



The mystical landscape of Xvarnah, in the celestial Earth of Urqalya, the kingdom of heaven, La manuscript Bihbahan, Fars 1398 CE

## 4.622/4.623 ISLAMIC GARDENS & GEOGRAPHIES

This seminar focuses on the historical geography of Islamic gardens, from Andalusia to Southeast Asia, with an emphasis on the Indian subcontinent. The seminar links historical geographic methods with thematic interpretations and debates about gardens and their larger symbolic and territorial contexts. We explore evidence from archaeological, art historical, and cartographic sources – and we will use historical geography as an integrative method. Discussion topics include garden cosmologies, cultural landscapes, and eschatologies, along with their contemporary significance for heritage conservation and environmental design. Students will conduct original research and interpretation in either a scholarly or design research mode. 12 credits G; 9 credits UG. Limited to 15. Seminar lecture and discussion 9:00 am to 12:00 pm on Tuesdays in 5-216.

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### Course Aims

This is a jointly listed undergraduate and graduate seminar on Islamic gardens and their larger geographic contexts. It is about “landscape,” in its modern usage, though landscape proves to be a problematic concept, both in Euro-American usage where it is associated with power dynamics, and even more so in Islamic culture regions where it has no clear linguistic synonyms in Arabic, Persian or Turkish. The relationships between “gardens” and related places – fields, orchards, cities, suburbs, regions, territories, kingdoms and so on -- is historically and spatially fascinating. These other, generally larger, places are construed here as “geographies,” and we will explore how that discipline can help us understand gardens broadly conceived. This seminar builds upon 4.612 Islamic Architecture and the Environment.

Student’s individual interests and research projects will vary by topic, problem, geographic region. You are encouraged to seek to discern what interests you most. That can be one of the most challenging aspects of academic inquiry. At the same time, we seek to develop a shared philosophy of inquiry on the meaning of gardens and gardening within their multiple historical geographic contexts. These two scales and frames of inquiry – garden and geography -- are sometimes complementary, yet often in tension with one another. On the one hand, gardening can connote an intimate aesthetic and an ethic of care that has relevance for larger, too often degraded, environments. On the other hand, gardens and geographies both have an ethos of control, which Yi-Fu Tuan (1984) described as a dynamic of dominance and affection, which raises ecological and social concerns.

In this seminar, one aspect of our approach involves a type of pragmatism. It begins with the current situation of historical gardens and our experience of them, whether they are problematic, aesthetic, or both. It asks why gardens are important today. We then employ an

historical geographic approach to garden inquiry, starting with the first gardens, which are mythic as in the Garden of Eden and archaeological in the origins of horticulture. They are pre-Islamic in different ways that have a bearing on Islamic gardens. How can one think in both ways about the origins of gardens, and what does one learn by trying? As the semester is short, and the fascinating gardens are many, we proceed to case studies that deepen our perspective on the theory and practice of gardening. Paradise is often the first association that comes to mind with Islamic gardens, and we too shall briefly consider it at the beginning of the semester for it is the Qur'anic aim of those "who have faith and do good works." An interesting question for our seminar concerns how our understanding of paradise gardens develops over the course of the semester. In an era described by some as the Anthropocene, what meanings and practical significance does paradisiacal thought have?

*Common readings and discussion.* One of the greatest challenges for the seminar is choosing common readings for discussion each week. There are so many that call out for consideration. I therefore identify some readings as background, some as required discussion pieces, and others as supplementary. Undergraduates must read the discussion pieces, graduate students should add one or more supplementary readings per week. I will give short talks on the background and historiography of the topic, and will also introduce some of the extraordinary imagery of Islamic gardens in paintings, maps, and texts. One or two students will help lead the discussion each week and may do some additional reading on that topic.

*Common tasks:* Each of us will begin by identifying a garden and/or geographic research topic that we wish to pursue, and write a brief problem statement on what it is, why it seems important, and how we plan to pursue it. We will then prepare conceptual maps of the topic and of the fields and scales of inquiry relevant for it. Using these problem statements and conceptual maps as guides, each person will develop a working bibliography of references, maps, and images -- and a timeline of historical and contextual events that frame the research project. As part of that task, we will learn about the MIT Aga Khan Documentation Center's work on an online resource on Islamic gardens, and the Aga Khan Trust for Culture's expanding portfolio of historic garden conservation and new garden design. We will use these materials to draft sections of the paper in mid-semester and concluding in May. While many will write scholarly term papers, I encourage

*Evaluation:* Initial problem statement (10%); project bibliography and data sources (10%); regular participation and discussion leadership (20%); interim project updates, draft (20%); and final project (40%).

