

Iran's Traditional Architecture Narrated by Saadi Shirazi in His Divan of Lyrics

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ABSTRACT

One way of achieving the classical art of Iran is study of the written works of remnants of a bygone era, the study of terms of architecture of Saadi's lyrics helps significantly understanding the architecture and literature seventh century because many poets have used the terms of architecture to create their poetic. Saadi not only has used the terms to beauty poetic sort and enjoyment, but also by using these terms will strengthen the pillars of his poems, he has been used the architecture words in real and virtual form in his poetic space and texture but the words were more in the field of imagery and allegory to helps beauty of the sonnets and understanding of the his poems.

KEYWORDS: Saadi, lyrics, literature, architecture.

1. INTRODUCTION

Introduction to Saadi

Saadi was born in Shiraz in the early seventh century; he spent a large part of his life in his long trips and, undoubtedly primarily in Persian poets and in a row by Ferdowsi. He was born in Shiraz in the family of religious scholars, was trained by the father from childhood and he was given guidance and advice and learn basic literary and religious sciences in Shiraz, and went to Baghdad for the completion of education and continued to education in the famous School of Nezamieh. Saadi is one of the poets who gained a great reputation during his life among the Farsi linguists of different countries. The reputation that Saadi obtained in his lifetime after his death increased with unprecedented speed and he soon became known as the best poet in Persian, or one of the best and the greatest of them. Saadi reputation is for several reasons; first: Saadi dedicates his eloquent language and miraculous expression not only to express romantic feelings and served it for mankind and used it in the path of prosperity of mankind, Second: He was an experienced informed poet and writer, thirdly, he expressed his warm and tender words with the pleasant parables and anecdotes, Fourth: he introduce a new and fresh way in sonnet and praise, and Fifth, at the same advice and guidance was a playful and sweet expression of the poet and the reader was fascinated unconsciously by him [1]. Saadi's power was unprecedented for writing poetry and expression of love and sometimes mystical themes and creation eloquent and fluent word and his prose at the same time of according to some industries of words, is very subtle and simple and clear. It is popular among the best writers of Persian language, as long his book of Golestan has been one of the textbooks in Iran's schools.

Architecture

The word "architecture" in the Arabic root is "life" means the construction, rehabilitation, development and "architect" is known as a man who is huge developer and architect job and action" [2]. Art in Iran has an old history and architecture is one of the most ancient arts. The evolution of Persian art, including architecture, is rooted in historical events of our country and Iran's nature climate and architecture of each nation and period reflects the ideas and ideologies and traditions of the people. Whatever the nation's cultural institutions is steadier, art and architecture of the nation will be stronger; art of architecture is undoubtedly one of the most obvious signs of civilization of each period. The architecture is science and art shaping the human environment and creator the atmosphere that protects humans from natural causes and includes his personal and social life activities and responded the material and spiritual needs of people. Humans interact with living in the relational continuous space and is changed accepted by it and also changes it, move with the space, and creates meaning in it; architecture is one of the eight- fold types of fine arts and enduring effects of culture, literature and traditions of the past. The identity and culture of any society without studying its ancient monuments and review of remained

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literature is not possible, because this is one of the most important documentary resources of historical studies of anthropology.

