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The Importance of Mahramiat in the Traditional Houses of Iran based on the Islamic Teachings regarding Territory and Privacy

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Abstract

One of the most important concepts reflecting the principles and values of Islam is *Mahramiat*, which is especially evident in the traditional housing of Iran. However, it seems that the principle of Mahramiat, as one of the qualities of human-environment in Islamic architecture and urban planning in traditional housing, while having commonalities with the equivalent concepts considered for Mahramiat by Western experts, namely territory and privacy, has fundamental differences with these concepts. The purpose of this study is to explain the concept of Mahramiat in relation to privacy and territory in the traditional housing of Iran based on the Islamic teachings. To explain the problem, this research has used a mixed research method of content analysis with logical reasoning. Data collection has been done through documentary and desk studies, and the research method is descriptive-analytical. The paper first reviews the ideas and definitions of Mahramiat in the views of Western experts, and then examines its components in the physical aspect of traditional houses based on the Islamic teachings (Holy Quran and hadiths). In conclusion, in addition to presenting the research model, the research findings revealed the following: Firstly, Mahramiat in the material field is the embodiment of architectural spaces by using the elements of the entrance system of traditional houses in a way that is in line with the concept of territory in this field; secondly, secrecy in the psychological and behavioral spheres is synonymous with intimacy with the other, which in this area is consistent with the concept of privacy in traditional housing in courtyards, halls, balconies, *tanabis* (a type of hall), and 3-door and 5-door rooms. however, in the semantic field, the concept of mahramiat in traditional housing creates a context of introversion with the hierarchical order of the entrance system, and establishes a spatial zoning in private homes and corners. it lays the foundation for the presence and peace of the heart to create the spiritual excellence of man.

keywords: mahramiat, privacy, territory, traditional houses.

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Introduction

While today the main focus of housing stakeholders is often on quantitative issues and factors, one of the main issues to be considered is to pay attention to the qualitative characteristics of housing, especially spiritual and cultural values" (Naghizadeh, 2018: 450) because "residence indicates the establishment of a meaningful connection between man and the environment, which is the result of trying to find identity" (Aminpour et al., 2013: 17), a concept which can be found "in the verses of the Holy Quran and Hadiths that directly and indirectly refers to the requirements and competencies of living spaces"(Noghrehkar, 2018: 486) that even" despite the diversity and special characteristics of each place, the spirit of belief prevails in the traditional housing of Iran that is originated from the Islamic beliefs and creates Mahramiat for private and public life "(Memarian, 2008: 26). "In Islamic Iran, houses used to have sanctity and Mahramiat" (Abolghasemi, 2005: 134). One of the most important concepts derived from Islamic principles and values is 'Mahramiat', which is best expressed in the traditional Iranian houses in the Islamic period. This study tries to explain the position of this valuable concept. As a matter of course, "the most important issue that should be addressed in connection with housing is man and his three essential needs: material, psychological and spiritual needs" (Naghizadeh, 1387: 446). "The traditional housing of Iran has the ability to meet all human needs from the perspective of Islam" (Noghrehkar, 1393: 21). "In the recent studies that are translated from English to Persian language, the word "Privacy" is considered as an equivalent for the word "Mahramiat" and "Seclusion" (Aminian and Norouzianpour, 2014: 99)". However, "it should be noted that the meaning of Mahramiat is different from "Privicy" (Naghizadeh, 1386: 427). Moreover, in "urban studies of Western culture, instead of direct reference to the secrecy, the concepts of territory and personal space are used" (Alizadeh et al., 2014: 66). Nevertheless, the recognition and the relationship of this concept with other concepts of behavior and environment, including territory and seclusion, is possible in the individual and social context of each society based on its cultural values. The reason of this is the reflection of the cultural and doctrinal foundations of each society in its architectural body. However, what is important is that the principle of Mahramiat as one of the qualities of human-environment in Islamic architecture and urban planning in Iranian culture, while having commonalities with the mentioned concepts, has fundamental differences. Therefore, first the characteristics of interpretations of territory and privacy should be examined, and then the concept of Mahramiat in the traditional housing can be explained with reliance on the Islamic teachings. Moreover, the paper tries to provide overlaps and distinctions in the form of a model in the material, behavioral and spiritual realms.