## COURSE SCHEDULE

WEEK	TOPIC	READINGS & TASKS
<p>1 Feb 5</p>	<p><b>Key Concepts: Garden, Geography, Landscape.</b></p> <p>This session explores key concepts in the seminar. In addition to concepts of garden and geography in various languages, we will broadly discuss the languages of space and place.</p> <p>In this discussion, we find that “landscape” occupies a tenuous historical position in both Euro-American and Middle Eastern traditions. “Cities” have a clearer linguistic and legal status, but no less complex historical relationships with gardens and larger territories.</p>	<p><u>Background readings:</u> Catch up with the encyclopedia articles in week 1 if you have not read them yet.</p> <p>Encyclopedia of Islam, “bustan,” “djanna” and “djughrāfiyā”. MIT Libraries on-line at: <a href="https://referenceworks.brillonline.com/search?s.q=djanna&amp;s.f.s2_parent=s.f.cluster.Encyclopaedia+of+Islam&amp;search-go=Search">https://referenceworks.brillonline.com/search?s.q=djanna&amp;s.f.s2_parent=s.f.cluster.Encyclopaedia+of+Islam&amp;search-go=Search</a></p> <p>Encyclopedia Iranica, “Bag” entry online in: <a href="http://www.iranicaonline.org/articles/bag-ii">http://www.iranicaonline.org/articles/bag-ii</a></p> <p><u>Interesting readings in western garden thought:</u></p> <p>M. Francis and R. Hester, <i>The Meaning of Gardens</i> (Cambridge: MIT Press, 1992, pp. 3-21).</p> <p>Robert Harrison, “Preface,” “The Vocation of Care,” “Eve,” and “The Human Gardener,” Chapter 1-3 in <i>Gardens: An Essay on the Human Condition</i> (Chicago; London: The University of Chicago Press, 2008).</p> <p>John Dixon Hunt, “Preface” and “A Reception Theory of Landscape,” Chapter 1 in <i>The Afterlife of Gardens</i> (Philadelphia: University of Pennsylvania Press, 2004).</p> <p>Mara Miller, “Definitions, Examples, and Paradigms” and “Gardens and Current Theories of Art,” Chapter 1 and 4 in <i>The Garden as an Art</i> (Albany, NY: State University of New York Press, 1993).</p> <p>Stephanie Ross, “Preface” and “Gardens and Art, Gardens as Art,” in <i>What Gardens Mean</i> (Chicago; London: University of Chicago Press, 1998).</p> <p><u>Task:</u> Discuss your initial interests and topic, and possible research topics.</p>

