

besides Daralam, Daralkhas and the sanctuary, has a special bathroom called Majlis ol Lahv in which special events were held until the midnights (Ibid: 85).

8. "Donald Wilbur" quoting orientalist in the Qajar era in case of Taje Doulat and other gardens mentions shameful specific descriptions. See Donald Wilbur P 200, 188, 185, 1348.

With the descriptions of Clavijo some aspects of the gardens of Samarkand seem strange such as considering a lot of .20 space for the garden and using a rectangular space decorated with blue and gold paintings as the entrance. Using porches in top floor overlooking the flower gardens was a sign prevalent in Samarkand that marks the Sultan's intention to impress others (Ruy Gonzáles de Clavijo, 1997: 81).

9. See this ode in (Wilber, 1969: 57).

10. Paradise.

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gardens to have space for their own erotic pleasure. Gardens are the thinking symbol of the kings of each era. Although there were special reasons for the development of these examples, in many cases numerous reasons were effective in the development of Iranian historical gardens.

1. The religious will of the Achaemenids would not be established without love, care and careful monitoring of Cyrus. Although the Sassanid kings put religious gardens on their agenda, the numbers of pleasure, recreation and hunting gardens have reduced the role or the consistency of these two points of view.

2. In addition to the grandeur of Timurids and Ilkhans in creating magnificent gardens, recreational aspects of the tent-gardens of this era

have led to the formation of glorious gardens of the capital.

3. The return of national-religious spirit with courage and dare among people in Safavid era has converted this period into the golden age of Persian gardens.

4. Post-Safavid gardens have a governmental-recreational spirit but they are symbols of private pleasure in Qajar period

So the gardens of each period talk about their age. They represent the governing spirit of the states and mirror their time. Some are quiet, subtle and mystical and some are large and powerful and some subtle and poetic, and perhaps some strange and timid.

#### Endnote

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\* This paper rewriting an article entitled "Causes of Appearance of Iran's Historical Gardens" which have been published in the Journal of Bagh-e Nazar (Vol.7, No.15, Winter 2011).

1. In this climate, one of the main goals is to create shade and coolness. Wilber wrote: "The water, trees, flowers and grass as the constituent elements of gardens have been considered by Iran due to the country's warm and dry climate. Unlike Europeans, who prune the trees and plant flowers, Iranians tried to develop gardens and the older and stronger trees made their owners prouder (Wilber, 1969: 10).

2. Adel Farhangi considers the motivation of construction of some of the gardens as the interaction between human and nature that is formed to answer the needs and improve the lives to compete with the surrounding community that is originated in economy, science and technology (Farhangi, 2004: 14).

3. Wilber wrote on the Iranians tendency to create a garden and floriculture: "Since centuries ago most Iranian words and expressions are mixed with words of Arabic origin but most plants and floriculture terms are pure Persian. Most Iranians can consider themselves lovers of flowers" (Wilber, 1969: 24).

4. Healing gardens existed in the ancient Egypt to escape the adverse environmental conditions. In Europe, the monastery created healing gardens to produce medicinal plants. But the main idea of forming gardens formed in the nineties (Nikbakht, 2004: 7).

5. See "Mohammad Ali Kamrava" idealism in Iranian architecture, Proceedings of the Congress Architectural History of March 1995 and first volume of 374,358. See also Darab Diba and Mojtaba Ansari, Iranian garden, 401 381, 425 407 pages Vol.

6. In case of the history of using hunting gardens in Mesopotamia and Iran, Ms. Zuylen believed that the oldest of them was built by Sargon out of the city as a large park and released many animals in it (Van Zuylen, 1996: 15). Usually the hunting gardens were built either near the large natural hunting zones and in some cases the Sultan and his companions left the nearby palace to go for hunting. In other cases large and equipped enclosed parks were built and animals were released in them as listed at the time of Sargon.

15. John Hoag in Islamic Architecture book introduces many of the Umayyad palaces that are structurally very similar to the Sassanid hunting gardens. Even the forms inside the palaces are similar to Sassanid and earlier periods (Hoag, 1982: 80).

