

the poets of the Persian. Flowers in Iranian thought, is not confined to the garden and rose of Kashan in the past have been known (Wilber, 2011: 23). Golestan Iranian is full of Mohammadi flowers. Smell was satisfied by planting trees with orange, apple, lavender and fragrant flowers. and planting trees with orange, apple, lavender and fragrant flowers smell the Persian Garden was satisfied. Wilber speaks the nightingale as a wonderful bird that is popular among Iranians and the voices of nightingales in the moonlight and flow in the garden, is known as top Iranian pleasure (Wilber, 2011:28). In

the past, Iranian gardens for a pleasant hearing, kept nice sound birds in cage, or planting trees favored by birds, that they were invited to the garden. For example, poplars and mulberry trees have open and non-dense branches are favorite for Nightingale and Elm tree with dense branches absorb Sparrows. Even the waterfront in the Persian Garden was made, with a small fountain, which keep calm and pleasant sound and sometimes water is static that nightingales not fear. More waterfronts, the Persian Garden in the main axis and is available and allowed to touch the water and also gives a sense of satisfaction.

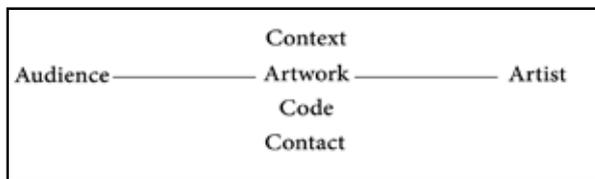


Diagram1. In this diagram, how the relationship between artist and audience is shown by the relationship. Source: Ahmadi, 1996.

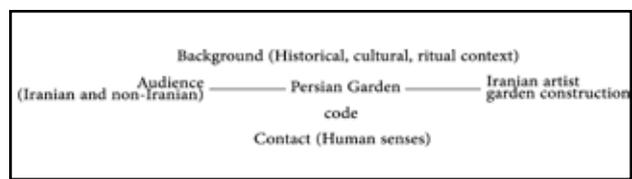


Diagram2. how Iranian artists of Garden and audiences by context, the codes and the human senses Source: authors.

## Conclusion

Iranian garden is perfect and popular art, because popular culture lies in its nature. Iranian garden influence in other and connects with many contacts, both Iranian and none. Persian Garden is transcendent art that is rooted in the spiritual world. In the first step, the Persian Garden affects natural human emotion with the sound of nightingales, flowers and fruit trees, the smell, winter and summer

colors (and what about the five senses) And satisfied emotions. In fact, anyone glance Persian garden with a sense of him and directly perceives, understand the meaning Persian Garden roots, and leads to higher worlds. Persian Garden is feeling Garden. So we can say the Persian Garden is conceptual art, nature, semantic, sacred, perfection, transcendent and comprehensive of all the arts.

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Fig.1. fountain in the main Badgeir building and in front of the palace, Source: [www.golestanpalace.ir](http://www.golestanpalace.ir)

complete set for each of the five senses and rich in nature, which is brought together. Some writings from the past is describing human emotions about Persian Garden. As Babrshah described Kabul city and its gardens: "Landscape of mountains, valleys and forests and gardens is so beautiful that imagine the beauty is quite satisfied the human desire" (Wilber, 2003: 78). The sense of sight as an important and decisive sense is satisfied with detailed and logical plan, planting in the garden, blossoms of fruit trees, flowers and evergreen trees and shrubs in Persian Garden. The winter landscape is also rich by planting trees such as red willow, yellow jasmine and pussy. The blossoms as an element of meaning in the other arts, such as film used. Persian Garden depicts the visually dynamic landscape to the cycle of bloom - fruit - fall - Bloom. It represents the cycle of life - death - life, and is reminiscent of the time through the sense of sight. If all evergreen trees are planted, remembering the time will not be directly and fast. Planting plants growing time and Blooming sooner than others, as the Bellwether is an effort of Iranian Garden artist embody the transposition.

Traditionally productive landscape and planting trees is important in Iran, whether in formal and royal gardens or courtyards of the household. "Productive plants are always an integral part of their cities of Iran. The presence of various scales of gardens in the urban context is one of the features that it now has lost (Sheibani & Chamanara, 2012:

