Comparison of Two Paradigms of the Sacred Landscape in Islamic and Christian City
Case Study: Holy Shrine of Imam Reza in Mashhad and the Duomo Cathedral in Milan*

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Abstract | By studying the history of the diversity of urbanism attitudes in the world, it is becoming evident to us that religions have always had a drastic influence on the form, development, and geometry of the city. The influence of religions on the development of the cities is derived from the respect which all divine religions consider for holy places. The construction of a sacred place in an area has always given value to the surrounding fabric. Furthermore, it centralizes urban and other affiliate activities in the environs; therefore, the structure of the city has been gradually formed around the sacred place. The type of outlook to the sacred place in the two religions of Islam and Christianity is generally different, and this attitude towards the sacred place landscape is also crystallized. So, with an analytical and historical comparisons between Islamic and Christian cities and assess landscape constituent of the sacred place, the different attitudes towards the holy place can be seen.

In this qualitative study, according to the theorists' point of view about city structure, the position of sacred places in the Islamic and the Christian cities has been investigated. Then a comparative study conducted between two case pilgrimage sites. the findings evidently prove that the landscape identity of the holy places in the Islamic city is organically connected to the peripheral neighborhood and the surrounding area. In fact, sacred place is located in the heart of environ spaces as a focal place which could bring together communication of pilgrims and citizens in term of various pilgrimage did and usual activities. However, in Christianity, the holy place has a dominated architecture which represents Christ cross in geometry and also has semantic and formic independent respect to its adjacent. The lack of objective-subjective relations with nearby neighborhoods leads to separation of the holy place and usual urban activity. The origin of this contention appears in the analogy of sacred places in both Islamic and Christian cities.

Keywords | Islamic city, Christian city, Sacred landscape, Peripheral development.

Introduction | The organization of the cities in various civilizations and cultures has been different and their structures have always been affected by cultural, religious and geographical forces. The city is not a group of outdoors andindoors spaces; but also is the entire unity that each component plays a definite role to fulfill the goals (Mansouri, 2007). In the city as a generality, some component has a vital role in the form of the city. In most of the cities, a sacred place as a ritual landscape already perform as a nucleus which people activity occur around. Existence of usual urban activity, pilgrimage did and preparation of pilgrims to enter the sacred place has brought active peripheral zone. In this research, the meaning of sacred place in Islamic cities is: pilgrimage place, holy places, holy shrines, masque and in Christianity is: church, cathedral and The Shrines of virgin marry. "Sacred landscape" is an issue which has been investigated in many other studies. An illustration of a sacred landscape can be seen in all divine religions, in some cases, is an excerpt of natural elements such as a fountain or cave in a mountain or

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a man-made place. The type of insight to the holy Place has made a distinction in the landscape identification in both Islam and Christianity. This research is generally based on the introduction of differences in the characteristics of sacred places in Islamic and Christian cities.

Research method

This study in term of nature and method is descriptive-analytic research which investigates about the sacred place in Islamic and Christian cities from theorist point of view. In order to determine the landscape criteria in the sacred place, the location of the sacred place has been studied with the help of the historical map and written resources in both Islamic and Christian city. Afterward, to scrutinize proposed theory about paradigms of the sacred landscape and their position in an Islamic and Christian city, a comparative study was conducted on two religious places of Imam Reza Shrine in Mashhad as an Islamic and Duomo cathedral in Milan as a Christian case.

Research questions

1- What are the main differences between the sacred places in the Islamic and Christian city? 2- How do the Holy places influence their own environs, behavior, and activities of pilgrims and neighborhood?

Hypothesis

Islamic and Christian cities are influenced by their difference in religious beliefs. Due to the continuation of these beliefs, the landscape paradigm of the sacred place has had influences on the city fabric, the mentality of citizens and pilgrims at various level.

The position of Holy place in the Islamic city from theorists's point of view

From the standpoint of Nadjm Oud-dine Bammate, Islamic city contains spatial visualization of social structure based on Islamic ideals which using relating form and ornaments. But beyond this definition, there is another principle which introduces the society of Muslims and that is not limited to the time or specific geography (Bammate, 2014). In Islamic cities, form follows sense and The body takes its identity from the content and this derived from theoretical principles of Islamic art and architecture (Ibid). Unity of materialist and spiritual life is One of the most important sentiments of Islamic city that has an inseparable relationship with the economy, politics, and religion (Etezadi, 1998).