7. John Hoag also described these kinds of Garden-Palaces Umayyad palaces section and refers to Kharabat ol Mafjar that

Formation factors	The main reasons	Examples	Garden Name	Time period	
Common factors in the formation of gardens	Fruitfulness	Fruit-garden	Berry garden Barberry garden	Safavi	
	Creating beautiful spaces relying on the gardening art	Flower-garden	Darius "Gatadas" Garden Barbur Vafa garden	Achaemenian Gurkani	
		Gardening- garden	Barbur Vafa garden	Gurkani	
		Medicinal gardens	Gardens of Shah Abbas	Safavi	
		Gardens-regular	Sard garden "Cyrus" Kalan garden "Babur"	Achaemenian Gurkani	
Specific factors in the formation of gardens	Religious reasons	Garden-shrine	Shah Nemetollah Vali Ghadamgah Nishapur Mosalla Nain	Safavi Safavi Qajar	
		Garden-religion	Jannat- Rezvan	Safavi	
	For recreation and outing	Summer- recreational gardens	Prince Mahan	Qajar	
		Seasonal-governmental gardens	Sahebgharanieh Kamraneye Sa'dabad	Qajar Pahlavi	
		Hunting gardens	Ghasr e Shirin-Tagh e Bostan Doshntappeh (Tehran)	Sassanid Qajar	
		Gardens of particular pleasure	Hasht Behesht- Bolbol Emarat Jahannamaye Behshahr Emarat Taj Dolat Negarestan Eshratabad	Safavi Safavi Qajar Qajar	
		Political-governmental causes	Governmental garden-squares	Inner Alighapoo Inner Golestan for Shams al-Emara Emarat Jahannamaye Qazvin	Safavi Qajar Safavi
			Residensial-governmental gardens	Tabas	Qajar
	Garden-palaces of Power		Palaces in Baghdad-Cairo-Timor Palace of Hash behesht - Chehelsotun Eram "Fath Ali Shah"	Timurid Safavi Qajar	
	Public gardens		Berries - Grapes Chahar Bagh gardens Bagh melli of eshgh square	Safavi Safavi Qajar	

Table 1. The reasons to create Iranian Historical gardens, Source: authors

## Conclusion

After entering the dry and difficult lands of Persia, Aryan tribes did not have a chance to change the macro-climate to create and consolidate their primary civilization. The power obtained by sovereign states, was not possible regardless of life-giving gardens as sub climates. Therefore creating Persian Gardens is entangled with the fate of the cities and towns. This has interconnected the formation of the garden and the Iranian civilization. The majority of historic gardens are developed by the idea of the Kings and with different purposes. If Cyrus and Darius gardens were kept by religious priests in the magnificent structures, they followed religious-

governmental reasons. Although the belligerent Timor was unaware of the science of gardening, he considered creating magnificent and massive gardens effective in political objectives and empowerment of his kingdom. Babur the Mughal in Kabul and India was so enchanted by his gardens that the elegance and beauty of the gardens was known to every one. Although Safavid dynasty followed the tradition of magnificent gardens in the beginning to introduce Iranian Shiite spirit to the world, they were overcome by unworthy people and gardens became a place for worldly pleasures. This tradition was also followed by unworthy Qajar kings. They privatized the

### 3. Political-governmental reasons to create historic gardens

Another important factor in creating historic gardens could be the incentive of employers to show their wealth, power and glory. It is written in the Persian Garden book: "Achaemenid kings proceeded to build the paradise gardens both for the power and enjoyment and as a sign of the power of the state after the conquest" (Yavari, 2004: 36).

Therefore the governmental reasons are of the great importance. Ms. "Ghazaleh Rohani" mentions the reason of creating the gardens as follows: "in some civilizations the love of flowers led to the creation of gardens, however in some cases some people built gardens to present their wealth and power" (Rohani, 1986: 50). This feature has been important to create historical gardens in different eras. Ms. Shahcheraghi mentions a garden called "Pirouzi (Victory)" in Ghazaneh at the time of "Sultan Mahmoud Ghaznavi" that could be called after political-governmental reasons (Shahcheraghi, 2009: 52). One of the traditions of Ghaznavians was building minarets and architectural monument after victories.