22). It suggests the description that of the productive pattern has strong role to play in how the Iranians had been planting the garden. "Peter Della Valle describes Janet Garden of Qazvin as the experienced forest of plane trees and fruit on June 17, 1618 " (Della Valle quoted Alemi, 2012: 6). Writing that remains from Babersshah, The importance of color and dynamics landscape, to satisfy the sense of sight, is clearly understandable. It that way Baber is writing about garden of orange trees: "[...] when oranges trees fructify and be yellow created pleasant delectableness view." (Wilber, 2011: 72). And visit at a later time, speaks dynamic landscape of Pomegranate trees: "I reached the garden in the next morning; it was the season that garden was in the high degree of its beauty and grandeur. Part of the meadow garden, all covered with yellow trifolium and pomegranate trees were pleasant. It was pomegranate season, red pomegranates hangs branches. Citrus looked green, lively and fruitful, But their best was yet to come. I never enjoy like it Vafa Garden " (Wilber, 2011: 72). In addition to the past, the productive landscape and satisfying sense of beauty, taste and vision, today also confirm. As well as the stability characteristics of productive plants, due to their visual characteristics is discussed in urban layout (Bone and Viljoen, 2012: 15). In addition to the above, some fruit trees were so important for Iranians that the name of Garden of fruit trees was loan taken such as orange name. Orangery was a small garden devoted to the cultivation of citrus fruits, a good example of the Ghavvam Orangery in Shiraz (Naeema, 2006: 26). Cherry tree is special in the Japanese garden, So that without the cherry tree, Japanese garden will not have its originality. But in the Persian Garden, there is no indication tree that defines the garden. Even in the main axis of the garden face by planting a variety of species of fruit trees (palm) and unproductive (such as cypress, pine, ast). On each Sofeh of the Persian Garden grew productive trees such as apple, peach and apricot. "As large garden, more parts dedicated to create fruit garden and grew went on rows of fruit trees in the regularly distance and the gardens have large product fruit and include apricots, tomatoes, cherries, quince, peach, strawberry, pear, apple, fig, orange, lemon sour and sweet" (Wilber, 2011: 27). Persian Garden also satisfies the sense of smell. Welcome odor has sanctity and meaning in Iranian society. Good weather is in descriptions of many of

## Persian Garden communication with the audience

According to history, the relationship of art with the audience is not necessarily successful. Experience a lack of communication and understanding of art might happen to anyone. "Adorno" critics of modern thought, showed that modern art's has not the ability to communicate with the audience (Ahmadi, 2012: 35). In fact, the work that needs to be explained and subtitles and unable to communicate with the mass of the people, does not fit in the category of art. Because communication is the main essence of art. And the highest and most valuable artists, who are link the noble and rich content understanding to human emotions and they familiarize their feelings and hearts and lives to perfection life (movahedi Mousavi, 1998: 25). Persian gardens as a noble art, have the ability to meaning communicate in the minds of the audience, both Iranian and non-Iranian and link with the higher worlds. If the art effects better and communication essence be stronger, it will have more influence (ibid., 1998: 26). Persian Gardens in centuries, about 2500 years ago, were attacked and changes. But art is everlasting and always is protected by itself. National Art Profit of popular culture, never dies, but changes (Ghorae moghaddam, 1998: 11). Eram Garden in Shiraz has a long history and over the centuries has been in authority of different groups. The historical background of the garden belonging to the Seljuk period, And after by the Safavid, Zand, the heads of the Qashqai, the family elkhanei and contemporary continues (Naeema, 2006: 93). Eram garden certainly changed during this period but still retains its survival and now is an example of a Persian garden. Iranian garden art is accompanied with popular culture and no time has made its approach. Because public art as a style was not independent of forms, materials and scales developed (Madrlyv quoted Moradi, 2005: 83). Persian Garden by the appropriate expression and connection with the audience as well as public and national art and not oriented styling have influence in other arts. In Hafez Poetry states feeling of garden described:

*More pleasant than the pleasure and the enjoyment of  
the garden and the spring is what?  
Where is the said? Say: "The cause of our waiting is what?"  
(Sonnet 65, Divan of Hafez)*

And other one:

*Bring wine! For of the rose of the words garden, boasteth not.  
He who, the robbery of the autumn-wind, knew.  
(Sonnet 48, Divan of Hafez)*

Iranian garden, not just in poets, but has infiltrated in miniature art. A branch of Iranian naturalistic art is the miniature, Its Scenes occurred in the heart of nature, and characters are usually among the orchard and garden (Javadi, 2010: 12, 19). Persian Garden has been influence in the writings of businesses and people who have visited Iran in the Safavid era, Chardin wrote Chahar Bagh Street is the most beautiful street have ever seen or heard pictured (Wilber, 2011: 112). The strong connection occurs between the arts, the Persian Garden and other contacts (Iranian and non-Iranian) in the context of the relationship between garden artist and audience (Ahmadi, 2012:44). And there are factors to understand the work of art. According to (Fig.1). Background, artwork, code and connection are the interface charms the audience with the artist. If we adopt this chart of the Persian Garden, We need different perception factors related to the Persian Garden: Background: Including the historical context, culture and religion of a nation. As the primary tool awareness of the history, culture and religion of a country are the first step in reading landscape, to not being wrong to deal with phenomena and reading landscape as a result of interaction with the history, society and nature

Artwork: Persian garden as an artwork is the most important part of the Link Cycle between artist Garden and audience.