<p>2 Feb 12</p>	<p><b>Gardens at the Beginning and End of Time: From Eden to Paradise</b></p> <p>This week reflects upon the relationships between cosmology, creation, the first garden (Eden), and final paradise (<i>djanna</i>) in the Abrahamic traditions. Earlier Mesopotamian creation stories shed light on the roots and divergences among these accounts.</p> <p>The first two chapters of Genesis offer two distinctly different accounts of the creation, and the Qu’ran text combines them in various and fascinating ways. Be prepared to discuss these similarities and differences.</p> <p>Paradise gardens await those who have faith and do good works on the day of the resurrection. There are many theological debates about those paradise ideals. Having explored the historical geography of gardens, what new insights might be considered about these theoretical debates?</p> <p>-----</p> <p>Half of our group will focus on cosmology and Eden, and the other half on eschatology and paradise, and we will compare these perspectives on the gardens at the beginning and end of time.</p>	<p><u>Common readings on Eden and Paradise:</u></p> <p>Robert Alter, <i>Genesis</i> (Berkeley: University of California Press, 1992, chapters 1-3).</p> <p><i>Qur’an</i> selections – 2:1-37; 2:261-266; 4:51-59; and 55: 1-78. <a href="http://corpus.quran.com/">http://corpus.quran.com/</a> (compare multiple translations).</p> <p>Mumtaz Currim, <i>Jannat: Paradise in Islamic Art</i> (Mumbai: Marg Foundation, 2012) pp. 8-21.</p> <p>Nerina Rustomji, “The Garden, The Fire, and Islamic Origins,” “Visions of the Afterworld,” chapters 1-2 in <i>The Garden and Fire: Heaven and Hell in Islamic Culture</i> (New York: Columbia University Press, 2009).</p> <p>Annemarie Schimmel, “The Celestial Garden in Islam,” in <i>The Islamic Garden</i> (Washington D.C: Dumbarton Oaks, 1976).</p> <p><u>Optional</u></p> <p>Christian Lange, <i>Paradise and Hell in Islamic Traditions</i> (Cambridge: CUP, 2015, ch 1, pp. 37-70).</p> <p>Jane Idleman Smith, <i>The Islamic Understanding of Death and Resurrection</i> (New York: Oxford University Press, 2002) chs. 3 and 5.</p> <p>C. Westermann, <i>Genesis 1-11</i> (esp., “The creation of man and woman and expulsion from paradise,” pp. 178-275). Not on Stellar.</p> <p>James L. Wescoat Jr, “The Paradise Gardens of Lahore: Islamic Ideals and Historical Realities,” forthcoming 2019.</p>
<p>3 Feb 19</p>	<p><b>PRESIDENT’S DAY – NO CLASS</b></p>	<p><u>Reading:</u> Read Ruggles, chapters 1-4.</p>

