

**EXAMINE THE MUTUAL INFLUENCE OF SUFISM WITH THE ART OF PERSIAN GARDENS
(CASE STUDY: FIN GARDEN)**

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ABSTRACT

Iranian Architecture as well as other Iranian art influence of mystics art. Eastern Iranian Sufism in Islamic-Iranian architecture is presence. Hence the question arises, whether Persian mysticism in Islamic Persian gardens has impacted? Or what is their relationship? This study attempts to answer these questions, and then determine the type of relationship and mutual effects of garden art, and Persian mysticism. In this study, the analysis and description of the resources and the collection of documental and library studies will be used. To make the results of the analysis, the samples Fin Garden, has been studied. The results indicate that, between Iranian mysticism and Islamic garden art, there is a close relationship, and concepts like pent, extent, geometry and space that were made of relationship between elements of Persian gardens have meaning and material qualities, the Persian garden, they possess a sense of place.

KEYWORDS: Art, Fin Garden, Gardens, Mysticism.

INTRODUCTION

Art in itself is something sublime, which attempts to picture the world in a way that human concerns horrendous alienation, and nature in a form acceptable tolerance, and reduce sufferings it. According to Burkhard perspective, Islamic art is aesthetic experience, impersonal unity, and multiplicities of world that in the key to this experience, the plurality of original order become unity. The definition of Islamic art in a way that will give the world to light and joy, and to help people get that kind of disturbing anxiety to escape from the multitude, and restore peace boundless unity bright and pleasant. (Roadster, 1999 in the sense of art is a form of discovery, during which a man comes to certain conquests and new horizons of life open up to him. Heidegger reminds us, the spiritual journey of artistic control over the burqa from her face down, and thus, the fact of a work of art appear or be stable, and because of this fact take place in a work of art, art emerges. Following the Work of Art, "development" and "openness" occurs. (Ahmadi, 2001) in art, beauty is basic human guide to the moral virtues and the ultimate truth, then it can be said that beauty is perfection, perfection itself has inside and outside dimensions, and the tension inherent in the art of man is related to beauty and perfection of God. Avicenna's perfection, God's love knows, it is the "unity of love and lovers' words, and he's right, that thing of beauty and away from defects, is finally knows love and lovers' and is the highest and most perfect love. (Absina, 1981) language of Islamic art is symbolic, and the secret meanings of art, and the only way to recognize the meanings is study of symbols and signs.



Figure 1: modulation symbol and the elements of nature, Avon Atigh Courtyard, the holy shrine of Imam Reza

Sufis believe that when people come to the full knowledge that his heart will be enlightened with the light of faith and the mirror is for the embodiment of all divine teachings. (Guenon, 2001) Islamic mystics and sages, property and the natural world, although is the lowest level of the hierarchy and gentlemen, and is located at the end of the arc of descent, but to the world though, right and nature due to his stature has interest and result of being right, and for mystics and artists has rank and importance. (Golestan Habibi, 2004) in Figure 1, see an example of symbolism with its combination of nature placed in Islamic art.

Persian gardens are often humorous style of the architecture and gardens of Islam and the Islamic world. Garden of ages there was in Iran, and after the arrival of the Aryans to Iran, a country that has become such a lush and fertile source of their original formation becomes more established. Ibn al-Balkhi in Persia a series Pishdadian (the seventh king of this dynasty) the first to know, engaged in the construction of the garden. After the arrival of Islam in Iran and the conversion of Iranians to Islam, geometric design of Persian gardens has influenced of the Islamic worldview, resembles the image of heaven hereafter. (Naima, 2006), Iranian culture does not separate human from nature, but he travel with the elements of nature to discover God signs and symptoms. (Irani Behbehani, 2007) the most beautiful material combination of plant and water appears in Iranian garden art. The art of garden making is one of the oldest Iranians arts, which has great traditions and spiritual power. (Hobhouse, 2004) but if we want to talk about constructionist research, at the first in the cross-sectional method, to study existing resources, a library and field studies will be discussed and a great speech in order to realize a concept in mind, will be analyzed, based on the collected evidence, how the gardens of Persia and the art of creating space, using the sacred elements is evaluated, but the questions that in this study we followed, is that:

- Associated elements in the gardens of Persia, what concepts created in the past with the architectural of monument?
- Is the Iranian-Islamic Garden of Iranian Mysticism has impacted?
- What is the relationship between Iranian Mysticism and art Iranian Islamic gardens?

