

Revitalizing the Traditional Home Values of Shiraz in Today's Residential Complex

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Abstract

Traditional and historic house architecture in Iran, because of its special principles and values, is one of the patterns and honors of the architecture in this region and what is certain is to ignore and destroy those values in new living spaces. For this reason, since housing is the largest and most important man-made artifact, the application of traditional home architectural values can have a significant impact on the design process of residential complexes. In this regard, due to the disruptions in the residential spaces of our society today (Shiraz), it is necessary to pay attention to the concept of architectural values of traditional houses of Shiraz such as (introversion, privacy, flexibility, climate, nature). Following this view in this study, the goals are different aspects such as: recognizing the values of traditional house architecture, identifying the features of contemporary residential architecture and improving the quality level of residential complexes based on traditional architecture values of Shiraz. The present research is a qualitative research and data collection through library study. Library studies include topics such as traditional home values in Shiraz and the matching of traditional housing with modern housing. The use of S.O.W.T table to better analyze the site. The results show that some of the changes that have taken place in contemporary homes, such as the elimination of open space and interiors in today's houses, lack of attention to hierarchy and privacy in home spaces and residential complexes, lack of proper space for interaction. Neighbors and disregarding the behavioral needs of residents and their lifestyles have led to the instability in contemporary homes. Finally, according to surveys, solutions are offered to create residential complexes that provide suitable living conditions, human comfort and traditional home architectural values.

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1. Introduction

In spite of recent decades of cultural and social changes and changes in the country, which have provided the ground for acceptance of foreign cultures, housing units offered in recent decades among small and traditional communities or families still adhering to past traditions. Not accepted. Disregard for the social characteristics and classifications and cultural values of the households, which, in some cases, is also associated with relocation of the dwelling, makes it difficult for people to refuse to live in these houses, so Are used (Sar Tipi pour, 2004). There have also been many efforts to secure housing due to rising demand for housing in Iran, but what is generally overlooked are the qualitative aspects of housing alongside their modest growth. The term quality has a broad meaning, indicating various indicators; therefore, qualitative indicators in housing planning studies should be considered in order to obtain a desirable housing status alongside quantitative development. Housing is the most sophisticated building in design. The design of this landmark is more than a response to the program because it must exhibit a public face as the inhabitants' private lives flow (Asefi, 2016). On the other hand, today the vertical expansion of housing and the rise of housing has seen unprecedented growth. With the increase in population and the phenomenon of migration on the one hand, and the decline in household size on the other, many native cities and existing cities grew in disarray. Lack of suitable land, a tendency to urbanize and commercialize housing increased congestion and housing, but in the meantime the vacuum caused by the removal of original and qualitative spaces, such as the courtyard and porch or the manifestation of inadequate terraces, after Decades are strongly felt (Mohammadi et al., 2014). It should be noted that traditional house architecture has always been influenced by its culture and climatic conditions. But nowadays, many factors reduce the quality of housing, dignity, security, peace of mind, such as the formation of economic attitudes rather than values, disregard for climate and disregard for culture, disregard for culture. And human needs pointed out (Delpasand et al., 2013). Although the elements and elements of architecture and construction are common in many cases, but over the last half century, these factors have been mobilized mainly for the construction of its lower structures, namely, overlapping and lacking in architectural ability. Design and construction in contemporary urban contexts is an individual and abstract exposure to the conceptual building without architecture. During this period, construction is preferred over architecture. Buildings have been formed by nature from the material and technology market, and to a small extent by the innovations of the time, and the negation of the past is clearly evident. Urbanization norms are also codified to restrict construction while neglecting architectural guidance and formation (Haeri, 2009). Chaos is one of the features of contemporary Iranian residential architecture. The undeniable personality that has taken root in Iranian architecture has fallen into this turbulent swampy environment like everybody else, and reaches deep into what is ultimately chaos. It is in this environment that the remnants of the remnant root are removed from the roots under the name of "correction" and "updating". Its examples are numerous. In one place, "Bin al-Haramain" destroyed hundreds of Shiraz homes and wiped out part of the 1400-year-old Shiraz map. To achieve a building that is superior to architecture (Memarian, 2010).

2. Methodology

The present research is by nature a qualitative research and data collection method as a library study. Library studies include topics such as traditional home values (introspection, privacy, flexibility, climate, relationship to nature) and matching traditional housing with modern housing. Which helps to understand the subject and its dimensions. It also makes the purpose of his research clearer and clearer. The field method involves attending a site and reviewing some of the traditional homes in Shiraz and conducting physical studies. Studying and photographing the site is done to get a better understanding. This observation includes a review of the quality of elements in the area and access to the site and how the building is positioned, as well as how it is designed, natural elements, and so on. Understanding the factors affecting the site helps to understand the existing space.

