

Original Research Article

The Evolution of Tehran's Green Landscape through the Perspective of Orientalists from the Qajar Era to the First Pahlavi Period (1796- 1931 AD)*

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Abstract | Studying the writings of Orientalists and analyzing their underlying texts provides a criterion through which it is possible to trace landscape-related perceptions and, beyond that, access the thoughts and ideas of a nation. This approach enables the reconstruction of the mindset of people who lived, at a specific historical moment, in another national lived space. Such a mindset, apart from being influenced by the author's personality and personal tendencies, is more broadly linked to the cultural, economic, social, political, and educational conditions as well as colonial tendencies of the time. The perception of a "mental landscape" is formed based on the cognitive distinction between the "self" (the observer, usually European) and the "other" (Tehran's inhabitants or the city of Tehran itself). Accordingly, this study poses the question: How did Orientalists perceive Tehran's green landscape from 1796 to 1931 AD?. The study identifies two approaches: a holistic approach and a fragmented approach. This categorization reveals that from the reign of Fath-Ali Shah Qajar onward, orientalists' focus shifted to the details of the green landscape, and their understanding of the overall system of the green landscape as a cohesive whole became less discernible. Only a few Orientalists superficially referenced Tehran's climatic system, which led to a semi-nomadic lifestyle, and thereby depicted a fragmentary image of the city's green landscape. It appears that the Orientalists' focus on the details of the green landscape was influenced by the experience of European modernity in Tehran. This shift occurred within the framework of broader external systems, including the political powers of foreign governments and the interest of Iranian statesmen in the West. As a result, orientalists paid increasing attention to the details of Tehran's green landscape, either through an authoritative, governance-driven perspective or from a political-cultural viewpoint.

Keywords | *Travelogue, Mental Landscape, Holistic Approach, Fragmented Approach.*

Introduction | The changes in Tehran's green landscape following the introduction of modern transformations and the effects of the Industrial Revolution in Iran, coinciding with the Naser al-Din Shah's era, mark the beginning of fundamental transformations in Tehran's urban structure and its people's mindset (Qayyoomi Bidhendi, & Shams, 2022). When taking a broader view of changes to Tehran's green landscape over the period 1796 to 1931 AD, in addition to the

Industrial Revolution, other factors seemed to have played a role, including the granting of concessions, the signing of various treaties and contracts, the establishment of the Dar ul-Fonoon school and the introduction of agriculture (the science of farming), the importation of plant species, the exportation of food items such as pistachios and saffron, famine, the Constitutional Revolution, and World War I. The consequences of these events, though gradual, led to continuous changes in the details of Tehran's landscape.

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This transformation began with developments such as the demolition of the Shah Tahmasbi wall and the construction of a new fortification, followed by the creation of new land uses and the integration of gardens into the city. During the studied period, these changes not only altered the structure and form of cities but primarily transformed Tehran and its gardens, paving the way for the evolution of Iran's landscape over time. In the Qajar period, gardens and courtyards functioned as private green landscapes, while passageways, neighborhood centers, squares, and streets served as public spaces for communal activities. These spaces existed amid the tension between Iranian traditions and European influences and gradually took on a new form and structure during the Pahlavi era.

Throughout the Qajar and early Pahlavi rule, numerous Orientalists documented reports and descriptions of Tehran's green landscape. Examining these records is essential for understanding the changes in Tehran's green landscape structure. Since landscapes are both objective and subjective phenomena, reliant on the observer's presence in a given place, reviewing the views of Orientalists and their documentation of greenery in urban spaces (both private and public)—referred to in this study as the “green landscape”—is significant.

Understanding that the foundation of Orientalist thoughts and descriptions is shaped by the contrast between the “self” (the European) and the “other” (the Eastern subject) can profoundly influence how we interpret their narrative framework regarding green landscapes.

