

Studying of common structure patterns in forming of Iranian gardens

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Abstract

Introduction: Most of garden's scholars and researchers, have emphasized on conceptual systems and mental influences of garden environment on human, in addition to introducing structure features of Iranian garden, and also they implied to the effect of garden environment on bringing calmness in human and its invitation to thought and reflection as an important and basic reason of Iranian garden construction. The purpose of this research is studying of common structure patterns in forming of Iranian gardens.

Discussions: Iranian garden can be introduced in three scales in terms of its diversity and functional range. In architecture scale, urban scale and in a mid-scale between these two in which garden is just considered a part of nature. Garden in each of these three scales has been manifested by different forms and with various features and this diversity of spread is in harmony and in accordance with intended functions. Different systems have been considered for Iranian garden and four primary systems, i.e. water, geometry, planting and buildings, in addition to secondary systems, i.e. view, shadow and sounds which are connected to primary systems, are implied. Coordinating systems and theories determine form and space function and technic in architecture, and also present aesthetic causes for their dimensions. These coordination consist of: proportion 1:1, Root Square 2, Root Square 3.

Key words: Garden system, Structure pattern, Proportions, Persian garden, Geometry

1. Introduction

Crisis happening in relation between human and nature, with population aggregation and information congestion in current era, have caused full of tension environments in life. On the other hand, recent findings in psychological science studies about environment in two fields, meaning environmental behavior science and environment's perception and cognition, show that responsiveness to human's needs including needing solitude, obtaining calmness, contemplation, self-assessment and self-flourishing have influence on