2. REVIEW AND DISCUSSION

Literature and architecture

"In our country, the signs left by the events referred to that the literature have been from medieval far, and if poetry is one of the literary science, at least since songs of Zoroaster is known to us. With referring to the left books we will see our ancestors understood well the force of literary word and had been known it and had been inform its influence on the people and to introduce other arts such as architecture have used the role of word in the form of both poetry and prose [3]. Here, historical character two architectural and literature topic on the closely relationship, represents and reflects the human condition and in parallel, and become safe load carriers of his life from one generation to another. It is said that the perfect and normal man seek enthusiasm of itself spirit in discover the universe and everything in it. However, the clearest and most prominent feature of his art is literature and architecture, which is known until now. In addition to what was said about philosophical and mysticism role of architectural bodies in the philosophy and spirituality, architectural direct metaphors in poetry play an important role. From the far past the role of painting and writing and poetry in human life had a special place, poets in their poems create a space and in the space to build palaces, gardens and mountains. The principles that will be observed in the architecture are: subject, rhythm, inertia, motion and so on. As knowing all the words of a culture does not create a poet or a scholar. Merely recognize an architectural element does not create an architect. Target of architecture is building a location and the target of language, building the meaning. Learning the architecture is like learning a language. Language is born, grows and complete; architecture as the identity to the place needs an integral role in society, customer, economy and culture, while in the other arts, especially literature, its production dose not depend on many fundamental limitations and in other words, architecture is not an abstract and free art and within face with the limitations such as: earth, sky, space, climate and risk. The basic elements of architecture are not physical materials but are the concepts that location are defined by it, such as the ground, surrounding space, light, space, sound, smell, scale and so on. The basically elements of poem are not the words, but also are the concepts, which is derived from inside and outside and the main version. Poet filters the word, he imitates nature and gush it in the poem, imitates tree, water, spring, death, joy, sorrow, and all similar like the original but more alive. Poet identifies the words and architect identifies the mass, place and time. If the poets and architects want to emulate something it is better they imitate the original version, be the inside or the outside world no the second version, that is, poems and other buildings [4].

The relationship between poetry and architecture

Among the many definitions of art, perhaps the simplest and most complete interpretation is to say that art is: "expression of emotion" or "showing man emotions" and with these words, architectures will be "express emotions and feelings formed by structures in space" and poetry is: verbal display of affection.

Poetry is word art and architecture is architecture and structure art, and the relationship between the visual arts and sound should be undertaken with caution, in other words, it is better to say with this view, both the art are affected by each other. Because these two art have two different spheres, those have been the less subjective craving and concern unless the domain of specialized research, the main argument is that the architecture has a sort of fundamental poetic structure, and the mere 'physical' space cannot become the architecture artistic, but each of architecture work as an objective matter is affected by external conditions and artistic expressions and the human personality and psychological, social and cultural context. Most experts believe poetry is like the music than any other art forms, but on the other hand can to say the lyrics is proportional to architecture to the credit of locational, environmental and spatial performance and can describe the appropriateness from the limit of harmony of the architecture words in poetry than the structural elements to the highest forms of coordination in space and the effects of the atmosphere. The authors certainly are good inspiration resources in many areas of life; they state life as they have seen and experience. Most common aspect between poetry and architecture is the phenomenon illustration in them. Poetry, like music as an elastic art elastic, that is, to understand, explore and experience it, must be current at the time; in other words, poem occurs at a time, namely, read the words, verses and so on, to create imagination in mind, architecture is also common to poetry in terms of some aspect and to experience and understand the architecture must be current at the time, that is, move in the building, the pillars, walls and other visual elements. Even when we create the architecture as an image (photographs, slides, etc.) reviewer in his mind visualize space in which to make its move. For this reason, for good presentation of an architecture work should be left different dimensions and aspects of a building to the

