

Symbolic Mughal Garden in India

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Abstract:

The word paradise is derived from the Old Persian word *peri deja*, meaning 'enclosed park'. Islamic gardens are largely inspired by the concept of Paradise in Islam as described in the Holy Quran. As Islam spread and conquered new territories, Muslims adopted local technologies and combined them with their knowledge in new buildings. This integration led to the spread of different styles of Islamic architecture in different regions. There are three examples for Islamic gardens: Arab, Turkish and Persian. Persian style gardens had an aesthetic quality and were designed for viewing guests while Turkish gardens were used as a place of relaxation. Scholars have identified Persian gardens as 'park gardens' and Turkish gardens as 'courtyard gardens'.

Keywords: Courtyard gardens, Islamic gardens, Persian style gardens, Turkish gardens, Park gardens

Introduction:

The basic difference between Arab and Turkish gardens is that the former consisted of a garden while the latter consisted of a building. All three styles have influenced each other as their cultures were mixed due to their contemporaneity and the spread of the Islamic sphere from Central Asia in the east to India and in the west from Istanbul to Spain. In India, however, the concept of Mughal gardens was influenced by Persian and Turkish styles. The Mughal invasion had a tremendous impact on the style of gardens in India. The idea of a Mughal Garden is not limited to Chahar Bagh but its symbolic nature is a paradise and an ecological feature for comfortable living inside and outside the buildings.

Maram Srinivas (April 2021). Symbolic Mughal Garden in India

International Journal of Economic Perspectives, 15(1), 30–34.

Retrieved from <http://ijeponline.com/index.php/journal>

Their importance as modifiers of microclimate for comfortable spaces in and around Mughal gardens and buildings as mentioned in the Holy Qur'an. The current global demand for sustainability has highlighted the importance of parks as part of the built environment and urban development. In this connection gardens have been found in hot climates as providing shade and humidification of the air through evaporation. Water bodies, whether static, flowing, fountains or waterfalls, humidify the air and consequently make the interior spaces of buildings more comfortable. The idea of Mughal Gardens can become an inspiration for the modern world on the one hand to reduce the burden of energy resources and on the other hand a symbol of heaven.

Geometry of Symbolism:

According to Islamic thought, a Garden (Jannah) is considered to be the final and eternal abode of a person who lives his life on a righteous path. Eight levels of Jannah are explained in the Holy Quran. Jannatul Firdaus, Jannatul Adan, Jannat An Naeem, Jannat Al Mawa, DarulKhuld and DarulMakam. In more than 120 verses and almost 30 times JannatinTajri min Tahtiha al-Anhar, 'Gardens beneath which rivers flow' is repeated. This verse has inspired the water flowing under the paths. Surah Rahman has an excellent explanation of Bagh Swarga. The following verses of this sura explain the Garden of Paradise, including shade trees, flowing streams, fountains, etc., which were the inspiration for the design of gardens in the Islamic world.

The invention of the water wheel in Persia in the eighth century made irrigation easier and introduced the idea of man-made running water channels in gardens. To maintain pressure and flow, water was drawn from lakes, reservoirs, natural or man-made basins, rivers, canals, rainwater tanks, etc. The aqueducts were either raised or raised to a higher point by a water wheel. From where it flowed downwards by gravity. The four channels in Chaharbagh symbolize the four flowing channels of Janna namely water, honey, wine and milk. Quran says. An example of the garden promised to those who do duty: in it are rivers of pure water, and rivers of milk whose taste does not change, and rivers of wine delicious to drinkers, and rivers of honey; For them are all kinds of fruits, including forgiveness from their Lord.

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Mughal garden trees were planted on the Chahar Bagh square and along the water channel. Cypress trees symbolized eternity to the Mughals due to their evergreen nature, while in Persian culture they were also symbols of feminine beauty. While in exile in Persia, Humayun closely observed the contemporary architecture brought to India by his followers. It is reflected in the further development of Mughal architecture in India. As with Mughal buildings, landscape architecture is heavily influenced by Persian concepts, for example the narrow aqueducts with water mats in Humayun's Tomb.

A new concept of garden design developed after the Mughal invasion of North India. Babur in his biography 'Tuzuk-e Babri' complained about the harsh climate and dusty winds of India. For Babur and his army, who had spent a large part of their lives in Central Asia, it was difficult to cope with such an oppressive tropical climate. The result was the creation of new gardens that served as their residences, courts, meeting places, military camps and even their burial grounds. The Timurid gardens of Herat were a major influence for Mughal gardens as Babur had seen and experienced them during his early reign. The chances of true imitation due to geographic differences were low for two reasons, firstly Herat was a mountainous region and secondly the climate was cold and rare species of plants could survive there. In contrast, the climate in India, especially in Uttar Pradesh, is hot and dry. Flowing aqueducts were possible in regions like Kashmir where the topography allowed water to flow by gravity while the remaining areas required a hydraulic system interface.

Figure Water Canal at Humayun Tomb



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The four gardens (Chahar Bagh), a Persian concept of origin, became the basis for the geometry of Mughal gardens. Babur introduced the Chahar Bagh layout for gardens in the Indian subcontinent and later his descendants modified it. It is composed of two intersecting lines that divide the entire garden into four equal quadrants, sometimes providing a monument or platform in the middle. Each quadrant is further divided into four quadrants. Sometimes these paths are elevated and the garden is at a lower level e.g.Arambagh in Agra and Akbar's Tomb in Sikandra give visitors the feeling of walking on a carpet. The geometry of Mughal gardens is based on sections and subdivisions with symmetry. This made the gardens beautiful and provided irrigation facilities.

Response of Climate:

Natural resources are depleting day by day and one third of the world's energy resources are consumed by buildings. Judicious use of energy resources has become important not only at the awareness level but also at the practical level. Using mechanical means to cool buildings in hot climates is currently an energy burden. Climate response of the built environment can efficiently reduce resource exploitation. An intelligent decision regarding outdoor and indoor planning of buildings can support a pro-environment approach. Historic buildings were more responsive to the climate due to their vernacular nature, and the gardens in and around the buildings made them more environmentally friendly. As discussed above these gardens were rectifiers of the microclimate and formerly had symbolic meanings. It was necessary to control the surroundings of the buildings to provide comfortable spaces inside the building to withstand the rigors of the climate. In the past there was a strong relationship between the built environment and nature as a building was expected to be close to nature to provide a comfortable life. One of the major functions of Mughal gardens was to improve the microclimate and all elements like water, fountains, trees etc. had their functional values apart from their symbolic value.

Integrated outdoor and indoor living and shift arrangement of activities according to seasonal changes make these buildings eco-friendlier. Sometimes the building was inside the garden and sometimes the garden was inside the building. A patio, a traditional element in almost all tropical regions, on the one hand serves as a gathering place for the family and provides a comfortable place to sit on summer evenings. Watercourses and plants and trees were sometimes added to the courtyard

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to further improve the humidity level and consequently lower the temperature of the space around it. The sequential arrangement of rooms, verandahs and courtyards with water bodies and trees was a perfect example of comfortable spaces in different seasons.

Conclusion:

Shade trees, fountains, waterways and paths are the distinguishing features of these parks despite their geographical locations and climatic conditions around the world. Despite their precedents in Arab, Turkish, and Persian landscaping, the gardens designed by Muslim rulers in different regions had distinct elements. Garden geometry based on four gardens (Chaharbagh) in India flourished and developed during the Mughal rule. However, it is clear that Babur, the founder of the Mughal dynasty, intended to develop these gardens mainly to cope with the harsh climate of northern India. So, these parks can be an inspiration for a sustainable future in the modern world.

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