Exploring the Historic Architecture of Sacred Spaces. Gathering Constants and Similarities

EMEL PETERCI
POLIS University
FLAVIO CYCI
POLIS University

Objectives

The curation of this course offered continuity not just between historical and current analyses of sacred architecture design, but also between cultural history and architectural design, which are often separated in architecture schools. The workshop highlighted the main contribution of sacred spaces, which are very transformable spaces both within the same function and other functions. Many societies have used significant resources to create sacred structures and sites for worship, prayer, and meditation. The external and internal architectural space (gateway, path, and aisle), architectural archetype (universal, religious myth, geometry), and atmospheric ambiguity (noise, light, monumental approach or humility, feeling of emptiness or profusion) are three markers that frequently influence the decision to determine whether a space is sacred or not. The workshop uses short narratives, articles, books, cross-references, architecture, and artworks to analyze sacred architecture from many cultures, belief systems, and faiths, including churches, mosques, synagogues, and temples.

The conversation in class begins with the students' knowledge of sacred space, the establishment of boundaries, and the recognition that not all spaces where religion is taught may be sacred; so, those markers must be read together to claim that we are dealing with a sacred space. The lecture expands our notion of sacred places beyond real physical construction, approaching the subject from several angles: a pilgrimage as a sacred trip, the mind and heart as the most sacred location, and so on.

The objective of the workshop was to examine around six structures that were built by various architects in the early years, from before the Ottoman rule to the Italian occupation, and were located in Tirana's essential nodes. Two objects from the Muslim faith, two from the Catholic faith, one

from the Orthodox faith, and one from the Bektashi faith were among the objects that were investigated. Kokonozi Mosque, Tabakve Mosque, Saint Procopius Church, Orthodox Church of the Holy Annunciation, Catholic Church "Heart of Christ," and the World Headquarters of the Bektashi in Tirana, Albania were surveyed by 6 groups of students. Each group of students had 5 members, which were sufficient to complete all the requirements of the workshop.

Methodology

The current research examines the unique case study of 6 objects, Kokonozi Mosque, Tabakve Mosque, Catholic Church "Heart of Christ," Saint Procopius Church, Orthodox Church of the Holy Annunciation and The World Headquarters of the Bektashi in Tirana, Albania, studied to learn more about the original structure and later expansions and restorations.

The workshop focused on involving second-year students who had obtained the necessary historical information in the first year, making them more prepared for exploring the selected sacred places.

The students would investigate the markers of the sacred locations in six groups, each consisting of five students. The students also looked at the constraints and conflicts that result from varying interpretations of faith and tradition, as well as the constraints that come from connections with the architectural features of buildings in relation to rituals and heritage. The main goal of this investigation was to evaluate the spaces' existing condition. Because of this and the time limitations, students use a somewhat planned approach, inserting the markers of sacred space in scenarios that have already been covered and using them in their case studies.

The program started with the introduction of the holy space markers, followed by a case study investigation of them. The opportunity to explore the sacred area more closely was made possible through a close-up visit. The marks were highlighted and positioned on the presentation panels as the third stage.

The students were able to collaborate on projects involving various disciplines (history, information from the Internet, historical books, etc.) and sectors (interviews with locals and interest groups) after finishing their representation of the markers of the sacred space. etc.) were crucial to finishing each case study's history and obtaining a comprehensive understanding of them.

Following this phase, the students became even more interested in learning about the object's full life history and investigated all possible previous conversions and transformations. The students were required to submit a brief report in which they detailed their experiences with the markers of the sacred place and all the emotions they had throughout the field trips.