Given these points, the present study seeks to answer the following questions:

1. What was Tehran's green landscape like from the perspective of Orientalists (1796–1931 AD)?
2. How can the Orientalists' readings of the green landscape be evaluated and classified?

Research Background

The study of gardens, green spaces, parks, and public spaces adorned with plants in the centers of Iranian cities has always drawn the attention of both domestic and foreign researchers. To explore the changes in Tehran's green landscape during the time frame specified in the study title, research has been conducted in three areas; Changes and transformations in green spaces (from gardens to parks); Travelogues, and the role of Orientalists in understanding Tehran from the perspective of “self” and “other”; Representation of the social and economic conditions of society during the Qajar period through the early Pahlavi era.

Based on this categorization, several scholars have analyzed interactions with Western civilization and cultural exchanges that occurred during the Qajar and, to some extent, early Pahlavi periods. These studies specifically examine their influence on the design and nature of gardens and green spaces. The notable works in this area include those by Mahvash Alemi (2008), Mehrdad Soltani (2007), Hossein Soltanzadeh (2003), Naser Barati (2005),

Mahan and Khorramrouei (Mahan & Khorramrouei, 2020), Hamidreza Jayhani (2013), Mehrdad Qayyoomi Bidhendi and Omid Shams (2022).

On the other hand, scholars such as Maryam Mir Ahmadi (Mir Ahmadi, 1989), Behnaz Montazer et al. (2019), Farzaneh Sheikholislami and Parisa Pooyandeh (2023), Hamid Esmaili Mehrah et al. (2017), and Masoumeh Nemati (Nemati, 2021) have contributed to discussions on the concept of “self” and “other” imagery and the influence of Orientalists in Iran.

Additionally, researchers like Willem Floor (2003), Charles Issawi (2010), Trubetskoi (1979), Ahmad Seyf (2008), and Nikki Keddie (1967) have highlighted the overall economic underdevelopment of Iran and examined some economic transformations influenced by the European Industrial Revolution. They emphasize the role of global economic forces in shaping agricultural and green space developments during the Qajar and early Pahlavi periods, viewing these changes as exogenous and influenced by the global economic order rather than originating from internal factors.

Despite this broad spectrum of historical documents, books, and articles, a unified examination of Tehran's green landscape—exploring its green spaces and elements through the eyes of foreign observers (ambassadors, Orientalists, travelers)—appears to have been overlooked.

Therefore, this study aims to identify and analyze the historical texts and documents written by Orientalists during Tehran's time as the capital (from the Qajar era to the early Pahlavi period) that describe the city's green landscape.

Research Methodology

The research methodology employed in this study is theoretical and qualitative. Using a historical-documentary approach descriptively, the study examines the evolution of Tehran's green landscape from the perspective of Orientalists during the Qajar and early Pahlavi periods (1796–1931 AD).

• Data collection method

To achieve this objective, library research was utilized, drawing on credible historical documents, including travelogues and reports by Orientalists who observed Iran during the Qajar and early Pahlavi eras (Table 1). Additionally, for a better understanding of the evolution of Tehran's green landscape, attention was given to three Orientalists who commented

Table 1. The number of European orientalist who visited Iran from 1300 to 1930 AD. Source: Sepanji, 2008.

No.	Period	Number of European Travel Writers Who Came to Iran
1	1300-1500 AD	12 people
2	1500-1600 AD	15 people
3	1600-1700 AD	41 people
4	1700-1800 AD	31 people
5	1800-1930 AD	203 people

on Tehran's green landscapes during the Gurkani (Mughal) and Safavid periods. This comparative perspective enhances the comprehension of the transformations in Tehran's green landscape over time.

Other written sources such as books, articles, and dissertations were also used to supplement the required information.

The selection criteria for the 11 Orientalists analyzed in this study were based on individuals who spent at least one year in Tehran, provided observations and commentary specifically on the city's green landscapes, and offered a distinct and clear mental image of Tehran's green landscape in their writings.

