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Recognition of Effective Factors of the Formation of Historical Cemeteries By Focusing on Historical Cemeteries of Tehran*

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Abstract

Problem Statement: As everlasting places, cemeteries have the same history as the cities they are located. Historical cemeteries acts as collective memory of the society and represent the identity of their primitive participants. Although academic researchers and experts emphasis on different values lied in the burial landscapes and their important role in the society, there is no precise definition for the concept of historical cemeteries. This issue, added to other factors, like various attitudes of modernity facing the concept of life and death, destructive interventions and inappropriate urban legislations, rapid development of urban areas, modern vandalism and the passive approach of relative sciences like urban planning & management and conservation etc. caused historical cemeteries to face different perturbation.

Aims: Emphasizing on the importance of historic cemeteries as a principal component of human settlements, the present study tries to give an appropriate answer to these questions: What is the definition of a Historic Cemetery? Which elements are important in the formation process of these historical sites?

Research Method: Using hermeneutical approach to read the cemetery as a text, this research uses the Grounded Theory (GT) methodology (Open Coding, axial Coding & Selective Coding) to analyze the environmental data gathered from four case studies in Tehran (Ibn Babawayh, Emamzadeh Abdullah, Dulab Armenian Cemetery & Zahir-ol-Doleh).

Conclusion: Iran historic cemeteries are formed by six main components (context, urban fabric, socio-cultural factors, history, physical ingredients and landscape) and can be classified in two categories (Internal & External Paradigm). A data-based theory shows that historical cemeteries are, in fact, cultural landscapes. By definition, these cemeteries consist of sets dating back more than 100 years and having a designated area. The obvious characteristic of such a landscape is a fundamental connection between its internal layers with the surrounding context that is a combination of natural and manufactured elements itself. Enriched by monuments, sculptures and abstract motives, these places have different religious, socio-cultural & monumental aspects and are respected by various groups of the society (local, township, regional & country). Iranian historical cemeteries express a fundamental relation between urban landscape, historical factors, human organization power and undeniable role of water and plants, enriching the existing fabrics through architectural and artistic concepts. Presence of symbols and mythical believes, as well as architectural monuments and historic events occurred in such places, bring a new essence into the burial fields that is both culturally and historically prosperous. By adding a 'historical' adjective to cemetery, this could be a subject of a specified discipline entitled 'the Eco-historical environments' that needs to provide an appropriate platform to guarantee the constant life of cemeteries as collective memorials of the cities.

Keywords: *Historical Cemetery, Cultural Landscape, Shaping Factors, Grounded Theory (GT).*

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Introduction

As a part of historical, cultural, and social contexts of human settlements, cemeteries are one of the most important evidences of human civilization, so studying these sites provides researchers with important information about habitation, mentality, ideology and burial rituals. There are several reasons to clarify the necessity of concerning the subject of historical cemeteries; first the historical intercourse of concepts related to death and cemetery as a physical manifestation of Architecture of Death and human mythology. Second reason lies in the ancient history of architecture of death and its related monuments in a way that we could analyze the history of architectural development by examining the process of formation and development of monuments attached to the architecture of death in ancient cultures. Third, the long lasting and constant presence of cemeteries in the Islamic culture and the close connection between concepts attached to cemeteries and religious values which are evident in Islamic thoughts. Also, influential presence of physical and non-physical symbols in the cemeteries and referring them to the way of thinking, beliefs, life styles, aesthetic views and artistic traditions, is another reason for studying the burial landscapes.

Problem Statement

Despite the emphasis of academic researchers and professional on essential existence of burial fields in the society and the preliminary studies over them, there is no precise definition of the concept of historical cemeteries in the literature of conservation, landscape and urban design. The lack of theoretical background makes contractionary definition and creates conflicts in urban management systems, which leads to cumbersome clashes and increasing passivity of urban institutions in confrontation with these historical structures. The outcome has been the acceleration of destruction of such heritage places during the past decades. Therefore, the present research tries to take scientific and operational steps in order to protect the historical burial field by providing a national definition of the Iranian cemeteries, with an approach to provide strategic policies for the conservation of burial site in the cities of Iran,

Assuming the connection between cemeteries and other urban components, this research tries to recognize all different elements forming the burial landscapes, and through evaluating variable parameters, proposes a definition for historical cemeteries as its main objective. So this study aims to find an appropriate answer to these questions: What is the definition of historical cemeteries? Which elements are important in the process of formation of these historic sites?

Research Method

Present study can be categorized as a qualitative research. Regarding the literature review, it is clear that minor research has been done in this field and there is no sufficient database about historical cemeteries. This has caused a failure in recognizing the variables of the research and consequently the lack of a valid hypothesis in this case, in addition to diminishing the prosperity of the literature. Referring to different aspects of qualitative research methods for facing this issue, recommends to use Grounded Theory (GT).

Grounded theory (GT) is a systematic methodology in the social sciences involving the construction of theories through methodical data gathering and analysis. Grounded theory is a research methodology which operates inductively, in contrast to the hypothetico-deductive approach. A study using grounded theory is likely to begin with a question, or even just with the collection of qualitative data. As researchers review the collected data, repeated ideas, concepts or elements are exposed and then tagged by codes extracted from the collected data. After data collection and review, codes can be grouped into conceptual groups and then into categories. These categories may become the basis of a new theory.

The (GT) emphasis on data collection from the real

environment needs to introduce some case studies. Using hermeneutical approach to read the cemetery as a text, the research examines (GT) methodology (Open Coding, axial Coding & Selective Coding) to analyze the environmental data gathered from four case-studies in Tehran (Ibn Babawayh, Emamzadeh Abdullah, Dulab Armenian Cemetery & Zahir-ol-Doleh). Fig. 1 shows the recommended model.

Theoretical Basis & literature review

Following up on the relevant literature on historical cemeteries and based on the nature and objectives of the discussion, three general approaches can be identified. These approaches are as below:

A. Fundamental Studies Approach; which studies the subject of historical cemeteries from phenomenological approach. In analyzing the nature of the cemeteries, Lloyd Warner has pictured them as "a representation of the holiness and a small sample of life" (Warner, 1959, 257). His emphasis on the concept of life and death and their contrast with cemeteries has been seen in anthropological studies. Francis et al., have pictured the cemeteries as a symbolic presence of man and his culture on the earth, who someday had an important role in its development (Francis, Kelleher & Neophytou, 2003, 223)

