

Revitalization of shiraz northern city-garden with cultural landscape approach

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Abstract

Today, in many parts of the world, the public interest in historic gardens as living legacies that represent the historical-cultural changes over time is growing. Historic gardens, in addition to their physical elements, have considerable intangible and local cultural aspects. Existence of inherent layers of history and culture in these heritage categories, necessitate the use of the cultural landscape approach in revitalizing them. Many of the historic gardens in Shiraz, after spending periods of decay and neglect, are losing their links with intangible aspects. In fact, the loss of form identity, meaning, and application of these gardens result in changing the perception of society about the real existence of them. Some important historic gardens in northern city-garden of Shiraz are studied in this paper with analytical-descriptive method and a conceptual framework for an effective Revitalization of them is proposed. The preliminary research, investigation and data analysis is done by taking into account the social, historical and cultural prominences of these valuable gardens and also their dramatic changes during the time. The aim is welcoming the historic gardens in contemporary life and also increasing tourism attraction as a result.

Keywords: *Northern city-garden, revitalization, cultural landscape, Shiraz*

Introduction

City-gardens were emerged in persian architecture during safavid era. they were the result of persian gardens expansion to an urban scale. By association of urban spaces, along the inseparable elements of persian garden, the city-garden structure, which was one of the most important innovation of architecture in Safavid era, was formed. City-garden is an integrated system which consists of different layers of structure, function, cultural and social meanings which is formed by considering the climate, environment and natural potentials of the place (Masnavi & Vahidzadegan, 2014). The most noticeable characteristic of persian city-garden is its adaption to the natural environment and its combination with the context. hence, it contains many values which point to the interaction of people and the

nature. Presence of natural elements in the city and application of them for responding to human needs like the feeling of comfort, liveliness, calmness, freshness and dynamism led to make an efficient urban space. Nowadays, the lack of these urban spaces are obviously noticeable in Iran cities today. The green complexes are designed in urban spaces by an artificial imitation of Persian gardens standards which are not able to have an effective role in people life. The revitalization of remaining historic gardens is only limited to their restoration as a green museum and most of them are neglected and abandoned. As tension and pressure are the absolute consequences of today mechanical life, the importance of revitalizing these green spaces in a way that can have great impact in quality of urban life, is needed more than anytime.

Emerging of gardens in Iran

From ancient times, Gardens had an important role in Iranian culture and were considered as one of the fundamental parts of social, cultural and natural property of this country which is still present in Iranian literature, architecture and urbanism in different forms.

Many Iranians were designing little gardens in their yard or around their houses from ancient time. They called them 'Pe- are-dese' which meant 'around a building'. The word 'Pairi Daeza' points to the gardens in Iran which had the same level of paradise (Medghalchi et al., 2014).

Arthur Pope and other authors of 'gardens' article, believe that designing of Persian gardens dates back to fourth millennium BC due to the drawings on potteries and crockery surface which were found in Susa. After that, the continuity of Persian garden designing, is seen in Persepolis potteries and drawings, bronze works of Lorestan, art works of Sassanid era, music lyrics and themes before Islam and after that in carpets, silk weaving, paintings of Islamic era and in existing types of Persian gardens in the country (Alayi, 2012). Due to Greek documents date back to 3000 years ago, around the most of Iranian houses were covered by gardens or paradises and the word (paradise) was the word which points to the gardens around the houses. From documents and writings of the Sumerians we can notice signs of gardening in this area: 'creation of paradise under the order of god of sun and god of water' (Alayi, 2012).

From the oldest signs found in Sumeria, there are bowls with paintings of crossed water channels and four parts of gardens around that indicate the idea of Persian garden. In each part there is a tree and a bird (Mahdizadeh Seraj, 2011). As a result, researchers believe in continuity of Persian garden designing from about fourth millennium BC to Qajar era (Alayi, 2012). Religious reasons can be considered as main reasons of creating Persian gardens. A temple and a place for worship existing at the highest point of the garden and its

dominance to the nature clarify the importance of religion role in creating first types of gardens (Motedayen, 2010). Historians and researchers point to another reason for creating gardens which is a place for king leisure. Summer gardens and hunting gardens are categorized in this type of leisure gardens. Political and governmental reasons are the other main reasons of creating gardens in Iran. The royal kings desire for showing power, wealth and greatness led to design many gardens in this country. The book 'Persian garden' mentions that: 'Achaemenian kings created gardens after their victories which pointed to their power and were used for leisure at the same time' (Motedayen, 2010).

