Impacts of Islamic- Iranian Identity on Mental health outcomes in traditional houses

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Abstract

Nowadays, mental health of people has become a complex issue. Such that the world health organization has proposed different solutions for health improvements. There has been an increase in mental disorders and depression in different communities and the importance of mental health has been neglected in many cases. It has been stated that social structure and culture play a fundamental role in the formation of some diseases such as depression and stress disorders. Therefore, further investigation is required for the relevance of the two important issues of mental health and culture. Architecture's role in the expression of beliefs and culture, which are the expression of human identity, are believed to be an undeniable role. Therefore, the culture of any society, is the basis of the societies' architecture, in a way that it is the reflection of the community's culture. Iran's traditional architecture is the identity of faith, divine nature of goodness and deep passion. Given the link between mysticism and art in Iranian culture, the principles of Islamic art, especially architecture, influenced by the mystical dimension of Islam. Islamic civilization is based on peace and peaceful houses. According to the Quran, home is a place of rest and peace. So the first aim of building a house is to provide a place for human comfort. In recent years, with the change of lifestyles, the concept of home and residence has been changed. Therefore, the concept of home that was responsive to the needs of the life of human beings, has been changed as a mechanical product. This study endeavors to exploit the principles of appropriate home from reliable sources such as Quran and Shi'a jurisprudence and investigate these principles in Iranian-Islamic traditional houses in order to reach a suitable guideline for contemporary houses with regards to Iranian-Islamic culture for mental health improvements of people.

Keywords: Social sustainability, Traditional house, Iranian-Islamic culture, Mental health, Iranian-Islamic architecture.

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1. Introduction

Over the years, people's mental health has become a complicated issue. As the World Health Organization has raised, it has examined solutions to improve health. Today, mental disorders and depression in society are rising due to various factors and the importance of mental health in many cases has been ignored. For some, many psychiatric disorders are a cultural crisis in society. In fact, culture and social structure play a crucial role in the formation of some diseases, such as depression and stress disorder. Therefore, it is possible to consider mental health and culture as two important categories and examine its relationship more closely.

UNESCO defines culture as a culture of being, accountability, behavior, belief, and action that people live in [1]. Culture can be considered to be an entity that has merged with human life and is part of this life, which shrinks the loss of human existence [2]. Therefore, culture is a part of the existence of people, whose lack is like a lost value in the people, and the result of the absence of these mental disorders and depression. One of the ways to prevent depression is the continuity of determination and also the determination to reach the familiar identity and culture of the people. This sustainable performance can be found in the debate on social sustainability that is becoming widespread today. Social sustainability can be considered as one of the most important dimensions of sustainability for human beings and further explored. Indeed, social sustainability can open up the path to culture and preserve values.

On the other hand, architecture is one of the most important issues that has been considered both in sustainability and culture. Because sustainable architecture is a precise definition of cultural identity and is one of the main signs of culture and civilization in our country. The role of architecture in expressing beliefs, worldview and community culture, which manifests the manifestation of human identity, is regarded as an undeniable part [3].

Therefore, the culture of any society forms the foundation of the architecture of that society, so that the architecture of that society is the image of that culture. In fact, architecture is the true means of measuring the culture of a nation. Therefore, culture can be considered as one of the important factors in the formation of architecture. In other words, architecture has an identity that expresses its cultural identity factor [3].

Komaraswami believes that tradition implies everything that has divine origin and embraces all manifestations that are crystallized at the human level [3]. Therefore, the traditional Iranian architecture is a sign of the identity of faith, the divine goodness and passion and feeling Deep, considering the link between mysticism and art in Iranian culture, the principles governing Islamic art, especially architecture, are influenced by the mystical aspect of Islam [4]. The meaning that this architecture invites to mankind, those cultural values and religious beliefs that have shaped the environment.

Therefore, the Iranian-Islamic intellectual foundations, based on the supreme human values along with the technology, can define the principles of sustainable architecture in the context of Iranian-Islamic identity. In the Iranian-Islamic culture, only the architecture of the mosques and caravans were not appeasement for people, homes were also in their dignity for the passion and feeling of a family's faithfulness. One of the most important features that is essential for home is to create security, comfort and tranquility for the residents.

In Islamic civilization, houses are formed on the basis of calmness. As God says in the Holy Quran [5], Sura Nahl, verse 80. "God has set your homes peaceful. According to this verse, the home is a place of rest and tranquility ". So the first goal of housing construction is to provide a place for human comfort and tranquility. Unfortunately, changes in today's way of life have led to developments in the concept of home and residence. Therefore, the concept of the house as a natural and materialistic product that meets the human and material needs of a human being, has changed into a residential unit which is abnormal and mechanical. In addition to the fact that housing means relaxation, it means settling down to its place of residence [6]. As a result of home architecture, human culture and values are far from worthless. To this

end, it is necessary to understand the main concept of habitation and the important role of culture in meeting the needs of Iranian residents in order to be able to take an effective step towards increasing the mental health of today's inhabitants in line with Iranian-Islamic culture.