J. S. Curl assumes cemeteries as a place for burial, and writes: "Cemeteries are huge parks, which have been made as a place to hold the corpses in the heart of the earth". (Curl, 1999, 3) Kolbuszewski has an emphasis on the concept of the identity and determination of the graves, and from his point of view the most important characteristic of the cemeteries is their symbolic system which reflects the name and the identity of a dead person (Kolbuszewski, 1995, 17). Similar to Kolbuszewski's assumption, Behzadfar believes: "the cemeteries, based on their enriched symbolic systems, are considered as the identical aspects of cities" (Behzadfar, 2012, 70). From Meyer's point of view, the cemeteries are some burial lands with inscriptional graves that indicate the personal information, birthdates and the death date of the dead persons (Meyer, 1997, 5). One of the important mentioned aspects is the emphasis on the dead person's identity. Jolie Rugg considers the emphasis on the different samples of burial field, as a condition for definition accuracy. Thus, Rugg has studied the structure of each samples by categorizing different burial fields in cemeteries, churches, burial lands, group cemeteries, war cemeteries and shrines (Rugg, 2010, 260).
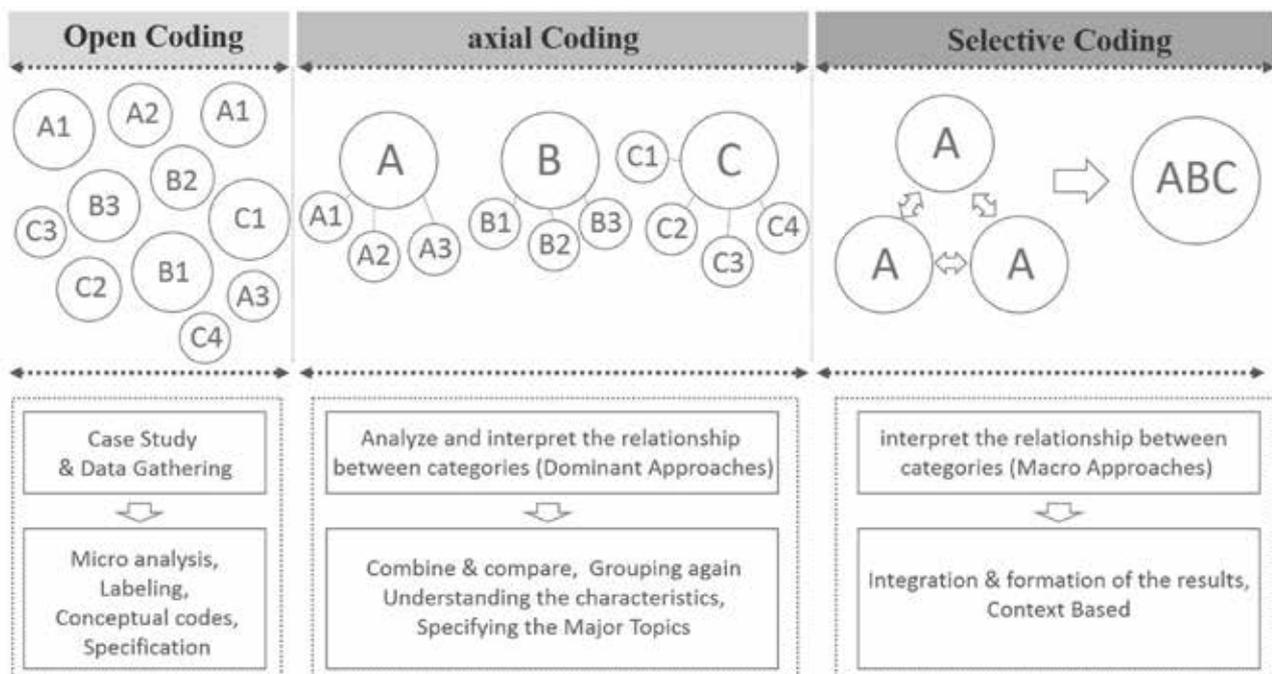

Fig.1. Development of the coding model in ground theory. Source: authors.

Boodle has considered the cemeteries from their cultural, natural and historical aspects and he believes that the cemeteries narrate the history of cities and they are a place for symbols and reminders (Ibid, 261). Consideration of this issue can be examined from another perspective, some cities owes their formation to some of the shrines in them. The history of some cities like Karbala, Mashhad, and Qum are refers to their historic cemeteries (Mansoori & Masoud, 2015, 8). From Haezi's point of view, a cemetery is an old, stable, historical and symbolic place (Haeri, 2006, 8). Faizi and Razzaghi Asl believe that cemeteries are an important source of history, culture, agriculture and archeology which are considered as an important element, because of their stable role in the past and present society (Faizi & Razzaghi Asl, 2010, 21). Faramarz Parsi in his definition of cemeteries has considered them as open fields which have historical and natural aspects. From his point of view, the existence of natural elements and its combination with historical factors has made the cemeteries important and special places, which makes cemetery to consider as 'an Eco-historical environments' (Parsi, 2013).

Analyzing the idea of this researcher indicated the importance of cemeteries' symbols and their clear relation with men's individual and social identities.

On the other hand, it can be emphasized that the recognition of the cemetery as a valuable property of city, due to its natural and artistic structure as well as its cultural, social and other aspects, should be considered as an urban cultural landscape.

B. Interdisciplinary Studies Approach; The widespread nature of death and the complexities of cemetery's concept have resulted in the study of cemeteries and their forming elements from different scientific and humanistic aspects. These studies, which have the largest volume of studies in cemeteries, have been included in such areas as: Anthropology, Sociology, History, Psychology, Linguistics, Mythology, Gnosticism, Philosophy and Religion Studies, Semiotics, etc.

The most important studies related to the research field of this paper are focused on studying the cemeteries symbolically, and tries to decode the death regarded ideas and opinions by analyzing the inscription and the grave carvings. The results of these researches indicate the symbolic structure of cemeteries and the usage of some patterns such as animal, plants, geometrical shapes, inscriptions, symbolic designs and some tools in historical cemeteries of Iran.

C. Case Studies Approach; these studies are trying to recognize and evaluate the cemeteries from historical, descriptive aspects and interpretative reviews by focusing on one or more burial sites. These researches concentrate on historical studies, physical & spatial structures analysis, landscape & environment, physical condition of grave and tomb-stones and evaluation of damages & pathology. Researchers in the case, also analyze the relationship between internal components of the cemetery and its external connectivity with its surrounding. The categorization of this studies, indicates the 5 following classes:

1. The archeological studies which have been conducted in the ancient cemeteries such as Shahr-e Sukhteh, Tape Sialk, the historical place of Chogha Zanbil, Shahr-e- yeri Meshkin Shahr, etc. in order to know the customs, traditions and culture of these settlements;

2. The cognitive studies which focused on physical aspects and landscapes of the cemeteries;

3. Evolutional studies that concentrates on recognition of values and the damage estimation of the historic cemeteries, which are provided by the international institutions and providing a frameworks to face burial landscapes;

4. The Theoretical and Methodological studies, which provide a theoretical framework for maintenance, conservation and organizing the historical cemeteries, based on the international charters & conventions;

5. Conservation plans which consider the case studies and provide their operational instructions for maintenance and restoration of the cemeteries such as: Conservation Design of Tehran Historical & Abandoned Cemeteries (2006), Organization Plan of Takht-e-Fulad Historical Cemetery (2007),

Conservation Design of Ibn Babawayh Historic Cemetery (2010), etc.

The Main Discussion
• Historical cemeteries of Tehran city:
Based on the new archeological findings, the most ancient cemetery in Tehran is located on the Qeytariyeh hills. Researches have confirmed those three thousand years ago, the burial process was conducted in two floored graves. On the other hand, some evidence in Shahe-e-Rey historical district (South Part of Tehran), illustrates the location of a historical cemetery in Bi-Bi Shahr banou Mountain (Haeri, 2008, 25) (Fig. 2).

