

of streams forms. Therefore, by this description of paradise in Quran not as a form of expression and assigned to the Persian garden forms and forms of Paradise not from scientific logic; But cannot ignore the impact of semantic paradise in the garden, because people are looking for comfort space where the best places are the paradise; therefore it is not inconceivable that the Iranians attributed to paradise, very beautiful spaces of gardens (Fig. 4). In the end; must be searched in other places the cause of the special geometry Persian Garden means the straight line orthogonal axes, study on the primary roots of Persian garden discover real archetype will open the way for greater recognition of this phenomenon.



Fig. 4. Fin Garden, Spiritual influence of Paradise can be understood by the presence of precious natural elements such as water in the garden. Photo:Vahid Heidarnattaj, 2008.

Endnote

*. This paper rewriting an article entitled “A Critical Study on the Chaharbagh Theory in Creation of the Persian Gardens” which have been published in the Journal of Bagh-e Nazar (Vol.6, No12, Autumn 2009).

1. Refer to Masoudi, (2009), Recognition of the Persian garden, garden prince, Chapter II, pages 35 to 50. Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, streams of milk the taste of which never changes, streams of wine.
2. Delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines (Mohammad: 15).

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Fig. 3. In many gardens, there are no basically quartet design and garden as dams located on sloping land. Source: Gardens of the Behshahr, aerial photos 1956, national mapping agency.

Persian gardens in the aftermath of Islam will be the result of an allegory of Paradise in the Quran (four streams of Paradise) and the ancient man vision to Earth as an analogy from nature” (Diba , 1995: 28); four streams of Paradise is mentioned in the Quran. “Classical Persian gardens always follow this rule. Canals were built of surrounding trees and flowers. Surrounding waterways are places full of trees and flowers. There are pools or home gardens in place the intersection of waterways and rivers” (Adryan Fon Rocoez, 2002:97); Rivers flow

in the gardens as the four streams that the place of the righteous watered down turn to turn with wine, honey, water and milk in heaven.(Porter,2005,23). Something that matters is discussed of streams of Paradise in Quran and no mention to form of quartet streams, Sample commentary on verse 15 of Muhammad chapter;(Is the description of Paradise, which the righteous are promised, wherein are streams of water unaltered, rivers of milk the taste of which never changes, streams of wine delicious to those who drink, and streams of purified honey) Writes about streams of Paradise: “Quran verses are used as well as, there are numerous streams and springs in Paradise that each one has benefits and pleasure that only mentioned to four of the above verse and other examples in the Dahr chapter. Interpretation to the streams of the four kinds shows that each of them is not a stream but streams” (Makarem Shirazi, Great interpretation) the interpretation is clear 1.no discussion as for existence of four streams but quartet streams; 2.Does not provide any form of streams like mentioned in the Torah and 3. Quartet streams were just samples of Paradise streams and other streams and springs flowing in paradise that mentioned to other chapters of Quran; therefore, Quran inference of four streams and divided into four different directions and describes paradise was commentary taste and doubtful. Here again emphasize, There will always be spiritual inference from the Paradise and try to rebuild it on the ground and just formation inference is doubtful.

Discussion and conclusion

With ref to the history of Persian garden which predated Islam, The basis is incorrect to attribute the primary gardens to paradise described in the Quran and the idea of the garden design to imitate paradise in the gardens is taken to descriptions of non-Iranian religious like Torah that Ee remembered as first place of human and clearly mentioned to four streams divided to four parts; because the teachings of the Avesta; as the most important written

document ancient Iranian mentioned to Farkhkard lake in center of earth and seven streams flowing from it to seven countries and not quartet streams. Most of the documents in the case of similarity to heaven in Iranian Islamic garden related to four streams of Paradise according to the translation and interpretation of the relevant verse, a discussion of the four streams of Paradise as examples of streams of paradise, and not just four streams and also see that in the Qur’an, unlike the Torah, no discussion