3. Research Hypotheses

1. It seems that applying the architectural values of the traditional houses in Shiraz can enhance the quality of contemporary residential complexes.

2. Given that the values of traditional houses in Shiraz are very high, the following issues have been discussed: introspection, flexibility of spaces, attention to nature, (Hierarchy) in this research, privacy is discussed.

4. Definitions

4.1. Housing

The word housing is actually the name of the place of origin of the dwelling, which is called the place of residence or stop. However, this term carries a diverse set of physical and conceptual concepts. In the statement of the Second Human Summit in Istanbul, Turkey, the word "appropriate shelter" was used instead of the word housing. And it explains that "a good shelter is more than a roof above every person. Rather, it means adequate privacy, access, adequate safety, occupancy security, adequate infrastructure such as water resources, sanitation and waste disposal equipment appropriate environmental criteria, health and location, and adequate access to workplaces and infrastructure facilities all They must be available at a reasonable cost" (Habitat, 2003, p. 22).

4.2. Residential Complex

Residential complexes can include a number of building blocks that can include different types of housing (single family, short and high rise apartment). Blocks can be combined in different forms and open spaces can be a meaningful link with buildings. They can refer to their privacy and distinct and distinct boundaries of urban context, which in some cases can be described as a physical-social island in the city (Einifar, 2005).

4.3. Traditional Houses

The traditional Iranian house has features that distinguish it from the contemporary home.

A: The traditional Iranian house has an interior and exterior. The word "yard" in homes is equivalent to the English central courtyard. Today, the term home refers only to the interior, though there is still a strong demand for exterior private space".

B: Family privacy is a key function of the traditional Iranian home. The traditional backyard reflects different levels of privacy and the private domain of homes: from the 'inner' world of

women and children to the more general and 'open' (outer) world of men and social engagement (Ardalan, 2010).

5. Architecture Patterns of Homes in the Past

In ancient Iranian architecture, home architecture was designed and built on specific principles and patterns. These principles were always followed in the homes of the wealthy and in the homes of ordinary people, so that in traditional architecture the simplest houses in comparison to the homes of the wealthy differed only in size and number of rooms and their layouts. In patriarchal homes, for example, there are sometimes wide varieties of homes that have more spatial diversity. According to the late Pirnia, the traditional patterns of house in Iran were as follows: (1) the four-vault pattern, (2) the summerhouse pattern, (3) Home pattern with central courtyard, (4) the house with the interior and exterior pattern. (Memarian Quote from Pirnia, 2008).

5.1. The Four Vault Pattern

The oldest pattern in homebuilding is the four-vault pattern. Some have even referred to those four houses. Because it has four rooms. This pattern has these spaces: there is a mid - shaped space that is covered with a greater dome of Colombo and it has four balconies in the four sides of it covered with four barrel vault. In the middle of the dome, a great hole opens up to the sky and giving light to the vaults. No pavilion is built on it, only the dome is built to a tall one, and nearly half of it is left open. On either side of the building and in the four corners of the house, four rooms are in vaults (Memarian, 2008). In some places, in the homes of four vault, chambers have a closet, and sometimes the vault have wind catcher. These houses have a farm by their side, the ground without the roof where the cattle are held. There is a garden around it, from behind the cavity wall, one of the vaults can be seen in the garden. This pattern has been very consistent with Iranian life.

First, it is an introvert, and this is in harmony with the Iranian culture.

Second, the temperature inside the inside is very low, and this pattern is cool in the summer and warm in the winter.

Third, this pattern can be covered by a dome and a wooden canopy. (Memarian, 2008).

The four – vault pattern has been the base pattern for all Iranian homes. The wide variety of this pattern is a home with the central courtyard, which is replaced by a middle skylight. But rural homes follow the same olden pattern. Nevertheless, the architecture of the house has always been in place, and in general it has to be said that the four -vault pattern has followed an evolutionary process. The rooms take Iwan's place, and the middle is so big that it becomes a central courtyard and can no longer cover it. An ancient pattern of four vault is converted into two patterns. One of the central courtyard houses, which take rooms the place of vault, or a spring house instead of vault, and two, rooms berver (summer house) and gooshvare (earnings) on either side take the place of the ancient rooms (gooshvare is a room on the second floor and on the upper floor, which sits on either side of the middle Hall. The room below is called the berver), and the second pattern where the pavilion houses are built on the basis of them (Abdullah zadeh, 2012).

