

## Recognizing The Meaning of Home in Quran: A Way to Explain Home Theoretical Bases

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### Abstract

This study considers the meaning of house and settlement in Quran. First, considering Surah An-Nahl verse 80, God proclaims: “And Allah has made for you from your homes a place of rest ...”, and He explains that “rest” is the first condition for settlement. Then, He explains the relationship between “rest” and “tranquility” in Quran. By referring to Surah Ar-Rad verse 28, He proclaims “remembrance of Allah” is the main key to reach rest. He concludes that homes are places to attain rest when they are places to remember God. Then He mentions remembrance of Allah in creation as days and nights, earth, and spouses that are examples of rest among divine blessings. According to Quran clear text and regarding the fact that world has been created based on size and measure which is called geometry, it is obvious that geometry and measure are the main architectural keys in world creation. Thus, the key and secret of creation in nature should be found so as to build a house which leads into rest and remembrance of Allah. Second, in order to design and make a house, a direct relationship should be made among nature, house frame, and atmosphere. Then, home architecture will be like a window opened into God sings. Therefore, according to Quran, a house geometry which helps God remembrance and his sings can provide human settlement and rest. Since God remembrance is an introduction to human thought and contemplation, it will lead into human contemplation as well. Finally, it is stated that a house with the feature of God remembrance is a peaceful and thoughtful house. This study is a qualitative research which attempts to derive house related words in Quran through a Hermeneutic and interpretative method. In order to refer to Quran verses, Quran interpretation or verse to verse interpretation has been used.

### Keywords

Home, Quran, Rest, Remembrance, Thought.

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## Introduction

Throughout history, Iran residential architecture has presented unique and valuable samples in architecture field. These cases show unique samples about human life and nature. Unfortunately, due to western living patterns that are not matched with Iranian and eastern life, Iran architecture and consequently residential architecture descended gradually<sup>1</sup>.

Not only has western architecture added western life pattern into Iranian lives, but also has discharged its previous spiritual quality. Not believing in self, gradually losing confidence in building and even living, forgetting previous values and abilities in building specially house architecture have decreased house quality. While dwelling and house need has never been decreased and construction quantity has been increased, dwelling need has interfered with life quality.

Some people believe that due to house building need, ground shortage, and other problems, thinking about life quality is not so important and this issue should be answered just regarding quantity. Even when a word is said about dwelling and architecture quality, they disagree and talk about lack of houses and mention "Mehr Apartments" as good examples. Nowadays, considering houses and dwellings to meet materialistic needs such as profit and investment (constructing and selling) has decreased and general policies don't consider building as a case for human spiritual growth. Security, respect, sociability, peace, and other concepts that help human spiritual growth have been neglected in today's planning. The current study attempts to investigate human's dwelling concept, quality, and geometry in Quran point of view. In order to solve dwelling problem, we should look at dwelling issue from another perspective. Thus, knowledge and insight can pave the way in this field. In ages when structural revision about architecture related words is needed, referring to Quran verses as an indicator and also dwelling traditional cases in the form of materialistic frame can pave the way to true understanding about today's houses.

By referring to geometry alphabet as relationship

between appearance and meaning and also paraphrasing these hidden meanings from one side and moving from meaning to appearance from another side, inhabiting patterns can be derived and they can provide patterns concerning building houses. Undoubtedly, this is a long way and all problems in this field cannot be claimed to be solved in one article. It is hoped this article opens a window toward a better life in today's houses.

## Methodology

The current study is a qualitative one trying to derive house related meanings in Quran through a Hermeneutic and interpretative method. Of course, the current method structural difference with Hermeneutic point of view is the base of this research. It is based on revelation source while the current Hermeneutic method focuses on name origins based on mental analysis and separated from the beyond world.

No supreme hypothesis can be accepted in current scientific Hermeneutic method. In contrast, in religious looking at current methodology and issue, religious and Quran look is the dominating one. The base of referring to words is according to meaning order, paraphrase, and Quran hidden meaning. Quran interpretation or verse to verse interpretation method has been used to refer to Quran verses. Also, Quran words have been used to derive words and meaning in Hermeneutic and interpretative method.

Since Quran has a lot of complex meanings, word meaning reference is one of the ways to achieve Quran hidden concepts. Therefore, the current study has considered referring to word meaning roots in Quran and Arabic culture. Referring to architectural theoretical bases and experts' opinions investigated word's beyond meaning is also the case which has been referred to in the current article.

