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Designing Religion Interaction Spaces in Islamic lands (Tabriz sample)

Nader Ghaemi1 and Shahriyar Shaghagi2
Department of Architecture, Ilkhichi Branch, Islamic Azad University, ilkhichi, Iran
2-Department of Architecture, Shabestar Branch, Islamic Azad University, Shabestar, Iran

ABSTRACT

As the theory of interaction among civilizations actually is the result of looking at history which observes the history as a set of contacts, inviting to dialogue among civilizations is also resulted from another veiw to the history which observes and calls that as a set of dialogue, interaction and communication among cultures and civilizations. Its main aspcet is to resurvey, explore and understand the dialogues which are active in the actuality of history among civilizations. In the real world, different cultures and civilizations have been talked to each other and they were not waiting for us to invite them to do this and their dialogues were dominant in the hisotry. Namely, dialogue among civilizations is not a new thing which starts by our today intention. It is a procedure which has continued over the history. Civilizations have always talked with each other and even the most bloody wars and enemities have not lead to disconnect this dialogue. The present research attempts to recognize the basic factors of forming the design of religion interaction spaces in addition to studying the commonalities of different nations about dialogue and it aims to introduce the architecture and a fundamental index to expand and create international unity.
In this research the analytical-descriptional research method has been used and the used method and tool is librarian method and studying the written documents and testimonies.
Keywords: civilization, culture, dialogue, gateway, path, movement

INTRODUCTION

The spaces of dialogue and interaction centers of religions are the basic factors of communication, interaction, training and researching of people, organization and religious and spiritual societies all over the world. Also it can be a multinational organization which spends all of its attempt to improve peace through the dialogue of religions and convene the universal religious leaders and prominent erudites.

These centers are the joint call among religions for net peace and fairness for who are active in the field of religion, this network provides many approaches for agencies of religious groups in order to interact with each other and seek joint fields and plans to peace and fairness. According to this fact that the principle basics of most religions is common and this basic could be a fundamental for practices which one can proceed in the social area, these spaces as a network could place the religious organization and institute in their groups list and accept thousands of members [1] .

In fact religion interaction spaces indebt their advent, deployment and continuity for cultures of different nations and it is a symbol of the way of healthy communication among cultures by maintaining the values, integrity and entirety of each one. This research is also a step even though a small step to create interaction among cultures of different nations and also declaring the culture of this land and Azarbaijan region to other nations. In this research at first the problem has been designed and the necessity of research has been stated and then the given goals and the used methodology have been presented and later the designing of religion interaction spaces within Islamic cities has been studied and according to its theoretical basics and results the conclusion has been presented [2] .

research necessity:

According to this fact that the passed twentieth century was a war and violation century, unfortunately the culture was placed in charge of policy and economical profits, since September of 1998, when Mr Khatami (the president of Iran at that time) in the united nations general assembly had proposed that the year 2001 would be called as dialogue among civilizations, this subject means understanding, contrast,

coexistence and mutual interaction of civilizations and cultures on a complex philosophical – social issue has been translated into a universal affair and a subject which constitutes the headlines of public medias. Nowadays' universal society has reached this growth and deployment of intellectual level that knows every great and ancient civilization has helpful values that we could take advantage. When we talk about dialogue and collaboration of civilizations it means that civilizations differ, without paying attention to this fact, the dialogue of civilizations has no subjectivism. Civilizations have some similarities and commonalities in their own different parts which as a result provide their dialogues among them.

Culture includes knowledge, beliefs and performing methods which are common among some of the members of a society and it is transferred generation by generation. The culture is formed in the form of cultural pattern, if we consider the culture as an internal form of society and civilization as an external form of human society.

The cultural patterns are the indexes of a cultural society's civilization and as stated by master architectures "architecture is the visualization and materialization of culture" and therefore, architecture has special place in the century of culture dialogue and it must be applied in an appropriate way and Iran, also according to the its rich cultural fund and civilization must be the dialogue gateway of civilizations, a gateway for whole nations, faiths, religions, lay and races.