reviewer so he could think the space as it is in his mind. The other common aspect of architecture and poetry (which is common in all arts) is a kind of discovery that an artist performs to reach the truth and eventually led to the creation of art, this process is a very complicated process that various factors are effective in it. Not without cause that the art school uniform are created in the different arts. Poetry and literature are two powerful tool for the design. All literary forms are useful, but for the purposes of creative design, poetry is preferred to literature. Poems as a collection of written word that summarizes the collective approaches of people and represents "oneness" of space and place of any national, regional and local plan. One of the common fundamental elements between poetry and architecture is transparency. Poetry and architecture can become symphonious together in the light and remove distances with its light nature. Poetry is the quite clear art in the common world with architecture. Poetry is an immortality of the human sense perception in a brief moment. Architecture is the art of intelligently expressing in creating the space. Looking at the back of this issue is clearer, because in the old country like Iran, which is a very old, existence of large individuals is natural. In the field of literature science can point out the great man such as: Ferdowsi, Saadi and Hafiz ... who the land has during different periods, and also the use of poetry of the poets in the monuments and importantly tombs of poets is also good evidence of this, so that causes to combination of architecture and poetry, therefore existence of these two art together creates interesting products. Architecture in Iran has special meanings and concepts. The smallest shaper element in a work of architecture has its special meaning and concepts. From a historical perspective of Iran's literature, especially in the field of poetry it has a deep and extensively content, and different poets' poems with different themes in the every place give various senses to human, because poetry has the impact on human' spirit, Yet according to these, it is clear that poetry influences art such as architecture, like the construction of tombs for the famous poets which is derived from their proud characters of them, in fact the most unknown people are familiar with the poetry category. Poets during all ages have reflect the most beautiful and most mature human feelings in the form of their rhythmic and tonal words and have utilize a rich source of human knowledge to create a written music and a timeless dialogue in the scenario of history. The poem takes reality into abstraction and architecture moves abstraction towards reality and make a transcendence sense from the backward of the lines to a tangible space, as different people can have different interpretations of the same song, the audience of an architecture work also can experience different feelings in a physical space, in fact, as the poet verses trying to share ideas with his readers, but every time that a poem is read actually the new poetry is written, the success of the architects does not merely depend on maturity of the design's lines, but also any architecture fan alone is a poet of a new space. The rhyme and line in a poem are the dance line that song the live sing to give ideas for creating lasting works to the architecture and on contrary the architecture and architects for many times prepare themes available for poets. Literature and architecture on the basis of fields and concepts and angles of visibility and collision have much common points with the world; as, some believe the arts differences is only in the type of changes in structural materials. Some others said that the angle of the difference is very large and only stated the common points of the arts in the kind of the feeling production, emotion and flexibility function, softness and comfort. Today, by the emergence of interdisciplinary theories and expanding the circle of technologies and human communication and changes in the social foundations and transformation of the artistic and cultural atmosphere impact of interdisciplinary hidden factors in a lifecycle of effects and appropriateness, more delicate and precise communication and at the same time, has been more invisible, at the present era may not be completely and categorically said that the arts are different only in terms of materials, but today, the secret and subtle common points have been far more complex. Terms of architecture in the Persian poetry cause to product of meanings and emotions. In the Saadi's poet, at the same time the property of manufacturing and producing architecture words is very is large and function of the meaning and emotional change. Saadi has been use architecture words as the mystical meaning relation elements and more beautiful that, in proportion to the objective cause and the real sense, has been frequently using the virtual function words, too. In Boostan and Golestan book of Saadi on the authenticity of the field and space of the poetry and text, objective and real meaning concrete has been used, and in the space of lyrics due to the poetic tissue and creating the double beauty has been design a new layout. For this reason, more than function of the words, the beauty of the Saadi's poem in creating the artistic architecture space should be stated. Maybe Saadi in comparison with some other poets like Hafez and Molana has not a high frequency and ratio in terms of quantity of using architectural terms, but the importance and value of Saadi is more due to beautiful and interesting and artistic expression that the architectural words of in this context poem both have describe components and environmental and structural element and have double the inspirational and emotional power of the poem by using the architecture. Especially, Saadi's poem value is in the production of meaning and emotion and creating the proportions invisible to join the literary and artistic images, which is a clear example of creating artistic images in the lyrics of the classical features of Saadi. Saadi has use these words not

only in order to poem layout and to create enjoy and the artistic beauty and doubling audio and visual pleasure, but also by the use of them causes to apply and reinforce the poem axis.