Research Questions

- Based on the Islamic teachings (Holy Quran and Hadiths), what is the position of Mahramiat in the field of traditional housing in Iran?
- What are the similarities and differences of Mahramiat with privacy and territory in the traditional housing with regard to the material, psychological and semantic domains?

In the practical part of the research, the concept of Mahramiat has been discussed based on physical, behavioral and semantic components in relation to territory and privacy (equivalent of Western experts for Mahramiat).

Research Method

Since "the first step in formulating theoretical foundations for explaining the features and mysteries of architecture, urban development and their constituent parts in the Islamic societies is to review the Holy Quran and hadiths" (Naghizadeh, 2006, 144), and "considering that the Islamic architecture is originated from the language of the Holy Quran, the principles of Islamic architecture have been used not only in facilities such as mosques and schools, but also in houses" (Aliabadi, 2005: 50). In this regard, "the house has a special place in the Islamic architecture. It provides privacy and is the

objective concept of Mahramiat" (Naseri et al., 2016: 78). Therefore, in this study, we used a mixed research method and collected the required data through documentary and desk studies. In these studies, we attempted to review the opinions and definitions of the western theorists of the concept of Mahramiat, ,and then selected those Islamic texts that were directly concerned with this concept.

Research Background

In addition to the following research papers, the only doctoral dissertation on the principles governing the visual privacy of housing in the Islamic thought is written by Mr. Hashemi Toghoraljerdi. This doctoral dissertation is concerned with the concept of Mahramiat in traditional houses. However, none of the following studies explains the status of Mahramiat in relation to the concepts of territory and privacy. (Table 1).

Definition of privacy from the perspective of Western lexicologists and experts

According to the research background, this article has tried to differentiate between the meanings of Mahramiat and the concepts of privacy and territory in dictionaries and those provided by lexicographers (Table 2).

Article	Conclusion
Privacy in the houses of Dezfoul (Mo'meni et al., 2017)	Observing the territory by creating a movement hierarchy and creating interface spaces
Architecture from the perspective of privacy in contemporary Iranian housing (Noshabadi et al., 2015)	Aristocracy and non-observance of the entrance hierarchy in contemporary housing
Privacy mechanisms in extroverted houses in Gilan (Jabaran et al., 2018)	Use of elements for communication sequence - lack of aristocracy and confinement of space for privacy
Privacy analysis in traditional houses based on the ratio of mass to space (Heidari et al., 2018)	With the increase in the ratio of mass to space, introversion has increased.
The effect of the principle of women's privacy on the architecture of Iranian houses (Hayati et al., 2017)	The principle of privacy in the body creates hierarchy and introversion with visual privacy
The concept of privacy and space in cities of the Islamic era (Alizadeh et al., 2014)	Privacy is a fundamental factor in controlling the body of an Islamic city.
The evolution of privacy in the spatial structure of the contemporary house (Bemanian et al., 2017)	Creating a link between the service and the bathroom, the existence of a private living space to create privacy
Measuring the level of privacy of houses in line with the Islamic-Iranian lifestyle (Hekmatonia, 2018)	Forgetting visual, audio, accessibility and dynamism in contemporary residential units
Investigating the relationship between the concept of time space and the creation of entrance space (Toofan, 2018)	Transformation of Islamic architecture with the concepts of Islam and the sanctity of women
Typology of Spatial Organization and Entry Hierarchy in Iranian Homes with Emphasis on Privacy (Ghafourian et al., 2017)	Hierarchy on entry into Iranian architectural houses
A study of the tools and methods of creating privacy in the house of Zinat al-Molk in Shiraz in accordance with Islamic verses and traditions (Mo'meni and Naseri, 2015)	Privacy in the body visually and aurally
Hijab and Concealment in Iranian-Islamic Urban Planning (Mansouri, 2010)	Introversion and observance of hijab in the construction of traditional houses
Privacy: Recognition of differences and similarities in architecture and urban planning (Amini and Norouzianpour, 2014)	The fundamental difference between the concept of Mahramiat and privacy
Studies of physical changes in historical neighborhoods with privacy approach (Hashempour and Yazdani, 2017)	Impairment of the importance of privacy in the body of residential buildings
Analysis of tools and methods of creating privacy in architecture with emphasis on preserving the values of Iranian-Islamic architecture (Razmi and Ebrahimi, 2018)	Introversion in building construction with public, private and semi-private privacy
Privacy in Traditional Iranian Architecture (Seifian and Mahmoudi, 2007)	The relationship between introversion and privacy is discussed
Comparative study of the concept of privacy in the Iranian introverted house and the western extrovert house (Nasiri, 2009)	Privacy in the Iranian house is innate and different from the western house
Layers of Privacy in Traditional Iranian Homes (Fallah et al., 2014)	Privacy maintains the independence of spaces and the mental and physical comfort of family members
Ethical principles and ideas in the spatial structure of traditional Iranian-Islamic houses; Case study of privacy and privacy (Valizadeh Oghani, 2013)	Privacy is manifested in the entrance, porch and courtyard by using verses and hadiths.