Findings are of the opinion that Persian Gardens and their systems, both in perspective and in context are wise and amplitude. Elements such as water, decorations, logos, etc. in place, the supernatural and true mysticism has raised in the gardens, and between the gardens of Iranian art and Islamic Mysticism there is a close relationship that the concepts such as pent, extent, geometry and space that were made from the relationship between elements of Persian gardens have meaning and material qualities.

MATERIALS AND METHODS

Fin Garden

Kashan, on the edge of the desert is at a distance of 220 km south of Tehran, and 86 km south of the city of Qom. Its geographic coordinates are 51 degrees 27 minutes east longitude and 33 degrees 59 minutes north latitude. (Kashan Cultural Heritage site) Fin Garden, on the Persian date 15 Azar 1314, with registration number 238, registered as a national work, and a few years, UNESCO has also been recorded (Heritage culture and tourism of Iran) the garden in the small hamlet of the village of Fin, located in Kashan in the central part. The history of garden, which is known today as the old Garden, attributed to the interval between the fourth century AD and the tenth century. (Borazjani, Javadi, 2004) in the garden, there were four diverse gardens, with sub-major axis are separated. These axes, as canals with turquoise tiles have a wide flat spring had dreams. (Khansari, Moghtader & Yavari, 2004) Fin Garden is a collection formed in historical periods. Prior to the formation of new Baghshah (Fin Garden), a new location near the Suleymaniye springs "before 982 AH." the old garden, which its ruins there are still several hundred yards Fin garden, in a place away from sources of Sulaimaniyah there was. Although no clear and definite knowledge of the history of this region has not been discovered at that time, but in medieval and Islamic attributed to Al Boyeh the formation of the first garden, and spread it owes Ilkhan. (Naraghi, 1995) Shah Abbas had keen interest in the prosperity of the lands under his rule, and Kashan for their industries, and their Shiite populations, and also, because of the placement, between the communication path of former capital of, "Qazvin" and new capital "Isfahan" was considered, and the development and prosperity of the order of Shah Abbas issued, and Mr Khezr nahavandi "Kashan minister," the officer executing it. (Fadaei *et al.*, 2014) as well as the Safavi King Solomon, lines built around a fountain Fin, possibly, changing the name to Fountain Springs Fin to Sulaymaniyah. The late Safavi period to Zandieh period, and coincided with the invasion of Nadir Shah of and Afghanistan expeditions, is not noticeable to the garden. Karimkhan period and coincide with few consecutive earthquakes garden and its buildings have been refurbished, and private foundations Karimkhani, was added. (Triveh, 2010)



Figure 2: The Fin Garden, plans and building Fin Garden, Source: Author

Iranian-Islamic art

Islamic art, which is based on the cognitive, has spiritual and transcendent in nature. Knowledge which, masters of traditional Islamic art, the "wisdom" have called (Nasr, 1996) Brokhart perspective, Islamic Art is dissociative aesthetic and impersonality of unity and Ksrthay world, the key to this analysis, the plurality of order novel becomes unity. In this definition, Islamic Art, to be organized in a way that promotes world peace and light, and help to human to rid the Plurality kind of disturbing anxiety, and return to peace boundless bright and pleasant unity (roadster, 1995), Islamic art, it manifests unity in diversity trends, and harmony arising from it has a liberalizing effect, that the man of the band multiplicity free, and allows him to experience ecstasy and exhilaration and blockade umpteenth nearness to God. (Nasr, 1996), Islamic art means the art that appears on all aspects of human life, including the arts of philosophy and mysticism as well, is more in life of a Muslim. (Awvani, 1996) in Islamic art, beauty, best leading man to the moral virtues leading up to the reality, so beautiful is the manifestation of perfection, perfection and inner aspect of the inner and outer beauty and appearance of truth. This stretch and passion of panels, to beauty is in fact the point is that, ultimately it is the love of God to the Abn Sina knows, and knows love and lover, the highest and most complete love him, who is the extreme of beauty (Abn Sina, 1981)