"Joseph Ernest Renan" believes that Islam is an urban Religion. The Islamic city is, first and foremost, a castle of faith politically and lawfully governed by the rules of the Shari'a, and hence the religious role of the city has priority over the economic-military objectives of the governorates in that city (Latifi & Safari Chabok, 2013). A sacred place in Islamic

city appears as a part of the whole, although this part has been the foundation and primary core of the city, and played a decisive role in the city development. "Amos Rapaport" considers religion as one of the main pillars of Islamic cities. He defines Islamic cities as a collection of homogeneous and incorporated neighborhoods whose inhabitants distinguished their boundary by language, religion, occupation, family or common life history. He has depicted the structure of Islamic city neighborhoods: Each neighborhood had has a small city with all public services like the mosque, Hammam, bakery, and Bazaar, and has had the same elements and organization of the entire city (Sheykhi, 2003). The multiple identities of the city are the result of the merger and the interaction between the content of the form and the mental content of the same spaces. These spaces strengthen the integrated existence and identity of the city through their functions and similar effects on the objective-subjective structure of the city and this will result in the highlighted common social, cultural, and religious characteristics (Abarghouei Fard, Saboonchi & Farzin, 2018).

Unity, integrity, equality, and balance are the basic foundations in the structure of the Islamic city. Islamic city crystallizes the interconnection of urban elements without any priority. Meanwhile, the holy place also plays a crucial role in the development of the city, it is incorporated along with other elements such as Bazaar and peripheral neighborhoods. In the investigation of historical maps of many Islamic cities such as Mashhad and Medina, sacred places like shrines and mosques have been located in a general structure with the bazaar, their neighborhood and peripheral fabric (Figs. 1 & 2). Sacred landscape in Islamic cities, particularly in Iranian cities, is also aligned with affiliate facilities, which reveals both homogeneity and independent characteristic and play a crucial role in the formation and development of urban fabric so that development of adjacent spaces in the periphery comply with the sacred place. this sacred landscape locality is the place of social-ritual interactions.

The location of the holy place in the Christian city from theorists's point of view

The cities of the medieval period in all of Europe were highly similar in intuitive details. The main constituents of Christian city in middle age include the cathedral, the markets, the state citadel, the streets and other spaces, the commercial space that surrounded with other commercial buildings. The church was usually located in a particular place, and other private buildings and gardens formed the cities (Morris, 2015). All middle age towns had at least one open space that operated as a market. Trade and production were widespread throughout the entire city, and outdoor and indoor, public and private spaces, branched from the main market. As a result, the main streets of the city which were drawn from the gate to the city center, entierly operate as the
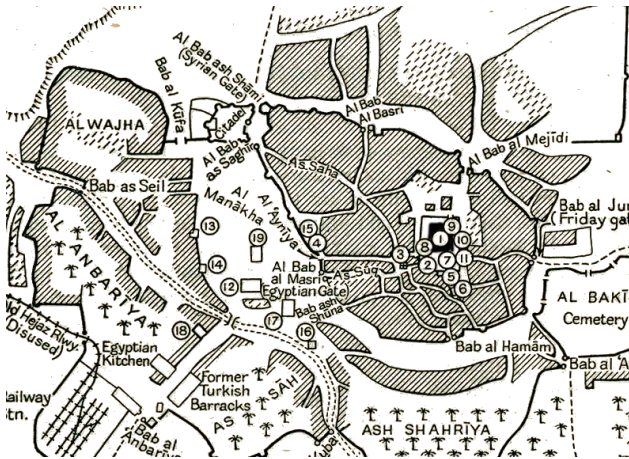
Fig. 1 : Map of the Nabi Mosque in Medina, 1946. Source : www.mapas.owje.com.

Fig. 2 : Map of Imam Reza Shrine in the center of Mashhad in the Qajar period, 1906. Source : Modarres Razavi, Fayyaz, Moayyedi, Molavi & Farrokh, 2009 : 40.

main market and other side streets as a passage (Ibid).