In the beginning of Safavid period, Tehran was a semi-urban area, and it was developed because of the existence of the four holy shrine (Emamzadeh Zeyd, Yahya, Seyed Ismail, and Seyed Nasr-aldein). At the beginning of the Safavid period, when Shah-Tahmasb visited Tehran for Imamzadeh Hamzeh, the great ancestor of Safavid and Abdol-azim shrine, he was interested to the area, so he built some towers and buildings in this city and gave an urban face to the mentioned area on (1584) (Bani Masoud, 2011,89). Studying the location of Tehran's historical cemeteries based on Kershish map (1896), shows they were 7 places for cemetery usage which were located at the southern part of the city. While there were 5 cemeteries near the Seyed Nasr-eldin, Seyed Vali, Seyed Ismail, Yahya and Zeyd Imamzadeh. Also there are two other areas near the Sanglaj region, Ghazvin gate and the other one is at the southern part of the city close to the Shah-abdollah-Azim gate, which is specially considered for the Armenian people (Fig. 3).

In the second part of Naseri period, eight spot with the cemetery usage is considered on the Dar-Al-Khelafe map (1809.AC). Three central cemeteries of Tehran city are Seyed Nasr-Edin Imamzadeh, Seyed Ismail and Yahya which have some graves from the very beginning of its urbanization. Two other cemeteries from the whole seven cemeteries of Tehran city are known as Zargar and Najarbashi houses. From

the whole five new cemeteries in the map of 1930, three of the cemeteries are totally connected to the previous barrier; these three cemeteries consist of an old cemetery in south with a wide landscape, two cemeteries in the western north and the eastern north with less landscape, which are located in a closer destination (Fig. 4).

The old cemetery has been established since the burial of Tehran's Imam-Jomeh at the time of Fath-ali-khan Qajar Shah, and its function was changed while the period of Reza Shah. Except the located cemetery at Vazir lands, the location of the other four cemeteries indicates that at the beginning of the Qajar reign and while Tehran was considered as the capital because of the towers and the buildings of Shah Tahmasb, theses cemeteries were considered as the external cemeteries, which are placed near the new parts of the city by destructing the previous old buildings. It should be mentioned that the old cemetery has been shaped in southern parts near the grave of the Imam-jomeh at the time of Fath-ali-shah Qajar, and while the rein of Naser-Edin-Shah, the location of this cemetery was known for "Sar-Ghabre-Agha". A while before providing the considered map, a new cemetery was established in Deh vanak, in the donated lands of Mostofi-al-mamalek for Armenian society. Despite the construction of this new cemetery, it was common to use Saint Georg's & Saint Tatavos's churchyards to burial needs. t seems that the Zoroastrian cemetery in Firouzeh palace was built in Qajar period (Fig. 5).

With the reign of Reza Shah Pahlavi, the walls of Dar-ol- Khalafeh was crumbled and the ditches of the town were filled (1932), and Tehran started to develop without considering the traditional boundaries.By developing thecity, the rural parts and the residential centers were added to the city, therefore some cemeteries such as Ibn Babawayh, Imamzadeh Abdullah, Baghcheh touti, etc. in Shahr-e- Rey and some other local cemeteries was placed at the boundaries. In 1955 the idea of establishing Behesht-e Zahra was presented in order to legalize burials and perform the health cares, and
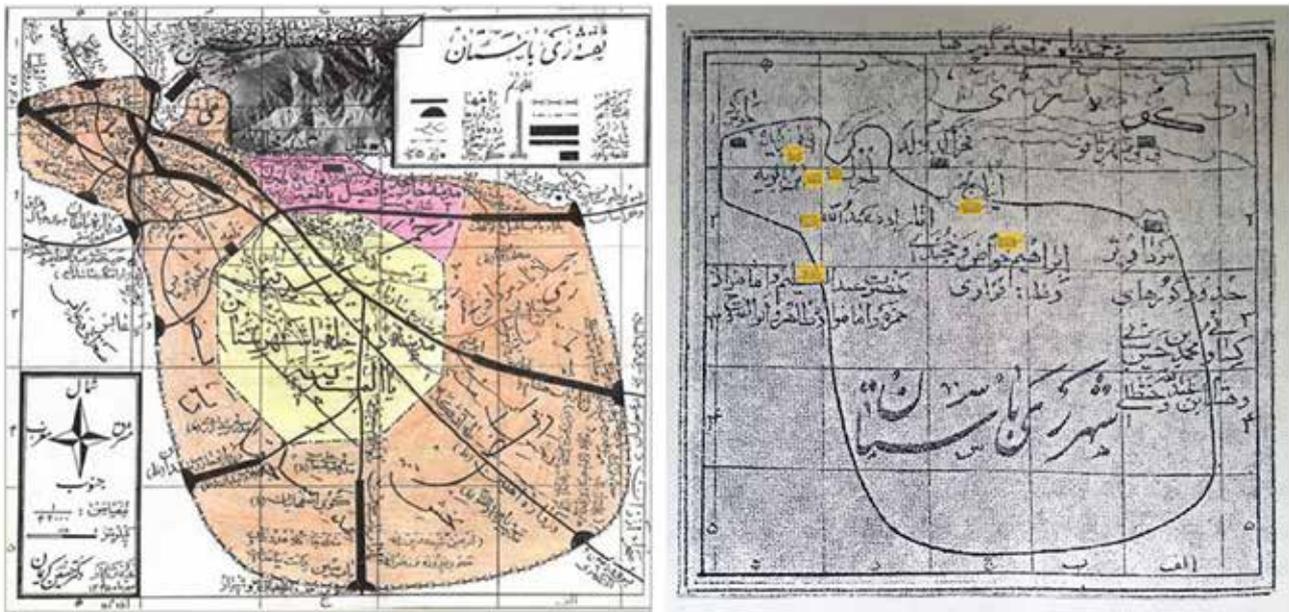
Fig. 2. Ancient Ray historic maps and the location of its cemeteries, Source: Karimian, 1966.
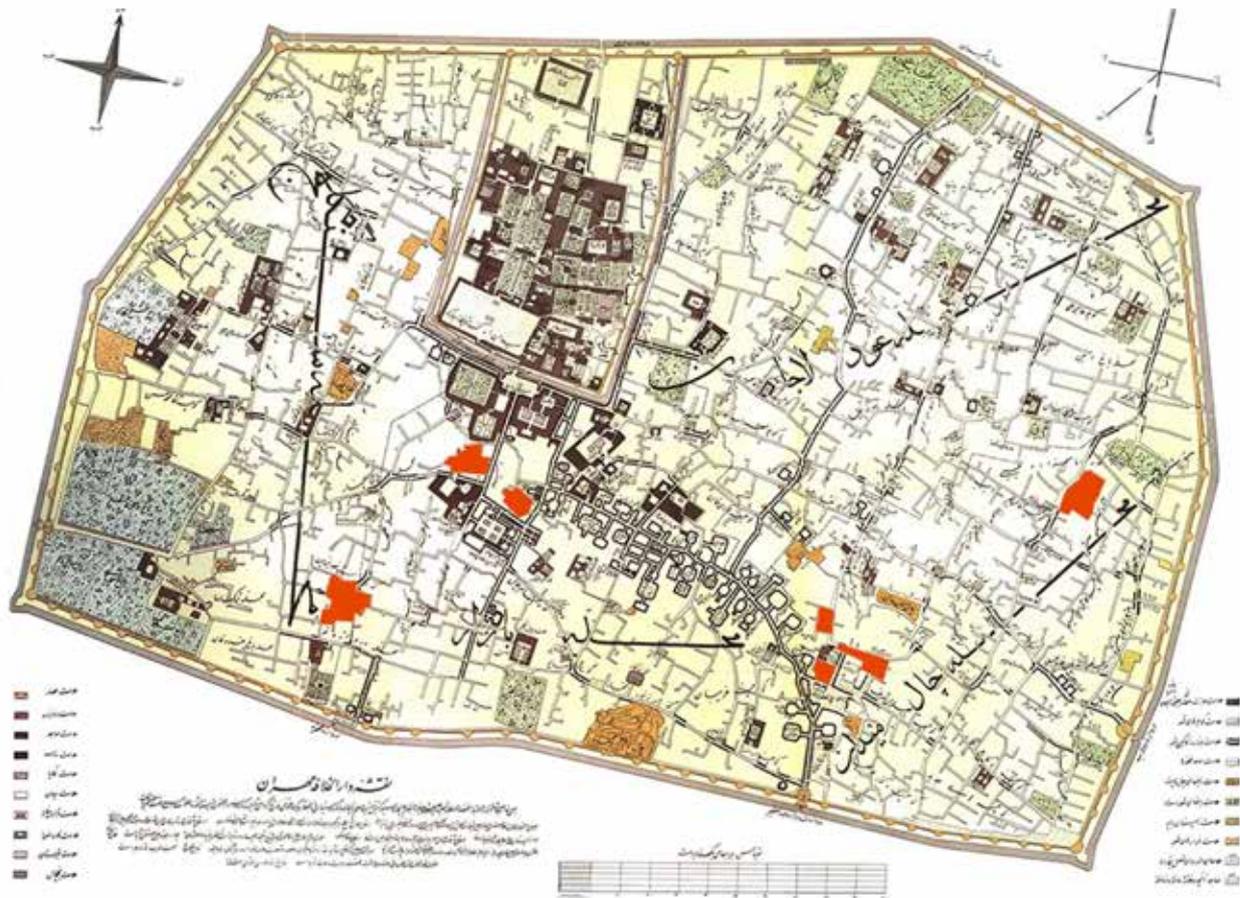