Mysticism

In the word means know, to know God. In the term is meant to identify right, and is the scientific name of God, that they know the truth and His names and attributes, and in such a way that the people of God, to identify their choice, is called mysticism. (Saidi, 2005), but his mysticism is divided into two parts:

1. Theoretical Gnosis "means the interpretation of God, the world and mankind." Spirituality in this section is like a divine philosophy, which is the official explanation of existence. (Movahedian, 2009)
2. Practical Sufism, which is a part of that the duties of man's and relationship with himself and with the world and with God, explains and states. Spirituality in this sector, such as ethics is a science (Motahari, 1991)

According to Muslims, Islamic mysticism, the highest of the science [or worldview] search god, and the fact that is derived from the text of Islam, that the in Islamic culture, has grown and evolved. The Muslims believes that Islamic mysticism is the most complete Sufism in the world has created. Mystics, as if their culture, are mentioned, as "mystics", and are sometimes known as social are mentioned, often called "Sufis" (Motahari, 2004) Abn Arabi tells the world consists the throne, seats, seven celestial, earth and everything on it. He vindicates ascension, assuming the universe example that the Prophet Muhammad, in the imaginal world, the first man in the sky, and John and Jesus in the second heaven, and Joseph in the third heaven, and Idris in the fourth heaven, and Aaron in the fifth heaven, and Moses in the sixth heaven and Abraham in the seventh heaven, he met and observed. Islamic mysticism formed most ebullient and purest artistic ideas over the years. In many traditional arts and in some contemporary arts we see that as grounds mystical origins as rich and reliable source were accepted. In Iranian theosophy, heart is communion joke, which is the center of occult inspirations and imports. Some know heart of the home of right and the place of wisdom:

The Prophet said, that's right said,*** I am not included , in the top and bottom
In earth and sky, and heaven too*** I am not included, it is certainly
heart of the believer***If you search me, search in these hearts (Molavi, 2002)

I am included in the

The whole universe is heart. He was like that, the house is a gem, and wander in search of a nut donkey (Abedi *et al.*, 1968) from the perspective of Islamic mysticism, each letter of the Qur'an has three forms: a form of speech that is heard, writing that detect, and if true, the appearance and the location of the heart (Nasr, 1996) Nevertheless, some legal issues and spiritual, can be calligraphy, or other manifestations of artistic expression (Awvani, 1996). Arts of the Islamic civilization is Mystical, an intuitive vision of the universe, who understand and appreciate beautiful harmony, which is used in drawing world geometry (Figure 3), some beautiful, has a stylized feel and edification, and lovely inside and have led to the perfection of humanity, which can turn the heart, and makes it prone to reality (Owhadi al-Kirman, 1968) Iranian spiritual relationship with water, trees and flowers is easily shown that Persian Garden is a sacred place. No writer as Henry Corbin beauty, friendship and relationship that exists between the ideal and the garden ground have not stated. (Javaherian, 2004)



Figure 3: The Fin Garden, Interior Mansion

Titus Burckhart is on the belief that art is making the objects, according to their nature, the beauty of its potential. Arises because of the beauty, the artist should just stick to that, the beauty of the sun throws, and makes explicit. Most general accordance with the Islamic vision of art is the only way to honor the spiritual to the material (Burkhard, 1990).