## Literature Review

The current literature review influencing on this study can be analyzed through two general fields: house and inhabitation related opinions and Quran reference to architecture literature.

A lot of works have been compiled in field of houses through different approaches. Among a lot of books and thesis dealing with this issue in different ways, there are a few cases dealing with house quality and Quran point of view. Some studies have quantitative and financial look toward dwelling. They deal with this subject through cheap houses approach.

Concerning today's problems in housing and high prices for building which is due to expensive materials and foreign building methods, a lot of studies have been done regarding decreasing costs and cheaper houses as an alternative to solve house crises in today's world. Planning and development in country along with standardization and policies are among issues dealt with in these studies.

In spite of these studies considerable value, a few qualitative researchers have been done concerning dwelling and human spiritual needs. In recent years, Kasmaee has also done some researches about regional approaches. Also, studies in field of society and housing are among approaches which have been taken into account in recent years. Heidegger pays attention to this issue as a philosopher. In spite of some similarities between his thought and religious and traditional thought, his thought is not based on a religious hypothesis (refer to introduction of book entitled "What is metaphysics?").

However, in spite of apparent similarities in thought bases, there are main differences with stated thinking in current study. Schultz's architectural thought has been affected by Heidegger philosophy. Schultz's point of view toward inhabitation is meaningful and symbolic and to some extent he didn't consider truth. As it is obvious from his book's name, he analyses house meaning through symbolic meanings. These works and similar cases have been known as trustful sources in architectural universities and literature. Furthermore, Heidegger is known as a philosopher regarding thought. Therefore, we should deeply review these experts' points of view, especially in ages that, as Guenon mentions, are ages to combine truth and its fake shadows.

In order to recognize Iran architectural bases,

referring to Quran verses is the case that has obsessed theoreticians' minds. Dr. Hadi Nadimi is one of these experts who has focused on Quran issues in Iran related architecture such as aesthetics, geometry and secret, tendency toward morality and humanity. His studies are significant due to insight, Quran and religious issue's domination besides philosophy understanding. Other similar studies have been done in this field that are less important.

Some experts have a superficial look at this issue and other experts take an exact look at God verses. But the present researchers have found a few cases especially regarding home in Quran viewpoint.

### Quran Words Regarding House

Different words like "Bayt", "Dar", "Maskan", and "Manzel" have been used in Quran to be used as the word house. The most applicable word is Beit which has been used 73 times with different meanings (e.g., approximately 40 times in the meaning of common and usual houses, 16 times for Kaaba, and once for heaven houses).

This word has also been used for animal houses (e.g., ants and spiders). Somewhere it has the meaning of room (our Prophet Muhammad's house rooms). One of its famous compound forms is AhlulBayt that shows the importance of house meaning as a place for human gathering. In some cases, it is referred to construction materials (e.g., 3 times carving a house in stones, once building bee hives in stones and trees, building houses in animal's skin, and in some cases the houses built of gold and silver). In An-Nahl verse no. 80, houses have been deemed as making human beings calm.

In Arabic, Bayt has the meaning of house, its plural form is Boyut whose meaning in Ghamoos e Quran is "Bayt: Dwelling, whether it is made of stone or hair and so on. Bayt and house are similar and a poem couplet can get the alphabets and words together like a house that gathers its family" (Kureishi, 1992: 249). Beituteh means to stay up during the night and Bayt root has also been used in Quran in other forms like overnight sleeping and surprise attack

by night. Some experts believe that سکینه is not an Arabic word but it is a Hebrew word (presumably it has entered from Syriac into Arabic). Its original Syriac word is شכינה whose meaning is spiritual. It may appear in the form of fire, cloud, or light (Jafari, 2005, p. 263; Khoramshahi, 1998: 85).

Burckhardt has defined it as: "shelchinaL": God peace, شخينه is a Hebrew word (Shanti in Sanskrit) which means house and settlement and figuratively refers to God in the world. Therefore, it is almost interpreted as God's glory. It is a peaceful and secure shelter (Burckhardt, 1990: 48).

In Ghamoos e Quran, سكن has been defined as: to relax after movement. If a house does not provide peace, it is not a settlement. God attributes this peace and security to himself (Kureishi, 1992: 282). The house first application is providing peace and complete security for its family. The secure and limited house space is a frontage for showing emotions, stating secrets, meeting physical and emotional needs that show a close relationship between house and peace. Before talking about peace at home, it is necessary to clarify the difference between rest and tranquility. In spite of the clear distinction between these two words, there is not any distinction between them in action. These words are used interchangeably. While rest is a physical matter, tranquility is a spiritual matter. Houses, as the first place for forming human soul and life, should be a secure place for soul tranquility. It is clear that rest without soul tranquility is useless.