<p>4 Feb 27</p>	<p><b>Pre-Islamic Garden Antecedents: Archaeology and History</b></p> <p>In this week we explore the archaeological and historical antecedents of Islamic gardens in their regional geographic contexts. These include classical Roman gardens in the Mediterranean region which were antecedents for Andalusia and the Maghreb; Byzantine gardens in the Middle East; Sanskrit garden texts and the enigmatic Buddhist era Sigiriya garden in Sri Lanka. Contributions of archaeological theory, methods, and comparison are of primary significance in this week.</p> <p>This week we will also have a bibliographic session with MIT AKDC librarians on their garden research resources in Archnet and other platforms.</p>	<p><u>Common readings:</u></p> <p>David Stronach, "Parterres and stone watercourses at Pasargadae: notes on the Achaemenid contribution to garden design" in <i>Journal of Garden History</i>, Vol. 14, No. 1 (January-March 1994).</p> <p>Jashemski, W., Gleason, K., Hartswick, K., &amp; Malek, A. (2017). Introduction. In W. Jashemski, K. Gleason, K. Hartswick, &amp; A. Malek (Eds.), <i>Gardens of the Roman Empire</i> (pp. 1-14). Cambridge: Cambridge University Press.</p> <p>Antony R. Littlewood "The Scholarship of Byzantine gardens" in <i>Byzantine Garden Culture</i> edited by Antony Littlewood, Henry Maguire, and Joachim Wolschke-Buhlman (Washington D.C: Dumbarton Oaks, 2002).</p> <p>Nilan Cooray, "Sri Lanka's Historical Built Landscape: General Overview," and "Context for the Study" in <i>The Sigiriya Royal Gardens: Analysis of the Landscape Architectonic Landscape</i> (Thesis/Dissertation: TU Delft, 2012, pp. 23-40).</p> <p><u>Task:</u> Upload an initial written statement of your semester research topic (~250 words plus a map, image(s), and about 5+ initial sources).</p> <p>See Przeworski. 1993. <i>The Art of Writing Proposals</i>. New York: SSRC.</p>
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<p>5 Mar 6</p>	<p><b>Historical geography of Islamic horticulture and hydraulics.</b></p> <p>We will read chapters from D.F. Ruggles scholarly survey of Islamic gardens, with an emphasis on horticulture and hydraulics. Each person should read a selection of specialized articles on horticulture or hydraulic art and science, depending upon their interests. In the case of Al Jazari, consider the meanings of the term <i>hiyal</i> in the title of his book.</p> <p>A key discussion question is how these sciences and associated arts were incorporated in the history of garden design at the local scale, and landscape transformation at the larger scale.</p>	<p><u>Common readings:</u></p> <p>Discuss D. Fairchild Ruggles, Chapters 2-3 in <i>Islamic Gardens and Landscapes</i> (Philadelphia: University of Pennsylvania Press, 2008).</p> <p>Arīb ibn Sa’d, “Extracts from the 10th Century Calendar of Cordoba” in <i>The Filaha Texts Project: The Arabic Books of Husbandry</i>, <a href="http://filaha.org/calendar_of_cordoba_english_translation_revised%20arib.html">http://filaha.org/calendar_of_cordoba_english_translation_revised%20arib.html</a>.</p> <p>Subtelny, M. E. 1997. ‘Agriculture and the Timurid Chaharbagh: The Evidence from a Medieval Persian Agricultural Manual,’ in A. Petruccioli, ed., <i>Gardens in the Time of the Great Muslim Empires: Theory and Design</i>, supp. to <i>Muqarnas</i> 7, Leiden, 110-28.</p> <p>Daniel Martin Varisco, “Medieval Agricultural Texts from Rasulid Yemen” in <i>The Filaha Texts Project: The Arabic Books of Husbandry</i>, <a href="http://filaha.org/medieval_agricultural.html">http://filaha.org/medieval_agricultural.html</a></p> <p>Andrew M. Watson, Chapters 17-22 in <i>Agricultural Innovation in the Early Islamic World: The diffusion of crops and farming techniques, 700-1100</i> (Cambridge, UK: Cambridge University Press, 1983).</p> <p>Al Jazari, 1975 trans. by D.R. Hill. <i>The Book of Knowledge of Ingenious Mechanical Devices</i>. Category 5, on the construction of machines for raising water, pp. 179-189.</p>
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<p>6 Mar 13</p>	<p><b>Sultanate gardens: Core, Periphery &amp; Cultural Geographic Exchange</b></p> <p>Sultanate regimes from Anatolia to India have only occasionally received the attention they deserve. Here we examine the early history of Islamic gardens in Anatolia, Central Asia, and India.</p>	<p><u>Common readings:</u></p> <p>Ruggles, D.F. 2016. "Inventing the Alhambra," in <i>Envisioning Islamic Art and Architecture</i>, ed. D. Roxburgh, ch. 1. Leiden: Brill, pp. 1-21.</p> <p>Scott Redford, "Just landscape in Medieval Anatolia," in <i>Studies in the History of Gardens and Designed Landscapes</i>, Vol. 20, No. 4 (Winter 2000): 313-324.</p> <p>Lisa Golombek, "The Gardens of Timur: New Perspectives" in <i>Muqarnas</i>, Vol. 12 (1995): 137-147.</p> <p>Anthony Welch, "The Gardens Babur did not Like: Landscape, Water, and Architecture for the Sultans of Delhi" in <i>Mughal Gardens: Sources, Places, Representations, and Prospects</i>, edited by James L Wescoat, Jr. and Joachim Wolschke-Bulmahn (Washington D.C. Dumbarton Oaks, 1996).</p> <p>K. Rotzer and P. Sohoni, "Nature, dams, wells and and gardens: the route of water in and around Bidar, in D. Ali and E. Flatt, <i>Gardens and Landscape Practices in Pre-Colonial India. Histories from the Deccan</i>. New Delhi: Routledge, pp. 54-73.</p> <p>Ali Akbar Hussain, <i>Scents in the Islamic Garden</i>, ch. 3. New Delhi: OUP.</p> <p><u>Optional:</u></p> <p>Sadi's <i>Bustan</i> and <i>Gulistan</i> in poetry and painting. Browse the translations and illustrations online in: <a href="http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Sa%27di">http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Sa%27di</a></p> <p><u>Common task:</u> Upload your research bibliography.</p>
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<p>7 Mar 20</p>	<p><b>Mughal gardens in the context of changing urban and regional geographies.</b></p> <p>Mughal gardens developed in a series of reactions, to the challenges of India, dynastic logic of territorial control, and dynamic conceptions of state-society relations. This week addresses those spatial and macro geographical themes.</p>	<p><u>Common readings:</u></p> <p>Ebba Koch, "The Mughal waterfront garden" in <i>Mughal Art and Imperial Ideology: Collected Essays</i> (New Delhi; New York: Oxford University Press, 2001).</p> <p>Ebba Koch, 2008. "My Garden is Hindustan: The Mughal Emperor's Realization of a Political Metaphor," <i>Middle East Garden Traditions: Unity and Diversity</i>. Ed. M. Conan, pp. 460-475. Washington DC: Dumbarton Oaks.</p> <p>Irfan Habib, "Notes on the Economic and Social Aspects of Mughal Gardens" in <i>Mughal Gardens: Sources, Places, Representations, and Prospects</i> edited by James L. Wescoat, Jr and Joachim Wolschke-Bulmahn (Washington D.C: Dumbarton Oaks, 1996).</p> <p>Ronald Inden, "Kashmir as Paradise on Earth," in <i>The Valley of Kashmir</i>. Ed. Aparna Rao. Delhi: Manohar, 2008, pp. 523-62.</p> <p>Laura E. Parodi, "The Posthumous Portrait of Hazrat Jannat 'Ashīyānī: Dynastic, Saintly, and Literary Imagery In The Tomb of Humayun" <i>Islamic Art 6</i> (2009): 129-58.</p> <p><u>Optional:</u></p> <p>Mughal gardens website: <a href="http://mughalgardens.org/detect/getflash.html">http://mughalgardens.org/detect/getflash.html</a></p> <p>James L. Wescoat Jr. "The Changing Cultural Space of Mughal Gardens," in <i>Companion to Asian Art and Architecture</i> (Malden, MA: Wiley; Blackwell, 2011).</p> <p><u>Task:</u> Upload your revised and expanded project statement with references.</p>
<p>8 Mar 27</p>	<p>SPRING BREAK WEEK</p>	

