

Editor-in-chief In Search of ORIENT Meaning

In this journal, because of the central role of the Orient, we have mentioned special points to the readout of theorizing about Orient, in each issue.

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Orient, is a common term that has many meanings, in last two NOs we have reviewed the orientalist's opinions in this regard. Pursuing the orient concept unto the Iranian thinkers and intellectuals expresses a more explicit theory: Orient equivalent to perfection and excellent. "Fardid" was one of the Iranian influential philosophers who attempted to show the fighting path against west and westernization in terms of philosophy. He mapped a source of cultural developments after the Islamic revolution as well as beautiful future ahead to the society, and also he considered the Islamic revolution as withdrawal from today and entering to the future. He posed unite nation (orient) which is Quranic word and in religious interpretations refers to the beginning of human creation; when humans lived together under guidance of the God in monotheism space. Hence, he sees unite nation (ummah) as beginning of history which is the same orient. Davari, disciple of Fardid, believed that westernization issues stems from philosophical efforts of west to recognize itself and its own past. he also considered the end of perplexity in full understanding of west and its foretime, he believes in revolution, and spoke about orient-occident conflict, exactly same to Fardid he sees the future of the west similarly as the orient which today it is material of west. Iranian thinker, Jalal Al-e Ahmad enumerates westernization as economic action; "to me orient and west does not mean political nor geographical". West means filled or satisfied nations and orient means starving nations. Shariati, sociologist, believed: oriental people have constant definition about every thing, so they believe in fixed realities. While westerners believe in transformation and change, and they also believe there is no eternal object, the facts are unstable. The oriental people see all things holy and eternal, and they give up without any possibility of change.

Philosophy of orient emphasizes on oneness of the God that the universe is epitome of it. In various doctrines of India's philosophy and in Iranian-Islamic wisdom and illumination - Everything is a manifestation of God, but the human stands in special category because it s highest manifestation of the God existence. The concept of orient in ancient Persia and to Islamic philosophers associated with light and brightness. Orient and west have been used in the literature and in Iranian philosophical thought. Bu-Ali-Sina and Suhrawardi those who are used these words for the first time in mystical philosophy have been considered the west as symbol of darkness and confusion and the orient as a epitome of brightness. In ancient Persian works the orient always has been a symbol of spirituality and unity with wisdom but the west consistently known as symbol of darkness and confusion. India with common background with Iran and also presence of Muslims for 800 years contains valuable works in cultural, literary, art and architecture contexts which introducing and discovering their unknowns is necessary to recognize civilization of the orient.

This edition of "art and civilization of the Orient" journal focused on articles derived from exploratory trip to India in regards to garden-building. India is a vast land which has long been host of Aryans and during Muslim governance this country achieved remarkable growth and prosperity in art and cultural contexts. Garden-building has moved to India as one of the most significant samples of Iranian art, it flourished as well as enjoyed a special place in India's Islamic culture. Art of garden building partly introduced in mughal period, but analysis of valuable species in comparative form with the Iranian garden-building was conducted for the first time in April 2011. 40 researchers of Nazar Research Centre, during 18 days and with pre-trip studies which were comparison of Iranian-Indian gardens, have discussed and analyzed their findings. Obtained results about construction methods, characteristics, influence of Iranian gardens on Indian species, similarity and differences between them have been presented in form of articles which were rarely seen in the writings of ancients. These articles with a concluding statement are unique collection of comparative study of Iranian gardens in India and Iran.