In Iranian traditional architecture and in the formation of different spaces, especially residential spaces, the beliefs and specialties of Iran have been influential. While contemporary housing architecture has been forgotten, the past worldview has been forgotten and a disparate biological environment has been created with Iranian-Islamic identity and life [4].

Considering the concepts of Iranian-Islamic architecture, it should be acknowledged that if the root of Iranian culture is derived from the genuine Islamic values, its presence and impact must be seen as the goal of achieving mental health. The role of the Iranian-Islamic cultural identity and its impact on architecture in order to achieve the mental peace of the inhabitants requires an understanding of the relationship. Therefore, this article suggests that in the field of research architecture, it will help to reduce the mental health problem and prevent its increasing trend. In this regard, it can be predicted that by relying on the Iranian-Islamic cultural identity and reviving it in similar houses with traditional houses, we can take a positive step.

The current research has sought to extract the principles of a suitable home from authentic sources of the Qur'an, traditions, and Shi'i jurisprudence, and to study these principles in traditional Iranian-Islamic homes, in this way, to the appropriate model of contemporary housing, based on Iranian-Islamic cultural identity for mental health of the people of the community. In this regard, the present study begins with the following questions and then goes on to mention the goals, hypotheses and methods of the research. Then, with the study of documents and the review of the research background, they continued with different titles and, after analyzing the content, it was deduced the results.

2. Research Questions

Question 1: What is the impact of culture on people's psychological health?

Question 2: In general, how social sustainable architecture can preserve and instill culture in society today?

Question 3: How does Islam has affected the Iranian culture?

Question 4: How the Quran as a part of Persian culture influenced Islamic Iranian architecture?

Question 5: what is Iranian-Islamic cultural patterns in traditional architectural derived from the Quran, Hadith and Jurisprudence?

3. Research purposes

This article seeks to find contemporary architecture consistent with the identity of Iranian-Islamic culture by reflecting the genuine values mentioned in religious texts for providing psychological comfort by finding the concepts of Iranian-Islamic architecture from the texts of the Qur'an and Shi'i jurisprudence. In this way, Iranian-Islamic identity and culture will embrace modern architecture as the traditional Iranian-Islamic architecture.

4. Hypothesis

The hypotheses of this research are as follows: The creation of Iranian-Islamic culture in modern homes is one of the requirements for the peace of people and society, and vice versa, the separation of man from his culture and identity leads to his foreignization of the genuine values of society. One of the important strategies in designing today's architecture is to draw on the Iranian-Islamic cultural principles observed in

traditional Islamic homes, which embody the principles of sustainability in scientific circles and international conventions. In the following, it should be noted that considering the fact that the Qur'anic verses and verses and hadiths are in most cases believed to be empirical evidence, then they do not try to prove the hypotheses statistically. These hypotheses are explained logically and logically by discussing and analyzing their logical relationship with current content and types of behaviors and the disclosure of human needs.

5. Research methodology

An analysis of traditional Iranian houses, which is one of the most important monuments of Iran in order to indoctrinate Iranian-Islamic culture, is therefore important in recognizing the deepest principles of Iranian-Islamic architecture, which combines Iranian culture with the spiritual beliefs of Iranians in reaching It is an identity that helps us. To answer the question of which principles of Iranian-Islamic architecture, which are part of the Iranian cultural identity, and what effects each of them has on traditional architecture, has been tried to be answered using the descriptive-analytical method. . Therefore, data collection is done in a library, analyzing and concluding them in a descriptive way. In this study, in order to understand the cultural principles and identity of Iranian-Islamic architecture in traditional homes, we first studied the impact of culture on factors such as mental health and sustainability at the global level and examined the direct impact of this sustainability on mental health. Subsequently, based on library evidence and authoritative sources such as Shiie jurisprudential texts and the Holy Qur'an, relevant recommendations and opinions are extracted, and subsequent analysis of the principles of traditional house architecture will fit into the Iranian-Islamic cultural identity. To this end, the importance of considering traditional Iranian homes for Iranian-Islamic culture to improve the psychological well-being of Iranian inhabitants and to consider sustainability in their homes. In the end, the practical results of these principles will be mentioned in order to achieve contemporary architecture in the Iranian-Islamic cultural identity.

6. Culture in the direction of mental health

In 1995, the UNESCO recognized the cultural dimension in the advancement of society as a set of material, spiritual, psychological and emotional aspects that give identity to communities [1]. Because culture is the mode of life and basic human rights, traditions, beliefs and firm foundation of identity, so these values and beliefs and identity are somehow a factor in connecting culture and mental health [7]. In fact, the welfare of individuals, both individually and collectively, is linked to the values deriving from cultural and national identity [7]. Using traditional and cultural experiences is one of the things that leads to the physical, mental, social and mental development of the community. Indeed, the return to past cultural traditions in the form of spirituality is the cause of the loss of contemporary humanity [8].