Of course, there was barely a church near the market square. In most of the undesigned cities, the commercial space had an irregular shape and it demonstrated that, firstly, the buildings around the square were built for their specific needs. Moreover, these squares have also been used at the public gathering (Ibid). "Leonardo Benevolo" believe that the European large cities in the medieval period have never been a unique center. But almost there was a religious center like the cathedral and the Bishops Palace, a government center with the municipality building, and one or more commercial centers and trade unions halls next to each other (Benevolo, 2015). The formation of the state identity of the middle age cities, on the basis of economic, social and political forces shows that two factors of "production and trade" and "domination of the religion over the wisdom" within the spatial skeletal structures of market and the church played a significant role, and increasing social activity brought an organic planning body in cities

(Dabaghian, 2017). Paul Hofer argued that "the medieval period city is the result of the correlation between the following six aspects: economic construction (crafts, trade), social construction (industry, merchants, clerics, peers), physical construction (city plan, public buildings, fences), legal position (constitutional, legal instruments, neighborhoods), geographical location (lands, waterways, bridges, stations, loading locations) and political life" (Papoli Yazdi & Rajabi Sanajerdi, 2010).

the churches, cathedral or holy shrines are not the main components of forming and developing Christian cities, however, they play their role beside the Market and the government's buildings. The study of medieval period maps of many European cities will reveal that

churches and pilgrimage place had an isolated connection with their adjacent fabric which is in conflict with the corresponding case in the Islamic city (Fig. 3). The purpose of the centrality is not merely a geometric centrality but is a
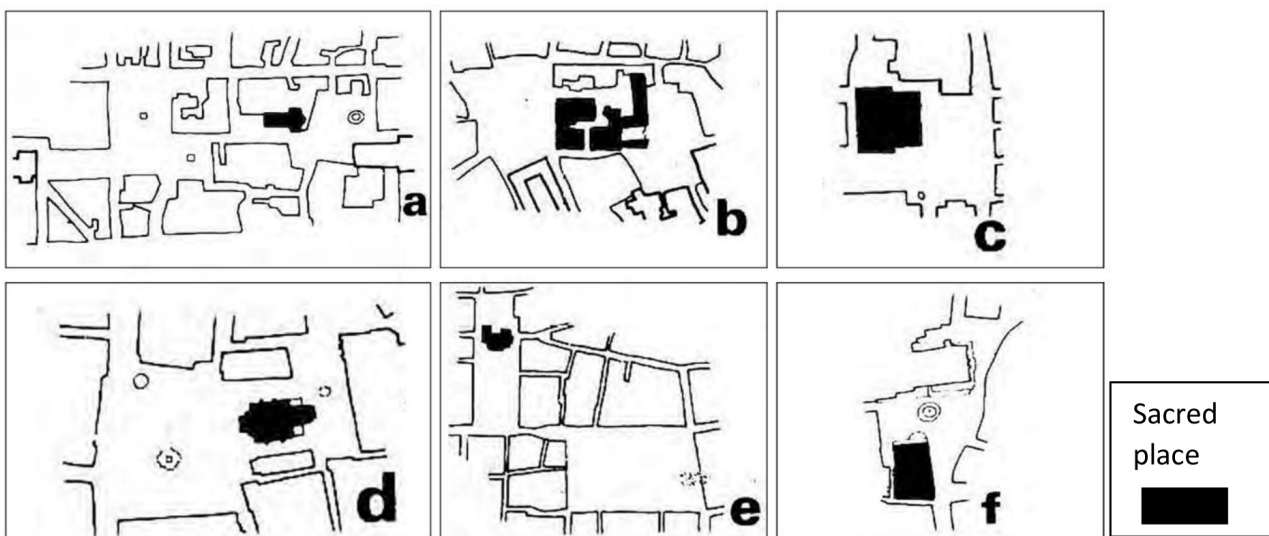

Fig. 3 : A number of sacred location samples located in the center of medieval period cities in the European Christian. Source : Morris, 2015.

social-ritual centrality in the town. The objective-subjective separation of the holy place is clearly observed in many middle-age city maps.