T1. Research background in previous studies.

Definition	Source	Feature	Tendency
The circumference, the border and the territory that must be defended.	Amid (2016). 939	Boundary	Territory
Confidentiality and kinship	Dehkhoda (2000)	Secrecy	Privacy
a part of a house or other place that is considered as private.	Moein (1992, 1973)	Physical	Territory
A safe place with a sanctity that cannot be broken.	Safipour (2011), 201	Security	Territory
Something that is forbidden for trespassing	Majlesi (1986), 99	Barrier	Territory
The quality or state of being apart from company or observation	Merriam Webster (2009)	Personal	Privacy

T2. Definition of Mahramiat from the perspective of lexicologists.

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Then, in order to obtain the views of Western experts on privacy, their definitions were also provided (Table 3).

What can be deduced from the definitions of lexicographers and the opinions of Western experts is that Mahramiat in Western culture has sometimes been interpreted as privacy and sometimes as territory.

The concept of Mahramiat in relation to Territory

"In the dictionary of Oxford (2009), Mahramiat is defined as a state or condition of being alone, that is, freedom from interference and trespassing" (Alizadeh et al., 2014: 71). The concept of privacy and territory is discussed in such a way that privacy is associated with territory. Of course, in the meantime, "the house is a symbol of the longest-standing phenomena of territorialism" (Lawson 4, 1396: 183) because it is a living environment "(Newman 5, 1387: 32). Therefore, it can be said that "the concept of house and territory are completely intertwined"(Nosrati, 2019: 141) which has caused the territory of residential houses to be included in different categories of territory (Table 4).

Moreover, this territory is the result of a process for determining the partial determination of a boundary, supervised by a person or a group to control access to his (their) family. In this sense, privacy refers to action of distinguishing between the self and strangers (Table 5).

Definition	Theorist	Feature	Tendency
He associates privacy not only with the concept of intimacy but also with the way people control their personal relationships with others, especially with the world outside the private realm.	Madanipour,2003	Intimate environment	Privacy
Confidentiality is defined as the temporary and voluntary conditions of separation from the territory and the public.	Newwell,1998	Boundary	Territory
Privacy is a moral value in personal life and a tool for maintaining human relationships.	Schoeman,1984	Personal space	Privacy
Privacy is associated with the word isolation.	Georgiou,2006	Seclusion	Privacy
Privacy is the controversial process of reducing or increasing relationships.	Witte, 2003	Intimacy	Privacy
Privacy is one of the qualitative indicators of housing.	Groat, 2005	Qualitative	Territory
Privacy and publicity cannot be independent of each other; they complement each other.	Bently, 1945	Private space	Privacy

T3. Definition of privacy from the perspective of theorists.