7. Culture and social sustainability

Creating a sustainable cultural culture requires the revival of a social feeling, communication and a natural environment. Sustainable societies seek to create an environment that is vibrant, inspiring, and lasting and affects people, because it respects history and the past [9]. In order to be considered a sustainable society, the sustainability dimensions (economic, environmental and social) that are of today's global concern should be promoted in society. For this reason, sustainability is in fact Newman and Coventry's view, a process, not a final product [10]. Culture has an important impact on these three dimensions of sustainability, which is visible in form (Fig. 1).
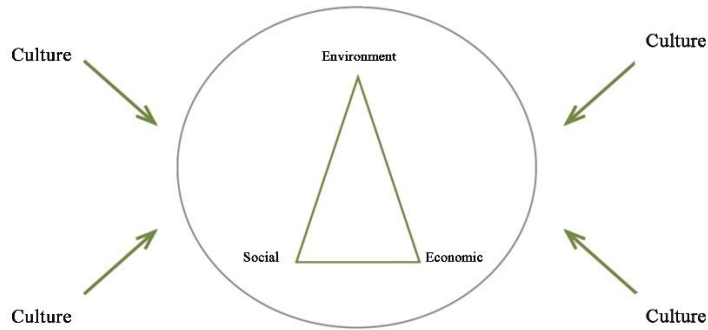
Fig. 1. Culture with the three pillars of sustainability, Unesco, 2008.

As shown in Figure 1, culture is effective in three dimensions: the environment, society and economy. But the greatest impact of culture can be attributed to the dimension of social sustainability. In 1999, a researcher named Bourne called the term social sustainability as a condition for the survival of "identity cultures" of different peoples. Bourne considered social sustainability to be culturally important and defined culture as a factor for social sustainability of society [11]. For this reason, societies that are capable of social sustainability are capable of confronting change and adaptation to different situations [12]. Therefore, culture-based design can be more useful in future social sustainability and help to stabilize life. Researchers have found that societies achieve social sustainability:

    1. Their individual health is provided, such as: physical, psychological and physiological
    2- The sense of identity is inspired by cultural heritage, art and culture.
    3- Create a sense of belonging.
    4. Provide opportunities for expressing creativity and enjoying leisure time in meeting mental needs.
    5. Make sense of security and freedom [13].

8. Sustainability Dimensions

In 2001, Hawkes defined the four dimensions of sustainability as follows (Figure 2), each of which interact with each other.

Hawkes argues that the government should create a framework for evaluating culture in the environment and the economy and society and implementing programs in cities and communities [14]. His model explains that culture plays an important role in the communities of the communities and the vibrant environments where people tend to live, work and travel, and also contribute to economic and social well-being. To understand culture in the environment, perception of the environment is essential. This perception makes it possible for
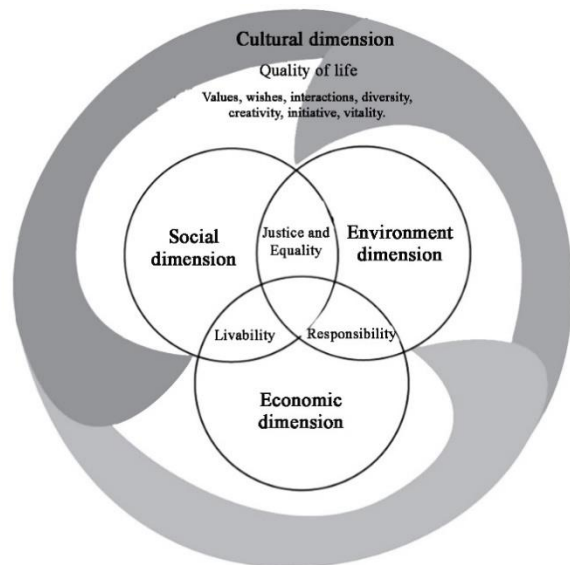

Fig. 2. Dimensionally stable [14].

humans to establish different levels of communication, such as sense of identity, feeling of heart and feelings of grief, to many emotions and psychological connections with the environment, each of which is the result of a relationship that manages the principles and values of man with hidden values. Or embodied in the environment [15]. Therefore, the sense of identity or this human being with its environment and its environment is one of the methods of influencing the environment on human beings [16], so that a person searches for his identity in the environment and views the identity of the environment as his identity [15]. Thus, architecture can showcase culture in order to bring together sustainable architecture and culture, providing psychological comfort in individuals, and as a link between the individual and the environment, a major step towards bringing society and culture closer. In fact, architecture is a ritual of human thought in relation to space, aesthetics and culture [17], and it must be known that it has the mission to pass the ancient cultural values within itself, which, accordingly, is an element of identity in the cultural structure To be counted [18]. Sustainable design with the support of cultural identity, considers the past as part of the present and future [19]. Blankenship [20] believes that designing with sustainability principles should:

1- Be aware of the culture of society and people.

2- Understand the traditions and popular culture, as well as its important impact on contemporary design.