Research finding

Based on analytic deduction about a sacred place, and in order to compare mosque and cathedral, "Norberg-Schulz" argued that: "the cathedral was the first place which unified entry, confrontation, rediscovery, and clarification. as the moments of the function of place engaged in a meaningful existence, you can never find anything like this in the mosque. Masque located everywhere, therefore it is not a destination. In fact, the goal of each mosque is the Ka'ba, which is located far away, and thus this Islamic-cultural building can not even be an expression of the sense of entry into a place (Norberg-Schulz, 2013). In this regard "Mirza Kochak Khosnevis" on the contrary express that: government place, grand mosque, and bazaar make an ideological communication in the structure Islamic cities, meanwhile, the correlation between these three elements in the Christian cities is independent and separated (Mirza Kochak Khoshnevis & Zargary, 2017).

The distinction between two Islamic and Christian beliefs is influential in the organs of architecture and landscape of the city. Sacred places as the main and vital part of the city, are crystallized by the landscape identity. By surveying the holy places and their relationship with the environ and pilgrims, we can determine their landscape constituent. In this regard, in order to elucidate the hypothesis of the article about the landscapes' paradigm in the position of the holy places in the city, the two holy sites of the Imam Reza's holy shrine in the Islamic and Duomo Cathedral in Milan in the Christian illustration are compared.

The holy shrine of Imam Reza in Mashhad, Iran

The holy shrine of Imam Reza was built in 1214 AC. During the expansion of the Sanabad city during the Timurid dynasty, the neighborhoods around the shrine gradually formed,

and the main development of the peripheral context occurred at the time of Shah Tahmasb during the Safavid period, and gradually Mashhad nowadays became the religious capital of the country. The first fundamental morphological change in Mashhad was carried out in the Safavid period by creating Bala khiaban and Paein khiaban axis. The current water creek at the Bala khiaban, to the holy shrine of Imam Reza, has been the presence of nature as a symbol of purity in the shrine. Until the developments of the city spatial organization, the landscape of the neighborhoods around the shrine was formed organically and homogeneously. The holy place was a part of the context and development according to the needs and expansion of the adjacent, in which the system of hierarchy of the neighborhood, the market and the holy place were integrated.

Throughout history, always around the holy shrine of Imam Reza has been the locality of popular urban people activities such as shopping from the Bazaar, washing clothes in water stream at the Bala khiaban and Paein khiaban which was the streets leading to Holy shrine and other recreational activities which took place beside pilgrimage (Fig. 4).

Locating the holy space beside a neighborhood without semantic hierarchy is another characteristic of the relation of the holy shrine with its peripheral landscape. This means that the shrine had an interconnection with context, pilgrims and the adjacent spaces. The shrine has been a part beside other elements and nucleus of the city (Fig. 5). The geometry of the pilgrimage space was square shape, and its geometric development is made flexible with the need for pilgrims and the citizens. Pilgrimage at this place was a package of ritual, recreational and leisure activities, and the access of pilgrims and adjacent visitors to the sacred place have been without hierarchical access.

The Duomo Cathedral in Milan Italy

The history of the city of Milan dates back to 400 BC. The map of Milan in the Middle Ages is a circle shape which gov-
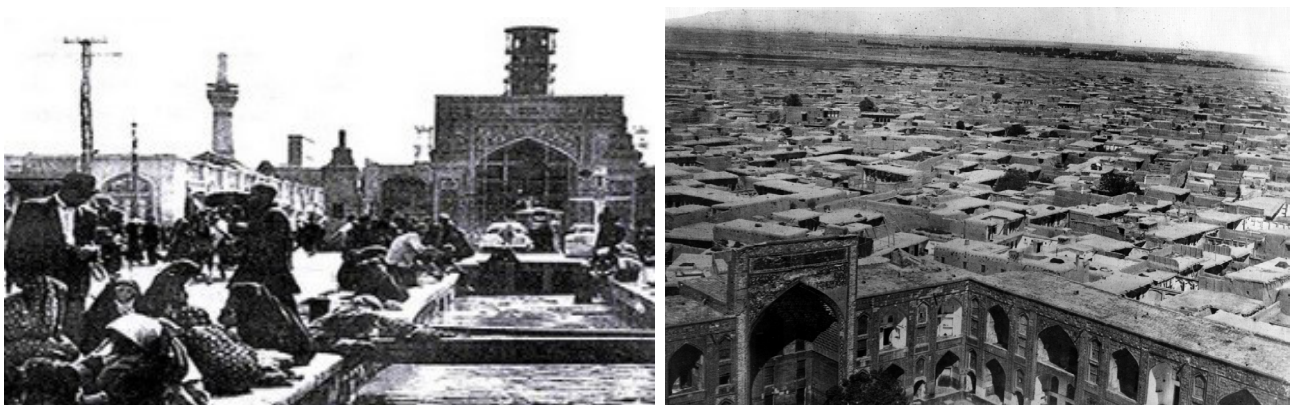