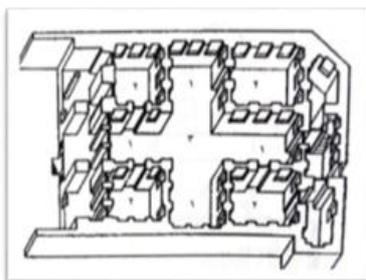


Fig 1 Spaces of a four-vault house (1-vault 2-room 3-between the house) (Memarian, 2008).

5.2. Summer House Pattern

In this model, on which the summer houses are built, the extension is inward, not outward. In this pattern, it closes around a four-vault house and only one side of a cavity wall opens to a garden. An example is a house in Ardestan. The half-covered mid-vault dome is completely covered, but the iwans that open to the inside open out in this pattern. All the summer house built-in gardens have the same pattern. An example of this is the Johan Nama Garden and Nazar Garden in Shiraz. They have a basin between four and four squares around them that open to the other. Another example is Eight Paradise of Isfahan. Other examples include Dolatabad Garden of Yazd and its windmill mansion as well as Fin Garden, Shiraz Delgosha Garden and Eram Garden (Memarian, 2008).

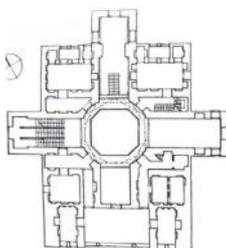


Fig 2 Delgosha garden plan of Shiraz. Source: (Naima, 2008)



Fig 3 Summer house pattern. Johan Nama Garden Summer house Plan Source: (Naima, 2008)

5.3. House Pattern with Central Courtyard

In the central courtyard houses, each section of the house is built in a central courtyard area, and sometimes there are three sides and sometimes four sides of the courtyard, the room and the

building. One opens to the south-east and the other to the south-west. They are both used because of sunshine in winter and in cold weather. The third one opens to the north-east, where the sun is blind and they use the heat. The fourth side of the courtyard is sometimes completely closed and has a wall where only the arch is built, because the sun is annoying and sometimes it is a platform, it is used only in the spring. On the fourth side, there is a washroom and a storage (Abdollahzadeh, 2012).

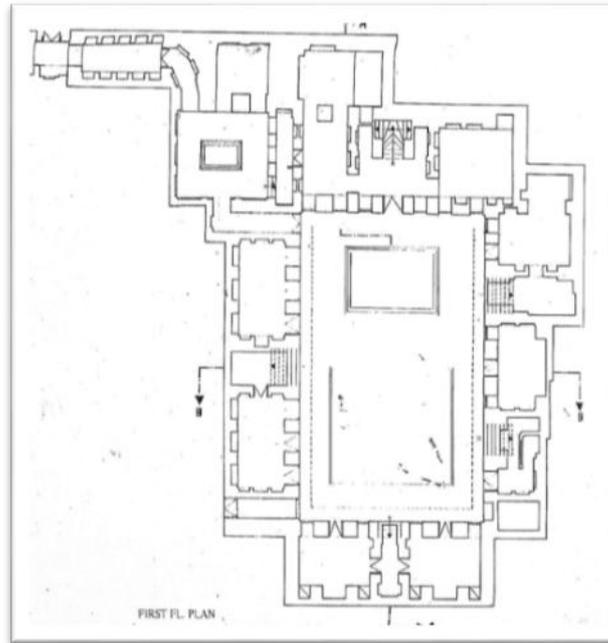


Fig 4 Tohidi House in the Sang Siyah District (Fars Province Cultural Heritage Office)

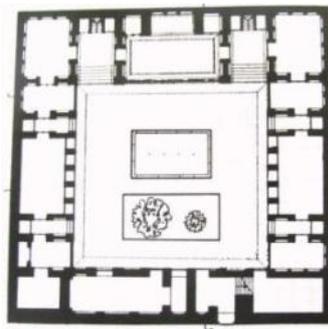


Fig 5 Kazerounian House, Shiraz, Central Court Yard Pattern. Source: (Architects, 2008).

5.4. House with Interior and Exterior Pattern

These houses have two parts: the exterior and the interior. The interior was larger and wider than the outside of the house and was dedicated to family life. It had a large central courtyard with lots of rooms built around it and welcoming guests to the outside. The outside had a yard (often a

central courtyard), a large reception room, a dining-room, and one or two rooms for guests' comfort (Memarian, 2008).