Fig. 3. Map of Tehran (1859 A.C) known as the Kershish Map which shows the location of the city cemeteries. Source: authors.
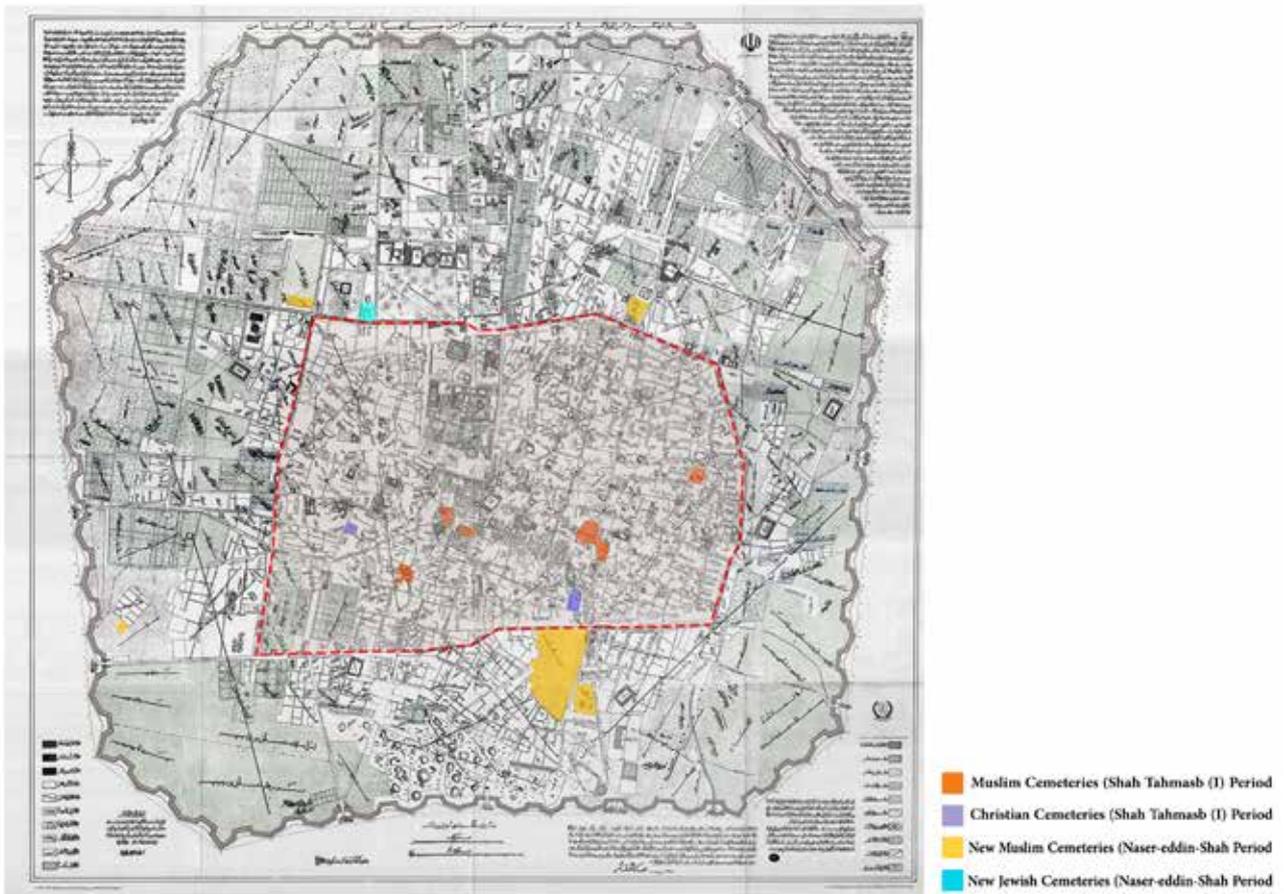
Fig.. 4. Map of Tehran (1892A.C) known as the Abdul-Ghaffar's Map which shows the Location of new gates and city cemeteries. Source: authors.

Legend:
- Muslim Cemeteries (Shah Tahmasb (I) Period
- Christian Cemeteries (Shah Tahmasb (I) Period
- New Muslim Cemeteries (Naser-eddin-Shah Period
- New Jewish Cemeteries (Naser-eddin-Shah Period

Fig. 5. The Situation of the old cemetery (Sar-e- Ghabr-e-Aqa) in Qajar Period. Photo: Walter Mittelholzer.

15 years later in June 1955, the first burial ceremony was performed there.