### Considering Peaceful Factors in Quran

In Quran, the word which has been used more than other words to define peace is سکينه. Of course, some verses refer to tranquility in God's blessings. These verses can be classified according to peace kind as following:

Night and day: in Al-Qasas/73, Al-Qasas/72, Yunus/67, Ad-Duhaa/2, Al-Anam/96, it has focused on night covering feature. Considering covering role in architecture [which has been called as the human being's second cloth], we can find its relationship with deeper peace.

House: An-Nahl verse no. 80 has mentioned directly the house role in meeting peace. Sometimes human house or land has been referred to as مسكن which is from سكن whose meaning is a peaceful place.

The earth: The earth is a resting place for people in Al-Naba verses no. 6, 7, and 15. In this verse, it is clear that it refers to cradle's quiet and suitable movement.

Mates: In Ar-Rum verse no. 21, it has been mentioned that He creates for you mates out of your own kind so that you might incline towards them and He engenders love and tenderness between you. In this, there are messages for people who think.

Mentioning spiritual assurance: Other Quran verses containing assurance key words refer to spiritual peace which is beyond the mundane life. This assurance is in human's heart on behalf of God. In Ar-Rad verse no. 28, remembrance of Allah assures hearts.

Therefore, these tips can be derived from the above-mentioned verses:

The glorious God is the source of peace.

Peace locates in human's hearts.

The verb جعل has been used for putting peace in God blessings.

A definite article has been used except two cases: At-Tawbah verse no. 103 and Al-Baqarah verse no. 248 which show that peace is an intrinsic matter for humanity.

Remembrance of Allah is the case that God deems important for attaining peace (Ar-Rad/28). It is the most important word that has been emphasized a lot.

### Remembrance of Allah, the Key for Peace

As it was mentioned in the previous sections -peace- is the main element in order to understand house meaning. Also, factors that have effect on peace have been derived from Quran text. Tafsir al-Mizan, based on Ar-Rad/28, focuses on who have believed and whose hearts are assured by remembrance of Allah. Be aware all hearts are assured by it. Remembrance of Allah can be whether in words, observing a sign, running into a reason, or hearing a word.

God proclaims the hearts are assured by remembrance of Allah. It is a general rule including every kind of remembrance whether in words, Quran, or so on. Also, in this verse, there is awareness for people to consider God and be assured. Remembrance has been defined as: a verbal act that happens through repeating the same words (Tabatabai, 1982: 256).

In Ghamoos e Quran, Vol. III, page 15, remembrance is defined as: remembrance whether by tongue or by heart or both of them. Also, in Khotbeh Motaghin it is stated as: remembering, stating, and saying. Remembrance has a lot of meanings: 1. to pronounce based on things 2. To make something ready in mind 3. The infinitive meaning 4. To be careful with action whether essential or recommended 5. Remembrance by tongue.

In books Rozaljenan and Ruhajjenan fi Tafsir Alquran, remembrance by heart is defined in two ways: one is in looking and the other in thought, and heart peace is originated from praying (Abolfotouh Razi, 1987: 232). In Mufradat Raghīb, vol. II, remembrance has been defined as: “الذكر: it is remembering something or its meaning through which human beings memorize something that have gained knowledge about before. The word remembrance means attaining something, but mentioning is presenting something in mind and then remembering it. Sometimes, remembering is presented both in heart and word. Therefore, mentioning has two kinds: one is by heart and the other is by word. Remembering has also two kinds: first, remembering after forgetting; and second, mentioning that is for memorizing not after forgetting. Thus, every word is remembrance and it is in the first category i.e., verbal one”.

It is stated in one of our Prophet's traditions: “in a house where Quran is recited and God's remembrance is present, angels will present and Satan will exit. This house is glowing for angels in the sky as a glowing star is for people on the earth”. He also states: “houses in which remembrance of Allah is present and absent are like the dead and alive, respectively” (Makarem Shirazi, 1996: 215-224). Thus, based on Quran, house meaning has a close

relationship with peace.