Performance of the poetry in architecture space

The relationship between architecture and poetry is such that in many cases this affectability can be expressed in designing architecture space using words, phrases and poems such that it can be as follows:

1- Words, phrases, Quran verses and poems used in architectural facades and spaces such as: the prominent ones, especially Quran verses and poems used on interior or exterior spaces of its architecture building represents the existence of literature in the art of architecture. In many cases, writing poems in praise of spiritual leaders and imams give sacredness to the space, for instance the poems and Quran verses on the walls and the head is sculpted shrines. Writing poetry on the exterior or even interior spaces of a monument allows viewer of the monument stop for even a moment to read the poem and focus on monument and decorating it and with readings poetry reads monument, so if we want to categorize content of the poems used on architectural monuments in an overall look can be said:

- The poems that has been praised leaders and imams.
- The poems in praise of kings of his time or written in praise of its

owner;

- Love poems;

This inscription with carved and prominent lines with different and beautiful designs on brow colorful tiles, on a marble transparent of plaster columns, porch and patio and door and wall extract the eyes of the viewer, sometimes the golden and gold cover and silvery and silver and azure lines add the glory of the inscription. The text of many of these inscriptions are verses of the Quran, Hadith and sayings of the Prophet and text of many of the poems in the form of poem, song, quatrain and lyric in which the final phrase is the date of building construction or repair, restoration, setting tile and mirroring. There is also the poems that had expressed the aims of building the monument.

2. The graphical documents such as graphics layout with a variety of lines and calligraphy and graphical symbols with the literary implications in the facade and architectural spaces. The use of line and painting and even significant color in the architectural monuments which one telling a lot of contents and give different meanings to the viewer, even in some cases, to convey a concept, give a special form to the poetry writing on the monument to transfer better the intended meaning (imaginary lyrics)

3. A conception of a literary work to design and build a work of architecture. Among the literature works, the influence of the poetry is time consuming, but despite this in the most masterpieces and authentic work show this influence, such as the tomb of Molana in Konya, which affected by the symbols and metaphors and mystical and intuitive insight of his poem. However, poem of every nation has a specific effect on the architectural works of people [5].

Movement and concept of movement in poetry and architecture

We read poet's poetry and each of us have our own psyche and might want to start reading his poetry in a time, have dream in our own head, in other words, we are in another space, now want to understand the poet space. He invites us to do this. So he must also provide facilities this invitation and exactly it is the same: he wants to out us of our mind space and enters into the space of his mind, so, there is a pause or late between we and he.

Architectural space is created on the basis of certain attitude of an architect to his surroundings. He moved up his mind to think and create the space consistent with what fostering in his mind. His space has been created on his mind, he moves in mind space to create a good shape on the basis of what he wants to create. He draws his ideas on paper, he does this by hand motion, and by this motions he makes physical form his intended space by the material to others understand it, too, architecture space is able to create a motion toward a particular fantasy such as the feeling of lightness and holiness which is induced to the person in Iranian mosques and causes to liberate him from the material world and fly to the immaterial world; summarily, motion on the architecture is an instrument which an architect use to create and understand his mind space and on this basis by moving will understand the space. All that is mentioned about motion is summarized in the word that the motion is the means to understand the space. Existence of poetry and architecture owes creating space and motion. The movement that is in its own special form, but in essence, has a root. Moving in poetry means reading words and create the illusion in the mind and movement in architecture means walking through walls, columns, ceilings and other visual elements and create a fantasy in the mind.

Finally, the final purpose of both is the creation of a fantasy with the difference that in poetry the motion is from fantasy to fantasy and in the architecture it is from material to fantasy and this is meaning that a fantasy movement in poetry is not created by material and visual elements but in architecture it is shaped by visual and material elements [6].