Researcher	The place of housing in the categories provided for different types of territory
Alexander & Chermayeff (2014)	Public spaces of the city, Semi-public spaces of the city, Public spaces of a group, Private spaces of a group, Private spaces of a family, Private spaces of people
Douglass Porteus (1977)	Spaces available in home, Spaces dependent on home, Personal spaces
Lyman & Scott (1967)	Interactive territory, Home territory
Hossein Alsherkavi (1979)	Surrounding territory, Supporting territory, Central territory, Continuous territory
Irvin Altman (2003)	Public territory, Secondary territory, Primary territory
Seyed Hossein Bahreini, Pirnia and Taghizadeh (1999)	Public space, Semi-public space, Semi-private space, Private space
Mahmoud Motevaseli (1990)	Territory of a local unit, Tertiary of several residential units, Tertiary of one residential unit
Pether Bridge (1978)	Public territory, Semi-private territory, Private territory

T4. The place of house in the classification of territories proposed by experts.

Researcher	House territory	Definition	Feature
Lyman & Scott	House territory	Ordinary users of the territory are free to access it and can monitor the use of others.	Monitoring
Altman	Secondary territory	It is a bridge between the primary realm (privacy) and the public realm (which almost everyone can use).	Distance
Douglass Porteus	Territory dependent on house	A space that is actively defended.	Ownership
Newman	Private territory	The space of any interface between private space and public space.	Boundary
Alsherkavi	Central territory	They are personal spaces that become very personal unless there is an obstacle to their personalization.	Obstacle

T5. Explanation and definition of the house territory from the viewpoint of western theorists.

Although "the mechanisms used to determine the territory (home) can vary considerably from culture to culture" (Burgess, 2000: 14), but this physical realm for the privacy of the home from the Western point of view, only includes security and provides the boundary of private rights. The flexibility of this personalization depends on the degree of privacy, and it is done to designate the boundary, location and height of fences and walls, which is dependent on culture (Bentley 12, 1396: 196). "Of course, in the field of Western culture, the physical boundaries of the fence are among its [territory] mechanisms" (Altman, 2016: 50).

However, "building a house is a cultural

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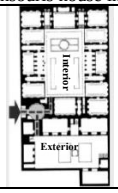
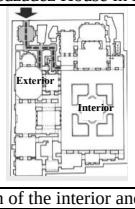
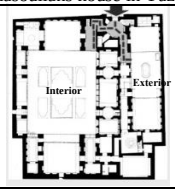
phenomenon, and its physical form and spatial configuration is strongly influenced by the cultural environment to which the house belongs" (Rapoport, 2009: 142). Islam has had a significant impact as a worldview on the structure of settlements. In the meantime, Mahramiat as one of the main architectural features of Iranian houses has always been an important matter for researchers. The beautiful examples of this principle, which has had profound effects and results in the organization, placement and arrangement of spaces, can be found in many Iranian houses.

"The design of traditional Muslim houses is based on the guidelines and laws of Sharia, which are taken from the holy Quran" (Othman, Arid & Buys, 2015: 3). In other words, "traditional man follows the principles of his creator to live in this world" (Hojjat, 2015: 58). In the monotheistic view, man and the universe are the manifestation of God. Therefore, the environment of man is also defined according to the relationship between him and his God. In fact, a Muslim architect uses his religious and doctrinal identity to create a space and "pays as much attention as possible to the principles, rules and methods mentioned in the Holy Quran for building a house. In other words, religion has been always important in traditional housing" (Okhovat, 2011, 67). "The design of traditional Muslim houses is based on the guidelines and laws of Islamic law, which are taken from the Qur'an and hadiths" (Othman, Arid & Buys, 2015: 13).