The aim of present paper is to pay more importance to create such spaces by presenting and studying the commonalities of religions and tries to respond which factors are effective in forming the spaces for religions' interaction and whether these factors meet the needs and expectations of contacts, the subject of this paper has been also formed in respect of the necessity of studying the above problems and it aims to introduce the architecture as a main index to extend and create international unity.

METHODOLOGY

The main goals of present research include:

To create mutual apprehension and convergence among various nations to various traditions and religions

To introduce positive patterns to support collaboration, make desire and realize human rights

In this research the analytical-descriptive research method has been used and the applied research method and tools are library method and studying the written documents.

The main task of studying has been done through observation. In fact, in this research, we have tried to reach the research goals based on a logical studying method and performing description and analysis.

Concepts understanding:

Civilization

Civilization is a social phenomenon and therefore, the concept of civilization as every other concept from related concepts to social phenomena is one of the follower topics of human generation activity history over time.

The equation of "civilization equals city" is so limited that we could adopt political forms by it. Therefore, that equation has been replaced by this equation "civilization equals to government". Government means each complex form of organized administration which let different groups to live under control of a unit political system peacefully. Consequently, what we call "civilizations" are systems which with diversity are both constructive in process and intent in performing them.

The new concept of "civilization" had been appeared in eighteenth century and in the enlightenment era for the first time. This concept includes whole values, traditions and concepts which belong to greater achievements of people in a certain region and period of time. Civilization is from the Latin word of Civitas which is equivalent ancient Greek word of Poleis. In the past, the historians and ordinary people knew the civilizations as urban societies, so they called every other social and political system except cities primitive or as ancient Grecians called Barbar. In Aristotle's opinion, the world's cities are like wheels which lead to wealth, progress and complexity. There is no doubt that the greatest cultural champions are the founders of cities, because by creating a new discipline in a scope they provide wealth and progress.

The parallel achievements of anthropology, sociology and archeology in the twentieth century have interrogated the profound union among civilizations as a superior form of life and urbanism.

The cities are more effects of new discipline than cause. The efficient political organizations are able to integrate different groups in spite of the diversity of their interests, traditions and cultures. Therefore, "governments" which are the most powerful form of political structure are considered as the main factor of establishing a primary civilization [2]

Culture:

The ancient form of "culture" has not been found in the remained text of Avesta and the ancient Persian scripts. Its Pahlavi form is "Fra-hangh".

There are so many people that confuse two different concepts of civilization and culture and apply them instead of each other. In fact, the cultures are borne of civilizations, although the cultural values raised from human civilization achievements also could be effective in consolidation of extensive basics of a civilization or in creating a new civilization and act as either helpful or preventive factor.

Today's meaning of culture which has been formed in modern humanism indicates that culture, in an old reasonable term is the separator of human from animal. It means that by appearance of "cultural entity", namely human, the cultural evolution follows the natural evolution line which means that, if we accept that a human is a natural entity in the biological evolutionary hierarchy over the earth, the evolution of hand and brain in the last step creates an entity which is no longer the guest of nature, but by producing food, clothes and shelter for himself/herself, he/she escaped from the absolute dependence on facilities of his/her own natural environment.

Culture has been appeared in a coexistence set of humans, namely, togetherness of humans is the necessity of appearing a phenomenon called culture [2].

Gateway:

The traditional term of gate either in architecture or in literature refers to a motion from a determined space which is done in a certain time interval. Both a city gate and a book chapter are popular as door and both of them are the beginning or end of a journey. This fluent shift which has symbolic meaning, without paying attention to scale, it appears even from the aperture of a mountain pass; where the embosses inform the entrance into a regional distinct place; the gateways opening into cities have been likened to body foramens and Seifi and Shatvi revolutions are in agreement with sky gates[3].