The birth of city-garden in safavid era

Persian garden is known by its unique style, design and identity in the world. In safavid era, a new style of garden designing emerged which was absent before in Persian garden architecture. This new style was named 'city-garden' which were designed for public use. We can compare the function of safavid garden-city with today green public parks. So for the first time we can see the great urban gardens were serving the public and people, not only the royal family, that can be considered as social reform and political reason itself gardens (Motedayen, 2010).

creating these kinds of urban axes were not existed in Iranian urban designing before that time and it shows a genius combination of thousand years of Iranian garden arts, water engineering and considering new urban needs (Asadpour, 2007). The role of the gardens was to make a link between the main gate of the city and city center. So the garden was playing an urban role in large scale but the main elements of the garden were the ones which were always present in Persian gardens. There is an inseparable relation between the gardens and safavid streets. Apparently we can consider the safavid street a result of Persian garden extension to urban scale. The ideas of designing city-gardens are considered in two aspects: physical and meaning. The 'meaning' aspect in designing city-gardens was derived from 'shia' culture, philosophy and mysticism and particularly from the ideas of newly emerged style in art which was named 'Isfahan' style. The 'physical' aspect was an answer for social, economical and political needs (Haghighatbin et al., 2011). The 'city-garden' idea in safavid urbanism is a symbol of eternal paradise. The nature enters the city and green elements and water are the main shaping elements of the urban views. Persian garden style and its geometrical order, are the most important characteristics of safavid city-gardens which follow the safavid belief which is: "city, an allegory of paradise" (Haghighatbin et al., 2011). The significant aspect of designing city-gardens in Iran was the interaction of people and nature, which is most noticeable in hot climates like Isfahan and Shiraz.

Northern city-garden of Shiraz

The northern city-garden of Shiraz was designed in the Safavid era. This axis was a green street like the city-garden of Isfahan and it was all surrounded by big gardens. It was designed to be a public promenade and to make a link between the gardens and the royal complex. The city-garden axis is a straight north-to-south axis where distinguished visual points are located at the beginning and the end of it. The street slope along the city topography brings the opportunity of having different views in the axis. From the first, this axis was specific because of its role as a promenade and public park. Water and the use of natural environmental potentials were the inseparable parts of Shiraz northern city-garden. The city-garden has been described by all visitors who came to Shiraz in the Safavid era. After the Safavid collapse, numerous gardens of it were ruined and now there are only a few of them which demonstrate the idea of city-garden. The effort in this research is to recognize the social, historical and cultural prominences of the garden and revitalize them with a cultural landscape approach in order to revive the lost identity and increase people's presence in the place.

The significant elements of northern city-garden

The starting point of this street is 'Quran's gate' which was built in the tenth century as an entrance gate of the city and it is still present after many changes and restorations during time. The holy book 'Quran' was in the top of the gate to ensure the people's safety who crossed this gate for entering or leaving the city. The end point is the tomb of 'Ali-e-bne-hamzeh' which is a holy religious place. The city-garden, ingeniously joined these two important urban signs (figure 1,2). Different gardens were located in the area and following the natural topography of the place. The most significant garden in the way is named 'Jahan-Nama' garden.