The studying of Tehran cemeteries shows that there are 22 active Muslim cemeteries in the city with a whole area of 30 Hectare (except Behesht-e- Zahra), 20 active cemeteries for religious minorities with a whole area of 67 Hectare, 22 inactive cemeteries with a whole area of 20 Hectares and 32 destructed cemeteries all over the urban district (Fig.6). The survey of Tehran's cemeteries confirms that at the

present time, four cemeteries of Ibn Babawayh, Emamzadeh Abdullah, Zahir-ol-doleh, and Dulab Armenians are among the most important historic burial grounds of the city, in which the existence of a vast array of landscapes, histo-cultural monuments, and the burial of prominent individuals has been proven. Thus these cemeteries as research samples, have been studied and evaluated in a more accurate manner.

Case Study Analysis

• **Ibn Babawayh Cemetery:** The cemetery of "Ibn Babawayh", as the largest historical cemetery in Tehran, lies in the southeast of this city and in the ancient district of Shahr-e-Ray.

Based on historical documents, formation of the cemetery refers to "Fath-Ali Shah" (Qajar Dynasty), and its name is derived from the name of "Muhammad Babawayh", known as "Shaykh Saduq", a Shi'i scholar whose tomb has been proclaimed a successor to this place. As a holy Shrine, the surrounding cemetery has a great importance during Naser al-Din Shah Period. The primary cemetery was originally located in the northern part of the present district with an area of 4 hectares. Over the past two centuries by religious interest in burial in this place, the cemetery has expanded to about 12 hectares.

Before the destructions of family tombs in 1994, Ibn Babawayh had a large number of mausoleums which were spread over the cemetery. These demolitions turned the cemetery into a flat & ruined area, as it is today, except "Shaykh Saduq" & "Emamzadeh Hadi" Shrines which have been built in recent centuries, all other parts belong to an era between 1930 and 1990. These mausoleums have different architectural and decorative patterns and their distinctive structure represents periods from Qajar dynasty to early modern Pahlavi era. Also, the tombstones could be classified into three separate forms including single tombs, open family shrines and family chambers (Fig. 7).

The presence of various stones and engraving techniques, different motifs and forms, are just some

spectacular feature of this historic cemetery. The density of tombs is very high in the cemetery and most of single graves are attached together in a small area. Plurality of well-known religious, literary, cultural, artistic, political individuals, athletes and scientists buried in this place, has made the cemetery one of the most important cultural sites in the city of Tehran.

Emamzadeh Abdullah Cemetery; this cemetery is located in the central part of Shahr-e-Ray, near the "Ibn Babawayh" cemetery and the holy shrine of Shah Abdul Azim. The ancient shrine refers to safavid dynasty but the current building was built during Qajar period.

The Cemetery was developed at the same time with "Ibn Babawayh" by completing the capacity of old cemetery of "Sar-e- Ghabr-e-Aqa" in Naser-eddin-Shah Period. The burial of dead was continued until the approval of the municipality's law (1964) prohibiting burial in the cemetery.

The cemetery, which has an area of about 10 hectares, has 11 burial yards, separated from each other by the establishment of family chambers and mausoleums. The graves have various forms, enriched with different decorations. The oldest chambers that are located in the adjacent sections of the Imamzadeh have brick & ceramic facades with gabled roofs. Distinguished from these monuments, the tombs of the northern parts, which have been added to the cemetery as a result of further development, have a more contemporary structure that belongs to late Pahlavi period and prevalence of modernism. On the other hand, the study of the existing gravestones indicates the numerous existence of the monuments of Iranian celebrities among the burials which made the cemetery of "Imamzadeh Abdullah" as the one of the most iconic places in Tehran (Fig. 8).

• **Zahir-ol-Doleh Cemetery:**as one of the oldest cemeteries in Tehran, "Zahir-ol-Doleh" is located in northern part of the city in "Shemiranat" district. The name of the Burial site refers to "Zahir-ol-Doleh" who was the prince of the Qajar, died in 1924 and was buried near the garden beside of the old rural
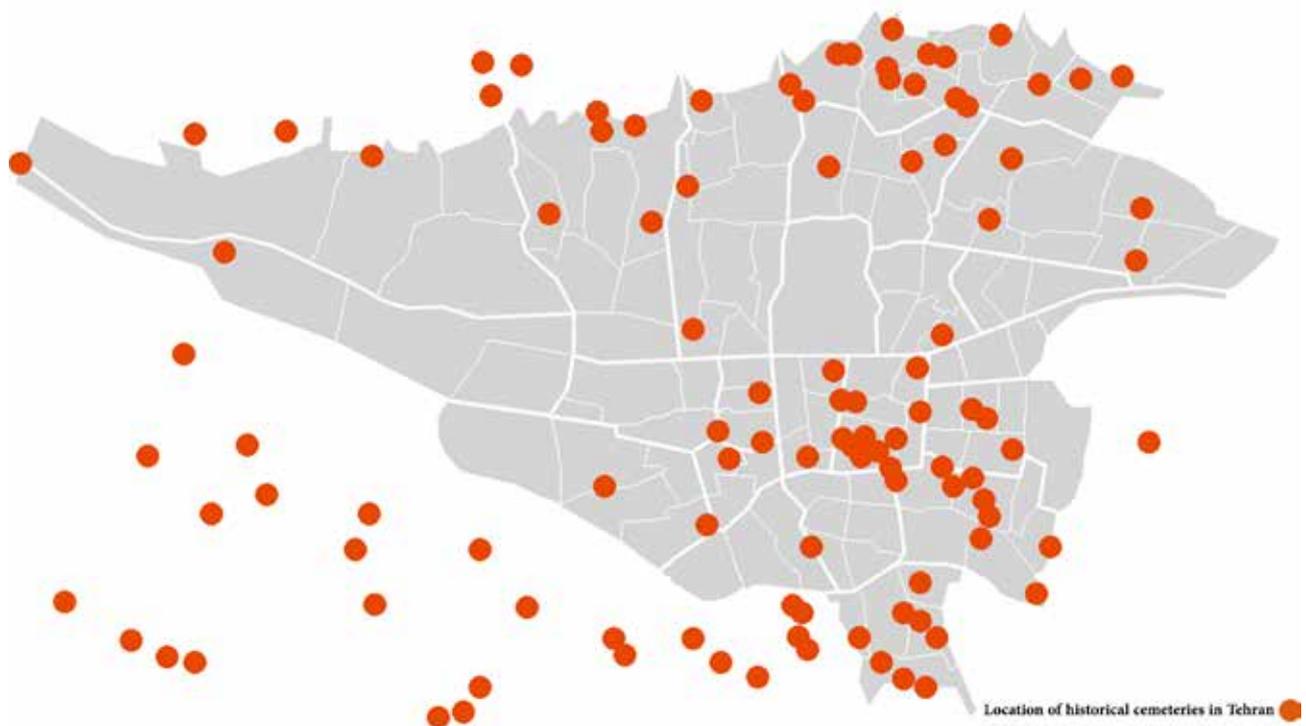
Fig. 6. The extension of Tehran's inner cemeteries in 2019. Source: authors.