Clearly, the gateway is considered as a symbolic cue, since if it has only practical necessary aspect, never it has been illustrated such as and in a beautiful and elegant design. Consequently, the concept of sky gateway when the sun enters into ascending or descending arc of its annual journey it finds a relation, while this concept confirms an opinion based on earth circulation which occurs through sensible fact of a temporal-spatial event.

The Islamic application of gateway has extended in both exterior and interior aspects. From the exterior aspect, it has been transformed into a Safavi Ali Qapu high porte and in building aspect it represents an entrance which was the industrial peak of its own era. Designs borne by geometry and numerical science were configured on wood, metal timber wood or wood with precious metals and pretty color seals. Furthermore, the door design has been developed as an inspired symbol which was the borne of interior uniform needs and implicitly it had the concept of pathway or porch. The entrance altar of Isfahan Shah Mosque represents such gates. Here, no structure like door prevents the fluid motion of sight, breath and face and it has the condition of a certain pathway from a place to another place [2].

Disclosure in architecture:

If we interpret disclosure as conversation or dialogue, we could find the trace of spaces which have been conducted for this purpose in the past architecture societies.

In the history of western architecture, perhaps we can search the place of such disclosure within Greek Agoras. Spaces which in fact were created in order to interact by face to face dialogue about the common issues of society and its consequence were only the promotion of cultural and though level. Also we can consider the creation of friendship among people as its result and therefore the promotion of social education of communities was the consequence of this dialogue[3].

After Greek Agoras, there were forums in Rome which not only were the squares for dialogue, but also they had premier thought and vast sight into the concept of dialogue. In fact, the forums were spaces like Agora, but public spaces had surrounded all around the forums where each of them as a means of information exchange had vaster effect on the promotion of information level not only directly but also indirectly and perhaps the Rome's forum set is considered as the earliest form of today's cultural departments.

Of course, it is worth noting that in the Empire ear of Rome, Basilica had such responsibility and the churches of medieval eras in fact were patterns of these Basilicas in creating such dialogue. In the modern era, creating a dialogue space by inspiring from history perhaps was given to special spaces such as urban park and even maybe the concept of dialogue was not introduced in its common meaning in the architecture. Just in the late of modern era that by changing the viewpoint on various communities, the building of museums and cultural department has been common to create international communication and interaction.

By appearing the postmodern era not only respecting to various cultures had been considered, but also introduction with cultures was also became one of the common principles in urban designing and architecture (the reason of this claim is the building of urban centers for dialogue and cultural

department and establishing international meetings and communications to be notified on cultural situations in this era).

Such a thought not only has not been weakened by now, but also it is followed vastly by progress of technology and communication) [2] .

In this respect, architecture (namely including urbanism and building and designing an environment and perspective) has a heavy responsibility which is not only be considered as a bed for such dialogue, namely open and closed spaces where such dialogue taken place, but also the architecture itself as an urban sign could provide a kind of communication with other community (dialogue via architecture).

In this research as mentioned the dialogue is not only means talking in a verbal manner, but also the dialogue, communication and interaction must be in an indirect or nonverbal way. The existence of different kinds of galleries, fair spaces and libraries is a reason for this claim in designing such spaces. (3)

Communication:

Another constructive factor is communication:

Communication can be classified in two types:

Human with human communication

Human with non-human communication (non-human means environment and its all existing agents).

In case of human with human communication, psychologists classify this type of communication to two types: verbal communication and nonverbal communication.

Verbal communication: communications that are resulted through conversation. Here, each word stimulates certain feelings and emotions and different functionality in people and this type of communication in transferring emotions (anger, kindness and …) is one of the most effective methods in communication due to presence of both addressee and speaker in the same place.

Nonverbal communication: including all messages that people exchange in addition to speech and this communication follows the cultural conditions of various communities [6].