One of the important periods of creating such gardens to reflect the glory and grandeur was the era of Timurid and Safavid kings. Most Timurid gardens that surrounded Samarkand had the names of Islamic cities such as "Cairo", "Damascus", "Baghdad" and "Soltanieh" that presented Timor's dominance over all dominated areas<sup>8</sup>.

So it can be concluded that the power factor can be effective in creating Timor gardens. Heydar Nataj writes about the gardens of Samarkand: "Sitting in the central palace of the garden on an artificial hill and predominance gave Timor a sense of superiority and dominance. Therefore these Iranian Gardens were the main pattern of Timor's gardens more than the other ones" (Heydar Nataj, 2009: 130).

The order of building such palaces were in the agenda of Safavid kings even in other areas, particularly in land and water borders

of the country. A. Safari writes: "The reason of considering Behshahr by Safavid rulers was the position of the city in case of attacks by Uzbek and Shagsar immigrant people" (Safari, 1986: 35). So one of the reasons for the order of construction by Shah Abbas I was to establish power and control over the territory and he ordered to construct these gardens to add to his power while having fun and recreation. Therefore the reason of keeping the governance which is a political reason is added to the factors. "Mohammad Taghi Mostafavi" while describing Chehelsotun writes that Shah Abbas II added a large porch on the east side in 1057 AD and due to the porch forehead notes and poems it becomes evident that it has added to the glory of the palace (Mostafavi, 1986: 25). Again another important reason to create a garden is to present the glory of the kingdom. Sabaye Kashani in the ode "Ey Baghi"<sup>9</sup>(O'Garden) describes a garden established in Tehran for Fath Ali Shah called "Eram". All lines of the poem indicate considering the satisfaction of the kings and glory. For example: The king of the kings called it Eram Though the "Eram"<sup>10</sup> fell behind it in its glory

### The results of analyzing the reasons for the necessity of creation of Iranian garden

According to the studies it can be concluded that in many cases mentioning a single reason to explain the development of a historical garden is not sufficient. Although the spirit of kings and their agents and the culture of each period was effective in the development of the gardens in that era, but It should be noted that the majority of these and the noble ones had a combination of common factors such as the economic, creating scenery images and other reasons behind themselves. In some cases, a combination of reasons, including leisure and recreational or religious beliefs are considered as the factors of developing the earthly paradises but the important gardens of Iran are mostly created for political reasons. The following table includes these factors in terms of their application.

demonstrate this beauty to the servants as similar and sublime as possible. For this reason, the components of this Paradise become sacred and their presentation becomes metaphoric.<sup>4</sup>

On the other hand Shahcheraghi, while researching the word "garden" specifies that it is used to call a sacred place where divine forgiveness is given to the residents (Shahcheraghi, 2009: 94). Therefore the sacredness of the word garden presents the religious role of them. The names of Islamic gardens, such as "Jannat", "Behesht Barin", "Kholde barin", "Minoo", "Rezvan", "Hasht Behesht" and Behesht indicate religiosity.

## 2. Creating the garden as a place for recreation and outing

Building a green area with flowing streams and beautiful trees for comfort and shelter in nature is one of the objectives of the establishment of gardens. These gardens are called pleasurable (Farah bakhsh) gardens. Among writings, gardens and palaces that were created for the recreation and ceremonies of the rich and kings are more mentioned. Based on the reports and information in hand, Shah Abbas used to build small building with the intervals of two parasangs (2\*6240m) so that he would rest and have a meal while traveling along the Caspian Sea. Six gardens of the Gardens of Shah Abbas are remained in this region (Naima, 2006: 256). Thus, in most cases, the gardens were a space for the nobles and kings that the reasons of their establishment and types are addressed below based on a historical approach.

