughniyah, 2018, 716).

Also in the "Tafsir-e Nemouneh" of this Ayah, it is stated: "Then he reminds the believers of his second blessing. He says: Remember when He put you to a lights sleep which was a source of peace and security for your soul and body from God (إِذْ يُغَشِّيكُمُ التُّعَامَسَ أَمْنَةً مِنْهُ). And thus the Muslims were anxious that night. They took advantage of this great blessing which helped them a lot in the battlefield the next day. The third blessing that was bestowed on you in that battlefield was that He sent down water from the sky for you (وَيُنزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً). By it He will purify you and remove the filth of the devil from you (لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي تَطْمَئِنُّ الْقُلُوبُ) (Makarem Shirazi, 2009, 137).

11. الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
In the "Tafsir-e Nour" on this Ayah, it is stated: Man is infinitely demanding and wants absolute perfection, but because everything other than God is limited and has a temporary existence, he does not calm the heart. Only the remembrance of God becomes the source of peace of the heart (بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ). Today, there are many possessors of gold and force and hypocrisy, but there is no news of the necessary peace (Qara'ati, 2002, 360).

12. خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَيُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ
In "Tafsir-e Kashif" on this Ayah, it is stated: For he who pays homage, prays to God to bless and have mercy on him; Because he closes his heart to your prayer and his heart is calmed by it (Mughniyah, 2013, 93).

13. وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ
وَيَقُولُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

In "Tafsir-e Nour", it is stated from this Ayah: True security and peace are formed in the shadow of faith and righteous deeds and connection with God and the people (Qara'ati, 2012, 441).

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