The relationship between Islam and Sufism

Mystical filed to the Absolute, and not merely perceived through reason, through practical mysticism, and this is the way that it drives the artist. Corresponding to the right, the Complete sets of breath, and reflect on this experience in the artwork, the artist's work, and their personal experiences of being far out reflects in art. Art is a form of knowledge, but rather a purely rational knowledge, but a kind of mystical and intuition knowledge. Reasoning on knowledge is wisdom, and the knowledge and artistic intuition is heart. Therefore, the clear heart is pure beauty and a deeper understanding of the practice. Hence, mystics often his mania, have been manifested in art. (Fahimifar, 2009)

Persian Garden

"And those who believe and do righteous deeds are moved into Gardens. Gardens with rivers that streams flowing from the trees, by the permission of their Lord, to dwell in it throughout, and their greeting of Peace. "(Surah Ibrahim, verse 23) garden of the old days in the culture has an important role, and is one of the concepts fundamental issues of social, cultural and natural heritage of the country, which nowadays there is in various forms of literature, architecture and urban Iranians (Boney M., 2011) . "Persian Garden is an environmental product, comprehensive distributed environment, and it is born. Persian garden in his empirical life, has all the characteristics of a phenomenon, accepts transformation, accepts evolution, from within creates experience, and besides these, the environment, impact on the environment of human "(Falamaki, 2010), belief in heaven after death there is in different religions. In The holy book of Islam there are verses that heaven in the hereafter is recommended. Because we are part of nature, for it to become fully human, we must have relation with it. Iranian Culture does not separate human from nature, but see him with enough elements of nature to understand the signs and symptoms of Allah (Irani Behbehani, 2007) concept of architectural gardens, reflecting a sense of place or "your location "it is like a garden, space is determined that the overall picture of the universe, in its own frame. This concept, which is discipline and consistency record, may be by

the number, geometry and color and material, to enter the realm of the senses, however, to consider the wisdom of nature, the realm of the esoteric, occult focus on the positive. Garden as a manifestation of centripetal form macrocosm, or the appearance of the yard, near presents as centripetal, or inner microcosm, are aspects of the place, which are mutually complementary (Ardalan and Bakhtiar, 2001)

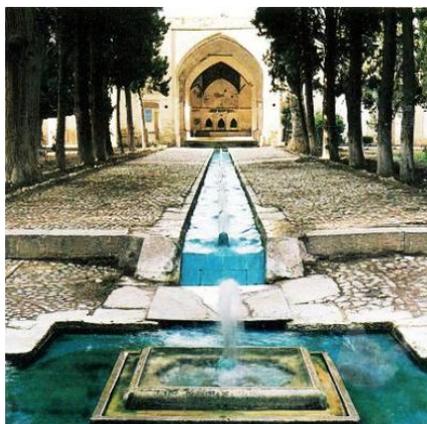


Figure 4: Fin Garden, outer space, source: Bank Tour and Tourism

Elements of Persian Gardens

In the gardens, or in other words, discipline is the elements of natural, man-made and put together and how the use of natural elements, and select characteristics of their discipline, how to take advantage of them, and their relation with everyday life of people, play a central role. Some elements of Persian Gardens have been used include: (ground), (water), (plant) and (space), once the intellectual system of Persian architecture and a framework concept and idea of the garden are together form (garden). In this way, other elements may be used in the creation of the gardens, which are minor elements or component parts, and the effects of the main elements of garden.

Water Element and Its Implications

Fin garden design, water is the most essential element. Fin Garden stagnant water forms, (in front of the Pavilion Pool and spring house Safavi), psychosis (in rivers), Jet (jet) and boiling (Water appearance of holes in the bottom of a regular pool, the pool and hot spring house Safavi, Fathali Shah camel's throat) is present. Each of the multiple forms of water in the garden evokes a particular concept. Plenty of water flowing in rivers with turquoise tiles in an environment where water is really scarce, and massive shade trees, in great contrast with the arid desert, and nature is unkind, that is behind a vast garden walls.