• Research analysis method

This study draws upon historical documents employing qualitative analysis to describe the realities and explain the environmental and historical conditions of green landscapes during the studied time frame. Through summarizing and categorizing data, the study examines the transformations from gardens to parks and public green spaces. When possible, it classifies perspectives on green landscapes into quantitative and qualitative dimensions, based on the views of Orientalists.

Theoretical Foundations

• Landscape as a textual and narrative phenomenon (the context for the orientalist's presence)

Knowledge and understanding of the landscape are derived from humanity's accumulated experiences over time. The relationship between humans and landscapes is complex and inseparable, where landscapes are considered holistic entities encompassing both physical forms and meaning. They are inherently objective-subjective phenomena, involving both the human mind as the interpreter and the physical environment as the object of interpretation (Mahan & Mansouri, 2018).

As Simon Bell states, "A landscape is that part of the environment where humans reside and perceive through their senses." Similarly, Lee and Tima describe landscapes as "an extension of people's knowledge and awareness of a place" (Faizi & Asadpour, 2013). The notion of place, defined as the intersection of geography and history—"the location where an event occurs"—is a modern concept that has revolutionized spatial disciplines like architecture. Place cannot be defined without human consciousness (Mansouri, 2009).

James Duncan and Denis Cosgrove coined the term landscape as text, describing the landscape as a communicative and interpretable entity, akin to a written text. Today, interpreting the landscape as text or narrative has become a valuable tool for analyzing both natural and human-made environments. Terms like "textuality" or "narrativity" are used to describe the landscape's readability. In this view, the landscape is perceived not just as a concept but as a structured entity. A textual and structured perspective on the landscape allows for the visual analysis of its concepts and elements within the framework of visual research (Faizi & Asadpour, 2013).

• Interpretation of the audience (orientalists) in the landscape

Travelogues are key resources for understanding the cultural and social characteristics of societies, though they often present limitations in interpretation. A travelogue is a form of narrative, constructed through time, place, context, and events. In Western history, travelogues have been an important medium for understanding the East and Iran. However, there is often a significant gap between the perceived imagery of the travelogue author and the actual cultural realities of the context in which they were present. Orientalists' cultural depictions were often influenced by Western-European perceptions, intertextual relationships, and their interactions with specific social classes in Qajar-era Iran. According to Chen, a travelogue writer (i.e., an Orientalist, the "self" or European observer) is both a traveler and the narrative's central coordinator. They simultaneously serve as the narrator, actor, subject, experiencer, and object of experience (Sheikh Al-Islami & Pouyandeh, 2023, 1067). They write memories of their actions, acting as the primary characters on a foreign and unfamiliar stage (the context and people of Iran: the "other"). Although they are merely observers, travel involves more than physical movement across geographical and historical space; it also entails a cultural shift for the observer (Sheikh Al-Islami & Pouyandeh, 2023, 1068).

The concept of "self" refers to the primary and essential characteristics of a person, group, or, in a broader sense, society or nation that distinguishes it from other individuals, groups, societies, and nations. The concept of the "other" or "non-self" is defined in relation to the "self," shaped by factors such as language, religion, geography, gender, and faith. The "other" represents any foreign entity opposed to the Western self, whose nature is shaped by the political, social, geographical, or civilizational conditions that establish relationships between them (Nemati, 2021, 106).

Discussion

• The evolution of ambassadors' and orientalists' views on green landscapes in Tehran (1404–1931 CE)

The term "Orientalist" or "Mustashriq" in the Oxford Dictionary, refers to someone who studies the languages, arts, history, and other aspects of the East. Similarly, in Dehkhoda and Moein dictionaries, the word is defined as an expert and scholar knowledgeable about the issues of the Eastern world. During the Qajar era, Iranian culture held a special appeal for European travelers and Orientalists. Accordingly, each described aspects of this culture based on their mental frameworks and areas of interest.