- **Summer gardens:** Throughout the history, the most important gardens are the ones that are established in the mountains or good climate areas outside the cities in hot seasons in which the rich used to amuse themselves. Therefore, the construction of these gardens was because of enjoying the cool and pleasant atmosphere of the garden.

- **Garden of hunting :** Another reason for the development of the Royal gardens in certain parts of the city was hunting that was common

among the kings of ancient times<sup>5</sup>. Here the raised question is that how royal hunting areas within a wide range of plains were included in the formal gardens of Iran? In response, it should be noted that given the interest of monarchs and their relatives to hunting as recreation, usually recreational gardens with a palace were built near these hunting areas to be used in the hunting season<sup>15</sup>. A. Godard, the French archaeologist, in his book "The Art of Iran" has estimated the area of the Qasr-e Shirin gardens as 120 ha in which the rarest animal existed to be haunted by the King. Also among the gardens around Taq-e Bostan garden, he mentions a haunting garden that had a fenced area of 6 ha (Godard, 1962: 230).

So haunting as a recreational practice is another reason for the establishment of the gardens. Examples of the Islamic types also exist. Doshantappeh Garden in the suburb of Tehran is described in this way (Wilber, 1969: 48). This tradition continued until the modern Pahlavi era.

- **Gardens of particular pleasure:** Besides the enjoyment of natural resources, in some cases the kings after pleasure commanded to build gardens so that they could use the privacy together with their wives and mistresses. At the time of the Safavid many palaces were built for the night off and recreation of the kings. "Thomas Hebert" the English writer (1628) described the paintings of Esfahan and north of Iran's palaces full of the paintings of the king and women that are filled with sensual gestures. The most important of them is Behshahr Kakh e Jahan nama which is described in details (Wilber, 1969: 48). These gardens can be called gardens of privacy or mirth that are different than regular gardens in performance<sup>6</sup>.

In the Qajar era "Negarestan" and "Eshratbad" gardens were designed with a chamber and 17 buildings for the mistresses<sup>7</sup>. So, one of the reasons for creating gardens is considered to be the recreation and gatherings that was always interesting for incompetent sultans and aristocrats.

and pleasant smell of roses agreeable and deemed (Wilber, 1969: 29). Shahcheraghi writes “Shah Abbas was so interested in road construction and planting trees and beautiful gardens that no tree was planted in his absence. When planning Chahar Bagh, Shah Abbas took a ruler to present himself as the true successor of Cyrus” (Shahcheraghi, 2009: 109).

The desire of some sovereigns such as Babur and Shah Abbas in the import of non-native plants and export of native plants to the dominated countries, the increased quality and quantity of product and special attention to the creation of medicinal gardens<sup>4</sup> is praiseworthy.

Since the Achaemenid period Iranians had a desire to create a regular garden relying on straight lines and symmetric planting. “R. Pechere” refers to an example of Cyrus regular gardens according to Greek historians: Young Cyrus builds a garden in “Sard” designed symmetrically and decorated with trees and flowers. Historians refer to his accuracy on planting trees and bushes in the garden (Pechere, 1973: 2). Sometimes changing the shape and regulating the gardens along with beauty led to the foundation of beautiful historical gardens. Babur speaks about a large garden in the suburb of Kabul. After regular plantings he directs his attention to a river flowing winding in the garden and believed that by redirecting it into a straight line, he had added to the beauty of the garden (Wilber, 1969: 48).

In Baburnameh he talks about his gardens as if they are built with the love of nature and created by various species of plants. He writes: “In the pomegranate season, red pomegranates hung from the branches. Citrus trees seemed green, refreshing and fruitful. The garden was so nice for the layout and I had never enjoyed Vafa Garden so much before” (Ibid). Given what has been discussed so far, the role of the kings’ interest in gardening and creating beautiful gardens is proved.

Now that the common factors in the formation of gardens are determined, the special reasons for a particular kind of formal gardens are discussed in

a new classification.

## **B. Specific reasons for the formation of gardens**

### **1. Religious reasons**

Through conducting more studies on natural green elements in a dry land and allocating paranormal concepts to them, we find that the symbolic role of elements are important to the Iranians.