Fig 7. Ibn Babawayh Cemetery and its development in the contemporary period. Source: authors.
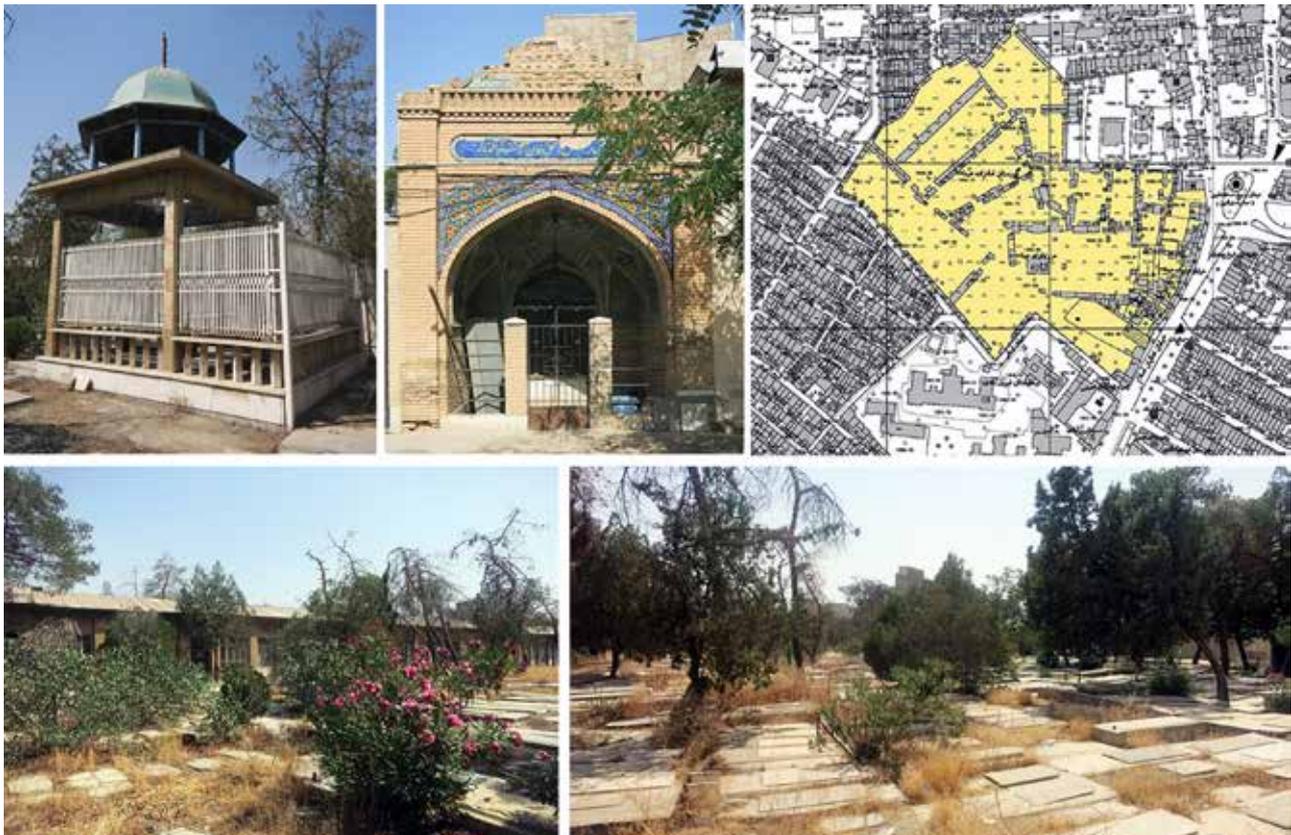
Fig. 8. Imamzadeh Abdullah Cemetery and the general view of its landscape. Source: authors.

cemetery.

His popularity with the social classes of the Pahlavi era brought public attention to the cemetery that was led to fast development until 1961.The cemetery has a rectangular structure with an area of about 4,300 square meters. Despite common components o f the cemetery (Gate, Monastery, Family cha m bers, Monuments, etc.), the garden cemetery is f ully covered by hundreds of graves with various carvings and inscriptions which acts as a written d ocument of contemporary Iranian history. The cham bers are simple rectangular buildings with brick f a cades decorated with simple framing or ceramics.

With the advent of modernism in the second period of Pahlavi, the construction of the chamb e rs had developed. This growing influence can be s een in some tombs such as "Khaleghi", "Bahar" and "Rahi Moayyeri" chambers. Though most of the tombstones are flattened on burial grounds, but the great number of monuments and the diversity of statues, made the

cemetery as one of the most romantic burial grounds of the country (Fig. 9).

• **Dulab Armenian Cemetery:** Located in the south east of Tehran, Dulab cemetery is one of the most valuable historical sites of the city. The cemetery with an area of about 8 hectares has five distinct yards for Catholi c Armenians, Gregorian Armenians, Orthodoxies, Assyrians, and Catholic Christians. According to " E temad-ol-Salteneh" (1843-1896), in early 1731 by an order from "Karim Khan Zand", Armenians from Isfahan were sent to Tehran and settled in the district of Dulab. On this basis, the cemetery was established in 1731-1732. During Qajar and Pahlavi eras, following the needs for cemetery expansion, gradually, the surrounding lands was purchased and th e cemetery became bigger.In 1855, by the death of Louis André Ernest Cloque (Naser-al-din Shah P ersonal physicians) who was also buried in the cemetery, this piece of land was to become the m ajor burial site for

Fig. 9. Zahir ol doleh Cemetery and the general view of its landscape. Source: authors.

all Catholics of Tehran, foreigners and locals. In 1886, Joseph Désiré Tholozan, an Armenian officer of the Légion d'honneur and a French missionary physician, purchased a land adjacent to the cemetery. From that time on, the cemetery was at the service of the Catholic community of Tehran, which placed numerous corpses and was internationally famous. In 1942 an approximate number of 120,000 Polish soldiers and civilians arrived at the Iranian shore in Bandar-e-Anzali. They had been released from Soviet captivity. Many were so destitute and starved that they didn't survive the hardships of the journey and died upon their arrival in Iran or shortly thereafter. That's why the Polish Embassy purchased half of the terrain of the cemetery and arranged the graves of their many fellow countrymen that had died here in Tehran, in a convenient and worthy way. In 1943 the Armenian Catholic community built their own cemetery right next to the "Latin" one, the Chaldeans did the same in 1963, and today the complex consists of five parts totaling about 76,000 m².

The study of the natural and ecological conditions of the cemetery indicates the governance of the garden-cemetery structure on the complex. The unique feature of this burial ground is the massive graves of artifacts and monuments. This particular structure, mainly due to the presence of statues, sculptures and artistic works, made cemetery as an open space museum of artwork (Fig. 10).

A comparative study of gravestones shows that although older memorials are mostly made in romantic and neoclassical fashion, more other recent graves tend to be oriented in a modern style. Table 1 and Table 2 indicates the results of the studied cemeteries.