document of Iranian in pre-Islamic, representative a great sea in the center of the Earth and divided it, into seven parts by seven streams and no four streams, in "Aban Yasht"; Kardeye Yekom Avesta comes: "when Aredoyso Anahita – who owner of thousand rivers and lakes, each one as long as forty days Jockey man- towards the Farakh Cort Sea depart. Allover of the shores of the sea bubbled and through cracked. Flowed river to each of the seven countries from water is mine" (Aban Yasht, Kardeye Yekom, Paragraph 4 and 5) and in Tir Yasht; Kardeye Panjom reading: "Tashtar, Star of Raymond Farhmand praise to overcome the angels; throw towards comets and overwhelm when near the Farkh Cert powerfull sea which has undergone extensive ground water... then Satavis will reward- this water convey to seven countries" (Tir Yasht, Kardeye Panjom, Paragraph 8 and 9).

In Bandhash - The oldest text of Pahlavi – in how of lands comes : "when the Tishtar makes the rain that the seas emerged through him, anywhere on Earth damped and breaked to seven parts, with upside, long and downs. A half size in among and six other part about it, and six parts is size of Khonirs, he called them country" (Bahar, 1990:75). Thus can understand that Iranian's beliefs adapted to their authentic books; according to divide the world into seven parts, not four, so this theory (Iranian's beliefs to the quartet world) is fundamentally wrong. Hence the imagination of four rivers and divided world and garden into four sections per-Islam adapted to religious teachings of the Torah not Iranian's religions. Persian Gardens existed per- Torah via historical narrative and other parts of the Torah. Therefore barriers to accurate knowledge of the Persian Garden and its appearance causes attributed Persian Garden to faith Judaism.

The idea of four streams of Paradise

Imagine a place of indescribable beauty where water and food abound, man who lives with nature and without sorrow, also is converse in Islamic thinking. Dream of every man to achieve it, in this world, Therefore, " Some believe to

details mentioned in the Quran are garden pattern on Iranian's carpet which objective picture of the paradise on earth for believers and give good news to the other world" (Adrian Fon Rocoez, 2002:97). Quran knows that heaven belongs to the believers those who rely on faith. "Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein" (Hud, Verse 23); "Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account" (Ghafir, Verse 40). "The main aim of design a garden was close to paradise description after Islam" (Daneshdoust, 1993: 44-46).

Some of these views elements or spatial quality Persian garden compared with Quran verses and finally to the conclusion that shape and geometry of the Persian garden adapted to Paradise descriptions in the Quran; purpose of article in this section is criticism the dummy inference of paradise.

These kinds of descriptions abound; know water carry into ground and then flowed from certain locations to outside in Iranian's garden. Perhaps the flow of water from various parts of the garden and its movement in four directions and four streams is an allegory of the four streams (Water, milk, wine and honey) of Paradise. Although, the water flowed from one direction and while pouring in a divider pond that flows in three directions but evokes the water flow in four directions in many of Iranian's garden" (Bavandian, 2008). The quartet Elements of this vision is to become four rivers of paradise; In this view, four directions and the four rivers of Paradise is affected designs of many gardens in the flat lands; The same thing has been introduced as Archetypal of Persian garden recently. (Masoudi, 2009); (Fig. 3).

The most common thought in this chapter is dummy inference of the four streams of paradise that its effect of two perpendicular axes in the Persian Garden has emerged amongst: "something which is approved the extensive use of a combination of geometry and cross four garden and crossover in