3. Represents an image of the future to other generations [20].

The sustainability architecture that comes with culture will never be forgotten and will continue to be in the life of the people in the form of a continuous process and will remain like a traditional architecture of its survival. Because culture is what is recognized and enduring in the minds of people, and traditional buildings have become sustained because of these cultural principles. Considering the sustainable architecture in contemporary times, the use of traditional design methods seems desirable. Because historical experience has shown that traditional architecture has become more successful than contemporary architecture in this field. In addition, the presence of important cultural elements of traditional architecture in the living environment creates a sense of belonging to space and tranquility. In addition, the past architecture is remarkable in terms of close connection with the human body and soul, and is in some way a manifestation of ontology in that period, creating a space that corresponds to a celestial human being [21]. In fact, for a lively life, it is essential to return to the values of the last meaning of life and to upgrade the architecture with a valuable traditional Iranian identity [22]. When it comes to the past, we do not mean repeating the past, but a correct reading and a new reading, while preserving the identity and originality of Iranian-Islamic art and architecture [23].

9. Iranian-Islamic architecture arising from Persian cultural identity

Professor Motahari considers the tendency towards Islam and Islamic teachings to be the main elements of Iranian identity, and states: "The reason for the Shiites of Iran and the reason for their becoming Muslim is one thing, Iranians see their soul as compatible with Islam and find their lost in Islam" [24]. In fact, the identity of the element of Iran was the result of the penetration of Islam in their hearts, which made them transcendental people. Therefore, from his point of view, the factor of Iranian identity can be their tendency to Islam.

The Supreme Leader of the Islamic Revolution said: "The city should be an outstanding Iranian-Islamic art and culture, full of faithful spirituality, which lies in the religious values of Iranians, so that the spiritual relaxation and ease of living will fit the religious and spiritual criteria for the inhabitants it will be provided. The Iranian city must be a sign of the identity and authenticity of its citizens, an identity that derives from a proper relationship between Iranian art and Islamic spirituality. The city also has to provide its inhabitants with a seemingly calm and mental attitude. "He also states:" In the list of services to which the councils deal, they must preserve the identity and originality of cities and villages, and adhere to the Islamic and Iranian architecture. And observing the beauty and strength of the buildings, promoting the culture of law

and order, and expanding the symbols of religion and ethics, and facilitating service and justice and learning in urban services and developing the green space and contributing to the health of the environment. "

Islam addresses all aspects of human life and addresses the calmness and integrity of human beings. As a result, in order to meet the real needs of human societies, they have set criteria for living in peace and security, in a state of security and peace, in keeping with the rules and regulations. Islamic architecture, which follows Islamic principles, has used verses and narratives in the manifestation of architecture [25].

10. Iranian-Islamic architectural principles derived from the Quran, Hadith and Shia jurisprudence

It should be noted that the principles governing architecture in different societies are shaped by the cultural, religious, and historical characteristics of that society [26].

According to Motahari and the leader of the Islamic Revolution, it can be concluded that in order to achieve national identity, one has to rely on a more important element, such as religion and religion. In fact, the implementation of religious laws regarding individual and social life is the main factor in cultural development from the point of view of the Quran and Sunnah. If the Holy Quran states: According to this verse, Islamic government should provide the ground for people's religiosity and preserve the spiritual spirit and, therefore, their calm. Promotion of religious culture should be based on the pattern of Quran and Sunnah. Therefore, the study of the characteristics of the house from the perspective of Quranic verses, traditions, and Shiite jurisprudence can be achieved in order to achieve this goal. In the verses and narrations for human housing, it is mentioned that qualities are physical, environmental and qualitative.

10.1. Physical principles of Iranian-Islamic houses

● The area of the house

In Islamic narratives, one of the blessings of a Muslim and his comfort is the area of the house. For example, in a tradition attributed to the Prophet (pbuh), the happiness of the Muslim is the breadth of his house [27]. In this regard, Imam Sadiq (AS) considers the great home to be a comfort for the believer. Researchers consider the Islamic view of the vastness of the home as a place where families can easily live. Therefore, the purpose of a large house is the design of a space that would bring peace and comfort to the family, in addition to providing interactions between residents, to facilitate chastity, holiness and veil in front of others.

● The height of the house

According to the narrations, the height of the house is one of the most important categories to be considered in the design and should not exceed a certain amount. There is a narration from Imam Sadiq (AS) that the height of the house should be seven or eight cubits, which is more than that of Satan's house. In Islam, it is recommended to observe human proportions in house design, including height. Also, in the context of architecture, Pirnia has introduced the respect of human proportions as a popular one, which is considered one of the four principles of Iranian-Islamic arts and the criterion of "Islamic" art.

● Prohibition of extravagance

According to the verses and narrations, Islam forbids humans from the futility, extra, and without purpose. In the Holy Qur'an it is stated: "The verses of the verse are reserved for you" and Shaara'a (p. 128-129). That is, "everywhere you build a building that you do not need to live in, but you do in vain and entertain." Therefore, making places where humans do not need it is a waste of time [28].