<p>9 Apr 2</p>	<p><b>Special session on the esthetics of garden plants and planting in Indo-Islamic painting.</b></p> <p>Painting is unquestionably the greatest body of evidence for plants and planting in Islamic garden design from the 16<sup>th</sup> through 18<sup>th</sup> centuries. But it has rarely been studied as a way to better understand the aesthetics of garden planting, which is the focus of our discussion this week. Conversely, treatises on Islamic aesthetics give limited attention to gardens.</p> <p>In previous years, we have focused on Mughal painting. This year we will add Rajput and Deccani painting, depending upon your interests.</p>	<p><u>Common readings:</u></p> <p>Gregory Minnisale, "Reading Pictorial Order," Chapter 2 in <i>Images of Thought: visibility in Islamic India, 1550-1750</i> (Newcastle-upon-Tyne, UK: Cambridge Scholars, 2007).</p> <p>Debra Diamond, <i>Garden and Cosmos</i>, Washington DC: Sackler Gallery, 2008, pp. 51-69, and if you pick this region, 71-140.</p> <p>Navina Haidar and Marika Sardar, <i>Arts of the Deccan, 1500-1700</i>. "The Art of the Deccan Courts," pp 15-27; and if you pick this region the Golconda "Catalogue," pp. 197-257.</p> <p>Om Prakash Verma, 1999. <i>Flora and Fauna in Mughal Art</i>. Mumbai: Marg Publications.</p> <p>Task: Select one Mughal, Rajput, or Deccani painting for study and brief presentation about garden aesthetics.</p> <p><u>Optional:</u></p> <p>Valérie Gonzalez, <i>Beauty and Islam: aesthetics in Islamic art and architecture</i> (London; New York: I.B. Tauris in association with the Institute of Ismaili Studies, 2001).</p> <p>Oliver Leaman, <i>Islamic Aesthetics: an introduction</i> Notre Dame, IN: University of Notre Dame Press, 2004).</p>
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<p>10 Apr 9</p>	<p><b>Persian Gardens through space and time: Safavid, Zand, Qajar, and contemporary gardens.</b></p> <p>This week we take a macro-historical perspective on Persian gardens, beginning with the Safavid era in Tabriz, Qazvin, and Isfahan and continuing to the present. As part of this session we shall also discuss the concept of Persianate gardens.</p>	<p><u>Common readings:</u></p> <p>Mahvash Alemi, "The Royal Gardens of the Safavid Period: Types and Models" in <i>Gardens in the Time of the Great Muslim Empire</i>, edited by Attilio Petruccioli (Leiden; New York: E.J. Brill, 1997).</p> <p>Mohammad Gharipour, "Introduction" and "The Garden and Pavilion in Near Eastern Pre-Islamic Texts, the Qur'an and Persian Poetry," Chapters 1-2 in <i>Persian Gardens and Pavilions: Reflections in History, Poetry and the Arts</i> (London; New York: I.B. Tauris, 2013).</p> <p>M.R. Ghanoonparvar, "Prologue," "Invitation to the Garden," "Renditions of the Garden," "Reflections of the Garden," Chapters 1-3 in <i>Translating the Garden</i> (Austin, TX: University of Texas Press, 2001)</p> <p><u>Optional:</u></p> <p><i>Manzar</i>, selected articles on contemporary landscape architecture in Iran. <a href="http://www.manzar-sj.com/">http://www.manzar-sj.com/</a></p>
<p>11 Apr 16</p>	<p><b>PATRIOT'S DAY HOLIDAY</b></p>	