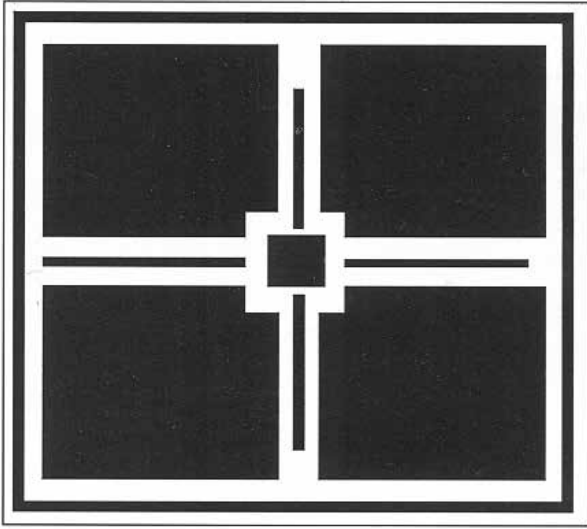


Fig. 1. Quartet Schema derived from the ancient belief that introduced as Persian garden archetype, Source: Masoudi, 2009:25.

regarding the world consisting of four parts, hence the religious doctrines of Zoroaster explains other views in this regard that is contemplation. Ancient Iranian didn't believe to quartet world according to Avesta doctrines and Iranian's ancient books, as a reference. Although, the number 4 shares in many common cultures, but there is no sign of Iranian's emphasis on quartet of Earth.

According to many authors, the result of this theory is appearance of the four garden patterns as famous formation Persian garden and ancient pattern in Iranian's garden. The most famous known description in relation to four gardens "A rectangular garden divided into four parts by paths or streams" (Stronach: Encyclopedia Iranica). Mir Fendereski with ref to historical roots of meaning this word believes: garden divides to the four main components via two main perpendicular axes to each other. This division comes from a very old history in ref flowing water exit from paradise to the four corners of the world" (Mir Fendereski, Bit.10). The Number Four played fundamental role of four garden, in the usage of the word and conceptual evaluation of it; hence saw the debate between four garden's pattern and beliefs of Number four due to natural element of water and divide it into four rivers. "Anahita or water Goddess has always

been present in the Iranian's belief and fountain is divided into four sections and creating paradise in the desert" (Bemanian, 2008:105). The author of the subject matter has been no stated a document to prove their claims and this argument is questionable due to the lack of a verifiable document, or elsewhere referred to imaginal thought that "Four rivers boiling up from the center of the earth, namely from the tree of life to the four main directions and thus the horizontal cross painted on the world plate. (Genon, 1995: 100). (Fig.2) Certainly know that the world is divided into four parts, comes from genesis the Torah about Legends of the first place of Adam life. "God planted a garden eastward in Eden and confused Adam placed there; and god grows and beautiful and foodies tree from land and life tree in center of garden and the tree of good and evil; and river came out of Eden for watering the garden and divided into four branches. (Genesis, paragraph 2: 10- 8) and more the names of rivers introduced, respectively "Fishon", "Jeyhon", "Hadqel" and "Forat". agination of divided world by four streams and its effect on Iranian garden adapted from Torah can be easily understood.

There has been no trace and sign of the divided world into four parts by delves into Iranian's ancient texts such as Avesta; the religious teachings of Zoroaster in Avesta is most written



Fig. 2. In the ideal case, and in the details of a garden, the water enters from one direction and exits to the three other directions, Photo: Vahid Heidarnattaj, 2008.

Introduction

One of the reasons has been introduced to create terrestrial garden; belief in basic human habitats on earth and its mythical form and makes a return to idealistic paradise, as great place that predestined for man; trying to obtained the pleasant heavens in somatic life. Several theories presented as geometry of the Persian Garden and formation, one of them are quartet garden legend; that described ancient Iranian's belief as legendary shape of land and also quartet streams of paradise described in Qur'an. The main dummy effect of genesis the quartet pattern in garden adapted due to four streams of paradise. The Persian garden is a piece of paradise per Iranian's opinions, while born from the ancient religious myths and heavenly religions in the perspective of authors. Hence, creating heavenly places and spaces considered the primary Iranian's incentive in garden design. "There are fountain, trees, flowers and streams in paradise, and in its garden are running water, nice flowers and in the shadow of trees that can be laid to rest, all enclosed in walls, In a situation where preventing infernos to it. (Pirnia,1994:5).