Privacy	Quran and Hadith	Reference	Concept
Physical privacy (Noghrehkar, 2008: 506)	True righteousness is not that you enter your houses from the back; righteousness lies in entering houses by their doors. (Tafsir al-Mizan)	Baqarah, 189	Observing privacy with specified boundaries
Physical privacy	Indeed, spider nest is the most vulnerable of houses	Ankabout, 14	Strong physical privacy
Semantic privacy	(We revealed to Moses and his brothers) Turn your houses towards the Qibla. (Tafsir Al-Mizan)	Younes, 87	Adapting the house architecture with religious beliefs
Physical privacy (Toufan, 2013: 129)	Lock the door of your house as Satan cannot open a locked door (Tabarsi, 241)	Imam Sadegh	Security of family members
Semantic privacy (Momeni and Naseri, 2015: 20)	Every house demands respect, and the respect of a house lies in the size of its yard (Tabarsi, 125)	Imam Ali	Introversion to observe privacy

T6. Hijab and Mahtamiat in the Holy Quran and Hadiths.

As mentioned in the Holy Quran (Table 7), the house is a sanctuary and a sacred place because this sanctuary and what it protects are all from virtues that are in accordance with the divine nature of man. What can be inferred from these psychological principles of Ayahs and Hadiths on Mahramiat is the emphasis on hijab. "This hijab has had the greatest impact on the physical formation of intimacy, i.e. the emergence and strengthening of introversion in the buildings and cities of the Islamic period by observing the principle of hierarchy" (Naghizadeh, 2006: 408). According to Plasma, "every person has a social and private personality for which his home is its first realm, a mediator between the private and the public" (Plasma 16, 1389: 119). This is best expressed in the separation of the interior and the exterior of traditional houses, and "residential spaces are considered as the best symbol of such origins (spatial privacy)" (Falamaki, 2012: 310).

Dr. Mansouris house in Shiraz	Mojtahedzadez House in Esfahan	Rasoullans house in Yazd
		
Separation of the interior and the exterior		

T7. Internal and external separation in the entrance system of traditional houses.

Some of the elements that created privacy in traditional houses are as follows (Table 8)

Although "this characteristic of introversion is due to socio-cultural and climatic factors" (Tavassoli, 2002: 7), in traditional houses, "its shape and organization and the division of its spaces were mostly determined by the

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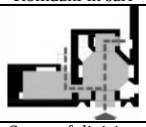
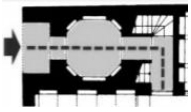
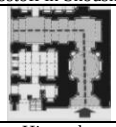
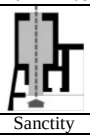
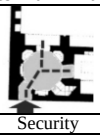
culture of that region rather the climate, and the available materials and technology" (Pirnia 1985: 7), because the Iranian artists and architects, like mystics, believed that human thinking originates with his understanding of the world and his culture. Moreover, "the sanctity of a place in a house depends on the way through which it can be accessed. Accessing a place through several passages increase the sanctity of that place". (Alexander and Chermayeff, 2014: 174). Rapoport believes that the entrance of a house has a great impact in creating a territory (Rapoport, 1969: 47) and we can see examples of this division in the houses of Islamic countries (Lang 18, 1388: 69). Therefore, "the entrance of each house expresses the cultural characteristics of the residents concerning Mahramiat and hijab "(Varmaghani, 2018: 237) (Table 9).

The intensity of privacy in traditional houses in other areas is also subject to religious tendencies. In a study conducted between the spatial structure of traditional houses in Yazd, Kashan and Isfahan, "the issue of privacy in hot and dry climates as a cultural principle among the people of Yazd has been more important than the people of Kashan and Isfahan" (Heidari et al., 2017: 32). However, the important point about the so-called extroverted architecture in the temperate Caspian climate is that (Memarian, 1387: 87) "the principle of secrecy through the cultural-religious dimension in the entrance system of traditional houses in this climate was a reflection of introverted culture" (Varmaghani and Et al., 1397: 237) and so that "its reflection in shaping the entrance is evident in separating public and private areas in Gilan" (Ibid, 247). Therefore, Mahramiat in Islamic thought (hijab) in relation to the territory is the embodiment of the architectural space by using the elements of the entrance system of traditional houses in such a way that it has both physical and semantic privacy.