Figure 1: Northern city-garden area in safavid era

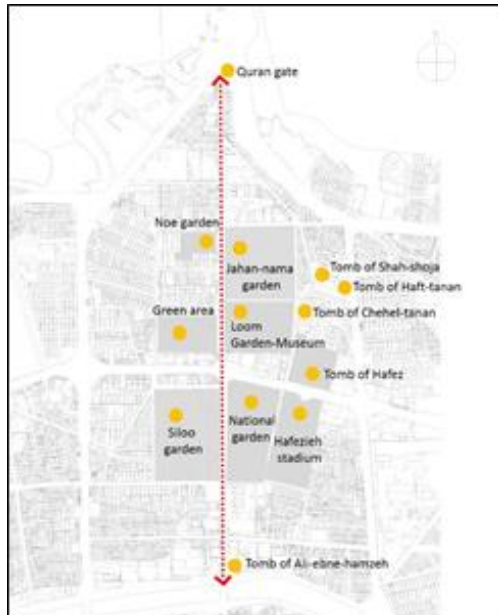


Figure 2: significant points of Shiraz northern city-garden

‘Jahan-Nama’ garden

‘Jahan-Nama’ garden is one of the oldest gardens of Shiraz which is located in north-east of the city and in the Safavid city-garden axis. This garden was very flourishing and prosperous during ‘Al-Mozaffar’ and ‘Al-Inju’ dynasty (Naeema, 2006, p. 118). ‘Jahan-Nama’ garden was mostly noticeable in Safavid time but after Safavid collapse, when the whole country was experiencing unsafety and anxiety, this garden was mostly forgotten and ruined. In Zandieh era the garden was rebuilt and revived and a new mansion was built in it. During Qajar dynasty, ‘Jahan-Nama’ garden was one of the significant gardens of Shiraz and was used as a place for serving royal guests (Naeema, 2006, p. 119).

Below of this garden, another garden was designed which was named ‘Down Jahan Nama’ garden and the exact date of its creation is not clear. It is believed that this garden is either from Safavid or Zandieh era (Asadpour, 2007). In first Pahlavi time, a textile factory was built in this garden and the real identity of the place was lost. Today this factory is known as an industrial heritage and the factory and remnant of the garden are known as a textile museum complex and are open for visitors. In front of the ‘Jahan-Nama’ garden, it was another important garden which was named ‘Noe garden’.

‘Noe garden’

From the written documents and travelogues from tourists in Safavid era like (Jean Chardin and Tavernier), we can understand that ‘Noe garden’ was a prosperous garden in Safavid time. It was neglected after Safavid and the mansion in the garden was changed twice during Zandieh and Qajar time. The origin of the mansion which is now present at the garden is from Zandieh time and has faced many extensions and changes during Qajar and Pahlavi time.

Tourists and historians’ descriptions about this garden and, clarify the fact that ‘Noe garden’ has lost the huge part of its area despite of its function and its role as a garden and urban green space (Fadaye Tamijani, 2009).

Below the ‘Noe garden’, it is another big garden which has faced different extensions and constructions inside it, so the real essence and identity of it has lost. In first Pahlavi time, an industrial grain silo and some warehouses which were related to the silo were built in that garden and changed the real existence of this place. Today this place is named ‘silo-garden’ but there is no sign of a real garden in this place and the silo is considered as an industrial heritage which is surrounded by many trees which are the remnants of an old prosperous garden.

Safavid northern city- garden As cultural landscape





Cultural landscapes, are cultural heritages which present the interaction between humans and nature. These landscapes show a process of gradual development of human society and his settlement during the time (Mitchell, et al. 2009). this gradual development is influenced by physical limitatons, environmental opportunities and also social, economical and cultural needs. Historic gardens are multi-element complex which are designed by human. Persian Garden is an art work due to its design and also it is a heritage for all the people who are beneficial of it because of its architectural, cultural and environmental values. Garden has a process from creation to progress which includes birth, growth, change and decay.the process reflects the society and the culture of the place where the garden was designed in. The genius application of gardens in big scales like cities, along with their ability to respond to extreme climatic conditions, is the original result of an intelligent application of different fields of knowledge, i.e. technology, water management and engineering, architecture and agriculture (Unesco,2011). The bilateral stream of people needs and the place potential to respond these needs is obviously noticeable in the gardens of Shiraz city-garden.city-garden was designed as a public promenade not only for royal family but also for all the people with the aim of answering to Psychological needs and comfort in urban space. Application of existing natural elements like 'Qanat' water in whole area for irrigation the gardens and cooling the place in hot climate of shiraz is an example of people and nature interaction in shaping the city-garden. environmental quality of the city was improved by using nature to shape numerous gardens and green spaces.the combination and application of all natural elements in an urban space led to raising aesthetics values and improving life quality as a result. Shiraz northern garden-city was a place for forming social interactions. The gardens were used for holding ritual, cultural and traditional events in different times of the year and various types of people were attending these events.presence of people in nature gave meaning to the street. In addition to physical aspects of garden city, numerous social and cultural meanings were existing in this place. Civic life was formed during years in garden-city by application of nature for responding to human needs in different aspects. Intangible values of the gardens which are the results of interaction with humans during years, will be considered by cultural landscape look to the gardens.