● Strength of the building

The strength of the Quranic verses and narrations is important because of the need to provide peace and security to the inhabitants. The Holy Quran in Surah Al-Kahf refers to the importance of the strength of the

so-called "Holy Qoran, Sura Kahf, verse 98". In this verse, it is pointed out that its strength is such that only the Lord can destroy it.

● The orientation of the house

Considering that in this verse, the blessings of the believers can be effective in creating the comfort of the inhabitants by choosing the right house in terms of security and climate.

Environmental Principles of Iranian-Islamic Houses

● Security

According to the Holy Qur'an, the environment around the house should be such that design goals for mental relaxation can be realized. For example, in verse 15 of the Sura of Mobarakei Saba, it says: the Sabbath tribe is a well-known society that has had a lot of security [29].

● Location

One of the most important physical and mental health factors is good land and healthy weather, which makes calm. The narrative related to Imam Ali (as) is that: "Living only with three things is pleasant and pleasant: clean air, abundant watering and fertile soft ground" [30].

10.2. Quality of Iranian-Islamic houses

● Privacy at home

Consciousness is one of the most important issues that have been addressed in Islam. In the Sura of Noor, verse 27 and 28, refers to this principle: "O believers! Do not enter homes other than your own home unless you previously let them know ... ".

● Link with nature

The Qur'an, in the Surah of Ayat 2, once attributes the creation of man to the soil (in his verse 29), and in verse 29, the surah al-Hajr attributes the creation of man to the soul, "the power of my soul and my soul," and defined plants as a blessing [31]. Therefore, man's connection with nature in Islam has always been emphasized.

● Geometry

In Islamic architecture, geometry is the manifestation of divine thoughts, rational, and perception of the universe. In the Surah al-Nahlah, verse 68, refers to the geometric structure (hexagonal) of the beehive's nest. The first beekeeping mission in this verse is mentioned, and the reason is that the construction of six honey bee houses is one of the coolest programs in their lives. The architecture of Iranian-Islamic houses, with its beautiful geometry and proportions, somehow points to the importance of geometry.

● Transparency and continuity

God states in Sura al-Sajidah verse 8: "The forgiveness of my generation is my eternal life," refers to the principle of the continuity and hierarchy of the generation of generations. Therefore, the design of hierarchy and spatial continuity can be of Iranian-Islamic architecture. Continuity does not have much to do with space. Using pluralistic geometry, which is the nature of a set of surfaces and intertwined points, space continuity continues to maintain its link with its center of gravity.

● The secret and the ambiguity

The sensation of spirituality in simplicity and purity is considered in the combination of Iranian-Islamic architecture, and the simplicity of the combination of this basic but rich geometry has led to the emergence of buildings whose message can be received with a special sensory perception. In the Qur'an of Qur'an, verse 8, "I am the Prophet of God, and our Counselor of Al-Mustafain," states that the body and components of a Muslim's house should be in accordance with the principle of simplicity and contentment.

● Symmetry

Symmetry is one of the principles of design that has been used in many Islamic buildings. One of the reasons for using symmetry in these buildings is the attention of Islam to the principle of aesthetics. Imam

Ali (AS) says: "God is beautiful and loves beauty" [32]. This feature in the building also indicates unity, order, and fit, and in Islamic architecture, it imparts the unity and orientation of God in the buildings.

● The balance

Equilibrium in the word means equalizing and solidifying with each other [33]. In Surah Al-Baqarah, verse 143, "Holy Quran, Sura Al-Baqarah, verse 143, refers to the balance and moderation of the Islamic Ummah, which is considered to be important. Also, in the hadith of Imam Ali (as), it is stated that: you do not see the ignorant unless it is either extreme or inferior. [34], equilibrium is one of the derivatives or equations of justice. The Qur'an insists that the system of being and creation is on balance and balance. For example, in the Surah al-A'raf of verse 29, "Quran, Sura Al-A'raf, verse 29, God has commanded righteousness."

● Reflection

Considering the spiritual lightness of the house and leaving the darkness and reflecting the image of the sky in the water to create inner peace, water has become one of the most important elements in the design of Iranian-Islamic architecture. In verse 9 of Hadid's Sura, this spiritual lightness is pointed out to guide man: "He is the one who sends down clear signs to your servant, to bring you out of the darkness to light, and in truth, God will relate to you. And kind. "

● Various functions

Different rooms use the room to create human diversity and happiness, and in addition to saving space, it is possible to carry out various activities, which the chapter of the parties of verse 34 indicates that the beloved home as a place of worship should be in such a way as to enable the accommodation and worship Comes [35].

11. Results and discussion

In the previous section, the principles of Iranian-Islamic home were studied based on Islamic teachings. In this section, we try to provide the practical points of these principles in order to provide an effective step for achieving contemporary architecture based on Iranian-Islamic cultural identity and at the same time enhancing mental health. Table 1 illustrates the principles of Iranian-Islamic architecture from the point of view of the Qur'an and religious teachings, as well as how these principles are applied in contemporary architecture.

