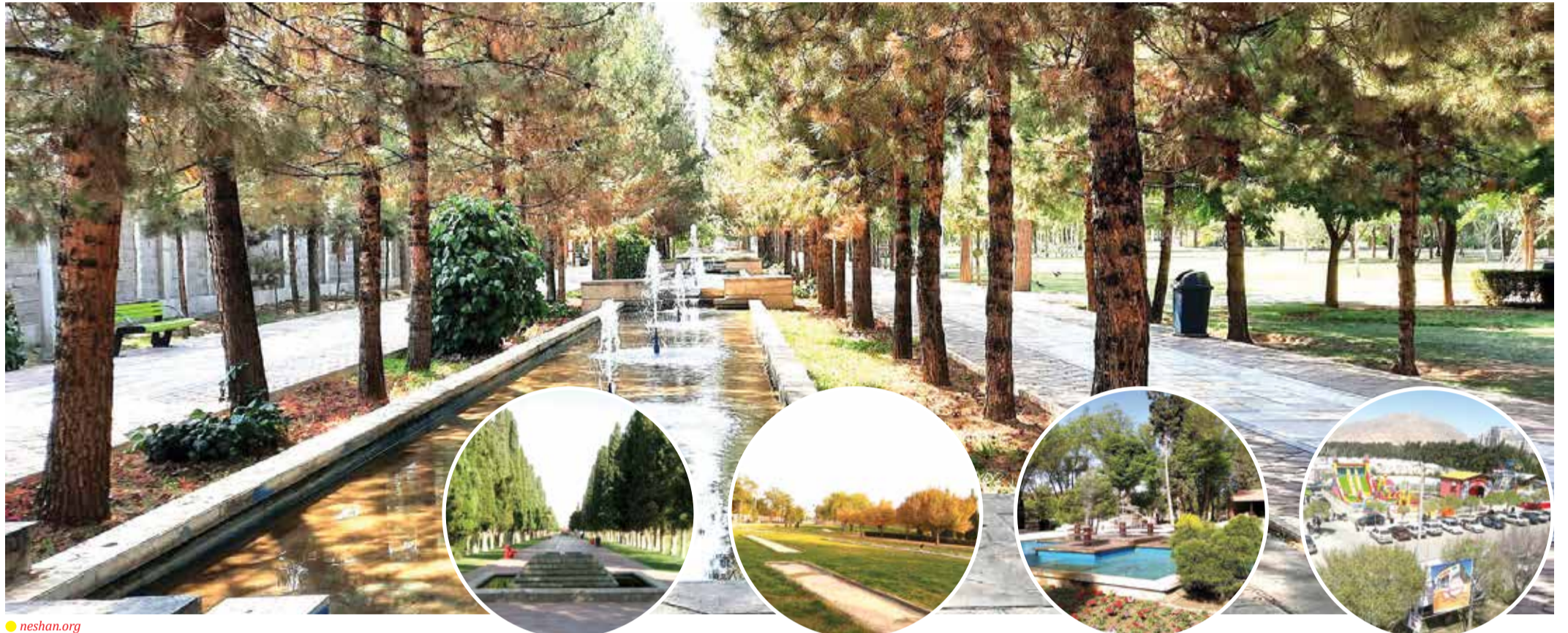


Jannat Garden in Shiraz adorned with majestic trees and vibrant flowers



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Shiraz, the capital of Fars Province, is home to a stunning array of gardens, among which the Garden of Paradise or "Jannat" stands out. With a rich historical legacy, Jannat Garden is one of the oldest and most traditional gardens in the city, often cited as one of the earliest urban parks in Shiraz. Over the decades, Jannat Garden has undergone numerous restoration efforts, preserving its allure for visitors.

Historical roots

The origins of Jannat Garden can be traced back to the Qajar Period, during which the grand mansion of Mushir al-Mulk graced

its grounds. Though historical records describe a splendid mansion, no remnants of it exist today. In the "Safarnameh Naseri," a historical and geographical account of Fars Province, it is noted that Jannat Garden was one of the constructions of Haj Mirza Abolhassan Khan Mushir al-Mulk. He cleared a plot in the western desert of Shiraz, planting a variety of trees and erecting an impressive mansion adjacent to it.

A botanical haven

Jannat Garden comprises a series of interconnected smaller gardens, collectively forming

a visually captivating and unified space. The garden boasts a diverse array of plant and tree species, drawing the admiration of tourists. Adorned with majestic cypress and pine trees, lush lawns, vibrant flowers, and a designated camp area for Nowruz visitors add to its charm.

Facilities and amenities

Jannat Garden offers a host of amenities, including parking, a supermarket, a coffee shop, numerous kiosks, and a bicycle rental counter. Additionally, visitors can find everything from bakeries and take-away food to

car repair services and stores selling travel tents in close proximity to the garden. The garden remains open throughout the year, providing consistent services, particularly during holidays and Nowruz, with free entry and paid private parking. It serves as a delightful stop for travelers, especially those en route to or from Shiraz during the festive season.