Landscape approach in revitalizing the garden city of Shiraz

Existing gardens in garden city axis of shiraz are facing neglection, decay and ruin due to lack of maintenance. Building Industrial structures inside the gardens in Pahlavi time during the industrialization process of Shiraz, building warehouses and storages which were part of industrial complexes, abandoning some of the gardens and gradual decay of their

physical elements in addition to the loss of their cultural and social values, allocating the gardens space to residential buildings due to city expansion and population growth and generally fading the essence and meaning of safavid city-garden in today city of shiraz, led to seperation of the relations formed between natural and cultural landscape of this place. One of the crucial points in revitalization process of safavid city-garden is to consider social and cultural meanings which influence the quality of the place for many years. The aim of Revitalizing the city-garden of shiraz is to give life to a forgotten place in addition to natural and environmental revitalization, which is done by considering physical aspect as the city-garden is a physical manifestation of the human activities in a society and intangible aspects as it contains numerous values formed by these activities during the time. Different gardens and buildings in the area can be revitalized to be cultural public spaces by doing physical and management actions in the area.

Table 1: Physical actions

Physical actions		
Intervention zone	Actions	pictures
1 The whole city-garden zone	Revitalizing the organized rows of cypress trees in two sides of the street.	
2 'Noe' garden	Revitalizing the historic building in the garden as a hostel for visitors as well as revitalizing the natural green area of the garden and the remnants of the trees and marble pool which still exist in 'Noe garden'.	
3 'Jahan nama' garden	Considering facilities for using this place as a center of public events and holding local and traditional occasions.	
4 Silo garden	Revitalizing the abandoned silo-garden complex and facilitate it as a place for making job opportunities for local people as well as preserve the historic silo as an industrial heritage.	





1- Revitalizing the organized rows of cypress trees in two sides of the city-garden axis, which were described in many historic documents and drawings and most of them are still present in the place, gives symbolic and impressive order to the axis, these trees as soft elements that surround and define the axis, remind the physical identity of the street.

2- The northern garden city due to its special design, was considered as a place for leisure and enjoying the free time, in addition to providing access for people and visitors. Some positive points like benefiting from magnificent natural views, being far from the city center crowd, and its beautiful long path, helped this place to be a big leisure center for people. Fortunately by remaining some of the gardens in this axis, there is a possibility to use them for making a public gathering place in the area. But the main point is to consider a place for tourists and visitors to stay at nights which leads to increasing the number of visitors of the place. As a result, considering accommodation and facilities for tourists and visitors of the city garden will result in increasing dynamism and liveliness in the place and will help making the city garden the most significant cultural area of Shiraz. The historic building which exists in 'Noe garden' is now abandoned and neglected. This historic building has a great potential to be a hostel for visitors as its previous function was a hostel and before that a place for accommodating the royal guests. Revitalizing the natural green area of the garden by using the historic documents and also the remnants of the trees and marble pool which still exist in 'Noe garden', will help giving back the lost identity of this Safavid garden and using its potentials for increasing tourist numbers. Locating in front of the valuable 'Jahan-nama garden' and benefiting from natural views are strengths of this garden and its historic building.