Travel writers were meticulous, detail-oriented individuals with sharp memories and vivid imaginations, paying particular attention to even the smallest political, cultural, moral, and social matters. Travelogues are often more comprehensive than official histories, although some

may include bias or prejudice. Thus, travelogues can be considered one of the most significant reflections of the life of any nation (Esmaili Mehra et al., 2018, 72).

During the Qajar era, around 108 European travelers and Orientalists visited Iran—a number unmatched in the periods before or after the Qajar era. In subsequent eras, such as the late Pahlavi I period, the Pahlavi II era, and even the Islamic Revolution, the prevalence of communication technologies such as newspapers, telephones, radios, televisions, and the internet reduced the need for travelogues about Iran.

Based on this, it appears that the primary objectives of European travel writers in Iran can be summarized as follows (Fig. 1):

1. Religious propaganda
2. Gaining commercial benefits and political privileges
3. Political exploitation
4. Preparing the ground for the export of Western culture (Sepanji, 2008).

Accordingly, ambassadors and Orientalists who narrated the urban green landscapes from the Timurid period to the first five years of Reza Shah's reign during the Pahlavi I period are briefly presented below (Table 2):

Ruy González de Clavijo (1404 CE): The first Western traveler, sent by King Henry III of Spain along with an Iranian delegation from Timur, described Tehran as “a vast area without walls, a lush and delightful place with an unhealthy climate and extremely hot summers” (Clavijo, 1965).

Iskandar Beg Munshi¹, in his account of the third year of Shah Abbas I's reign, mentioned Tehran's unfavorable summer climate and the flow of sewage in the streets, which caused illnesses in the city (Turkman, 2011).

Pietro Della Valle, in January 1617 CE (during the reign of Shah Abbas I of the Safavid dynasty), traveled to Iran after visiting Baghdad. His stay lasted until 1623, after which he

departed for India via Bandar Gombroon (Bandar Abbas) and eventually returned to Italy. Della Valle not only detailed Iran's social and political conditions but also investigated many national matters, including administrative and military affairs (Mir Ahmadi, 1989). From his perspective, Tehran resembled a garden city, with streets lined with plane trees. He wrote, “I have never seen such a great number of tall and beautiful plane trees, and I must truly call Tehran the city of planes (Chenaristan)” (Della Valle, 1969).

Monsieur Antoine Guillaume Olivier (1796 CE), tasked by the French government to report on Iran's internal conditions, trade, and the lives of its people, visited Iran during the decline of the Zand dynasty and the rise of Agha Mohammad Khan Qajar. His observations were later published in the form of a travelogue (Mir Ahmadi, 1989). He noted that Iranians of this period were unfamiliar with pruning techniques and remarked on the delicious fruits of Tehran.

Pierre Amédée Emilien Probe Jaubert (1806 CE), Napoleon's envoy who visited Tehran in 1221 AH (1806 CE), noted the severe heat of the city, the Golestan Palace garden, and the geometry and planting design of the garden.

Lady Sheil (May 25, 1850 CE), wife of Justin Sheil, British ambassador to Iran, traveled to Tehran early in Naser al-Din Shah's reign. She remarked on the intense heat, which caused both the elite and commoners to adopt a nomadic lifestyle during the summer (Sheil, 1983, 104). She also mentioned that Europeans, due to the harsh climate, moved to northern Tehran (Saltanatabad) and employed foreign gardeners (Burton) and non-native seeds to beautify the embassy gardens.