As shown in Table 2, according to Iranian culture, the house is not just a shelter and should induce calmness to its inhabitants, not separate them from nature and induce a sense of association with nature. It also has a sense of independence for humans and external noise pollution is not transmitted to the interior of the home. Diba [36] believes that the traditional and Islamic architecture of Iran is a reflection of the persistent thoughts of anarchy that binds past, present, and future through a continuous image of an overwhelming nature where creativity fades in parts of some endless horizons. With the correct assumption that architecture is in the living environment, and life is the same as a relationship of culture, the architecture thus has an identity that reflects the values of society and the factors that make it the cultural identity [37] and what it does in the look The public manifests itself with or without identity, whether it belongs to a collective identity or to its permanence [38].

Table 1. Applied Principles of Iranian-Islamic Architecture from the Perspective of QuraanVerses and Legal and Religious Principles (Source: Authors).

Related verses of the Quran and the hadith	Architecture considerable practical tips	Applied principles of Islamic-Iranian	
-Hadith of Imam Ali (peace be upon him), [34]. -Hadith of Rasul-ul-Akram (PBUH), [29]. -Hadith of Imam Baqir (PBUH), [34]. - The Hadith of Rasul Akram (PBUH), [29]. -Hadith of Rasul-ul-Akram (PBUH), [29]. -Hadith of Rasul Akram (pbuh), [29]. -The Hadith of Imam Sadiq (as), [29]. -Hadith but Baqir (AS), [29]. Prophet Muhammad (PBUH), [29].	Creating profit space for the residents	Home Area	Physical principles
-Hadith of Imam Ali (peace be upon him), [29]. -Hadith of Rasul-ul-Akram (PBUH), [29]. -Hadith of Imam Baqir (PBUH), [32]. - The Hadith of Rasul Akram (PBUH), [29]. -Hadith of Rasul-ul-Akram (PBUH), [29]./ -Hadith of Rasul Akram (pbuh), [29]. -The Hadith of Imam Sadiq (as), [29]. -Hadith but Baqir (AS), [29]. Prophet Muhammad (PBUH), [29].	Respect for human scale and proportions of the design space (Mardomvary)	Home height	
	Not to create lack of space		
-Hadith of Rasul-ul-Akram (PBUH), Waseel al-Shi'a, vol. 5: 338.	Construction According to the actual needs	Prevention of waste	
	The avoidance of futility		
-Shorfa Kahf, verse 98. -Worth attributed to Prophet Muhammad (PBUH), [29]. - Younes, verse 87. -Sorah Kahf, verse 17.	Principled design	Stability of building	
	Creating stable structures		
-Shorfa Kahf, verse 98. -Worth attributed to Prophet Muhammad (PBUH), [29]. - Younes, verse 87. -Sorah Kahf, verse 17.	-Include security and climate for placement of house		Physical principles
	-The House facing the Qiblah	House orientation	
	-Creating comfort of residents by winter and summer living rooms Defensive Design		
-Sorah Saba, verse 15.	Inclusive design for disabilities	safety	Environmental principles
-Worth attributed to Imam Ali (AS), [32].	Clean living environment Design based on the maximum benefit from good conditions of climate and climate Environmental Compliance residents	House place	Environmental principles

-Hadith of Imam Sadiq (as[29]. -Ahzab, verse 53. - Nour Verse 27 and 28 and 58.	Create areas with four types of privacy: Private, semi-private, semi-public and public..	House privacy	
-Nahl, Verse 18. -Ibrahim, verse 32. Tipping Point, Verse 2.	Creating profit through effective communication link with nature all spaces of the house with yard.	Connection with nature	
-Sorah al-Hajr, verse 29.	Creating profit visual connection between indoor and outdoor space		
Surah Nahl, verse 68.	- Creating regular spaces and geometry interested	Geometry and balance	
Sura al-Sajdah, verse 8.	- Create spatial hierarchy at home (continuity in space) -Independence space in unity	Transparency and continuity	
Sura Qatsas, verse 81.	- Designed to take away from extremes in decorations	Seecret and ambiguity	
-Baqare verse, verse 143. -Hadith of Imam Ali (as), [32]. -Sorah Nahl, verse 90. -Arra Arah, verse 29.	- Designed to take away from extremes in decorations - Proportionality -Design without causing damage to the climate and the environment	the balance	Qualitative principle
- The Hadith of Imam Ali (AS), al-Kafi, vol. 6: 438.	- Create symmetry, order and symmetry in the design views and rooms of the house	Symmetry	
-Sorah Hadid, Verse 9.	- Use of the water element in the design of induction lighting and mirrors, vitality and spirituality in the house	Reflection	
-Ahzab, verse 34.	-The multi-functional room in your house - Create a variety of spaces	Various functions	

Table 2. Table 4: Persistent Principles of Iranian Culture in Iranian Traditional houses,(Source: Authors).