### **Remembrance Display in World and Nature**

It is a fact that the world and nature are places to display remembrance. Quran sending down purpose is just for remembrance (Nasr, 2000: 122). Contemplating on signs is considered remembering God's names. Therefore, God presence in the world causes peace. Undoubtedly, Quran main point is invitation to study nature. This invitation is not for stopping in the nature, but for passing and arriving beyond it (Motahari, 1995: 67). Remembrance defines thinking status in human's life in which all elements will be interpreted (Ziyaian, 2007: 71). In the current study that is an architectural research regarding house construction, some words should be stated in architectural language.

### **Geometry and Size: Key for Remembering World and Nature**

God refers to world that is specified after creation and formation in Al-Ala/ 1-3. Size in Arabic has the meaning of geometry. In other Quran verses, it has been emphasized, too. For example, in Abasa/19, the word size has been applied immediately after human creation. Also, in other verse human creation has been stated, in Al-Hejr verse no. 21. In Jaushan-e-Kabeer, it has also been mentioned (Qumi, 1989: 195). In order to refer to size meanings in Quran, we can refer to power, size, and status defined as following: “1. Experts have defined it as power first. Also, one of God's names in Quran is Qadir.

2. It means limit just the opposite of extension.

3. It means fate, size, and measure. God has specified size for everything. There are gaps on the ground by springs. Thus, the water in the sky and ground come together as it was specified without adding or shortage.

4. It means position and status. It is not just for tangible thing's quantity but also for abstract meanings. Therefore, it has the meaning of respect, dignity, and person social status (Bolkhari, 2011: 392).”

An important point is the close relationship between “size” and “geometry” words. Imam Reza (AS) addressed Yunus Bin Abdul Rahman: “Do you know what Qadr is? He answered: “No.” Imam Reza (AS) stated: “it is geometry and border as life period” (Koleini, 2005: 219).

In these verses, geometry has been used after creation. In fact, God in Quran language has uncovered the creation secret. In other words, creation happens with geometry and giving size to creatures. When creation has started, the creative power is shown as creator which talks about the primary nature and then God is shown as a creator who specifies creature’s size and quantity.

Thus, geometry makes relationship between world cases and generates feeling out of thought. Geometry creates descent in world. In other words, it shows God’s names and features. Totally, geometry makes a bond in world. Second, it makes giving size possible. Third, geometry performs a remembrance role (Nadimi, 2007: 128).

It is concluded that size and geometry status in the world can be described as following: By scrutinizing the world and knowing that every creature has been created in a special way, we can find out that all world has a specific size. Because world is displayed in three orders as thought world, dream world, and materialistic world, geometry determines creatures (Nadimi, 2007: 128).

To sum up, geometry is an essence maker in materialistic world, a role player in dream world, and a portraitist in thought world (Nadimi, 2007: 129). Therefore, geometry relates quantity to quality in ascension and relates quality to quantity in descend. Due to creation based on geometry, all creatures can have a remembrance role in world. If an architect creates an architectural building, it can have a remembrance role as creatures.

### House Theoretical Bases

The most important issue which can be addressed is that houses should have remembrance role. It means that a house structure should be engineered in a way

for remembering, alike nature that has this role. In other words, this means that houses can be like nature to pave the way for remembrance of Allah.

As it was mentioned before, remembrance of Allah is the only way to achieve peace. Therefore, a remembering house is a house pacifying human’s hearts. In order to appear material meaning and quality in house architecture, an architect should be careful how to use nature materials, sizes, location, and quality (Nadimi, 2007: 130). Thus, an architect will use nature materials as needed to attain quality in a house. This shows architects awareness of form and geometry.

In fact, the architect delivers a message by natural elements displaying in geometrical world (size and measurement) is in making frames and spaces or in combining materials. This message shows that house-making purpose is not confronting nature and its hidden sizes, but it aims at generating a friendly relationship with nature. In other words, houses guard human beings in nature as well as let nature go inside.

In fact, in geometric mysterious world which is displayed in house structure, architects enable human beings to look at nature form a brighter point of view. This space formation is not a purpose, but as means to indicate meanings and usages. These meanings’ presence allows us to look at visible and invisible nature (Kabiri Samani, 2013: 171).

In conclusion, in order to make a house leading into remembrance of Allah and rest, we should first find creation key in nature. Secondly, in order to design a house, we should make a direct relationship between structure and space. Then, house architecture is a window open to Allah signs. Thus, remembrance can provide an introduction into human thought which is the most important creation purpose.