Flowing water in rivers, ponds and pools of garden, fountains Sulaymaniyah to be mine. Water from this spring first gathers in the pool in the back garden. The height of the pool, to the rivers creates fountains, that in the gravity method, water is thrown up. Water is as the most important and critical element in shaping , water use in the garden of Iran, there have been very clever and artful, so that, not only for irrigation, and power plants used in the garden, but use concept , poetic and artistic was deeper for garden space, and with its presence, brings freshness, vitality, movement and beauty. (Johnson, 1929) Persian Gardens by a combination of "flowing water" and "tree cover" creates an oasis in the dry nature, which contrasts with the desert environment and the garden, is allegorical landscapes with freshness heaven (Wilber, 1940) water meaning of the word water, repeated several times in the Qur'an, and that as a symbol of good and the blessing of the dirt is mentioned, in addition to the word water, several points to the types of water, including rivers, streams, waterfalls paradise, where everyone show exquisite images of the effects of spiritual water. (Gheissari, 1975) Kosar word in the verse "Ana Atnak AL Kosar" (Kosar, verse 1), as some commentators to mean, a stream in the garden, the pool of the Prophet (pbuh) in paradise, or desert (Inscription, 2007) garden divinity mentioned so far is heaven, and the physical body. In the garden, water is liquid, so encounter form and exist. (Faghih, 2004)

Table 1: Water from the perspective of spiritual mystics, source: (Zamani *et al.*, 2009)

Mystics have referred to the spiritual aspect of water	Using the analogy	Element in the Persian Garden
Yusuf Emre great mystic medieval Anatolia	Referring to glorify God by the rivers of paradise	Flowing streams and ditches around the garden
Ghaleb Dehlavi	Referring to the rivers of paradise and Kosar to the dock port to achieve the right	Geometry of four Persian gardens , and there are different types of pool in the garden
Abdolraoof Haravi	Parable lip of friend to Salsabeel spring in Paradise	There is a manifestation of the aqueduct, scarring ,throat camel in the garden
Rozbahan Baghli Shirazi	Refer to water as a convenient vehicle for the soul	Water as the main element of the garden , a source of comfort and livability
Ghazali	Water as the verse refers to the divine beauty	Water with different forms is an integral element of Persian Garden
Zolnoon Mesri	Listen to the sound of running water and find the oneness of God	Streams, culverts and channels water Battalion , Quebec 's breast
Shebli strange mystic Baghdadi	like Mystics love to cloud crying	Rainwater stored in the canals to irrigate the garden

Nature

Trees and plants in the gardens of Persia, move them, and constantly change the size of the images, and their position, and their gradual integration of a new visual elements, do not let the productivity of the garden lead to harvest, dry and stable integration (Falamaki, 2010) in the Persian garden plants, with different purposes, including shading, decoration and garden product ratings are used, and since the benefit is one of the main features of the garden, the largest of garden plants are fruit trees, and then were shady trees, in the same proportion, and ornamental plants, lower rates are seen in the garden (Bahram, 2005) in some of the Suras of the Qur'an, like Surah Hajj verse 18, reads as follows: "Alam tara on me Yasjod and I Alsmavat God on earth Valshams Valqamar Valnjom Valjebal Valshajar Valdavab Vksir of human Vksir right against Alazab Yahen Fama Holy God Yafal mauasha ", which is indicative of the worship of trees and plants. In some theories, the trees are considered as worshipers, like angels, are constantly Sana'i mention of their Lord. "The trees are praying, chanting and singing birds, and violet is prostrating" (bistoni, 2007) trees open their hands toward the sky, and as the Leaf, has been the human hand is a metaphor, the tree, prayer garden plants usually have liturgist (Abdullah Defa, 2007) the Fin garden plants, including 579 trees, cypress and sycamore trees is 11. Given the age of the trees, it seems, shady and evergreen cypress tree in garden design has a physical role, and planting trees, deciduous small sycamore in the garden, just to enhance visual quality is done. It seems that the use of cedar in Persian literature, as a symbol of human beauty in the choice is not affected. In theory of mystics, Cedar Conceptually, elegance and freshness characteristic symbol, which is green throughout the year, and is shading, and also sycamore tree is symbol of glory and training, which are functional shady trees, and avoid the incidence of fever and disease.