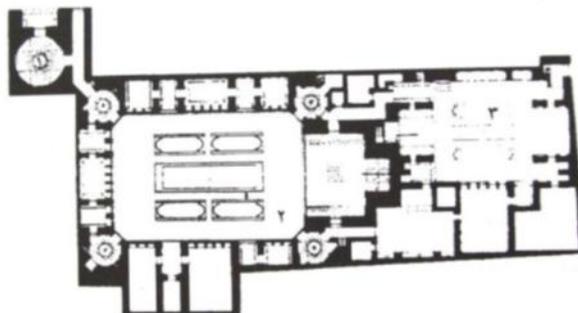


Fig 6 Yazd, Dr. Mortaz's House with Internal and Exterior Space (1. Entrance, 2. Internal, 3. External) (Memarian, 2008).

6. Architectural Values of Shiraz Homes

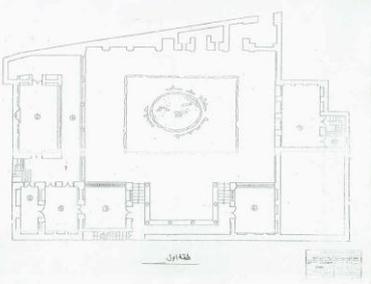
6.1. Introversion

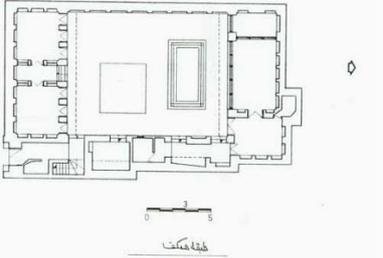
In Iranian architecture culture real value has been given to its nature and inner core. The outer shell is merely a virtual cover that protects the truth and its inner, enclosed food determines the true essence and existence of the building and is not comparable to the monies and outer space (Diba, 1999).Introversion before the architectural color takes on a moral and mystical point of view, including concepts such as being reserve, tending to the inner states, and avoiding pretending, not appearing, and instead the user on the inner states (Husseini, 2006). The issue of internal issues has been formed on the basis of culture, type of life, customs and worldview, which has its final meaning along with environmental, geographical and climatic issues (Diba, 1999). The features of an introverted home can be summarized in a few ways:

1. The various spaces are organized by an element such as a courtyard or covered shelves, and windows and **باشو** open to these elements.

2. Indoor spaces have no direct visual connection to outdoor spaces. In fact, the courtyard of these houses is their share of heaven and nature. A house that looks blind and clogged alley closes all eyes to the nature that is in it (Hosseini, 2006).

Table 1 Some examples of Shiraz traditional houses (introversion) (Writer)

House Plan	Traditional Houses of Shiraz
 <p>Saadat House (Agency for Cultural Heritage of Fars Province)</p>	<p>Saadat House It is located in the old city of Shiraz, Dastghit Street, and the Sang Siyah Passage, From qajar period.</p>

 <p>Tholai House (Fars Province Cultural Heritage Office)</p>	<p>Abdul Hamid Tholai House This building is located in Shiraz old texture, Sang Siyah passage, Moghany alley, Farjum Impasse, No. 51 It belongs to the Qajar period.</p>
<p>Outcome: In both cases the creation of a central courtyard and an introvert association.</p>	

6.2. Privacy

Privacy is taken from the Arabic root of the word (shrine). The confident and the secret can trust him.

Trusting someone to keep secret; alien. Unsuccessful. Invalid privacy; shelter. A person's home and the surroundings that are safe from invasion. "A close relative whose marriage is not permissible. We are not married.

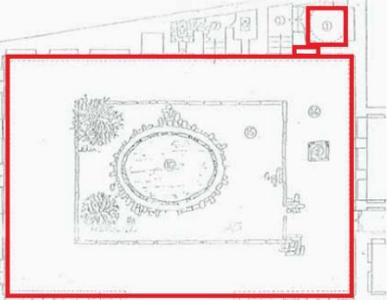
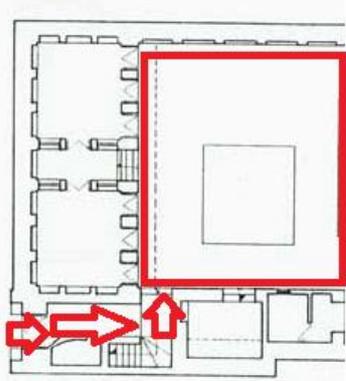
According to the meanings, "a space can actually be considered a confidential space that is physically safe for the user with privacy, security and security, and its spatial qualities are designed to provide comfort and comfort. It is a space that provides the material and spiritual conditions for the user to achieve confidentiality in all its various dimensions. (Dehkhoda, 2006). The Iranian family's life pattern is based on intimacy, cooperation, and social relationships. This means that intimacy between family members is also an important part of the Iranian life style. As a result, the importance of indoor and outdoor home spaces as a center of the world is of particular importance to the family.