Fig. 4 : conjunction of landscape element pilgrimage and usuall activity in environ context of Holy shrine of Imam Reza. Source : Modarres Razavi et al., 2009.

ernment castle is located in around, and according to the historical map, the position of the cathedral is chosen in the central point of the city. The Cathedral of Milan (Duomo Cathedral) has been one of the most prominent cathedrals in Christianity. In 1386 AC, the church was built on the orders of "Jean Galéas Visconti[1]", the ruler of Milan. Visconti would like to build a huge building as a symbol of power against its rivals. The Domo cathedral is located in the center of Milan and on the del Duomo Plaza (Gentile & Canali, 2018).

The Domo cathedral is located in a detached nucleus from its adjacent context (Fig. 6). Its architecture has predominancy and mentally prevail in the neighborhood and surrounding area (Fig. 7). Creating a supernatural and heavenly sacred sanctuary discard earthly realms and creates a bipolar situation in space. The creation of a semantic and holy hierarchy for pilgrims is another feature of the Duomo cathedral. In this structure, due to the objective- subjective sacred place separation respect to environs, which lead to interruption between pilgrim and sacred place. Or at least this image is depicted in the mind of the pilgrims, and this is one of the factors that separate the environs from sacred space (Fig. 8). In this cathedral, like all other Christian monuments, due to the negation of nature in the Christian religion worldview in the medieval period, nature did not have any role in its surroundings zone.

Conclusion

With respect to surveying historical maps, the most important distinction between sacred landscape in two Islamic and Christian cities is the linkage of the sacred element with adjacent context. So that sacred landscape has an influence on

pilgrim's perception, adjacent activity, and the hierarchy determination.

The sanctity of the place in the Islamic city is related to the context and the creation of content and functional correlations. In other words, the sanctity of the place in Islamic cities does not lead to distance and privacy respect to pilgrims. The pilgrim, percept the holy place as part of the landscape identity of pilgrimage and Inhabitat, and the pilgrimage is not a single matter, but a spiritual, commercial, and recreational package. Around the holy place, people carry out daily activities, including shopping and recreation besides pilgrimage did. While in the Christian city, the holy place has a supernatural sanctity and acts as the dominant element in the city identity, the development of peripheral neighborhood is separated and pilgrimages are often disjoined from the usual and marginal activities. In addition, the formation and expansion of cities are often not based on the location of the church, but the center of government, streets, and markets are the dominant and influential elements in the city structure. Table 1 deals with the deductive study of the pilgrimage landscape criteria of the sacred place resulting from the analogy of the cases in two Christian and Islamic attitudes.

Based on a Comparative investigation of Imam Reza's holy shrine and the Duomo Cathedral in Milan, the sacred landscape of the holy places in two cases of Christianity and Islam can be illustrated in two paradigms (Fig. 9).