Jacob Eduard Polak (1851 CE), an Austrian physician invited by Amir Kabir to teach medicine at Dar ul-Fonun, Polak arrived in Iran with six other Austrian professors before the school's official opening. He stayed for a decade, serving as

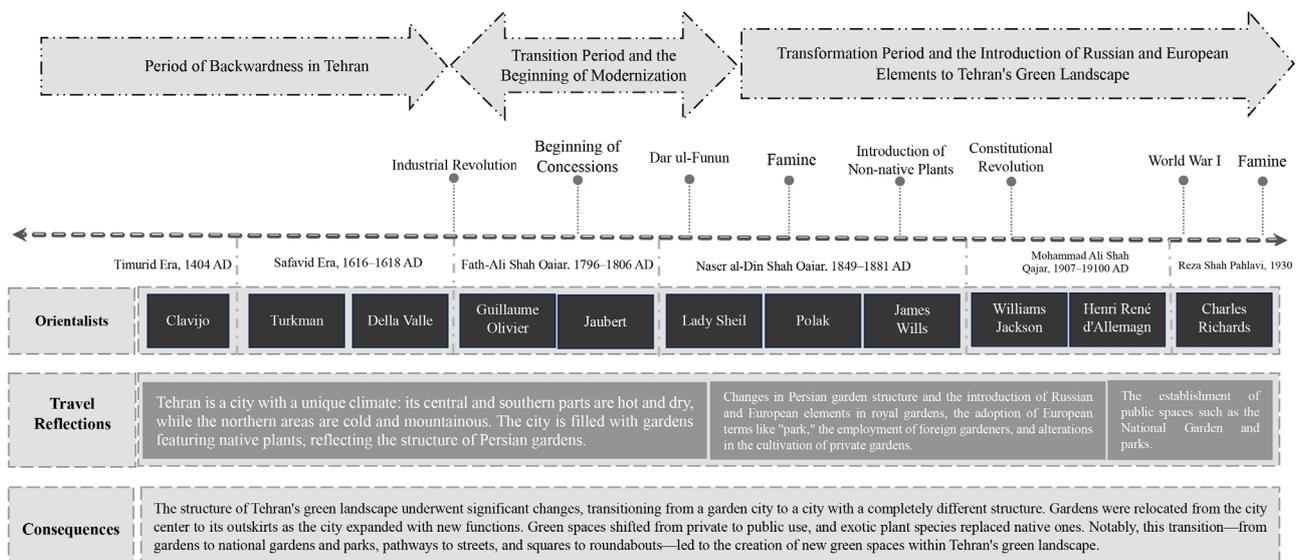


Fig. 1. The historical evolution influencing society in shaping development policies and programs for green spaces from the timurid period to the early pahlavi era. Source: Authors.

Table 2. Objective and subjective characteristics observed by orientalists (1404-1930 AD). Source: Authors.