Now, the question is what features does a remembering house have? In order to answer this question, we should mention that the blessings bases are water, wind, earth, and fire (Nasr, 1998: 371) and these four elements together provide human beings a resting cradle. In other words, these four elements

and their creation whether isolated or combined provide rest for human beings.

Also, architecture on earth is based on these four elements. It means architect makes a building by using these four elements. Following that, a space is provided for living. Therefore, house architecture is dependent on these four elements. Architects can make a house a place for rest, remembrance, and thought by applying these four elements whether in isolated form or combined. Also, an architect can make every space of house like the bedrooms, living rooms, and dining rooms a resting place.

As an example, God has introduced nights as relaxing. If we take a look at this meaning, night and day difference is due to light measure. At night, the moon light makes people relaxed likewise looking at the sea or a vast plain, feeling a cool breeze, heating in the sunshine, or walking in a desert. All these blessings are created to pacify human beings.

Of course, we can say that nature has a remembering architecture. It means everything invites human beings to think about God. Due to this fact, human's soul and life will attain rest.

### **Complimenting Houses and Earth Elements**

Earth, one of the four elements, is the base of planet formation. In fact, if we contemplate, all creatures made of earth will change into this element (Nasr, 1998: 371). The base of architecture is also earth. When human beings understood water and earth combination and changed architecture from imagination to reality by transforming earth into bricks and tiles, they could make whatever they had in their minds out of earth.

Houses are made of earth like other architectural buildings. But the most important point is how to make house structure to provide a place for rest and peace. Architect faces two important factors: first, the house total geometry and second, the detail geometry which is related to inside. Therefore, an architect designs a house so that it can make a direct relationship with natural signs.

Following that, space gets meaning through relation

type and relation with nature. The differences between house structure in past (approximately seen in different regions of Iran architecture) and contemporary one (villa and apartments) approve this issue. In past, the nature was placed in the center of houses and there was space around it. Nowadays, everybody pays attention to full space and the remaining ground is yard.

Some names like hall (the place to sit in the summer), terrace, Haftdari, Panjdari (the place to sit in the winter), pond, cellar, and yard had been used instead of words like living room, salon, and bedroom. In addition shape sizes forming total and detail house structures have been searched and selected carefully. Shapes like squares, rectangles, octagons, and hexagons will make houses organized totally and every place will have a special meaning in detail. Therefore, every place by paying attention to its performance and its relationship with nature will have a special shape, dimension, and size.

In a whole, a knowledgeable architect uses earth potential ability to draw pictures in houses. These pictures with decorations used in building structures add quality, meaning, and peace to human lives. Thus, human beings can make a direct relationship with night and day, passing seasons, spring breeze, autumn warm light, a pond full of water, green trees, flower growth, sunshine, sunset, and getting together at the moon light.

As it was mentioned before, an architect follows geometry in building a house. For example, if he is thinking of making an opening to enter light or a pond to make the house pure, he will design the opening size in a way to enter enough light and water. Therefore, by using earth in geometric form, an architect makes houses a place for remembrance and rest.

### **Complimenting House and Water**

Water, one of God's blessings, is defined as "alive" in Al-Anbya Surah verse no. 30. It is a symbol of life, development, and prosperity. Water presence in houses, as needed, can be useful in two views (quality and quantity).

Due to its wet and cold nature, it makes a balance getting along well with air that has a warm nature. In fact, an architect places water and wind beside each other. Then, through evaporating, water decreases heat and then it is cool. The result is attaining rest and comfort. An architect's attempt in using water is not only physical conditions and combining materials, but he also considers water quality nature (Alamolhoda, 1999: 311).

When water is placed in the center of structure, it is a symbol of water central role in life and reflects the sky role in the earth. When water is displayed in fountains "it shows water movement and it never stops" (Ibid).

It is a symbol of an active role. Because stagnant water reflects surrounding pictures, it shows divine pictures and also reflects the sky on the earth (Alamolhoda, 1999: 306). For example, we can watch water poetic presence in Iranian's houses. Water springs from fountains restlessly; it displays its poem in fountain and it goes beyond the mundane world and attains a divine dimension.

Therefore, its quality feature will be displayed in architecture. In addition to making relationship between architectural elements, water mixes house structure with nature. Thus, human doesn't feel separated from natural world. Water makes relationship with all senses: it touches eyes gently, its sound relaxes us, its touching clears everything, and its taste reminds us life. This kind of house deserves living and its elements have unity.