Finally, it should be noted that nowadays, because of development and expanding holy shrines in many cities like Mashhad, Medina, Mekka and other Islamic cities, the peripheral fabric of the holy places in Islamic cities are gradually being destroyed, which is going to require another research.
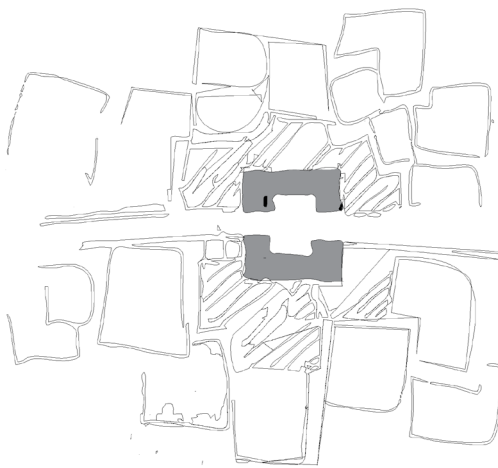

Fig. 5 : Sketch of holy Shrine integrity with environ in Qajar dynasty. source : Authors.
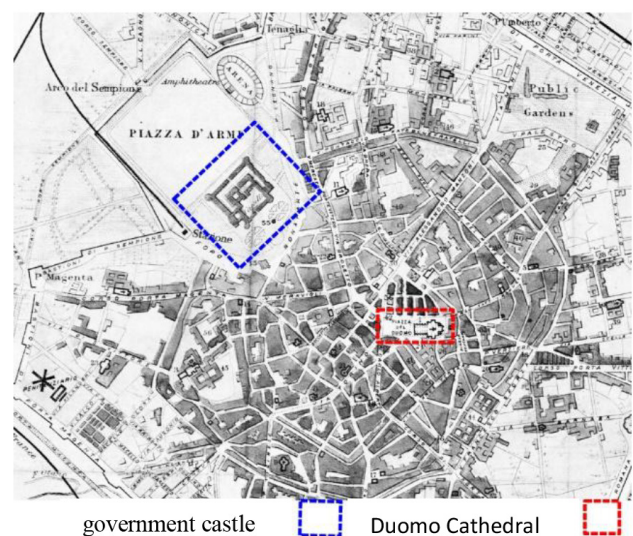

government castle   Duomo Cathedral

Fig. 6 : Map of Milan in 19 century.
Source : www.antiquemapsandprints.com.

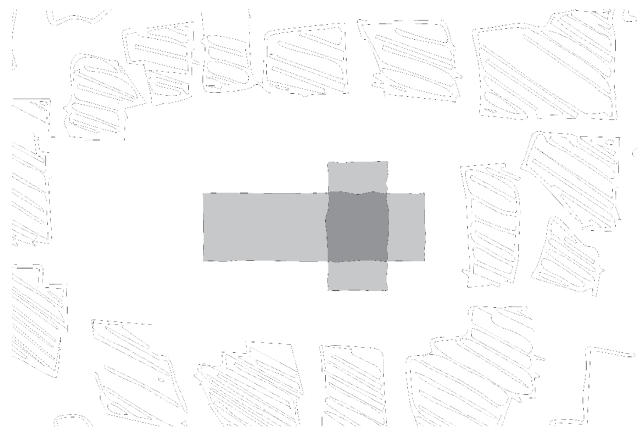Fig. 7 : Duomo Cathedral, Milan in 1856 AC. Source: www.en.wikipedia.org.

Fig. 8 : Sketch of Location of Duomo cathedral respect to adjacent context in 19 century. Source : Athours.

Table 1 : Comparative investigation of pilgrimage landscape criterias in sacred place results from the analogy of illustration in two Christian and Islamic attitudes. Source: Authors.