National norm	Climate	The religious dimension and beliefs	The Unchanging Principles of Iranian Culture in Iranian Traditional House			
			caused	Advantage	Exemplified	privacy
			1-Hierarchical space Lightness: Reducing light to increase it in the various stages of the entrance to the house yard (attracting the individual to come inside) Entrance: Retreat from the passage of the house (non-violation of the rights of individuals) Not communicating directly with the outer space (the joint between the external social environment and privacy Decoration: Sedra tree (symbol of life) Hashti (pre-enterance space): Existence of a platform for rest Existence of ornaments (karbandi) on the ceiling Human scale Corridor (Corridor to Interiors, Modern Hall): Provide a guest to meet people from home Home privacy and privacy The lack of direct view of the entrance to the private space -Yard :To avoid finding the non-sanctuary in the interior, there is a pond and a garden (a picture of the Gardens of Paradise) 2-Introversion Inducing plurality in unity: corridors and vestibules The presence of value in the back ground (environmental factors and geographic): Central courtyard: induction of centrality Respect for privacy and privacy The introverted mind of the Muslim architect Cultural-functional role Home stomach and light source Relay of home spaces Family interactions Proximity to nature Failure to penetrate problems inside the house Psychological security	Safety Calmness Privacy	Interface of the home from the outside	
			Creating sustainability in traditional architecture Respect for divine blessings refers to the mystical meaning that is present in the Iranian culture	Mental relaxation Holinessin the Qur'an	trees and gardens in the yard	Link with nature
			Demonstration of Divine and rational thoughts An indication of the inseparability of art (sense) and intellect (intellect) in Islamic civilization	Create order in spaces Proportion	The presence of geometric spaces in the house (square, rectangle, etc.)	Geometry

Create spatial opening Inducing a sense of continuance in humans (inside and outside space in a very low horizontally)	No restrictions on space Continuity of life	The continuity of space inside and outside	Transparency and continuity
Creating a sense of spirituality in humans Decoration in the simplicity and purity of the house Refer to inside for more understanding	Persuading spiritual spirituality Creating curiosity	Home decorations and design elements	The secret and the ambiguity
Unity and the center of God Confronting disorder and turmoil [39] A modest and thoughtful view of the Muslims (who try to balance the weight of the visual range of the home page). Intuitive relaxation Visual Strength: Extending brick surfaces to windows Create songs, order and rhythms in divisions	- Intuitive relaxation - Create a sense of moderation - Instilling order - The sign of unity - Fit -The general acceptability of symmetry	-door window (3 doors, 5 doors and 7 doors) - Fit the load bearing surfaces to the window surfaces	Symmetry
-Creating various spaces such as Hall, Windcatcher Room, King and... -Balancing the needs of residents	-Equilibrium -Fixing human need -Meeting the climate needs	- Balanced balance between the building and the natural environment -Creating different functions related to the climate and human needs	the balance
- Induction of religious concepts (the struggle of light and dark as a result of reflection of light in space) - Creating spirituality in space through the reflection of the sky in water - The image of the garden of gardens in the water -Visual beauty	-Beauty -Lightness for space -inner peace	-The reflection of the trees and trees in the pool -Reflection of light to mirroring through the pool	Reflection
- Creating diversity -Avoid fatigue	- Feeling excited - Feel the variety - Fixing human need -calm	-Various use of rooms (winter and summer)	Various functions
- The use of all rooms from the lobby due to the vastness of the yard -Providing psychological needs while meeting physical needs	-Relaxation and relaxation of the inhabitants -Social interactions	- Great Hall for Interactions of Residents and Guests -Garden with maximum use	The area of the house

*   *   *

				-Creating vitality	of sunlight in the home	
*	*	*	- Intuitive relaxation -The use of space from ventilation and proper lighting due to the proportional dimensions of the rooms	- Sense of relaxation in space due to proportion -human based	-The room height proportional to the human scale	House height
*	*	*	- Design based on the needs of the residents of the climate. - Four-seater rooms -Instilling the principle of saving residents	-Climatic and psychological comfort	-The absence of unused spaces and maximal use of the rooms	Prohibition of extravagance
*	*	*	-Maximizing the benefits of specific climate -Enjoying the rooms of light and breeze -Showing the direction of the qiblah	-Feeling of security -Climatic and psychological comfort	-North-South orientation facing the Qiblah	Orientation of the house
*	*	*	- The existence of a public and private courtyard for the separation of public and private privacy -Create hinges and entrances	-Physical and mental security	-Creating rooms inside the private yard -Space hierarchy in entering private spaces	Safety
*	*	*	-Summer lounges in the south and winter in the north to maximize the benefits of good climates	-Climatic and psychological comfort -Fixing different human needs	- The utility of the home environment - A place suitable for the needs of residents Establishment of rooms in suitable places for enjoying natural benefits (breeze and sunlight) in different seasons	Location

12. Conclusion

Due to the features of authentic culture derived from the Qur'an in traditional Iranian homes, architecture has been working to make humans, in the shadow of mental relaxation, to reach perfection. Therefore, architecture in the first place must be sought in the light of the instigation of Iranian-Islamic culture in order to achieve sustainable housing, so that it can take a major step towards reaching sustainable society, and designing with a sustainable approach and benefiting from Iranian-Islamic cultural models can help to create peace of mind The people have a lot of help, in addition to health, to bring stability to society and return to the Iranian-Islamic identity.