Names of orientalists	Year and reign	Feature of tehran's green landscape	
		Quantitative-physical (objective) features	Qualitative-non-physical (subjective) features
Ruy González de Clavijo	1404 AD Timurid era	- City without walls	- Descriptions of the climate with terms such as “lush” and “flourishing” - Climatic view: hot summers - low environmental quality in summer - Summer retreat and nomadic lifestyle of Tehran's people
Iskandar Beg Turkman	1616 AD Shah Abbas I (Safavid era)	- None	- Climatic view: hot summers - low environmental quality in summer - Summer retreat and nomadic lifestyle of Tehran's people
Pietro Della Valle	1618 AD Shah Abbas I (Safavid era)	- Large city with urban walls - Many gardens - A green city full of fruit and plane trees	- Naming Tehran as “The Land of Plane Trees”
Antoine Guillaume Olivier	1796 AD During the transition from Agha Mohammad Khan to Fath-Ali Shah Qajar	- Lack of pruning of plants - Dense fruit trees - Lack of agricultural engineering knowledge for pruning and grafting - Planting fruit in Tehran's gardens as mentioned by Guillaume Olivier: plum, peach, cherry, almond, jujube, apple, pear, pomegranate, quince, melon, watermelon, sorb, medlar	- None
Pierre Amédée Emilien Probe Jaubert	1806 AD Fath-Ali Shah Qajar	- Geometry of planting and irrigation based on terrain slope - Thick walls around gardens - Various flowering trees and shrubs including plane, elm, jasmine, roses, and peonies - Natural meadows used as ground cover instead of grass	- Climatic view: hot summers - low environmental quality in summer, especially on dusty alleys and streets (without trees) - Showing a garden to strangers as a symbolic privilege - Gardens seen as private spaces - Gardens filled with fragrant and memorable flowers - Summer retreat and nomadic lifestyle
Lady Mary Sheil	1849-1852 AD Naser al-Din Shah	- Planting European plants like cauliflower and celery by foreign diplomats - Traditional irrigation methods (flooding based on terrain slope)	- Climatic view: hot summers - low environmental quality in summer, especially on dusty alleys and streets - Summer retreat and nomadic lifestyle of Tehran's people - Entry of foreign gardeners (e.g., British Burton) - Resistance of Iranian gardeners to adopting European gardening styles
Jakob Eduard Polak	1855 AD Naser al-Din Shah	- The total area of Tehran's gardens, based on the Austrian August Karel Kriz plan, is 144,000 square meters. - All houses in Tehran have courtyards. - Wealthy individuals own gardens. - There is a lack of knowledge in agricultural engineering, particularly in grafting and cultivating plants. - The types of trees planted in Tehran's gardens include plane trees, poplars, ash trees, elms, mulberries, silk trees (or cottonwoods), and occasionally pines and Celtis (daghdaghan). - The types of flowers and shrubs planted in Tehran's gardens include roses (red and white), white and yellow jasmine, lilacs, viburnum, violets, cockscombs, tulips, drooping tulips, four o'clock, hyacinths, lilies, carnations, and irises (Iranian and Florentine), as well as chrysanthemums. - Grass, as an ornamental feature of European gardens, does not exist in Iran. Instead, a type of short alfalfa is planted. - In the gardens of landowners, specific plant species and even citrus trees are cultivated.	- Naming beautiful flowers as “Shah Pasand” (king-favorite), and naming undesirable ones as “Weeds” - Preference for tall trees - Belief in the health benefits of resting under willow trees - Gardens serve as spaces for work, leisure, and hosting - Most gardens outside city walls are owned by the government

Rest of Table 2.

Names of orientalist	Year and reign	Feature of tehran's green landscape	
		Quantitative-physical (objective) features	Qualitative-non-physical (subjective) features
Dr. Abraham Valentine Williams Jackson	1907-1910 AD Late Mozaffar al-Din Shah and early Mohammad Ali Shah	<ul style="list-style-type: none"> - Iranian gardens are primarily fruit orchards, not decorative landscapes - Tree planting includes poplar, willow, cypress, and plane along garden roads - Vegetation lines define cultivated areas 	<ul style="list-style-type: none"> - Northern Tehran mostly inhabited by Europeans
Henri René d'Allemagne	1907 AD, Mohammad Ali Shah Qajar	<ul style="list-style-type: none"> - In Tehran's gardens, organized European-style flower planting was not common, except in cases like Haj Ali Gholi Khan Sardar As'ad, who had visited Europe and adopted European-style gardening in his own gardens. - Plane trees were planted along major streets, such as Bab Homayoun Street (Almasieh). - Streets emerged as an element of the urban landscape, which could be beautified with trees and enhanced with features like cafes and shops, as seen on Bab Homayoun Street. 	<ul style="list-style-type: none"> - None
Frederick Charles Richards	1930 AD Early Reza Shah	<ul style="list-style-type: none"> - Grass was only planted in two European-inhabited locations (within gardens). - The layout of Tehran's gardens was influenced by irrigation systems, resulting in geometric and rectangular designs. - The maintenance and prosperity of gardens largely depended on their gardeners. - All gardens were surrounded by walls. - Grass was considered a luxurious element. - Iranian gardens were likened to Italian gardens (due to the planting of cypress trees, reminiscent of the Italian landscape). - Gardens in northern Tehran (such as Qolhak) were designed in the European style. 	<ul style="list-style-type: none"> - The Iranian Garden was considered a private green space.