| number	Constituent	The holy shrine of Imam Reza	Duomo Cathedral
1	Sacred place landscape identity	Sacred space is located in the neighborhood, and the context is part of the landscape identity of the holy place	Sacred space creating a supernatural and heavenly sacred sanctuary discard earthly realms and creates a bipolar situation in space.
2	position of the sacred place	The Holy Place is part of the path and the sacred element is a part alongside other elements and associations. In this paradigm, the pilgrim arrives at the destination on the path	The sacred place is in the centrality and other spaces are around. This paradigm, the pilgrim can be close to the destination, but with an interruption between pilgrim and sacred place
3	The geometry of the sacred place	The geometry of pilgrimage space: square-shaped and flexible geometric development according to the needs of pilgrims and adjacents.	Geometry is predominantly cross-shaped and mostly without peripheral development.
4	Peripheral development	Interconnecting peripheral development	Disconnecting Peripheral development
5	Formation of popular activities	Around the holy place, people carry out daily activities involving shopping and recreation along with pilgrimage did.	Pilgrimage did is often take a place without any popular- marginal activities
6	Nature appearance	The presence of the courtyard in the holy place as a recreational and spiritual environment and the use of water and plants is the representation of triple Elements of Iranian ritual Landscapes (Water, Tree, Holy element next to each other)	The presence of a large square in front of the holy place as a courtyard in holy places in Islam, and mostly the absence of natural elements such as water and trees.
7	Sacred place Access hierarchy	The sacred place does not has a semantic hierarchy and located alongside other elements of the city	The sacred place has a semantic hierarchy and separates itself from other parts of the city.
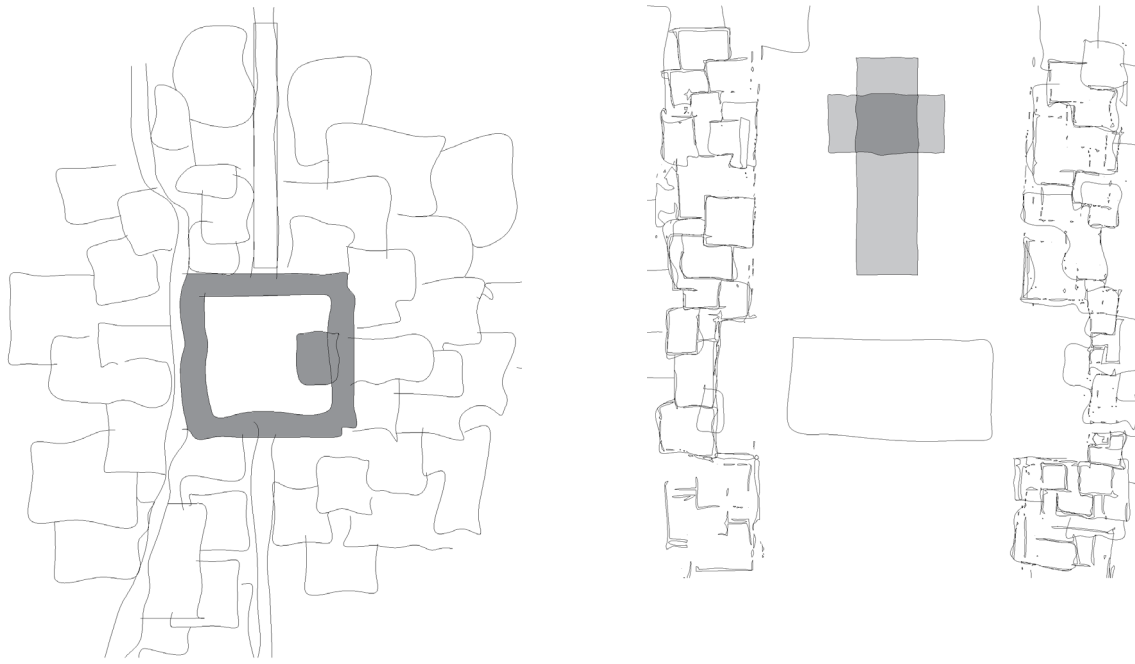
Fig. 9 : Sketch of the Landscape paradigms of Sacred Places in Christian Cities (Right) and Islamic Cities (Left) Source: Athours.

Footnote

* This article is based on the author's master's dissertation entitled "Landscape Design of gateway of Holy shrine of Imam reza as a social_ Ritual forecourt", which was defended under Supervisor Dr. "Seyed Amir Mansouri" at the University of Tehran on February 19th, 2019.
1. Jean Galéas Visconti : Gian Galeazzo Visconti (16 October 1351 – 3 September 1402), son of Galeazzo II Viscontiand Bianca of Savoy, was the first Duke of Milan (1395)[1] and ruled the late-medieval city just before the dawn of the Renaissance. He was the founding patron of the Certosa di Pavia, completing the Visconti Castle at Pavia begun by his father and furthering work on the Duomo of Milan.

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