



ČAHĀRBĀĠ-E MAŠHAD

Č(AH)ĀRBĀĠ-E MAŠHAD. The term *čahārbāġ* (commonly contracted to *čārbāġ*, lit. “four gardens”) must originally have denoted a garden made up of four parts or areas and is evidently due to the Timurid princes who, in the 9th/15th century, created parks or gardens and garden palaces with the name Čahārbāġ, laid out on a pattern of beds, paths, and ditches.

The 10th/16th-century author Wāṣefī, refers to the following *čahārbāġs* apparently located in Herat: Šāhroġiya or Čahārbāġ-e Šāhroġiya (II, pp. 1201, 1239, 1258), the Čahārbāġ of Šāhroġ’s son Mīrzā Bāysonġor (II, p. 1170), the Čahārbāġ of Amīr ‘Alī-Šīr (II, p. 1224), and others (II, p. 1067).

The prosperity of Herat and the renown of that city’s pleasant gardens in the Timurid period must then also have caused the term to spread further afield. Thus Wāṣefī refers to the Čahārbāġ of the governor of Nišāpūr, which comprised a garden and a building (II, pp. 1099-100), and to Čahārbāġs at Torbat-e Jām (II, pp. 1036, 1038). In other historical texts there are mentions of the Čahārbāġ of Šāhroġ in the outskirts of Bukhara (*Ĥabīb al-sīar* III, p. 539; see also Ķonġī, pp. 193, 196, 261-62), the royal Čahārbāġ near Bukhara (Marvī, II, p. 793), the Čahārbāġ of Ebrāhīm Solṡān Mīrzā, and the Čahārbāġ of Amīr Mazīd Arġūn outside Balk, the Čahārbāġ of Ĥāfeġ Beg at Andejān, the Čahārbāġ of Ķosrow Shah outside Qondoġ, the Čahārbāġ of Rādkān (now the name of a village) near Mašhad (*Ĥabīb al-sīar* IV, pp. 294, 296, 190, 265, 193, 28), the Čahārbāġ at Tabrīz, the Čahārbāġ at Bārforūš, the royal Čahārbāġ at Isfahan, the Hazār Jarīb (thousand acre) Čahārbāġ at Isfahan, the Čahārbāġ at Šamāġī, the Čaman-e Bīd Čahārbāġ at Herat (Marvī, I, pp. 64, 91, 119, 230, 233,



370; II, p. 784), a royal Čahārbāĝ in Herat mentioned in a *farmān* of Shah Ṭahmāsb I to the governor of Khorasan (Mawlawī, I, pp. 95, 96), the Čahārbāĝ of Ṭāher Beg at Marv (Marvī, II, p. 823), and the Čahārbāĝ at Mašhad (*Ĥabīb al-sīar* IV, pp. 57, 217).

The term *čahārbāĝ* is also frequently found in names of villages in the Herat area (Ĥāfez-e Abrū, pp. 80, 81; Sayyed Ašīl-al-Dīn, p. 66; Qāsem b. Yūsof, pp. 44, 46, 57), probably so called because they contained gardens of the *čahārbāĝ* design.

Under the Timurid sultan Šāhroĝ, the Safavids, and Nāder Shah Afšār and his descendants Čahārbāĝ was the name of a royal garden and palace at Mašhad; under the Qajars and up to the present time it has been the name of an old quarter in the city.

According to Maṭla‘-e Sa‘dayn (ed. Šafī‘, II/1, p. 214), the Timurid sultan Šāhroĝ, during a visit to the shrine of the Imam Rezā in early Ša‘bān, 821/September, 1418, gave orders that a Čahārbāĝ with a palace (*čahārbāĝ-ī o sarā-ī*) be laid out on the east (evidently a mistake for west) side in the outskirts of Mašhad, his intention being to stay there whenever he went to the city (see also Fašīḥ Kṽāfi, III, p. 234; *Ĥabīb al-sīar* III, p. 603; E‘temād-al-Salṭana, II, pp. 285-86). In view of the location of the present Čahārbāĝ quarter in Mašhad, Šāhroĝ’s Čahārbāĝ must have been on the west side of the city. He stayed in the new Čahārbāĝ building when he came to Mašhad on a visit on 5 Rabī‘ II 842/25 September 1438 (E‘temād-al-Salṭana, loc. cit.).

In later periods the Čahārbāĝ of Mašhad remained in use as the governor’s residence (e.g., Eskandar Beg, I, p. 295; tr. Savory, I, p. 426) and where kings stayed on their visits to the shrine. According to Hedāyat (I, pp. 312, 331), Shah ‘Abbās I stayed in the Čahārbāĝ of Mašhad, which was the royal residence (*dawlat-kāna-ye šāhī*), during his two journeys to Mašhad, including the one he made on foot from Isfahan.