3-As it was mentioned before, the historic gardens of Shiraz were the places for holding traditional and cultural events. The gardens were always open to different types of people in different ages and with various points of views and those gatherings were reasons of cultural interactions. Today, 'Jahan-nama garden' is the most impressive and valuable element of northern city-garden. By using this place as a center for public events and holding local and traditional occasions in it, the intangible values will be transferred by people as living legacies in addition to preserving these cultural symbols and values. The aim is making 'Jahan-nama garden' the biggest gathering and public place of the city. People and visitors can benefit from this place as a cultural center and the historical, social and cultural values are preserved at the same time.

4-By making working opportunities for local residents in abandoned places like silo-garden and its existing buildings from Pahlavi era which were the warehouses and storages before, we can provide economical growth in the area. Liveliness and dynamics will increase in the place by local people participation and communication. The income which will be earned from renting the buildings to local employers, can be used for conservation and maintaining the gardens of the northern city-garden.

Table 2: Instructions and management actions

		Instructions and management actions	
Intervention zone		Actions	pictures
1	'Quran' gate zone	Managing instructions and rules for constructing in natural mountainous district around the 'Quran' gate area and specifying height limits for the buildings.	
2	Silo – garden	Preventing the constructions in garden area by providing management plans for revitalizing and reviving the abandoned garden of silo-garden complex.	
3	From 'Quran' gate to 'Ali-ebne-hamzeh' tomb	height limits should be provided for whole area and urban infrastructures like lamp posts and electricity cables should be located in the street by considering views to two urban signs at the beginning and ending point of the street.	
4	The whole city-garden zone	revitalization and conservatin of This valuable historic garden-city in both physical and intangible aspects should be done by efficient programming and sustainable management for all time.	

1-The natural area around the 'Quran gate' is a valuable environmental district which gives a specific view to 'Quran gate'. Shiraz' hotel which has been built in big scale, has made harm to natural view of the place. Managing instructions and rules for constructing in natural mountainous district around the 'Quran' gate area and specifying height limits for the buildings should be done in order to prevent the constructions which are not harmonic with the natural district in scale and form.

2- some parts of the The valuable garden of silo-garden complex are becoming construction sites nowadays. These constructions are done by destroying the precious old trees and elements of the historic garden and by ignoring the environmental values of the place as a natural green space. The management plans and rules should be provided for preventing the constructions and permanent conservation of the area. Allocating practical functions to the silo-garden complex and revitalizing it according to its physical and intangible potentials should be done by providing practical programming and community participation in the area.

3-'Quran' gate and 'Ali-ebne-hamzeh' are two important urban signs at the beginning and ending point of the street which are visible from any part of the area due to street slope and topography. They define the length of the city-garden axis as two important urban signs.

The height limits should be provided for whole area and urban infrastructures like lamp posts and electricity cables should be carefully located in the axis.

4-Conservation and maintaining This valuable historic city-garden in both physical and intangible aspects should be done by efficient programming and sustainable management for all time. The function of this place should not be limited to museum-based ideas and the place should have an effective role in urban life. The aim is people presence in the place as the biggest cultural area of shiraz by application the environmental and natural potentials of the district. The revitalization of the area should be able to answer the needs of the people in contemporary life as well as preserving the intangible values of the place.

Conclusion

The most important point of shiraz northern city-garden revitalization is to keeping the historical elements which were formed during time in addition to their adaption with today needs and their presence in contemporary life. People presence as living elements and making the green gardens as dynamic and active urban places according to their historical, social and cultural roots, lead to improving the quality of place. In bigger scale, the revitalization affects the city-garden neighbourhoods and attracts tourists and also visitors from the other parts of the city to this place, as a result, the place can be considered as a great potential to give identity to the city as there are many important urban signs and places existing in the city-garden area. Hence, continuity of cultural and historical signs and values along the physical conservation, people presence and their interaction with the nature, are the fundamental strategies in revitalizing Shiraz northern city-garden as a cultural landscape. the effective role of city-garden in urban life can not be reached by limited restorations of some buildings or gardens in the area. A comprehensive vision which considers both tangible and intangible values of the place along community awareness and their participation, lead to effective revitalization of the city-garden.

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