Human with non-human communication: this type of communication which includes the communication of a human with everything other than human can be considered as nonverbal communication, but here the communication of human is not with a human but this includes the communication with an environment, place, city, building, artworks, art spaces and so on where in this type of communication the possibility of interpretation and extending of meanings in the human mind is so more than previous communication.

By seeing an artwork as an inanimate entity a human both can receive the desired goals of the artist and consider the goals which he/she himself/herself values them, in fact this type of communication makes a kind of creativity [5].

The word of communication in this research is in direct coexistence with word of dialogue and we could consider each one as the reason and infrastructure of another one. But anyway communication must be one of the goals which should be considered in designing the interaction spaces, either in verbal communication manner within dialogue halls or in nonverbal communication within fairs.

In this respect, the communication among the mentioned major civilizations in this research has also an index place where in the opinion of author the result of this communication would be the extension of next communications such as economic and political communications [6] .

Path, motion and time:

The word of path in its general concept is applied in meaning of all types of spaces particular for traffic. In fact in general, paths are the connection factor of places to each other and consequently they have motion in themselves and need this motion require time passing.

We can introduce two viewpoints about the word path.

A viewpoint which relates to the goal

A viewpoint which relates to the path

In the first viewpoint the goal of path is more important than itself and in this situation the path is the only factor to relate two spaces to each other and it finds no other value except that.

In the second viewpoint, not only the destination but also the path itself is considered as a path which has not only beauty but also its own special goals.

In this viewpoint we can consider the motion effect on time more than the first viewpoint.

In a way that in the first viewpoint the attempt to reach the goal is done in the least time as much as possible and motion is done only to reach the goal and the path is considered as a communicational means for this motion.

But in the second viewpoint the path is not only the communicational bed but it is also a wider bed which has other goals within itself and some time must be spend to understand these goals and the motion in the path also has goal in an especial manner.

Virtual and digital spaces:

Pirloyi in his book "what is the virtual?" defines the virtualization in this way: nowadays virtualization is a pervasive motion that in addition to information and communication includes material, economy revolution, collective sensitivities and their applications, virtualization even includes virtual democracy methods and … .

In fact virtualization takes us towards another continent. In fact Daryush Shaygan considers the property of uprooting for virtualization, meaning that in order to virtualization, people, affairs and property information are uprooted or in other words they are placed in an unknown space in another place.

In fact, one of the other features of virtualization or virtual space is to stop time or in a clearer state to change over time. It means that it could be the association of ancient eras in a virtual space while in fact we live in the present world. [4]

Metamorphosis – deformation

Translocation – change in location, creating a place more than what we have in our mind.

According to the mentioned issues we can assume the terms like time and space fixed in a space called digital space or we can change them, a space which has necessity in designing the interactional spaces and also another consequence of these spaces is to create the relation through internet forums among various cultures.

CONCLUSION

In fact, designing a place to religions dialogue owes its birth, extension and continuity to the cultures of various nations and it is a symbol of the way of healthy relationship among cultures by preserving values and unity and integration of them.

In fact, the space of religions dialogue is an introduction to historical communication of ancient world's civilizations, in an era of human history which is desirably or undesirably an agent to distribute and extend the cultures of different people and nations. In this case firmly we could say that most of the cultural elements which are identifiable as a native element in a region in fact have been created under the effect of this society and in an interaction with other nations and or indeed it is an imported element from another action which has been evolved in a new bed and became as a native element.

The main goal of designing spaces for dialogue of civilizations is to provide the necessary conditions to inform not only multiple experts or philosophers, but also public people in the depth of communities and illustrate this fact that the universal problems of today are not solvable unless through dialogue with several civilizations and one of the responsibilities of Iran is that it participates not only in the place of mover, but also it participates as one of the main participants in the discussions on this subject, a thing which potentially gives Iran the possibility of participating in this discussion from a outstanding position; Iran's position is within the world of Islam and universal culture and civilization.

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