Pic 2: Territorial space of Iranian garden speaks of vast distances and it’s not realized without the mountains.

Source: Gerster, 2008.
مقدمه

در دوره‌ی‌ها و پیش‌روی‌ها که می‌توان گفت اجلاس‌های کریپتوپورت، برگزار شده‌اند این اشکال و چشپی، روشنگری‌های جدیدی را نشان می‌دهند. این اتفاقات نشان می‌دهند که جوی‌های دیجیتال در زمینه‌ی تغییرات اجتماعی و اقتصادی باز‌رسیده‌اند. همچنین این اتفاقات نشان می‌دهند که این جوی‌ها در جستجوی ابتکارات جدیدی برای حل مصوبات داخلی و غیرداخلی قرار گرفته‌اند.

در این مقاله، می‌خواهیم به بررسی این اشکال و نوآوری‌های جدید که در جستجوی حل مصوبات داخلی و غیرداخلی قرار گرفته‌اند، پردازیم. به‌طور مثال، در هر دو این جوی‌ها، به دستگاه‌هایی از حکم‌ها و سیاست‌های جدیدی رسیده‌اند که باعث آن می‌شود که این جوی‌ها در جستجوی حل مصوبات داخلی و غیرداخلی قرار گرفته‌اند.
Abstract: It is almost an interesting and instructing issue to research how Iranians thought about the space from the very beginning till today and how did they organize them. Did they discover the great secrets of the universe creation by creating gardens and experiencing their routines...... or, On the contrary, based on current secrets found in the sub-lime universe and based on hidden blessings in the light essence which the creator had bestowed upon them, they tried to preserve what God has blessed for the future generation in making gardens and its spatial organization.

In our opinion, freedom in interpretation of Iranian garden and introducing it as the product that is trying to lead the users to the ideal mentality and a better socio-human atmosphere is not sufficiently investigated and this hypothesis is in need of research; this paper aims to research this issue. In order to achieve a new landscape of Iranian garden, this landscape will be discussed in Interconnected and interdependent aspects of “form”, “matter” and “meaning” to offer new ideas to the readers.

Firstly, we can accept the Iranian garden as a procedure which has occurred in Iranian lands due to its material essence and later became the subject of interesting and controversial researches and adorations and assessments. Matter is firstly assessed and acknowledged, then determined and defined by the architect in various scales based on its potentials prior to being brought to the formal and semantic world. Therefore, this research requires knowledge of Iranian garden.

Form shaping in Iranians garden can be known as a bridge connecting the two worlds of matter and meaning. In Iranian literature, and also in single notes written about Iranian gardens in other languages, some theories are observed in which the role of garden and Chahar Bagh is affiliated to a universal order. An attempt to provide an insight that relates the presence of water, tree and soil that connects the “other world” and the “living world” is quite obvious. Since this literature does not exist on the existence of four directions in the world, our Chahar Bagh(four Gardens) can be interpreted in ontological aspect.

As the thought develops due to assessment and order, the physical space should also be recognized by the order: the order in research scale; the order in transition of a material to a building element; the order in reading spaces created of combined volumes. This space introduces a landscape that connects the earth to sky and the ground to the roof. The truth is that we cannot understand the Iranian garden out of the two connected and interrelated spaces: land space and time space. These two spaces which cannot be defined individually cannot interpret the Iranian garden singularly. The land space depends on the nature and its regulations such as water providing, views, colors, shadows, effect, shelter and etc.

Every Iranian garden inside or outside of the city is an indigenous treasure. Indigenous wealth, considered in any sense, does not mean anything without the concept of time. The Iranian garden is closely related to the issue of time – which has an economic aspect necessarily despite the love, joy and meaningful achieved feelings that are offered. I would like to remind that every Iranian garden inside or outside of the city, despite their property ownerships, in their essence, belong to the generations that have long lived in the land of gardens.

**Picture references**

**Picture references**