The first gardens constructed with religious purposes were the gardens of Mesopotamia's temples. Ms. Van Zuylen writes “Some of the literature tells the story of temple gardens where trees and plants were planted in the honor of the gods” (Van Zuylen, 1996: 66).

The presence of temples in the highest point of the garden and its domination on the nature reflects the importance of the role of religion in the creation of the first gardens. In Achaemenid era the gardens are the earthly image of the paradise and thus making them is a religious command in Zoroastrianism. It is written in “the man and his gardens”: “Whoever builds this garden will be connected to the light of Ahura Mazda. To keep the Paradise safe from the evil, it should be irrigated and taken care. The green space should be enclosed to be protected against evil” (Benoist, 1975: 10)

Accordingly the importance of the role of religion in establishing gardens is realized. According to historians, priests protected these gardens which indicate the religious role of the gardens. Also creating important palaces such as Persepolis in the midst of green spaces had a religious cause. How is it possible to interpret the symbolic role of building the royal gardens inside the earthly paradises? Given what has been discussed so far did this green structure was to keep it safe from the evil or the symbol of the power of Ahura Mazda’s steward (the King) on the earth that monitored the construction of the green spaces? In both cases the religiousness is the cause of the creation of these spaces. This view continued in the Islamic period and its Quranic viewpoint was paradise’s projection on earth that God promised to good people in the Quran. Muslims try to

the deserts of central Iran. In this paper, first the common causes and then the main causes of the formation are analyzed and then the classification will be performed in the final conclusion table.

## A. Common factors in the formation of gardens

### 1. Fruitfulness of gardens

Creating the garden as an economic unit has been one of the main goals of constructing gardens since the old times. Naming two types of garden including the leisure and recreation garden and fruit garden is the result of such idea for the creation of fruitful gardens. Perhaps another name such as agriculture garden could also be applied to these kinds. These gardens besides the formal ones inside and outside of the city have always had a particular value to people<sup>2</sup>.

Here the question is that given that most fruit gardens or orchards are not considered as formal and regular Iranian gardens, why are they considered in this paper? Here it should be noted that between formal gardens, there are gardens that are called after fruits that besides discipline and formality, they are useful as well. In different periods, especially Safavid and Qajar periods, the names such as berry and pomegranate represent the fruitfulness of the gardens.

“Homa Nategh” has mentioned historic Mashhad gardens in the study of documents on landowning related to Naseroddin shah and provides useful information about several gardens. In a part of this document it is written about garden products “the first result of the garden is pussy plant that should not be harvested before the sunlight... an entry to the garden sells greengage and green almond which is called “Akh Kookash” in Khorasani and they have to be careful to take them when as firstling and of commercial value to the market so that they would be sold and provide profit...” (Nategh, 2006: 79). The above points indicate the importance of economy in the formal gardens of this era and approve our point of view.

Karim Pirnia considers planting a variety of plants and multiple fruits in Iranian gardens in line with the supreme architectural target of Iran

based on the integration of usefulness and beauty in his paper (Pirnia, 1993: 25).

### 2. Creating beautiful spaces relying on the art of gardening

“Saedlu” refers to two valuable books of “Irshdol Zeraeh” and “Mafatihul Arzagh” in his article that discuss many details of the differences in planting a variety of trees and plants to create visual beauty (Saedlu, 2004: 43).

There are various cases among the texts indicating the desire of most creators to create maximum beauty based on planting different species of plants.

In the meantime, perhaps this desire can be divided into flower and flower arrangement and creating direct lines in planting gardens among the kings.

The desire of the kings for the gardens and gardening aspects is referred to in historic books. It is mentioned in Persian Garden “Darius I has described “Gatadas”, the garden of the monarch, as follows: It is an evidence that you have directed your attention to plantation in my land. As you have transplanted the trees from the Asia Minor on the other side of the Euphrates, I admire your attempts and you shall be blessed by the blessings of the kingdom” (Yavari, 2004: 43).