Naser al-Din Shah's physician. During his time in Tehran, he observed the local planting patterns in streets and gardens, which included native trees such as plane (Chenar), poplar (Sepidar), ash (Zaban-e-Gonjeshk), elm (Narvan), mulberry (Tut), silk (or cypress) trees, and occasionally pines. Polak noted that Tehranis used indigenous plants in their gardens and courtyards, while exotic plants were found only in the homes of aristocrats and elites.

Dr. Charles James Wills (1867–1881 CE), a British agent who traveled to Iran during Naser al-Din Shah's reign under the title of a physician to demonstrate goodwill on behalf of the British government, described the northern part of Tehran, where the British and Russian embassies were located, noting it was home to European residents and elites, while the rest of the city retained its traditional character. He was the first to mention a grass lawn used as a tennis court in the British Embassy.

Dr. Abraham Valentine Williams Jackson (1907–1910 CE), visiting Iran during the late Mozaffar al-Din Shah's and early Mohammad Ali Shah's reigns, highlighted the garden-courtyards of Tehran and the eclectic style of Tehran's

architecture and urban planning, influenced by European and Russian designs. He also noted that the northernmost part of Tehran, with its favorable climate, was predominantly inhabited by Europeans.

Henri René d'Allemagne (1907 CE), a French librarian, historian, and connoisseur of ornamental arts, visited Iran during Mohammad Ali Shah's reign. D'Allemagne provided a detailed comparison of the gardens belonging to the upper classes and ordinary people, as well as an in-depth description of Tehran's urban landscape and central city functions in his travelogue.

Frederick Charles Richards (1930 CE) documented Tehran's urban transformation and the Europeanization of its city structure during the early reign of Reza Shah. He described Tehran as a "feverish city" influenced by Western trends and compared Tehran's gardens—particularly the cypress plantings—to those in Italy. Richards also remarked on the division between public and private green spaces, planting designs, Tehran's climate, and European-influenced neighborhoods.

Conclusion

The narratives of Orientalists regarding Tehran's green landscapes reflect not merely a factual description of what transpired in the city but are shaped by the travelers' perceptions and worldviews, influenced by broader external systems. Each narrative focuses on specific aspects of reality, creating diverse perspectives. The accuracy and credibility of these accounts can be assessed through historical sources and evidence, distinguishing objective judgments from ideological biases. According to Daniel Henri Pageaux, a mental image does not necessarily align with the political, historical, and cultural realities of its time; however, it is always closely tied to a cultural context within a specific historical moment.

The understanding of the mental landscape is formed based on the cognitive contrast and difference between the "self" of the envoy (typically European) and the "other" (the Tehran resident or the place, "the city of Tehran"). This distinction is observed not only between two identities but also between two contextual settings—namely, the contrast between "self" and "other" and between "here" and "there." Therefore, the mental landscape that emerges reflects the differences between two systems of reality and two places.

Therefore, the mental imagery of envoys and travelers regarding Tehran's green landscapes can be categorized into two perspectives (Fig 2):

1. Holistic Perspective: Focuses on climatic and cultural factors influencing the structure of Tehran's green landscapes.
2. Detailed Perspective: Pays attention to the design details and planting principles.