### **Complimenting House and Wind**

As it was mentioned, wind is one of the four elements and it is called as "harbinger" and "good tidings" in Quran that brings forth all fruits (Al-Araf/57, Al-Hijr/22).

This element surly plays a significant role in world. Its profits are to purify and alleviate. It has wet and warm nature (Nasr, 1998: 371) and it has an important role in making architectural buildings.

This element helps to make a relaxing place. There are a lot of differences between a hurricane and

breeze in nature. One of them destroys and other makes soul happy. Of course, when this element is seen geometrically it can display hidden meaning in a house structure like other elements. Wind, as a God sign, can make house a resting place.

In other words, an architect makes a relaxing condition by making wind and air circulation. For example, architects provide opportunities in different regions' houses such as dry and hot or hot and humid based on wind circulation. Thus, wind circulates air by using air pressure and some architectural structures like windward, pavilion, full and empty spaces. This fact provides an optimal life for inhabitants.

Therefore, architects change every space into a living place by considering wind direction. Regarding emotion, wind direction among tree braches makes a beautiful and scenic view and makes our souls relaxed.

### **Complimenting House and Light**

God proclaims himself as the light of heavens and earth in An-Nur surah verse no. 35. Also, God is the light of heavens and earth (Qumi, 1989: 208).

Azizuddin Nasafi in his book (Insan e Kamil) states that one light is all world life and because this light has a lot of features, every image shows one feature (Nasafi, 1992: 186). Knowing that lights and days contrast makes light, architects enter darkness and light into a house. Architects believe that there should be darkness so that light can make luminosity. Through light, architecture makes the architect aware and forms a house by means of light (Kabiri Samani, 2013: 172). In fact, an architect enters enough light through an opening so as to appear light status; secondly, to reveal light meaning in space; thirdly, to add a special quality. This issue is clear in Iran's houses including pond, hall, Panjdari, Hashtdari, and passages in different regions.

Light enters spaces from an opening and changes darkness into light. Also it appears the space geometry, size, and measure (Kabiri Samani, 2013: 172).

Light geometric presence in house structure and enough presence in spaces by making windows with colorful glasses can design houses (Nadimi, 2007: 100).

Due to light silence, this fact is achieved when light enters space from a specific opening (Ibid: 101) and

it changes the house into a resting place.

As the poet mentions: if there is not prosperity in our house, but there is pleasant. God light is present in a pleasant place. Architects reveal all elements like water, wind, earth, and fire in home structure through geometry.

## Conclusion

The current study was a research regarding God words about home. Living and settling are concepts which are addressed in Quran. An-Nahl surah, verse no. 80 mentions that settling has a direct relationship with rest. Thus, rest is the first condition for living. Then, rest word was searched in Quran. According to Ar-Rad verse no. 25, it has been specified that remembrance of Allah is the key for rest.

It is concluded that if a house is a place for rest, it should be a place for remembrance of Allah. The results can be classified into followings:

A house that is a place to remember God and his signs is a place for rest and thought.

A house that is place of remembrance of Allah is a thoughtful place that paves the way to human fostering.

Because most of God signs are displayed in nature, a house should be a place to make a direct relation with these signs. Otherwise, it cannot be a good place for living.

The present researches attain a calibration to revise the past and contemporary houses.

The present researchers have recognized Iran architectures based on theoretical bases and they also have identified four reasons (i.e., material, apparent, subject, and ultimate reasons).

The present researchers have investigated home quality and attained some factors to design homes.

As poet states: "your companion should be the best to increase your wisdom". House should be a thoughtful place. Of course, it doesn't mean that houses play a complete role in remembrance of Allah, but it depends on addressee's clear heart.

The question is that what theoretical bases are considered in contemporary age in order to build a house? How does human start a building? And the most important question is that do architectural polices follow our religion?

To conclude, a house that is a place for remembrance of Allah is human's house. In An-Nur surah verse no. 35, God introduces himself as light and proclaims.

Living at these kinds of houses help human beings to see and listen by hearts. According to Saadi, living in these houses is companionship with flowers. It is hoped that the present researchers could present a portion of God's unlimited words. It should be mentioned that the present researchers are responsible for every mistake.

## Endnote

1. The current study is obtained from the research titled "Recognizing Home Meaning in Quran – A Way to Explain House Theoretical Bases" supervised by Islamic Azad University of Harand.

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