Countless people loved planting and growing plants and created gardens for this purpose<sup>3</sup>. In many cases, creating a garden was focused to establish beautiful and pleasant scenery motivating gardeners and enchant the audience. Several prose and poetry books are written for this purpose to praise planting.

“Shahcheraghi” Writes “Cyrus personally located the site of planting the trees in his gardens and used to plant some trees himself. That is why some researchers have introduced Cyrus as the first gardener”. (Shahcheraghi, 2009: 109).

In the Islamic period the interest of Babur, one of the Mughal kings, to plants especially flowers reflects this fact. Babur Shah has considered the discovery of a tulip with a nice

location may reveal the reasons behind its creation. Therefore in this article less controversial dealing is used to approach the authors and researchers in the field of the art of garden construction and the article tries to present a classification of the reasons of founding the gardens.

### **Persian garden, the fruit of civilization**

The reason of the appearance of the Iranian gardens should be investigated within the relationship between the Iranian people with their land. Could Persian garden emerge in a country other than Iran? None of the geographical and climatic characteristics of Iran exist in other lands with ancient civilizations. "Adel Farhangi" considers the existence of two high mountain plateaus that has located Iran in the middle of the dry lands as a major barrier for communication across a wide area of Iran which results in a hot and dry area (Farhangi, 2011: 55). Under such environmental conditions did Iranians have a chance to work on the macro-climate according to the ratio of water to soil quality as they entered the plateau? The answer is definitely negative. Therefore, under such a capacity, a man living in the Iranian plateau has started to create a fine climate. Gardens are the result of this sub-climate. Most experts have focused on the role of extensive gardens and court yards to establish a climate for human being (Shahcheraghi, 2009: 130).

"Yavari" writes "Aryan tribes started to prepare water after residing in Persia. These tribes continued their lives in the mountains using the old methods of irrigation by redirecting the flow of melting snow and reserving it. But the tribes that lived in the lowlands were faced with insurmountable problems ... "(Yavari, 2004: 24). The emergence of aqueduct and the difficulties to establish it were the results of this deficiency. Persian garden indicates the story of the emergence and journey of life after the fight against drought and death. This presents the resuscitative aspect of the Iranian garden. New climatic studies prove the accuracy of this issue. "Taghvaei" in his field research on the role of shadow and

other environmental factors in the garden of Iran, believes that these gardens were compatible with their climate in hot seasons. This quality creates a situation in the garden that could have an effective cooling system compared with their surrounding area (Taghvaei, 2015: 53).

On the other hand, the importance of paying attention to civilization in Iranian plateau paves the way to pay attention to the art of garden construction to empower this civilization. Creating Iranian gardens, with the need to provide economic necessities, richer social layers, technology requirements, and passing the earlier stage of primary needs is intertwined with the fate of cities or towns. Farhangi writes "The difference between the lands under manual irrigation with the rain-fed lands and the possibility to utilize a small number of valuable lands is one of the foundations of development of social stratification" (Farhangi, 2011: 56). A brief attention to the above issues confirms the fact that garden in general and Persian garden in particular have only had a chance to be developed in the era of civilization. Since the Achaemenid era to the Safavid period, the evidences indicate that the highest social layer which is the government has paid the greatest amount of attention to the so-called Persian gardens.

### **Factors shaping the Persian Garden**

In Iran's hot and dry climate, the existence of green gardens has always been a cool and quiet place of comfort, pleasure and leisure<sup>1</sup>. The presence of water, land and proper perspective provides the possibility to create gardens. But in addition to these, the causes of Iranian gardens are several important factors that some factors including economic factors and interest in plantation and landscaping, are other common factors in the formation of the gardens and some other factors are considered as the main ones; the most important of which include religious, political, governmental and recreational requirements. This set of factors according to climatic, physical and urban location conditions have created gardens in and out of

## Introduction

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Since this article is intended to address the formation of Iranian gardens causes, it has focused its study on different sources to identify the causes of interest or commands to create the gardens. Most of the texts on Persian gardens have considered the reasons of creating Persian

Garden as the escape from the exhausting heat. But it seems that there are additional reasons that will be discussed below. So first of all a brief literature and history in this regard is discussed to consider library methodology as the most important way to achieve the objective of the study.