Categorizing, coding and data analysis

In order to obtain indictable data that could answer the research questions, the main structure of these
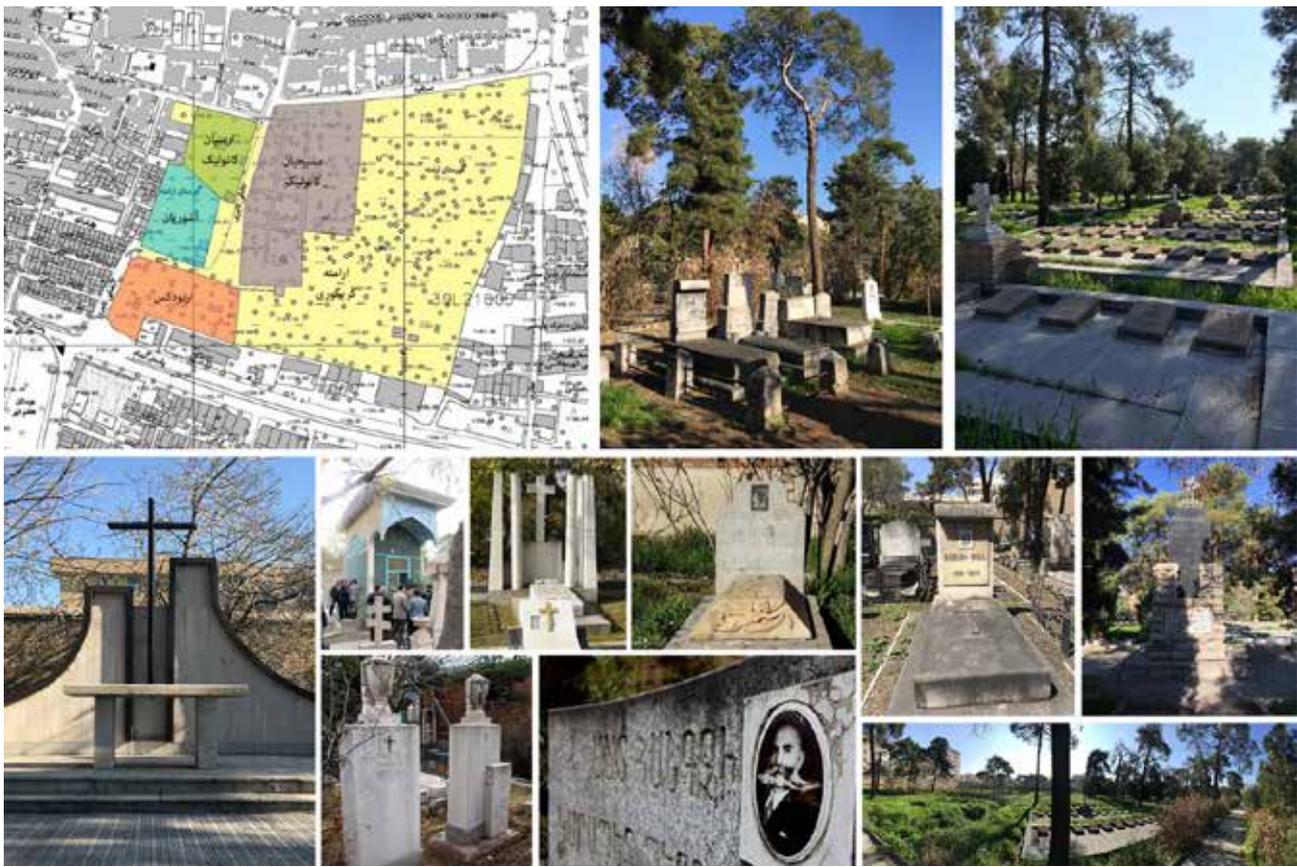
Fig. 10. Dulab Armenian Cemetery and the general view of its landscape. Source: authors.

cemeteries were analyzed by considering the history of the case studies, and all of their available paradigms were recorded directly. In order to complete the result of observations, gathered data were compared to other studies. These data were revised and reviewed based on a three stage coding (open, axial, and selective) and they were categorized in an inductive process. In the next level, some concepts which had mutual meanings were organized in a framework with more abstract surfaces compared to their initial essence, and finally the concepts which had a higher conceptual meaning were categorized in a special group. Based on the results of field studies and their validation, 48 initial codes were identified which reached 22 concepts, 6 categories and 2 classes. A summary of the classes, categories and the concepts has been presented in Table 3.

External paradigms: these are some sets of cemeteries formation factors which affect the burial structure in a direct and indirect manner. These paradigms are categorized in three groups, including the context of cemeteries, the Urban Fabrics, and Socio-Cultural Structures. The external paradigms are the product of a trilogy which has provided a geographical, geologic and context's topography for the cemeteries formation, and on the other hand because of human beings presence and their rule in changing the place and environment and their cultural, social and regional characteristics, they reflect different human aspects.

Internal paradigms: these are some sets of cemeteries formation which are directly influential on our understandings from burial structure, because of the human factors impact. These paradigms which shape the tangible aspects of the cemeteries, can be studied in three categories of history, body structure and symbolic.

Findings

Analyzing the historical cemeteries of Tehran in

Table 1. Development of the coding model in ground theory. Source: authors.

Cemetery	Zahir-ol-Doleh	Dulab Armenian	Ibn Babawayh	Emamzadeh Abdullah
Situation	District 1, , Shemiranat, Zahir-ol-Doleh St.	District 14, Dulab Neighborhood	District 20, Shahr-e-Ray, Sothern Part of Tehran.	District 20, Shahr-e-Ray, Sothern Part of Tehran
Texture status	Dense urban Fabric	Dense urban Fabric	Dense urban Fabric	Semi Dense urban Fabric
History	Late Qajar (1924-1930)	Zand Dynasty (1731-1960)	Middle Qajar Period (1850- 1880)	Safavid Dynasty- Qajar Period (1730- 1900)
Periodization	2 Development Period	More than 6 Development Period	3 Development Period	4 Development Period
Burial Status	Last Burial at 1980	To be Continued for Religious minorities	Last official Burial at 1995	Last official Burial at 1994
Area Architectural Components	4300 Sq² Surrounding Walls, Entrance Gate, Family Chambers, Modern Monuments & Tombstones, monastery, Mosque, etc.	82150 Sq² Surrounding Walls, 5 Entrance Gates, churches, Chambers, Modern Monuments, Carved Tombstones, Family Chambers, etc.	120000 Sq² Surrounding Walls, 6 Entrance Gates, 2 Holy Shrine, Family Chambers, Modern Monuments & Tombstones, Mosque, etc.	10000 Sq² Surrounding Walls, Entrance Gate 11 Burial Yards, Holy Shrine, Family Chambers, Modern Monuments & Tombstones, Mosque, etc.
Vegetation	Massive vegetation incudes: Plantain, acacia, elm, cypress, asparagus, persimmon, etc.	Massive vegetation incudes: Plantain, acacia, elm, cypress, asparagus, persimmon, Juniper, Oleander Flowers, etc.	Semi- Massive vegetation incudes: Pine Trees, acacia, elm, cypress, asparagus, Juniper, etc.	Semi- Massive vegetation incudes: acacia, elm, cypress, asparagus, Berry, etc.
Ornaments	Valuable Monuments, Modern Chambers, Decorated Tombstones, Carved Stones, Family Chamber, etc.	Decorated Tombstones, Sculptures, Romantic statues, Decorated shrine, Metal-worked Tombs, etc.	Holy Shrine, Brick Buildings, Ceramic Façade, Valuable Monuments, Decorated Tombstones, Carved Stones, Family Chambers, etc.	Holy Shrine, Brick Buildings, Ceramic Façade, Valuable Monuments, Decorated Tombstones, Carved Stones, Modern Tombstones, Family Chambers, etc.
Registration status	Registered in National Heritage List in 1998	Registered in National Heritage List in 2000	Registered in National Heritage List in 1996	Registered in National Heritage List in 1999

Table 2. Comparative analysis of case studies. Source: authors.