Traditional Iranian families unlike contemporary minimalist families, there were extended families living under the roof with a cultural order and a parable.

On the other hand, hospitality and honoring the guest is one of the Islamic teachings that has been taken into consideration by Iranian cultural roots in the design of traditional Iranian houses.

The combination of these two important principles mean enclosure intimates and dearly beloved, to keep our guests, is one of the things that have been dealt with well in the traditional housing architecture of Iran. Usually called living room or five-door (Pirnia, 2002). Some rooms also used family rooms for business meetings in some homes. Guests were generally welcomed through a nearby pantry. The view of this room to the small outer courtyard was not the place of come and go for intimates, It gives a nice appearance to the guest of honor. Another important feature of traditional houses in Iran is their orientation towards Kiblah, in the direction of worshipping Muslims. The importance of coming home to Kiblah is one of the hidden beliefs of Iranian Muslims that their homes have also emerged in mosques and other manifest Iranian-Islamic architectures (Memarian, 2005).

Table 2 Some examples of traditional houses in Shiraz (Privacy) (Author)

Picture	Traditional houses in Shiraz
 <p data-bbox="236 683 801 743">Saadat House (Agency for Cultural Heritage of Fars Province)</p>	<p data-bbox="821 376 1394 465">Saadat House It is located in the old city of Shiraz, Dastghit Street, and the Sang Siyah Passage,</p> <p data-bbox="821 495 1034 524">From Qajar period.</p> <p data-bbox="821 553 1134 582">Hierarchy input and privacy.</p>
 <p data-bbox="236 1171 801 1232">Tholai House (Fars Province Cultural Heritage Office)</p>	<p data-bbox="821 784 1394 902">Abdul Hamid Tholai House This building is located in Shiraz old texture, Sang Siyah passage, Moghany alley, Farjum Impasse, No. 51</p> <p data-bbox="821 909 1150 938">It belongs to the Qajar period.</p> <p data-bbox="821 967 1134 996">Hierarchy input and privacy.</p>
<p data-bbox="236 1240 1394 1303">Outcome: Creating hierarchy at the entrance of houses by octaves and corridors was the reason for the confidentiality.</p>	

6.3. Communication with Nature

Empathy and respect for nature has a deep place in Iranian culture. The courtyard, which is the heart of the house, is not the only enclosure without ceiling, rather, it is the particle of space that holds the universe. A piece of clean, family-friendly nature that accommodates the sky, light and water, respectively. The sky is infinite as we gaze upon it, relieved from the feeling of predicament and fatigue. Not only the backyard but also the rooftops and the moonlight give us this endless experience. Light is a symbol of the existence of righteousness. We do not know the light unless darkness, play with light and shadow in the traditional home has come to fruition. The corridors, the lattices, the sashes, etc. each provide us with some light. The nature that even in the Qur'an has been used to describe heaven is in Iranian architecture with windows up to the floor next to a pleasant house at the end we are offered generosity. Water symbolizes purity in Iranian architecture, Far from the heavy downpours or the roar of the high fountains, the gentle and whispering reflection of the sky and the colorful windows. The water fountain is an element that even gives the residents hilarity and vitality even in the smallest houses (Hosseini, 2006).