Codes: in the history of every nation there are codes and symbols which taken signs from the spiritual world, that in many cases there are similarities between the nations. As the Yong has pointed: "the human mind has its own history". And the subconscious mind of modern man has retained the capacity of symbolization (Jung, 2003: 19, 20) so the human perception of contemporary is similar to Persian Garden human perception. Connection: In the first step the audience senses (five senses of sight, hearing, smell, touch and taste) communicates with the Iranian garden. Communication begins by the senses of the material world.

## Persian gardens and natural human emotions

Persian Garden is not merely satisfying the sense of beauty material through the human senses. And a

## Introduction

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Persian Garden has an impressive old, has been the subject of numerous articles and books. In this paper Persian Garden is analyzing with a different perspective and from the perspective of the new reading, In fact, the subject of this article is Landscape of Iranian gardens, with eastern view and mysticism, analyzing the roots of the idea of the artist's garden in the worlds of mysticism, including spiritual (Robubi), Jabarout (reason and sense), heaven (single) and temporal (art and nature).

And has not attention to the shape, the current categories based on the number of passing axes, how planting rows of trees and gardens that are related to the body. As Hegel knows in philosophical, the best artworks have harmony and unity among meaning and appearance. So it is not efficient to study shape of artworks. And in this article the semantic aspect of Iranian gardens is analyzing with the physical patterns, planting systems, sound, sight, etc.

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## Research Framework

Miniature art and illumination, art literature "Ferdowsi Shahnameh" and other artistic and literary examples, there is a lot of background research. Which "Shahnameh" is mentioned as a national art. But considering Persian garden as one of the important branches of art with its semantic aspects related to the mass of people, there has not been enough attention. This research is qualitative and historical approach. And intends to study Persian garden accomplish semantic. And to review Iranian garden as subjective. Given the scope of the research, long range (about 2,500 years) covers, It is clear that resource is Limited. The implications of the garden is analyzed by Library collects documents and historical writings of people like "Babrshah Gvrkany", European tourists: "Chardin", "Peter Della Valle" and with "Jung" comments on symbols and signs. And offered something new to the Persian Garden which shows Garden art as one of the great achievements of Iranian art.

## Research Questions

- Is Persian Garden art?
- If the Iranian garden is art, how is relationship Iranian garden with the audience?

**Hypothesis :** Iranian garden is a Perfect art from popular culture that is rooted in the spiritual world.

## Persian Garden as Art

Speak about the definition of art has principles, and very long history, which is out of this discussion. Many people have theories and ideas such as Plato, Aristotle, Kant and others, related to the fundamental principles of the discipline of art criticism is written.

But "What is art is one of questions that are not answered in any treatise. What is the answer, apparently, is point to ask" (Heidegger, 2010). And it is clear that there is lack of definition of art in the philosophy of art reader minds. Lack of clarity and ambiguity in the art is fundamental, because art is a means or way of knowing in the external world, and escapes of concept describing (Ahmadi, 2012: 103). So art has the semantic. In general, theorists and scholars know the outward and inner sense for art, incidentally they emphasis on immaterial and content aspect of art. Hegel knows intuition as an important point in the art that the moment of creation and the emergence of impact and at the moment it is received and perceived by the beholder (ibid, 2012: 103).

Persian Garden is no exception in this respect. "Persian Garden is genuine product of the interaction between the mind and life of Iranians in their natural environment" (Mansouri, 2005: 58). Persian Garden Includes Iran's landscape history and is evidence of the importance of ideas Iranian gardening. Persian Garden is originality in both the subjective and objective aspects and as well as an art it has body and semantic feachure. In the ancient world, Things done principles and perfect which have aspects of religion and faith (Bahar, 2010: 50). For example, the delicate and subtle stone waterfront remained in the Pasargadae garden is evidence of ritual and spiritual ideas of the artist's garden. In the ancient world, religion is a philosophy of life and arts (Ghoddusifar and others, 2012: 37). There is the meaning impact of regulations on the remains, especially the issue of the garden that is the subject of this discussion. Artist Garden aware of the meaning of the Persian Garden during the design, the audience with the Iranian garden has not only material experience but also the immediate perceptual.

# The Sound of Persian Garden Existence

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## Abstract

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All we can see about Perfect art is form and meaning in proper combination with each other, to create art work ,which has ability to communicate and direct perceived by the audience as well as its influence on the other arts .Iranian garden is perfect art that despite historically been changed ,survival and Indestructible features has proven to everyone .Garden Construction Artist with the design of the Persian Garden and by profit of relationship factors ,such as culture, history ,society ,symbols and signs ,the media and the human senses ,creates the sense of two-way communication with the audience and the immediate perception without the need for interpretation and Persian Garden is explained to the audience .Persian Garden ,in the temporal course of is employing natural and human emotions ,such as the sense of sight ,hearing ,smell ,taste and touch ,but it is not dealt with as they experience physical ,but also spiritual and satisfying feelings.

## Keywords

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Persian Garden,Spiritual world,Satisfying feelings,Perfect art,High art.