Hierarchy	Visual barrier	Change of direction and climate
Naseri et al., 2016, 78 Alizadeh et al., 2014, 73 Tabianian et al., 2011,70	Masaeili, 2009, 32 Hakim, 2002 Memarian, 1994	Haeri, 2009, 139 Navai and Haji Ghasemi, 2011, 29 Ghobadian, 2005, 129
Security	**Privacy**	**Spatial division**
Naseri et al., 2016, 79 Alexander, 2010 Saremi and Radmehr, 1997, 63	Hamzehnejad and Samadian, 2014, 69 Pakzad, 2009 Haeri, 2009, 160	Farrokh Yar, 2011, 32 Hamzehnejad and Samadian, 2014, 69 Pirnia, 1995, 160

T8. Some of the elements that created privacy in traditional houses as discussed by the experts and theorists.

Romdani in sari	Haj rasoul in Esfahan	Shafipour in Yazd	Mostofi in Shoushtar	House
				Entrance system
Space of division	Chance of Direction	Visual barrier	Hierarchy	Feature
Shirazi in Rasht	Afshariyan in Shiraz	Meshkian in Yazd	Tabatabaeiha in Kashan	House
				Entrance system
Sanctity	Temporary talking place	Security	Wating area	Feature

T9. Elements of Mahramiat at the entrance of traditional houses.

The physical dimension will follow those components of security and property, and not only the obvious border of the inner realm, the outer realm, confinement, but also in Islamic thought, it will show hierarchy and introversion in the semantic dimension. In this sense, human dignity is indicative of human scale" (Naghizadeh, 2018: 310).

The Concept of Mahramiat in relation to Solitude

"The literal meaning of Khalvat, is sitting alone, solitude and isolation that lacks the concept of crowdedness" (Moein, 2008). Moreover, "Khakvat is an Arabic word that means loneliness and gathering in secret with someone" (M.A.T, 1980: 176). "Research

shows that in Western culture, the word Privacy implies solitude at the same time" (Amini and Norouzianpour, 2013: 102)

In fact, attitudes that "associate privacy with the concept of intimacy" (Alizadeh et al., 2014: 69)" belives that intimacy is a type of solitude in which a person can feel comfortable free of intruding of strangers (McAndrew, 2016: 205). In this classification, the concepts of solitude and privacy are as the following table from the viewpoint of western thinkers (Table 10).

Fergus also considers "privacy as the freedom to have intimacy without harassment between oneself and selected people" (Fergus, 1994), by which intimacy is achieved.

What can be interpreted from the verses of the Holy Quran and the hadiths about intimacy (Table 11) is that the most important purpose of building a house is to provide a place for human peace, which as "one of the examples of intimacy by creating peace of mind at home. "Traditional way of building is accompanied with introversion and the inwardness of the house" (Hayati, 2017: 57). As a matter of fact, "this pattern of inward culmination is achieved with the central courtyard in the houses" (Pirnia, 2010: 133 and Naghizadeh, 2000: 288) in such a way that "from the behavioral dimension, the central courtyard makes it possible to have a suitable space for social life on a family unit scale" (Ahmadi, 2005: 97). This is partly because "these family spaces and family separations are related to behavioral interactions "(Nari Qomi, 2010: 79). Therefore, due to the separation of spaces and hierarchy of access "in addition to courtyard, balconies and halls have been also a place for family gatherings" (Khamenehzadeh, 2017: 37). However, other spaces such as "three-door rooms, which were considered as bedrooms, did not have any access from the open space and there was no corridor next to each of them" (Kiani, 1995: 85) (Table 12).

Altman (2016: 64)	Crowded, solitude, isolation
Hall (2017: 139)	Public, social, private, intimacy
Westin quoted from Altman (2016: 23)	Secrecy, anonymity, proximity, loneliness

T10. The place of privacy in the classification of privacy according to Western experts.