<p>12 Apr 23</p>	<p><b>Macroregional comparisons: Mughal, Safavid, and Ottoman gardens</b></p> <p>This session builds upon the Persianate one by comparing gardens of the so called early modern or gunpowder empires, which have often been compared, but not with respect to their gardens. Here we also discuss comparative theory and method in some detail. We develop working hypotheses for similarities, differences, and cultural exchange between Ottoman, Safavid, and Mughal gardens.</p>	<p><u>Common readings:</u></p> <p>Stephen Frederic Dale, "Introduction" and "Imperial Culture in the Golden Age," Chapter 1 in <i>The Muslim Empires of the Ottomans, Safavids, and Mughals</i> (Cambridge, UK; New York: Cambridge University Press, 2010).</p> <p>Gulru Necipoglu, A Special Issue on Pre-modern Islamic Palaces, <i>Ars Orientalis</i> 23 (1993), pp. 3-36 and 303-342.</p> <p>Middle East Gardens website: <a href="https://www.doaks.org/resources/middle-east-garden-traditions">https://www.doaks.org/resources/middle-east-garden-traditions</a></p> <p>Matthew Lange, "Comparative-Historical Methods: An Introduction," chapter 1 in <i>Comparative Historical Methods</i> (Los Angeles: Sage, 2013).</p> <p><u>Optional readings on comparative methods:</u></p> <p>Charles C. Ragin, <i>The Comparative Method: moving beyond qualitative and quantitative strategies</i> (Berkeley: University of California Press, 1987).</p> <p>Benoit Rihoux and Charles Ragin, <i>Configurational Comparative Methods: qualitative comparative analysis (QCA) and related techniques</i> (Thousand Oaks, CA: Sage, 2009)</p> <p>Neil J. Smelser, <i>Comparative Methods in the Social Sciences</i> (Englewood Cliffs, NJ: Prentice Hall, 1976).</p> <p><u>Common task:</u> Rough draft of a major section of your paper or project for feedback.</p>
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<p>13 Apr 30</p>	<p><b>Comparing Islamic and European gardens and territories.</b></p> <p>This seminar session builds upon that of the previous week, for many casual comparisons have been made between formal European gardens and those of Muslim dynasties. However, few of them have involved rigorous study of similarities, differences, or historical exchange. What insights might be gained?</p>	<p><u>Common readings:</u></p> <p>Nurhan Atasoy, “Links Between the Ottoman and Western World on Floriculture and Gardening” in <i>Botanical Progress, Horticultural Innovation and Cultural Change</i>, edited by Michel Conan and W. John Kress (Washington D.C: Dumbarton Oaks, 2007).</p> <p>Dalu Jones, <i>A Mirror of Princes: the Mughals and the Medici</i> (Bombay: Marg, 1987).</p> <p>EAHN, 2012, Islamic and Renaissance Gardens, <a href="https://eahn2012conference.files.wordpress.com/2012/01/islamic_and_renaissance.pdf">https://eahn2012conference.files.wordpress.com/2012/01/islamic_and_renaissance.pdf</a>.</p> <p>Mohammad Gharipour, “The Gardens of Safavid Isfahan and Renaissance Italy, A New Urban Landscape?” (forthcoming).</p>
<p>14 May 7</p>	<p><b>Destruction and Conservation of Indo-Islamic garden heritage.</b></p> <p>Unlike architecture, gardens deteriorate rapidly, on timescales of months rather than years or decades. Garden conservation cannot aspire to the fixity of materials and methods of architectural heritage conservation: what can it aspire to?</p>	<p><u>Common readings:</u></p> <p>AKTC annual reports on Nizamuddin Urban Renewal project available online at: <a href="http://www.nizamuddinrenewal.org/">http://www.nizamuddinrenewal.org/</a></p> <p>ICOMOS, “Florence charter”, <a href="http://www.icomos.org/charters/gardens_e.pdf">http://www.icomos.org/charters/gardens_e.pdf</a></p> <p>Priyaleen Singh, <i>Historic gardens: Making an Inventory for the Indian Context</i> (New Delhi: INTACH, 2006).</p> <p>Ute Francht Vogt, et al, “Baghe Babur, Kabul: Excavating a Mughal Garden” in <i>South Asian Archaeology Conference Proceedings</i> edited by Ute Francht Vogt and J Weisshar (Aachen: Linden Soft, 2005)</p>