Five architecture word in the lyrics of Saadi

Market: it is usually a fenced field where vendors sell their goods, the market is said to the passage which has covered and in its surrounding are placed shops. It is a certain place for business, often it is specified by a series of buildings that proportion to the time and place has a special architectural and material structure. (Sadr, 2001: 97) market is place of buying and selling of goods and food [2]. Market: in the past, the market was made a few steps below the surface of the earth, the markets sections are:

1. RASTEH: mainstream of the market.
2. SARAYE KHANEH: the business where a type of goods was delivered and distributed in different places.
3. KHANBAR: the warehouse and packing goods.
4. TIM and TIMCHEH: an indoor place that had many shops and was a center for several shops.
5. Qeysarieh: it was a place for craftsmen and artisans where had a long location and an independent door.
6. Shops: a place for business and sell goods to customers [7].

Iranian market with its features has been famous around the world and the Persian word the market has been come to the many languages in the world. Iranian market is a single and independent set of shops, TIMCHEHs, caravanserais and squares, religious buildings, baths and other public places. This traditional commercial center usually consists of a brick arch and the windows embedded in the brick arches provide light and the flow of air and high ceiling cools space of market is in the hot season. There are no houses on the market, so can be closed the main set of the market at night and on holidays. The vast majority of covered markets are formed by the long hale with curved arches. Many domes and brick maze of corridors decorated with geometric designs and roof of the many tracks with plaster [8]. The market is seen the most important communication axis and urban space in the past because the main and constant markets in every town usually was shaped along the most important way and the city axis that began from a gateway and continued to the center of the city, in other words, in the first step, there was a main road and high traffic that commercial and sometimes producing spaces were formed alongside it and gradually market was created. The gradual development of the market was for the reason the Iranian cities were created by development of a village and only a handful of cities were built as designed.

Based on the available documents can guess that historical background of the markets is at least five thousand years BC. Market in any city had an organic and coherent relationship with other urban spaces early modern century. From one hand, urban status of the market and spaces and centers placed along it, and, from other hand, importance of role and social status of traders and merchants in the urban life cause to that the market is not considered as just an economic space, but also the space in the market during the religious bereavements, had a particular aspect. Social role and functioning of the market is not short single to the mentioned cases, but mostly merchants, especially in the Muslim period were the most important trade and social organizations, particularly in the big cities, sometime stand against the government and the rulers. Body characteristics of the permanent and the indoor markets were such that a favorable space was created for pedestrians and shoppers. Being covered the market caused to the space within them was cooler than the open space in summer and warmer in the winter as well as pedestrian was protected against the sun, wind and rain persecution, and for this reason sometimes people spent the part of their time in the market [9].

Everybody who prostrate before idols in private his faith boasts is not useful on the head of market (Saadi, [10]: p. 897) [10].

Garden: a relatively large land and often surrounded where flowers, plants and fruit trees are fostered in it. Importance of garden in the life of Muslims has been originated from concept of the paradise namely the Garden of Eden described in the Quran. Iranian interest in the construction of large garden inside or outside the city and also trees in the houses, more than anything else should be caused by the warm and dry environment of a major part of Iran [7].

Persian Garden is one of the supreme manifestations of the Persian architecture that has been bed of the creating moments and a lot of poets' poetry of our literature and poetry and garden are both a dream manifestation

of eternal paradise. Garden with explicit geometry and elastic and effective feel, leads every man's spirit to the world beyond his front picture, for this reason artists especially poets is considered the garden very better. It is always said that there is a set of gardens that must be considered Islamic. In fact the idea of gardens, which is a representation of the paradise, has been developed in Islam and what outcome is more natural than that the gardens in the Islamic civilization have been created to depict the paradise. The Quran describes the paradise as the Garden but it does not mean that the Islamic world gardens were designed to represent heaven. This can be doubted in the context of the theology because without attention to these matters, God is the ultimate creator all Eden and there is no reason that we want to accept the land orchard as the agent of the world after death. The poets such as Sa'adie, Molana, and some others always introduce the garden as an example of Eden. Mystics had praise, many colors and combinations of flowers and leaves, the sound of water and birds and other effects of day and night and with the admiration they had to pay to worship the creator. So we can have an especial religious interpretation of the garden and offered deeper sense of its components.