Recreational activities and leisure

The garden caters to a wide range of recreational pursuits, featuring a well-maintained bike trail, playground for chil-

dren, and sports facilities such as tennis and volleyball courts, as well as a football field. Furthermore, visitors can enjoy leisurely strolls in designated areas, indulge in swimming at the well-equipped indoor pool, or partake in outdoor barbecues within the serene surroundings of the garden.

Capturing the essence of Jannat Garden

A visit to Jannat Garden offers a unique experience, with its picturesque fountains, ponds, and iconic cypress trees symbolizing the essence of Shiraz. The vibrant atmosphere, filled with

the laughter of children and the presence of families, infuses the garden with a sense of vitality and tranquility, making it an ideal place for relaxation and rejuvenation.

Ideal time to visit

The most enchanting time to explore Jannat Garden is during the final week of winter and throughout spring, when the garden is at its most resplendent. However, its warm hues also make it a delightful destination during the summer and autumn, offering visitors a year-round haven of natural beauty.

Rich history and trade of Kerman in 10th century

In the 10th century, the towns of Kerman differed little from those of the rest of Persia and Central Asia. Most were surrounded by a wall with four gates; only the capital, Sirjan, is said to have possessed eight gates.

Also noteworthy is that because of the lack of timber, the dwellings had the form of domelike structures. A similar type of structure exists in Kerman even today; the historian Fedor Tumanskii, who was there in 1894, says about the village of Nigar: "A great number of homesteads have domelike roofs, which suggests a lack of construction timber."

After Sirjan, the most important city was Bam, the industrial center of the province; the cotton fabrics manufactured here were exported all over the Islamic world, including Egypt. These fabrics were remarkable for their durability; one set of clothes made from this cloth could be worn for from five to twenty years. The manufacture of Kerman

shawls, famous to this day, became concentrated in Bam. At that time, according to Ibn Hawqal, the price of one shawl could be as much as 30 dinars, that is, 150 rubles.

At present, besides the Kerman shawls, the Kerman carpets are especially famous. The 10th-century geographers do not mention them, but this art of weaving already existed in the fourteenth century under Timur; the master craftsmen of Fars and Kerman supplied silk rugs for the Friday mosque built by Timur in Samarqand, now known by the name of Bibi Khanim.

In the northern part of Kerman, in Kubanan, according to Yaqut and Marco Polo, was concentrated the production of zinc oxide or tutty; this was exported from Kerman to other countries as a medicine for eye ailments.

Of course, the Iranians penetrated into the southern part of Kerman, the so-called "warm lands" later than they did into the northern part; here the autochthonous pop-



↑ Konar Sandal Hill, Jiroft, Kerman

ulation has to this day partly retained its distinctiveness from the Iranian conquerors. In the geographical sense, these parts have not yet been fully explored; even the question of where the interior basins end and where that of the Indian Ocean begins has not been adequately answered. The district of Jiroft is watered by the rivulet Khalil Rud (some travelers call it the Khaliri). Wilhelm Tomaschek

(1841-1901), a Czech-Austrian geographer and orientalist, refutes the assertion of E. A. Floyer, an early nineteenth-century traveler, that this rivulet flows into the sea, and he suggests that it disappears in the sands; yet in 1894, Tumanskii again heard that it flows into the sea. Jiroft was separated from the northeastern districts of Kerman by the mountains of Barez, now Jebal Barez. The

population of these mountains adopted Islam only in 'Abbasid times; and only under the Saffarids, at the close of the ninth century, did it actually submit to Muslim rulers.

The city of Jiroft, whose ruins lie not far from the village of Karimabad, was in pre-Mongol times one of the richest towns of the Islamic world. Here the road coming from the Persian Gulf port of Hormuz (near modern Bandar Abbas) converged with the road coming from India through Jalk, and the goods brought to Jiroft from India were then distributed to other Persian provinces.

In the 10th century, the city ceded primacy in terms of size to Sirjan and Bam, but its prosperity seems to have risen under the Seljuk rulers of Kerman to the point where it was one of the two capitals of the realm, alongside Bardasir. Foreign merchants lived mostly in the suburb of Qamadin, which, according to Muhammad b. Ibrahim, was "the

treasury of the wealthy and the warehouse of the owners of products of the East and West".

Jiroft is mentioned under the name of Camadi by Marco Polo, in whose time the city was already completely ruined.

The road from Jiroft to the sea went through the district of Rudbar, also mentioned by Marco Polo. Between Rudbar and the seacoast, in the mountains, primarily to the east of the road, lived the Kufichs or Qufs, in Persian Kuch or Kufij, a people who spoke a special language of their own; according to Istakhri, they claimed Arab origin.

There were seven mountain chains in the region, each of which had its own chieftain; altogether, up to 10,000 men were counted among the inhabitants of the mountains. These mountaineers had no horses and undertook their incursions on foot; nevertheless, their raids spread fear all over Kerman and the adjacent districts of Fars and Sistan.

The above is a lightly edited version of chapter titled 'Quhistan, Kerman, and Makran,' from a book entitled, 'An Historical Geography of Iran,' written by V. Barthold and published by Princeton University Press, Princeton.