<p>15 May 14 Final Seminar</p>	<p><b>Designing new Islamic gardens?</b></p> <p>Design of gardens in the Andalusian style has long been popular in California (Cal-Andalus”), as have Mughal-Persian “<i>chahar baghs</i>” (e.g., in Doris Duke’s Shangri La garden in Hawaii).</p> <p>Recent years have witnessed increasing interest in designing contemporary Islamic gardens in Europe and North America, which raises interesting questions for the philosophy of Islamic gardens.</p> <p>Additionally, the Aga Khan Award for Architecture has always been open to landscape architectural proposals. In this week’s discussion, we will discuss some of those award-winning projects.</p>	<p><u>Common readings:</u></p> <p>Sophie Gilliat-Ray and Mark Bryant, <i>Islamic Gardens In The UK: Dynamics of Conservation, Culture, and Communities</i> (Richmond, UK: Botanic Gardens Conservation International, 2010)</p> <p>D. Fairchild Ruggles, “The Aga Khan Park: An Urban Oasis,” in <i>Pattern and Light: Aga Khan Museum</i> edited by Henry S. Kim (New York: Skira Rizzoli, 2014).</p> <p>D. Fairchild Ruggles, “A Mughal Garden for a New World: An Islamic Garden in Edmonton,” in <i>Heritage of the Mughal World</i>, ed. Philip Jodidio (Geneva: Aga Khan Trust for Culture and Prestel, 2015)</p> <p>Aga Khan Award for Architecture, landscape awards. <a href="http://www.akdn.org/architecture/">http://www.akdn.org/architecture/</a>. Select one project that has interesting garden or landscape architectural qualities for discussion in class.</p>
<p>Paper May21</p>	<p><b>Paper due on Stellar – May 21 -- by 5 pm</b></p>	

**University Policies** (hyperlinked below):

- Students with disabilities should consult with the [Disability Services Office](#) and me at the beginning of the semester to ensure timely support.
- Students are encouraged to work with the [MIT Writing Center](#) as needed (see below).
- Students must strictly adhere to the [MIT Academic Integrity](#) policy.
- Absence from class and requests for extension of time on an assignment must be requested and approved in advance.

**Writing Center**

The WCC at MIT (Writing and Communication Center) offers free one-on-one professional advice from communication experts. The WCC is staffed completely by MIT lecturers. All have advanced degrees. All are experienced college classroom teachers of communication. All are published scholars and writers. Not counting the WCC’s director’s years (he started the WCC in 1982), the WCC lecturers have a combined 135 years’ worth of teaching here at MIT (ranging from 5 to 25 years). The WCC works with undergraduate, graduate students, post-docs, faculty, staff, alums, and spouses. The WCC helps you strategize about all types of academic and professional writing as

well as about all aspects of oral presentations (including practicing classroom presentations & conference talks as well as designing slides). No matter what department or discipline you are in, the WCC helps you think your way more deeply into your topic, helps you see new implications in your data, research, and ideas. The WCC also helps with all English as Second Language issues, from writing and grammar to pronunciation and conversation practice. The WCC is located in E18-233, 50 Ames Street. To guarantee yourself a time, make an appointment with our online scheduler. To register with our online scheduler and to make appointments, go to <https://mit.mywconline.com/> . To access the WCC's many pages of advice about writing and oral presentations, go to <http://cmsw.mit.edu/writing-and-communication-center/> . Check the online scheduler for up-to-date hours and available appointments.