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**Hypothesis:** Besides the above writings there are papers and manuscripts from the Persian garden lovers that contain very useful properties. Among them the papers by “Pirnia” in Abadi Journal (1993) and “Abolqasemi” in the book of Architecture and Urbanism in Iran are more important.

### Literature Review

1. Books and historical-descriptive writings of the orientalist and historians about the cities and historical sites of Iran in which contents about famous gardens are included. People such as Chardin, Clavijo, Flandin, P. Coste and Hebert have greater fame. Also People such as Mafrookhi have written about the advantages of the Persian gardens in Isfahan. The various forms and characteristics of Iranian gardens are presented in the ancient poems as well.

2. There are books and writings about the history of garden construction art in the world in Latin, presented in the bibliography at the end of this article. Iranian and Islamic gardens have been mentioned in some chapters of these books.

Books on plant species and medicinal plants that have presented the properties and methods of planting such as “Irshadol Zeraeh” by “Abu Nasr Heravi” thanks to “Mohammad Shiri” published by Tehran University Press and the “History of Iran’s Agriculture” (1950) by “Taghi Bahrami” has addressed Iranian ancient agriculture.

4. The most important books used in the last

century were writings of Iranian and foreign experts in the study of the species in the gardens as well as their structure that are divided into two groups: Some, such as Iran’s Gardens by “Donald Wilber” have addressed all gardens and others have paid a special attention to a special garden or urban gardens. Among them “Hussain Farrukh Yar” (1996) has referred to Fin-e Kashan, “Yaghoob Daneshdoust” (1990) has referred to Tabas Garden and “A.R. Aryanpour” (1986) has referred to Shiraz gardens.  
az gardens.

### Methodology

Except for obvious climate and recreational reasons, the specific causes of developing formal Iranian gardens are not discussed, thus a comprehensive and difficult exploration among the ancient texts will reveal these causes to prepare the guideline to create the Persian gardens.

It is believed that besides the environmental reasons, there were other causes in building beautiful and regular gardens. So the main research method is a historical study free from any typology or physical-structural view on Iranian gardens.

In some cases, the name of the garden suggests the reason of its existence. Sometimes the dedication letter opens the Gordian knot of the reason of existence; in some other points a poem, praising the founder or functions and performance of the garden reveals the identity or perhaps the handwritings of the king, governor and even the

# The Need to Create a Persian Garden\*

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## Abstract

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Construction of buildings and formation, expansion or development of gardens and architecture are the results of political stability which is followed by economic stability and peace of the community. Meanwhile, paying attention to garden construction and thanks to its nature which is recreational aspect, achieves a stronger attachment to that stability. Is Persian Garden the result of drought period or belongs to prosperous period of Iranians' origin? It is believed that the gardens in the heart of deserts have created enclosed sub climates (Oasis). The necessity of civilization in the Iranian plateau explains the attention to these sub climates to empower this civilization. Hence the Persian Gardens have only had the possibility to be developed in the era of civilization. Creating a Persian garden is somehow intertwined with the fate of initial cities or towns. Is there any other reason behind the construction of these beautiful gardens? Another question to be answered is related to non-civil causes of Persian historical gardens' creation. Are gardens a symbol of thought in their corresponding era? Does the command to establish gardens have different reasons? The attempt to categorize the causes of these examples through searching in the old and new texts while finding the vague points of existence is a small step to understand the evolution of garden construction art of this country. Based on the conducted study it should be acknowledged that the spirit of kings and princes has been effective in the creation of these gardens. But among the factors forming the gardens, causes such as fruitfulness and creating beautiful landscapes are among the common causes and part of many historic gardens. However based on the tastes of each era some main reasons for the creation of the gardens include religious, recreational and mostly political- governmental factors.

## Keywords

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Decorative garden, Persian garden, Pleasurable garden, Power garden, Recreational garden, Religious garden, State garden.