Structural characteristic	Situation	Zahir-ol-Doleh	Dulab Armenian	Ibn Bab-awayh	Emamzadeh Abdullah
Location of the cemetery	In town	*	*	*	*
	Around the city				
	Rural				
	Natural Environment				
Funeral area	More than 10 Hectare			*	
	5-10 Hectare		*		*
	2-5 Hectare				
	1-2 Hectare				
	Less than 1 Hectare	*			
Influenced District	Subterranean		*		
	Country	*	*	*	
	Regional				
	Zonal	*		*	
	Urban			*	*
Topography	Complicated topography				
	Medium topographic complications			*	*
	Semi Flat				
	Flat				
Morphology of Surrounding Area	Dense	*	*		
	Semi-Condensing			*	*
	Open Space				
Burial Statue	Stop the burial	*			
	Continuation of burial		*	*	*
Architectural Components	Entrance Gate	*	*	*	*
	Family Chambers	*	*	*	*
	Religious Buildings	*	*	*	*
	Service Buildings	*	*	*	*
Physical structure	Organized Structure	*	*	*	*
	Organic Structure				
Periodic development	Several Development Period		*	*	*
	Less than 3 Development Period				
	Without any Development Period	*			
Development Pattern	Organic & Self Developed				*
	Semi Developed	*	*	*	*
	Designed				

Rest of Table 2.

Structural characteristic	Situation	Zahir-ol-Doleh	Dulab Armenian	Ibn Babawayh	Emamzadeh Abdullah
Tombstones Typology	Flat Tombstone	*	*	*	*
	Headstone		*		
	Crate Stone				
	Altar Stone			*	*
	Sculptural Stone	*	*	*	*
Density of Graves	Dense	*	*		*
	Semi-Condensing			*	
	Scattered				
Tombstones Semiotics	Vegetation Motifs	*	*	*	*
	Animal Motifs	*		*	*
	Geometric Motifs	*	*	*	*
	Human Forms		*		
	Inscription	*	*	*	*
	Symbolic motifs	*	*	*	*
	Tools motifs	*	*	*	*
Vegetation	Tree and legume density	*			
	Tree dispersal and legume density		*	*	*
	Legume density and small trees				
	without trees				
Functional Status	The pilgrimage of the Shrine	*		*	*
	Visit the Tomb of the Celebrities	*	*	*	*
	Pilgrimage of Family Chambers & Tombstones	*	*	*	*
	religious and cultural ceremonies	*	*	*	*
	Cultural & Dark Tourism	*	*	*	*

general and analyzing the case studies in a specific way is a bipolar confirmation of the relationship between humanistic and environmental factors in shaping the body structure of the burial grounds in the human's residency areas. So that the environment by all of its statistic and dynamical components is a context for mythical, religious, cultural-religious, symbolic and aesthetic aspects of human beings and their desire for immortality. Although human beings - as an author, audience and text – have the main role, but time will increase the share of environmental factors in cemeteries formation. Analyzing the provided concepts in table 3 indicates that the cemeteries

are a set of body structural elements which are combined with each other and they have shaped the special structure of burial locations. Based on this definition, historical cemeteries are, in fact, cultural landscapes. Based on this definition, these historical sites are more than 100 years old that have a defined area. The obvious characteristic of such a landscape is a fundamental connection between its internal layers with the surrounding context that is a combination of natural and manufactured elements itself. Enriched by monuments, sculptures and abstract motives, these places have different religious, socio-cultural & monumental aspects and are respected by various

groups of the society (local, township, regional & country).

Discussion and comparing the results of research

The present study has tried to reach a clear definition of the historical cemeteries by studying the literature of historical cemeteries in two international and national levels, categorizing the scientific efforts of the researchers and Scientists. The focus of researchers on the historical cemeteries of Tehran city and comparing their structural, historical, and landscape in order to understand the nature of these historical places

is an important step which was not considered in the previous studies. Emphasizing on the nature of the cemeteries and analyzing them, for example the cultural symbolic places is emphasizing on the artificial structure of these burial lands. Therefore this study can be considered as a step toward sitting some cultural aspects for maintaining our country's historical cemeteries. The other aspect of this study is its data foundation which in contrast to other studies, tries to use grounded theory in order to develop some new research methods in maintenance and protection, in order to get the data from the real environment and build its theory by analyzing the concepts and coding them.

Table 3. List of classes, categories, and key concepts to be extracted from axial coding. Source: authors.

Classes	Categories	Concepts
Internal Paradigms	Context	Geographical and climatic characteristics of the substrate
		land Geology
		Topography
		Morphology
	Urban Fabrics	Spatial and Physical Structures of Surrounding area
		Access and traffic situation of the area
		Environmental elements and Neighborhood
		Land use of surrounding environment
	Socio-Cultural Structures	Religious system and thinking
		Socio-Cultural factors
		economic system
		Ownership of the cemetery and its management system
		Ownership of individual Tombstone
External Paradigms	History	History of formation
		Historical aspects
		Periodic development and expansion
	Physical Ingredients	Cemetery area
		Physical structures
		General layouts (blocking, pathways, walkways, etc.)
		Architectural components (Entrance gate, Surrounding walls, religious Buildings, Chambers, Service buildings, Tombstones, Monuments, etc.)
	Landscape	Landscape features (Visibility, skyline, etc.)
		Vegetation (legume, Trees, Shrubs, etc.)

Conclusion

Comparative studies on Iranian historic cemeteries such as "Ibn Babawayh" & "Zahir-ol-doleh", "Dulab Armenian Cemetery" and "Emamzadeh Abdullah" in Tehran, clarifies that as a cultural landscapes, historic cemeteries are parts of human settlements. Theses heritage places are symbolic and socio-cultural spaces that reflect the history of city and its creators. The combination of these concepts with historical monuments and gravestones present in burial fields, has caused the cemeteries to be studied as continued and authentic cultural landscapes.

The results derived from implementing Grounded Theory Method (GT), indicate that Iranian historical cemeteries are formed through six main concepts (context, urban fabric, socio-cultural factors, history, physical ingredients and landscape) that can be classified in two categories (Internal & External Paradigm). Based on this definition, these historic sites are more than 100 years old and have a defined area. The obvious characteristic of such a landscape is the fundamental connection of the layout of its internal components with its surrounding context that is a combination of natural and manufactured elements. Enriched by monuments, sculptures and abstract motifs, these places have different religious, socio-cultural & monumental aspects and are respected by various groups of the society (local, township, regional & country)

Iranian historical cemeteries express a fundamental relation between urban landscape, historical factors, human organizing power and undeniable role of water and plants, enriching the existing fabrics by architectural and artistic concepts. Presence of Signs and mythical beliefs, architectural monuments and historic events narrated in such places brings a new essence into the burial ground that enriched it both culturally and historically. By adding a 'historical' adjective, cemetery becomes the subject of a specified discipline entitled 'the Eco-historical environments' that could provide an appropriate platform to guarantee the continuous life of cemeteries as collective memory of cities.

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