Nāder Shah Afšār resided there at the end of Rabī‘ II 1143/11 November 1730 (Astarābādī, p. 139), and on the occasion of the marriage of his son Rezāqolī Mīrzā with Shah Ṭahmāsb II’s sister Fāṭema Solṭān Kānom in Rajab, 1143/January, 1731, the wedding celebration was held in the Čahārbāĝ palace, which was adorned with mirrors and illuminated with lamps (pp. 141-42). During his reign Nāder took several steps to improve and enlarge the Čahārbāĝ of Mašhad. According to Marvī (I, pp. 202-03) he instructed architects to design



the building of a palace called Hašt Behešt in the royal Čahārbāg and to divert the copious flow of water from the village of Golestān. Water level was raised at deep points with layers of brick and stone and then brought up to ground level by means of siphons. When the water came into the Čahārbāg, it gushed up in a jet six to ten cubits (*dar'*) high. Golestān is now a village near Mašhad on the road to Țorqaba; it gets its water from a stream and a *qanāt* and also has an old dam. The construction of this dam, known as the Band-e Golestān, is usually attributed to Šāhroḡ b. Tīmūr or his wife Gowharšād or to a slave-girl of Gowharšād named Golestān; but in the light of a *farmān* of the Timurid sultan Abū Sa'īd (text in Navā'ī, p. 213), the late 'Abd-al-Ḥamīd Mawlawī concluded that it must have been built by order of the said Abū Sa'īd (killed in 873/1469). The dam is still in use (Šarī'atī, p. 151). In addition, Nāder caused two water tanks to be built in front of the Čahārbāg, one below ground as a charity to supply water for the general public, the other above ground with fourteen apertures through which water could be let out by various devices. The water fed pools and fountains in the Hašt Behešt, where lofty buildings had been constructed, and then passed under the avenue through siphons and conduits before coming up like a fountain from below the pool in the courtyard (*šahn-e 'atīq*) of the shrine. The overflow from this pool passed through a continuation of the same canal to the quarters along the avenue. Contemporary architects estimated that Nāder spent 14,000 tomans on the project (Marvī, I, p. 203). Marvī also mentions Nāder's orders for carpets for the Hešt Behešt and the buildings in the royal Čahārbāg (I, p. 206) and the start of work in 1145/1732-33 on Nāder's order for the construction of a brick and plaster tomb on the Upper Avenue (Kīābān-e Bālā, Bālāḡīābān, Kīābān-e 'Olyā) beside the buildings in the royal Čahārbāg (I, p. 204). This tomb occupied the site on the avenue where the modern mausoleum and museum of Nāder have been erected. The ruins still to be seen along this avenue next to the mausoleum are apparently the remains of a mosque and a bath and water tank attached to Nāder's original tomb (Bīneš, 1353, II, p. 384). The frequent mentions of Čahārbāg, royal (*šāhī, pādšāhī*) Čahārbāg, and Čahārbāg entrance (*dahana*) by Marvī (I, pp. 38, 89, 103, 160, 163, 164, 200; II, 772, 827) all refer to the Čahārbāg of Mašhad.

In the reign of the Afsharid Šāhroḡ (1161-1210/1748-96), the Čahārbāg of Mašhad remained in use as the royal residence. In the accounts of the contests between rival power-seekers and their treatment of Šāhroḡ and his countermoves, the Čahārbāg and its fortifications, gate, and facilities are frequently mentioned; it was the scene of many events. A picture of its size



and importance at the time can be drawn from these sources (Golestāna, pp. 40, 44, 55, 56, 57, 93, 99, 117; Qoddūsī, pp. 419, 427; see also Rīāzī, p. 145).

With the fall of the Afsharids and the rise of Tehran as the center of authority, the Čahārbāġ of Mašhad fell gradually into ruin. E'temād-al-Salṭana, writing in the reign of Nāšer-al-Dīn Shah Qājār, remarked (II, p. 239) that one of the six major quarters of Mašhad was called the Čahārbāġ quarter but did not mention any remains. It lay in the west of the city between the Sarāb quarter and the shrine precinct, the Čahārbāġ quarter being closer to the city center than Sarāb which abutted on the city wall at its western end. Both quarters were aligned on the *qebła* and perpendicular to the Upper Avenue. Today a quarter called Čārbāġ still exists in the same part of the city (Bīneš, 1356, pp. 578-80; Rīāzī, p. 40; Šarī'atī, p. 45; Adīb Heravī, p. 187).

It has been surmised that the garden of the Shrine administration (Tawliat-e Āstān-e Qods-e Rażawī), situated on the southwestern side of the mausoleum of Nāder Shah and reputedly a *waqf* endowed by Neżām-al-Molk, may be a much altered remnant of the Čahārbāġ of Šāhroġ (Bīneš, 1356, p. 579). The Čārbāġ quarter of today is no longer a major part of the city; it consists of a small street of that name leading into the Upper Avenue.

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(Ġolām-Ḥosayn Yūsofi)