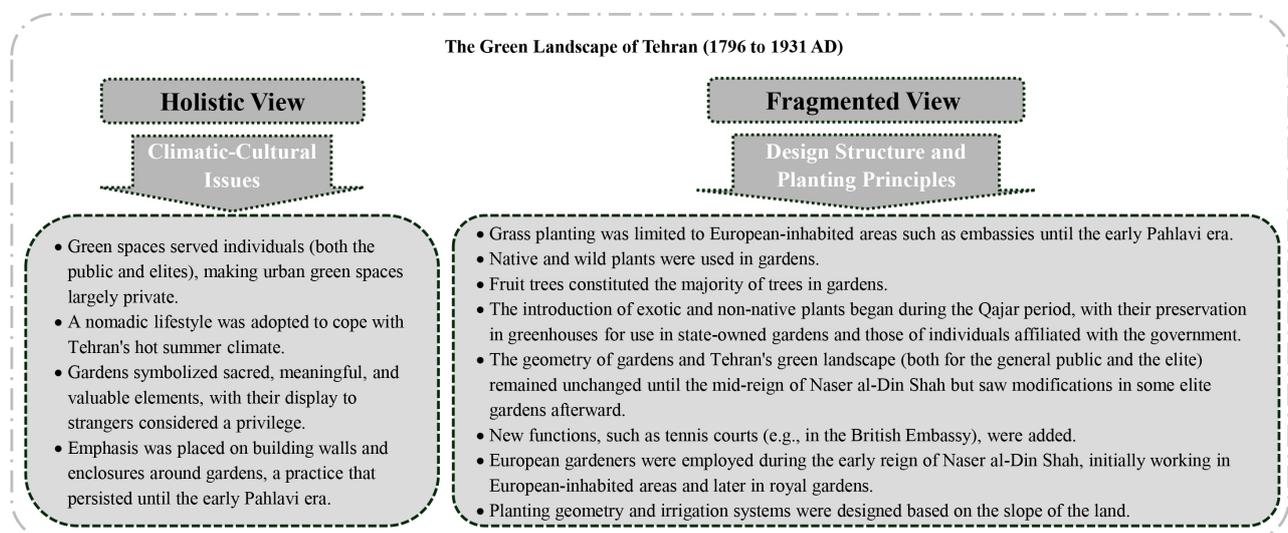
A review of the narratives of Orientalists concerning Tehran's green landscape, as outlined in Table 2, indicates that most travelers had a fragmented view, focusing on specific elements rather than understanding and conveying the cohesive system

of Tehran's green landscape. Only a few of them referred to the climatic qualities of Tehran (e.g., the lush and vibrant northern parts, the oppressive summer heat leading to nomadic lifestyles), offering superficial insights into the integrated system of Tehran's green landscapes.

From the accounts in Table 2 (30% of the Orientalists mentioned in the study), it is evident that during the Gurkani and Safavid periods, Tehran was perceived as a village where green spaces and gardens predominated over built structures. The climatic effects of green spaces were more prominently reflected in the perspectives of travel writers than in their details. However, after Iran's defeat in the war with Russia and its severe consequences during the reign of Fath-Ali Shah, Iranians sought to overcome despair and restore the nation from disarray. This situation created an opportunity for major powers of the time to exploit the circumstances, redirecting public intellectual currents toward their own objectives and paving the way for ideological, cultural, and religious infiltration.

During this period, European modernization became the benchmark for understanding the world, and Iranian studies emerged as one facet within this broader framework, with its "authenticity" defined after this Eurocentric experience. Consequently, in the Qajar and Pahlavi eras (representing 70% of the Orientalists mentioned in the research), there was an increased focus on the details of green landscapes due to the progressive trend of "Europeanization" in Tehran, both among the government and the public. However, considering overarching external systems, including the political influence of foreign powers and the inclination of Iranian leaders toward the West, Orientalists' attention to the details of the green landscape became more pronounced, whether through directive governance motives or political-cultural interests.

Fig. 2. The Tripartite Classification of Orientalist Perspectives Through a Landscape-Oriented Reading. Source: Authors.



Endnotes

* This article extracted from Ph.D. thesis of "Reihaneh Khorramrouei" entitled "The Transformations of Tehran's Green Landscape from the Naseri Era until Now" that under supervision of "Seyyed Amir Mansouri" and "Mohsen kafi" which has been done at University of Tehran, College of Fine Arts, School of

Architecture, Tehran, Iran in 2025.

1. Iskandar Beg Turkman, the author of the book *Alam Ara-ye Abbasi*, wrote about the history of the Safavid dynasty, covering the period from the establishment of the dynasty to the death of Shah Abbas I.

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