Privacy	Ayahs and Hadiths	Reference	Encouragement
Semantic privacy Okhovat, 2012, 71	Remember what is recited from the verses of God and wisdom in your homes. (Tafsir Al-Mizan)	Ahzab, 34	Spiritual solitude
Behavioral privacy Naghizadeh, 2018, 443	God made your houses a source of comfort for you. (Tafsir al-Mizan)	Nahl, 80	Physical-mental solitude
Behavioral privacy	When entering your homes, greet each other. (Tafsir Al-Mizan)	Noor, 61	Physical-mental solitude
Behavioral Privacy	Imam Sadegh: A person who reveals the inner secrets of his neighbor and tries to find out the inner state of his house, his curtains will be torn.	Gharr al-Hakam, Chapter on Neighborhood	Mental solitude
Behavioral privacy Nadi Qomi, 2010, 79	Imam Ali (AS): Hijab should be maintained inside the house.	Sheikh Saduq, 1997, Habar 2, Hadith 1089	Mental solitude
Semantic privacy Razmi and Ebrahimi, 2018	Imam Sadegh: Is it not the goodness of the house that one builds the lavatory in the most hidden place of the house?	Tusi, vol. 6, 187	Spiritual solitude
Behavioral privacy	When their children reach puberty, to enter parental privacy they should ask permission three times. (Tafsir al-Mizan)	Noor, 58 and 59	Physical solitude
Behavioral privacy Morteza, 2008, 137	O believers, do not enter houses that are not your home unless you get permission. (Tafsir Al-Mizan)	Noor, 27 and 28	Mental solitude

T11. Levels of privacy in the Holy Quran and Hadiths.

In addition to privacy, which means the physical solitude according to the Western view, houses must create spiritual solitude (solitude of man with God), a quality by which man can meditate, ponder and seek the self and the truth. Since presence and peace of heart provide the most suitable ground for thought, remembrance and worship, "solitude in the rooms of traditional Muslim houses establishes spiritual ties between the house and the mosque" (Nasr, 1996: 79). "In mystical thought, the ultimate goal of solitude is the peace of the heart, not separation from the congregation. In this view, solitude is divided into two types, outward and inward" (Sheikh, 2018: 285). Moreover, "it is one of the most important qualitative characteristics of the environment

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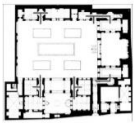
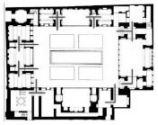
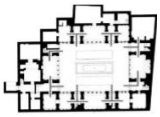
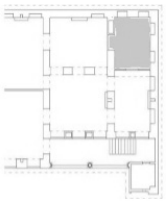
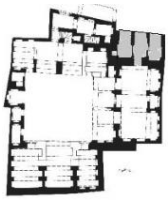
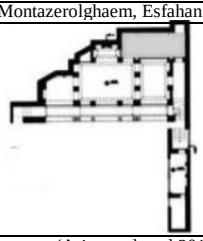
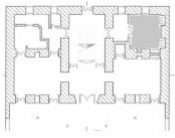
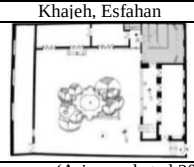
that can lead to a proper relationship between man and himself (Naghizadeh, 2018: 450), and "the foundation of the path of religion and reaching the authorities of certainty is on solitude and seclusion, and all the prophets and saints have been alone in the beginning until they have reached their goal" (Razi, 1987: 134).

Mousazadeh, Gilan	Attarha, Kashan	Rasouliha, Esfahan	Shafiepour, Yazd
			
Indirect access from the balcony to the inside	Indirect access from the yard to the inside	Indirect access from the yard to the inside	Indirect access from the yard to the inside

T12. Indirect access of balconies and yards to the inner spaces of traditional houses.

Although the search for such spaces (solitude) independently requires further research, "what can be deduced from other historical sources such as texts, stories and narrations is that there were special spaces for worship in the traditional houses. Cabinets, closets, and corners, and the types of spaces that exist are examples of these spaces" (Arjomand and Khani, 2012: 35). Therefore, Mahramiat in relation to solitude, based on Islamic teachings, is physically and behaviorally synonymous with the intimate space with the other(s), which is manifested in courtyards, halls, porches, palaces, pavilions, and also, from the spiritual aspect, it lays the ground for the presence and peace of the heart so that the spiritual excellence of man and his readiness to reach God can be manifested in solitude. This is achieved by separating spatial realism and introversion in traditional houses (Table 13).