Table 3 Some examples of traditional houses of Shiraz (relationship with nature) (Author)

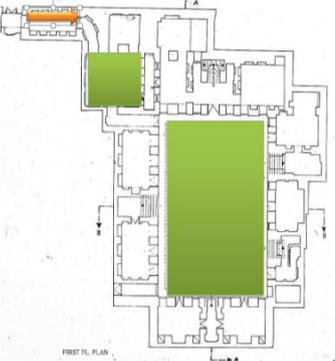
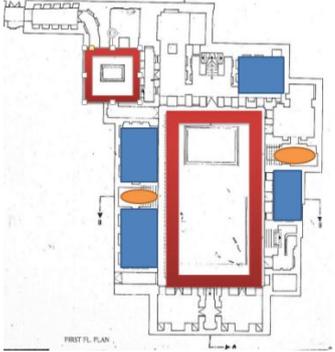
Picture	Traditional houses in Shiraz
 <p data-bbox="188 853 847 882">Saadat House: Relationship of all Spaces to Nature (Author)</p>	<p data-bbox="991 510 1153 539">Saadat House</p>
 <p data-bbox="188 1382 435 1411">Tholai House (author)</p>	<p data-bbox="991 1028 1313 1057">Abdul Hamid Tholai House</p>
<p data-bbox="188 1420 1054 1449">Outcome: Creating green space using orange and sour orange trees, stone pools.</p>	

6.4. Flexibility

Designers often have a tendency to be indoors for any type of activity. Consider dedicated spaces. Privatization often makes it difficult to run other activities in a specialized environment (Raisi, 2007). Space users should be able to modify it as needed to make it easier to operate. This concept is called adaptation psychology. John Lang explains that when the environment is inadequate, it must change to respond to that activity. If the environment is not adapted to the activities of the users, it will eventually not be used and will become an abandoned environment (Abbas Zadegan, 2005). Species and factors of flexibility include "variability" and "varietal" and "adaptability" (Einfar, 2003). Varietal is the ability to provide different uses of space. This kind of flexibility comes with two space and time variables. Residential space can be used for several functions simultaneously and for different functions at different times. Adaptability requires the ability of a space to be adapted to new conditions. Variability also in flexible housing design, Increasing or decreasing the amount or separation and aggregation of spaces is referred to as the

possibility of returning to the original design of the resident unit after the area has been expanded or reduced (Einfar, 2003).

Table 4 Shiraz Traditional Home Values (Author)

Picture	Description	Elements
 <p>Detailed Design of old Texture (Municipality of Shiraz District 8)</p>	<p>Creating large courtyards in homes Pay attention to the outdoors Example: In this house in the Ishaq beig neighborhood of Lotf Ali Khan Zand, the yard area is 494 square meters.</p>	<p>Introversion</p>
 <p>Plane Tohidi house (author).</p>	<p>Yard - Entrance (vestibule, corridor) - How the rooms are arranged Follow the hierarchy There are two courtyards for privacy in the Tohidi home.</p>	<p>Privacy</p>
 <p>Plane Tohidi house (author).</p>	<p>There are three spaces: outdoor - semi-open - indoor. Yard, porch, rooms. Tohidi home.</p>	<p>Flexibility</p>
 <p>Tohidi Home (Author).</p>	<p>Use of plants - water - wind - light Gardens (orange, sour orange trees) - stone pools for moisture.</p>	<p>Attention to nature</p>

7. Revitalizing Elements of Traditional Home Architecture in Today's Residential Complex

Table 6 Revitalizing elements of traditional home architecture in today's residential complex (author).

Politics	Strategy		Targets
Create open space inside (plan) and outside (residential complex site).	Central courtyard	Centre hierarchy	Introversion
Create input with pause space and define them.	Hierarchy at the entrance		
Observe the distance between the blocks and their non-aristocracy.	Safety and peace		
Creating private spaces (private living), public (public sitting in front), semi public	Space Security	Listening Privacy and Visual privacy	Privacy
Creating open space in the complex. Use of green terraces - create gathering spaces on the floors. Parental Bedroom - Children Bedroom - Guest Room.	Courtyard	Outdoor	Flexibility
	Ivan	Semi-open space	
	Kitchen	Indoor	
Building direction (Northeast - Southwest) - Use of light materials (appropriate materials) - Southwest winds	Sash Ceiling Lighting Summer house house Winter Underground	Building direction - Wind direction - Radiation direction - Materials	Climate
Enjoying the green space on the floors - Fountain use - Colored glass (light display)	Gardens (orange, sour orange trees) stone pools for moisture.	Use of plants - water - wind - light	Communication with nature

8. Conclusion

1. Housing is the space with which the resident is associated, the feeling of belonging between the space and the resident.

2. Establishing a home and living in a home is a technical, scientific and social matter, and therefore, it is not understood without regard to the creation of original spaces and the various phenomena involved in its formation.

3. The set of spaces that give rise to the internal body of a building, no one can follow any order that does not depend on their location.

4. Create spaces that are in keeping with traditional home values such as introversion, privacy, relationship with nature, flexibility.

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