In the paintings of the Mughal period in India and Afghanistan there are spacious and games gardens that have been made to communicate with the dramatic environment that life is often current in it. In contrast to the Western orientation and focus on the external appearance of the building, the old Islamic concern is based on the sense of the interior. The result is inner - oriented architecture that in the space pays low attention to the building and more to the space. The concept reflects ideal status of the human. The lack of concern of external symbols, but existence of space is for inner spirit to breathe and grow. In the case of outer- oriented more buildings have four- garden shape and at the junction of the four branches is a sepulchral or a monument and on contrary there are inner – oriented gardens that focus on private area. When we speak of the buildings, these kind of vague imagination about the gardens are most common and the focus is more on the buildings. Islamic houses are introvert and focus on design internal departments while their facade facing the street is a massive wall and the reason is that enclosed space by the walls, arches and domes are the most important part of Islamic architecture [11]. Art of make garden in Iran like other visual arts is in compliance with the environmental conditions and taking into account the architectural and plant elements and presenting different effects of water, the story of Iran's gardens goes back to the ancient times, that is, when the Aryans entered the country Iran and converted the land to cultivated lands and lush gardens. Orchards basically refers to the space with dense trees where was known the campus in the last. The word has derived of the Madi language (Paravasza) means to garden and orchards. The use of straight and angular lines in the segmentation of gardens has been closely associated with the water [8].

If I see the good face of it, do not desire to the garden, which no anybody is the complainant of garden flower (Saadi, [10]: p. 380) [10].

Color and Light: color in the building has been used to protect wood work from rotting, rusting metal tools, to avoid the adverse effects of climate, health and safety and is also in beauty [12] place of light and color in architecture traditional culture is a combination of Persian culture, religion and art that has changed over time. The use of natural elements in the Iran's architecture is more of a metaphorical way. Light and color refractive of the light in traditional architecture was to create index spaces and the give implications concepts for the effectiveness of the place. In the religious buildings such as mosques, light and color together give spiritual and metaphysical qualities to the space. In the traditional architecture and in the Islamic culture, light is a symbol of God and divine light. The selective use of shadows and light and indirect light in religious spaces are effective in offering a mystical state to the space. In other buildings such as residential spaces, color has not only a decorative features, but other elements also instead of color were used for the colorful space and the use of broken mirrors in the space color of the interior was color reflector to the inner space. Light with different qualities has impact on the psychological and social lives of individuals [13].

He shed the of my heart by the disloyalty, to color his hands by my heart blood
(Saadi, [10]: p.702) [10]

Pagoda: a place for caring and worship idols (statues of gods), and sometimes it is used for the place to live beautiful women as irony. (Sadr, 2001: 154)

I feel a myth from description of your sorrow, my eye is the idol- house by your face photos
(Saadi, [10]: p. 703) [10]

Brick: it is a kind of building material in the form of rectangle and entered it into a box and when it shaped by the box, left it and place in the front of sun to use in the building.

If they brick from my mud by your promise, in my heart was your love and promise
(Saadi, [10]: p. 418) [10]

3. CONCLUSION

The only difference of creating art work is in raw materials used by the artist, in which the poetry of the words and expressions are used and in building materials architecture represent the thinking, and even characteristic of creator of the work. The largest literary use of architecture terms in the Sa'adi's lyrics is in the form of simile, opacity and metaphor, respectively. He by the use of these words associated with the imaginary and abstract description (in the lyrics) and some objective and factual descriptions (in odes) gives stability and strength to his poem. The key and core success of Saadi's poetry is in which creating classical and behavioral and thoughtful beauties can by using the rhetorical elements and tools, visualize architectural concepts in his poetry in the best form and thus dramatize indirectly the meanings and concepts of architecture in the poem space.

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