Zolfaghari, Zanjan	Abdi, Dezful	Montazerolghaem, Esfahan
		
Private room (Bigdeli et al.2018:9)	House solitude (mimeni et al.2017:83)	Private room (Arjomand et al.2012:36)
Kadivi, Zanjan	Souzangar, Dezfoul	Khajeh, Esfahan
		
Private room (Bigdeli et al.2018:9)(	House solitude (mimeni et al.2017:83)	Private room (Arjomand et al.2012:36)

T13. Solitude in traditional houses.

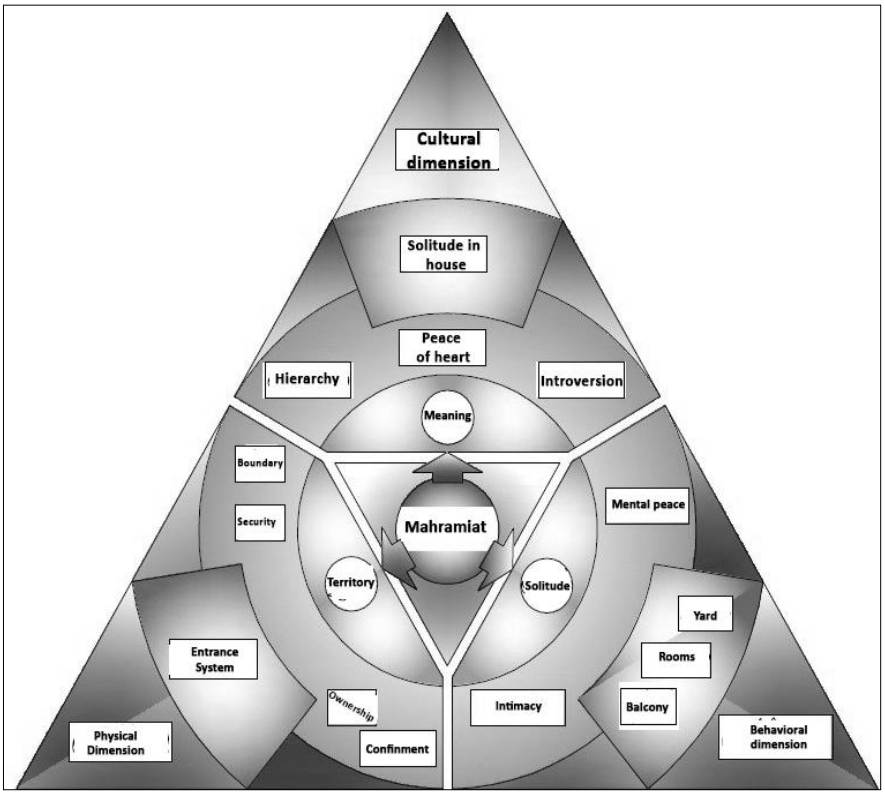
Conclusion

One of the principles and qualitative characteristics of desirable housing is the secrecy stemming from Islamic teachings, which can meet the three needs of human beings in the material, psychological and spiritual fields. The principle of Mahramiat as one of the qualities of human-environment in the field of traditional housing during the Islamic period in Iran, while having commonalities in the material and behavioral fields with the concepts of territory and privacy in the semantic field, has the following basic differences:

- Privacy in the material realm is the embodiment of architectural spaces by using the elements of the entrance system of traditional houses in such a way that in this realm it is in line with the concept of territory that will have the components of security, property, open border and confinement.
- Mahramiat in the field of psychology and behavior is synonymous with intimacy with

other people, which in this area is consistent with the concept of privacy and is reflected in traditional housing in courtyards, halls, porches, and basements

- In the semantic realm, Mahramiat in traditional housing is accompanied with the hierarchical order of the entrance system, which creates an introvert context and also establishes the presence and peace of the heart by separating the spatial arenas in solitude and corners, ultimately bringing the spiritual excellence of man.



F1. Place of Mahramiat in relation to Territory and Seclusion based on Islamic teachings.

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