In the meantime, subject to the following article; an elicitation the four stream of Paradise in garden building which not only the quartet patterns is the original definition of it, even shown the elicitation of four streams or the divided world into four parts. Also, the link between these two ways of think-

ing (divided world into four parts adapted from the Iranian's myth and four streams of paradise described in the Qur'an) is suspected and questioned. Pottery Bowl (2000 B.C.) discovered in Samarra has been oldest monument and foundation of many of the theories regarding geometry of the Persian Garden and its quartet pattern; on this bowl painted intersecting raceways that shows four-piece of garden with a tree and a bird in each of its piece. "Sekwil West" believes: "This design is the same design of Iranian's public and official used since Cyrus until today... and all Iranian's garden designed according to this geometric division insofar as converted to a theosophical quality while adapted from Asian's very old thoughts in cosmos imagination and divided to four zones, separated by four major rivers"(Sekwil West.1987:403). From prehistoric times, in Iranian's pottery art appears picture as old as macrocosm: "an image that divides the space into four parts by centering on the cross shaft" (Shayegan, 1998:77). Therefore, geometry of the Persian Garden known an allegory of human attention and belief according to the four main directions and four streams of Paradise. (Fig.1) first of all, reviews the ancient Persian beliefs about quartet Earth and so forming idea the four streams of paradise described in the Qur'an in the following.

The roots of the thinking quartet earth

Since the beginning, Iranians saw the garden as a terrestrial glory of a spiritual truth, "reflection the world of paradise in the universe; like a garden has been associated with Science cosmology and wisdom and garden experience hasn't been limited to material world, even pretty enabled to revealing the truth of heaven and its direct experience who thirsty spirituality and so in fact assertive a kind of sacred art" (Nasr, 1980: 202). The paradise vision is a perspective of the most beautiful and pleasant gardens; Iranian predicated to Paradise on various gardens. Poets enjoy to comparing the vale garden with heaven

and the highest type of garden called Eram. "Garden made by king of the pagans (Shadad) in Yemen, and his intention build a beautiful garden toward paradise though he died when the garden construction was over" (Vilber, 1969: 52). The purpose of this article isn't to deny the conceptual influence of paradise and Iranian's dream in the implementation the landscape like heaven, even plans to deny its dummy effect. There anything about the division world to four parts, either adapted from fictions or the Jewish Bible (Torah) that knows Garden of Eden as the first human home and not available a verifiable document to prove the pre-Islamic Persian thought

Criticism of Attitudes Source the Quartet Pattern in Persian Garden*

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Abstract

Many factors are listed concerning the cause of genesis Persian garden and its specific geometry. Some considered the cause of Persian garden (Chahar Bagh) means quartet garden, thru this garden forms based on religious beliefs, before Islam and after it. Some of authors considered the cause of quartet forms before Islamic gardens, goes back to Iranian's beliefs to divide the world into four parts and also some believes the reason of specific geometry in these gardens, originating from the four streams of paradise mentioned in Qur'an.

Opposite issue in this article is illustrating at the Iran and Islamic Beliefs, based on form, according to number four and its usage in the garden geometry and division, hence plans to put doubt this theory via research on the above idea, before Islam and after it. Many descriptions stated on Persian garden, allegory of paradise and an attempt to achieve the utopian paradise, between the effects of four streams of Paradise are more prominent shown in form and geometry of the garden. This paper emphasizes to the impact of conceptual paradise in design the Persian garden, and plans to pay with criticism of dummy effect at paradise and its geometry. Hypothesis with ref to Iranian's historical and religious documents and content analysis rejected ancient Iranian's beliefs regarding world is divided into four parts and also put doubt the effect of garden quartet geometry from paradise streams after Islam.

Keywords

Persian garden, Paradise, Quartet pattern, four streams of Paradise.