Figure 5: Fin Garden, outer space, and combine building and nature, source: Bank Tour and Tourism <<www.lastsecond.ir>>

Heaven Parables

Kmpfer in the period of King Solomon came to Iran, and combined elements of Persian gardens, 'effigy down from heaven "is known. The gardens of the opinion that with a small and charming building and failure, plots floriferous plants and rare and handpicked flowers, and all kinds of pools and fountains adorned sentence is heaven on earth. In the Holy Qur'an to heaven, descriptions are presented, most notably, streams described "four heavenly", which is "the midst of heaven," is this, that the geometry of the Persian garden, in Charbagh, and how architecture and waterways on it. Accordingly, a flow of water in the garden, and it moves in four directions, the four rivers of paradise as an analogy, which is employed in the Persian Garden (Ansari & Mahmoudinezhad, 2007)

Geometry

One of the characteristics of Islamic art, symbolism and allegory, or mystery, which is common, dominant religious art, is also. According to the characteristics, nature is never mentioned, is that shadowy times, and every symbol, a truth beyond this world. (MadadPoor, 2001) in Islam as we know, except for illumination, the image of the Lord is not provided. Also frequently mentioned in the Qur'an, and God sees the true light, which is why the Islamic mystics, in light of their importance (Sajjadi, 1991) embodies the symbolic layout (Sun) to dedicate an important place in art and, many times, is considered. This role has great symbolic meaning. Prior to Islam, taking the sun's rays symbolize the Divine Light through which the current field is applied. Sun Tablets Relief of Ahura Mazda (or Frohar), in the middle of Two Wings, along together, has also indicated it is. The Sun Tablet with Two Wings over columns and stone walls, shielding the sky, the earth and the sky has been kept separate. As mentioned above, the symbol of the sun (layout), which can be seen in many works of Islamic art has enormous symbolic meanings and implications. One can take it as a symbol of divinity and oneness of light pointed (Allah noor alsmavat Valarz, Surah 24, verse 35) The use of motifs such as layout, according to the wrapping station in the sky, the sky could Disappear metaphor, in which the mystics, place and home lights and divine manifestations (Sajjadi, 1991)



Figure 6: The Fin Garden, geometry and decorations inside, Source: Bank Tour and Tourism

Light at Mansion House

White: In view of the mystics, dynasty and the source of all spectrums of light, is white light, which is also the Light of Lights, and different color spectrum that are the rays of exist, and a color that is closer to the simplicity and purity. "It is derived from the former, and it is all colors, color is white, and have form and nature (Aorad alahbab, 1966) Islamic mystics, the assignment of the color white to Allah, and know that a color religious interpretation Bayaz ": conscience have been presented as evidence and password of Islam, because Islam is a faith and unity, education, anti-God, and because of polytheism and disbelief and doubt (Nafahat Alonse, 2003) in view of the mystical, sometimes white is a symbol of innocence. Creative Black and White, kindness and do our black, white and in your work (same, 2003), sometimes it is a symbol of purity and spiritual authority. "But as the evidence corresponds approximately to austerity, it sees the light mingle with smoke. Because imbue, see the red light .after yellow, then white, which is the purity of heart "(Collected Works shabestari, 1986)



Figure 7: Fin Garden, latticed windows of the mansion, Source: Bank Tour and Tourism

RESULTS AND DISCUSSION

Persian Gardens and their systems are both in perspective and in context wise and tend to perfection. Elements such as water, decorations, logos, etc. in place, then the true supernatural and mysticism has created in the gardens, and it is the same arrangement of physical and mental well-being of man, that he intended to cause, in which has been implemented. Perhaps that is why, in a world that has some of the gardens. Connection between garden art and spirituality of God's, it is sensible, and patterns of use of the Persian Garden, significantly is near with the expression of the Quran. Artist and architect of the gardens, by the water, geometry, nature of soil, had several goals in mind: In addition to the general atmosphere, fun and relaxation, paying particular attention to the spiritual and mystical states, and have been able to design space that has spiritual aspects and ideals. Today, engineers in the construction of green spaces, is worthy to intellectual and spiritual foundations, have great attention.

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