Because the social sustainability of the society is defined as cultural identity, it is possible to define the characteristics of Iranian-Islamic architecture derived from the Islamic religion as components of social sustainability (Fig. 3).

Social sustainability of houses

qualitative principles
- House privacy
- Connection with nature
- Geometry and balance
- Transparency and continuity
- Mystery and ambiguity
- the balance
- Symmetry
- Reflection
- Various functions

environmental principles
- safety
- House place

physical principles
- Home Area
- Home height
- Prevention of waste
- Stability of building
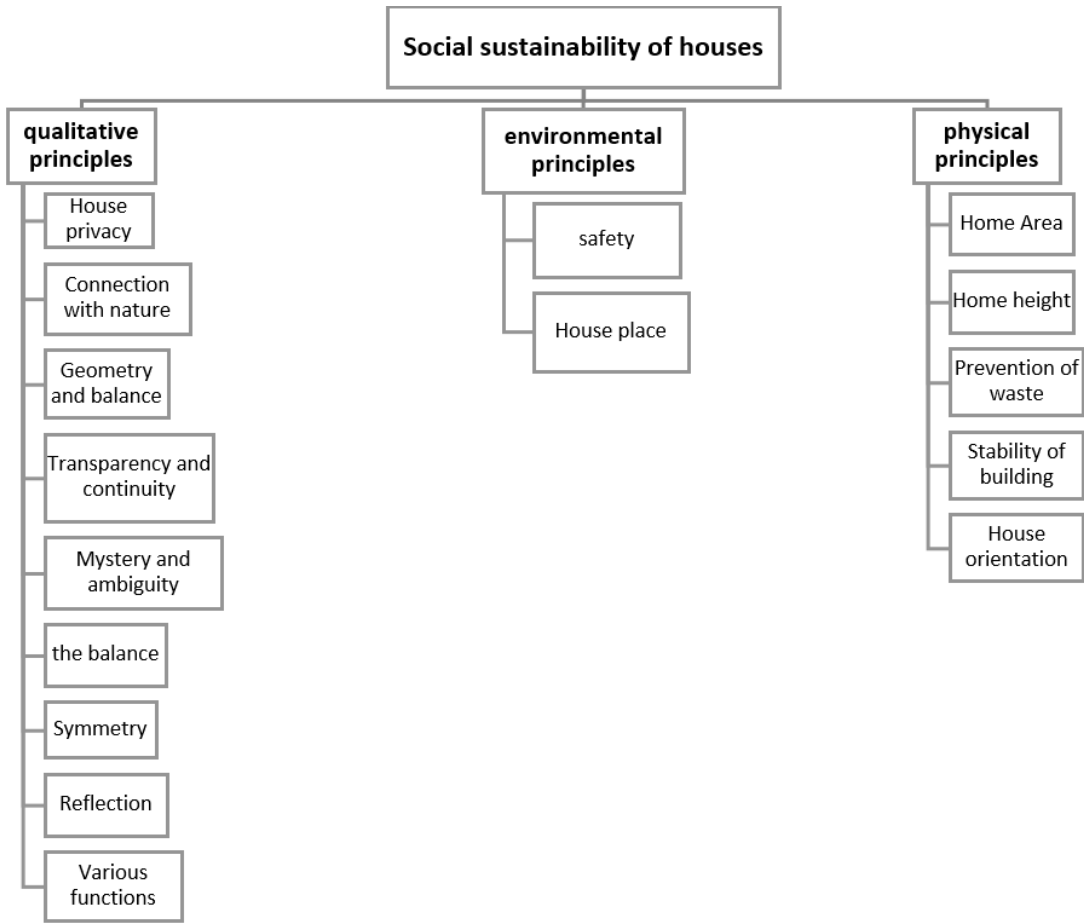- House orientation

Figure 3. Social sustainability component Iranian-Islamic architecture is derived from the Quran and Shiite Iranian-Islamic cultural identity, (Source: authors).

The research shows that the traditional Persian house has been able to respond to human psychological needs through the establishment of Iranian-Islamic cultural identity. In fact, traditional Iranian architecture, through the principles derived from the Qur'anic verses, jurisprudential and religious principles, forgives the Iranian-Islamic identity and, through the superior levels of meanings, elevates the individual to spirituality and ultimately leads to mental relaxation. The results indicate that if one considers the essence of Iranian-Islamic architecture, one can expect that the needs of the people will be completely eliminated. Therefore, in order to achieve contemporary sustainable architecture, the instigation of Iranian-Islamic culture in the core of architecture

Nowadays, it is imperative that contemporary architects should be considered in order to reach the residents' mental health. The definition of the important components of social sustainability based on the Iranian-Islamic cultural identity makes it possible, through the reflection of religion in design, to provide the inhabitants of the desirable housing in terms of physical and mental needs.

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