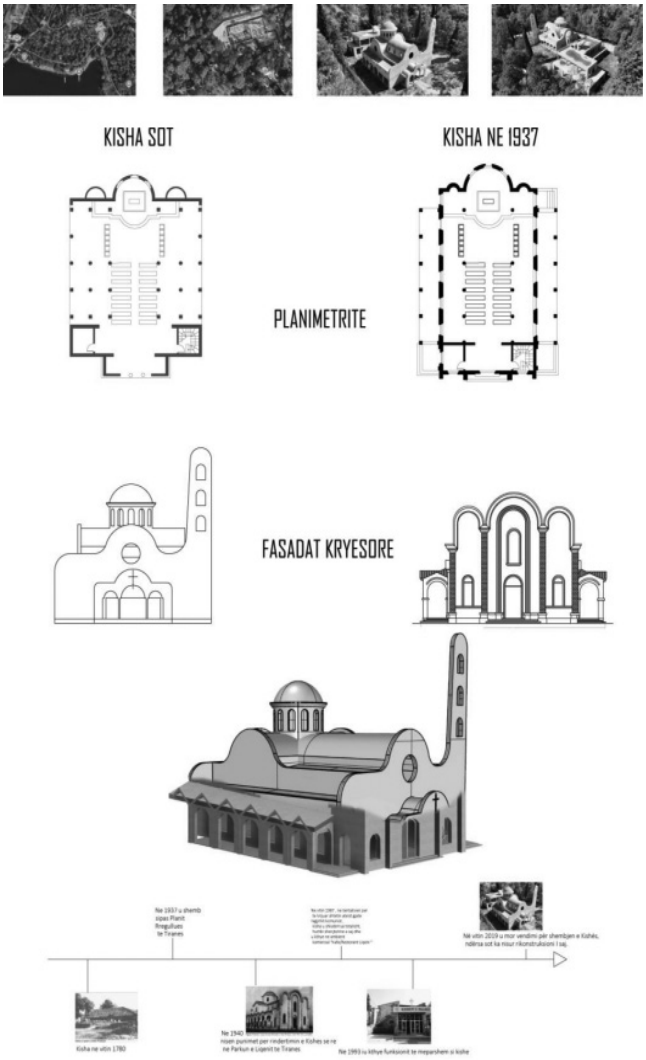
This investigation's main goal was to develop and evaluate sacred spaces, as well as to learn how they were built and what strategies were used to direct the building process

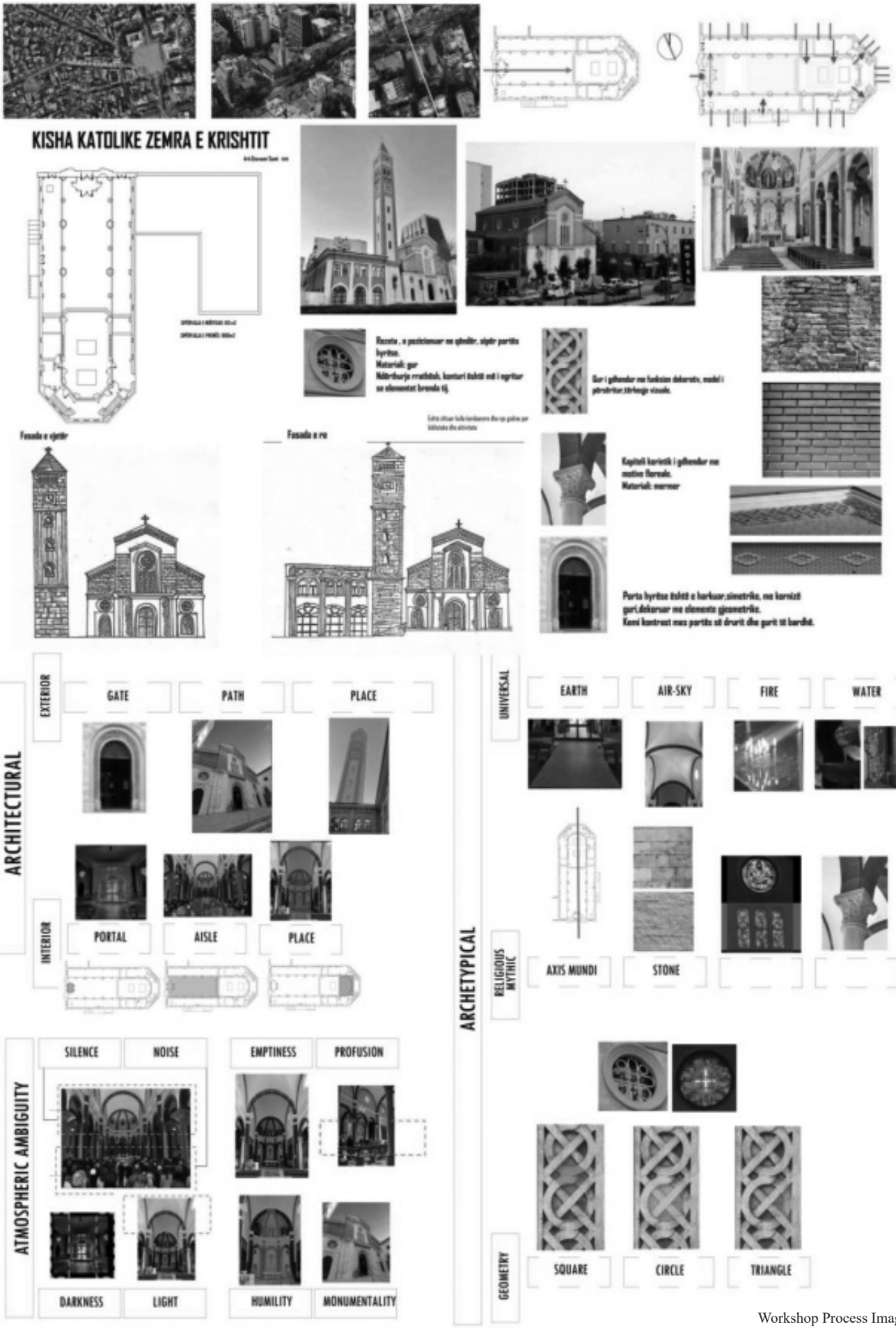
Conclusion

This workshop examined the attributes of many sacred places in Tirana and effectively identified indicators that contribute to the notion of a "sacred space."

The idea that the architecture of these sacred sites can encourage harmony across cultural and religious boundaries is represented by the concept of a universal sacred space that through the evidence of sacred space markers, these sites have the capacity to act as a link of communication and understanding between different religions. They offer a sense of unity and connection between different religions. The idea of a universal sacred space is based on the idea that the architecture of these sacred places can help people of different religions and cultures get along. Sacred space markers show that these places can be used as a way for people of different religions to communicate and understand each other. They offer a sense of unity and connection between different religions.

As religious variety grows, the concept of a global sacred place becomes more significant. By recognizing and utilizing these similarities in architectural practice and design, we may build places that speak to individuals from many cultural and religious backgrounds, therefore encouraging engagement. This notion advances our understanding of sacred space construction while also contributing to the larger objective of making the world a safer place





Workshop Process Image

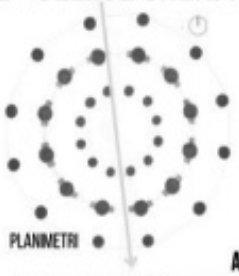
KRYEGJYSHATA BOTERORE BEKTASHIANE - SELIA E SHENJTE







- Perimetri: 1100m
- Siperfacja: 54200m2
- Ndodhet si hapesire e vecuar nga kompleksi ndertimor dhe perfshin nje salle poligonale
- Mejdani ka nje kub qendror dhe 12 me te vogla
- Ornentimi unik i mozaikut me motive yjesh gjeometrike te bera nga mermeri i bardhe, jeshil dhe kafe
- Fasada e mejdanit ka 12 harqe me maje



PLANIMETRI



FASADA

PORTA HYRESE

PLAN



FASADA



- Permasa te njejta
- Mabërili prej druri
- Hyrjet monumentale prej guri
- Hyrja si kasaforté
- Dyert prej druri
- Latersia afersisht 9m
- Sistem hark-order
- Dy dyert qe ndodhen ne dy anet e portes kryesore
- Materiali prej druri

AKSONOMETRIA





ANALIZA E BRENDSHME



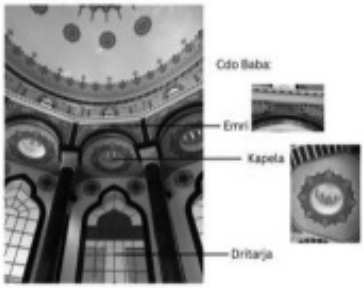
- Lartesia 14 m
- Order dorik
- 12 te tilla gjate gjithe siperfages ne forme rrethi



- 12 dritare brenda selise
- Lartesia 14,5 m
- Gjeresia 5 m
- Dyert : - 4,6 m lartesi - 2 m gjeresi



- Niche ornamentale e bërë nga mermeri
- Muri i gjëlës është i dukshëm dhe kamari është gjysmërreth dhe i konkasuar

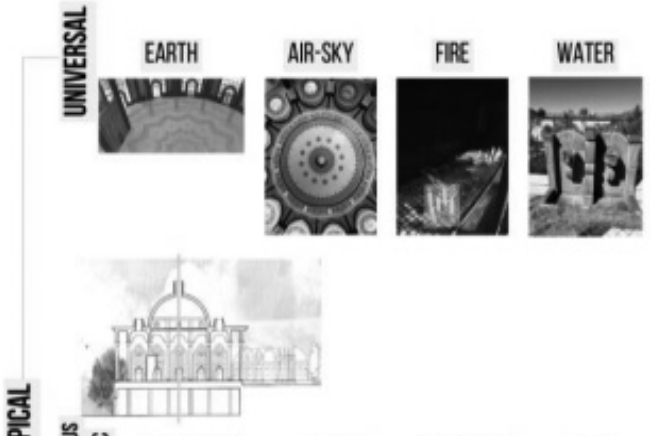


ANALIZA E JASHTME



- Kolionat ne pjesen e jashtme
- Me system hark -order
- Lartesia 18 m







Workshop Process Image