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A COMPARATIVE STUDY OF LITERATURE AND ARCHITECTURE FROM THE VIEW OF ISLAM AND ART PHILOSOPHY OF HEGEL

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ABSTRACT

This study investigates the common points of literature and architecture from the view of Islam and Hegel. In philosophy world, Hegel is one of the greatest philosophers as his views in art are always considered. The Hegel view regarding art is a part of his art philosophy. It should be said that Islam created fundamental changes in social, political, belief and literature life of Arabs in the early literal works as visible clearly. Islamic architecture is the architecture of the unity of tribes and minorities. The thoughts, beliefs, philosophy of formation of Islamic space and its identity elements are considered in this study. The present study aimed to introduce the common structural features between literature and architecture from the view of Islam religion and art philosophy of Hegel. Also, the application of common elements between these two views is investigated. The, the raised question is responded: What is the common structure features between Literature and architecture from the view of Islam and Hegel? The study method is library and note taking and visual documents are used.

Keywords: *Art, Islam, Hegel, Literature, Architecture*

INTRODUCTION

Artistic branches in the present study are poetry and architecture from the view of Hegel and its link with Islamic culture and art. Poetry and architecture are important tools of identification of culture and civilization of various tribes and recognizing the thoughts of people. Poetry as one of the first and most important art of Islam from the beginning of Islam until now and it has strong link with our religion. The Prophet (pbuh) said: Poets are the kings of speech. In the progress of Islam, we also observed the considerable progress of architecture art. Islamic architecture art is studied mostly via the study of various Iranian, Byzantine element and etc. Beside anything, art reflects the soul of artist and shows the powers leading it and architecture technique as speech is a tool at the service of people soul.

A Brief Review of Georg and Wilhelm Friedrich Hegel

Hegel (was born on 27 August 1770 in Stuttgart in a religious family (Lutheran studies). His father was secretary of government. His family gave more importance to training and culture. Hegel was interested in the works of Spinoza, Kant, Russo and Goethe. Since 1788, he entered the TübingerStift, a Protestantseminary attached to the University of Tübingen, where two fellow students were to become vital to his development: the poet Friedrich Hölderlin, and the philosopher-to-be Friedrich Schelling. The three became close friends, sharing a special interest to France revolution as the greatest event of their life. They followed French newspapers and established a club for study regarding revolutionary literature. In 1801, Hegel taught philosophy in University at the age of 31 years old.

In the late same year, Hegel published his first philosophical book “e Difference between Fichte's and Schelling's Systems of Philosophy”. In 1803, Schelling and Hegel founded a journal, the "Critical Journal of Philosophy".

He brought out the book “Phenomenology of Mind” in 1805. In 1816, He published his second great work “Science of Logic”. He went to Hydelburg and published the book “Encyclopedia of the Philosophical Sciences”. His fame and recognition of Hegel philosophy as a philosophical school dates back to this period. In 1821, he published another valuable work “. In 1821, he published another valuable work “Elements of the Philosophy of Right”. He was appointed Rector of the University in 1830 and finally Hegel died in Berlin on 14 November 1831 from a cholera epidemic. Hegel only published five books in his life.

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Position and Various Stages of Art in Philosophical System of Hegel

According to Hegel, religious awareness is better than awareness regarding artistic form and the same is true regarding philosophical and religion awareness. The common aspect of these three elements is as all of them are stage of the awareness of spirit bounded by absolute and this awareness is absolute awareness of free will. The art to Hegel is the ratio of art with his key element of philosophy, absolute spirit: As Hegel considers art as a part of absolute spirit, the real content of art to him is absolute spirit and these are the common features of art, religion and philosophy. Religion and philosophy are great parts of absolute spirit. Absoluteness is found in the aesthetic form at first this aesthetic form is manifested in nature or it is shown in art works. According to Hegel, awareness of the latter is better as absoluteness as created artistic aesthetic without spirit mediation (Capelston, 1988).

Hegel introduces two major elements of art and defines the position of various types of art in his art philosophy based on the type of composition and the dominance of each of elements. These two elements include: 1-Content, idea and content of artistic work, 2-Physical and materialistic element of work. Hegel emphasizes on the first element of these two elements and this is one of the main features of aesthetics and distinction of Hegel art philosophy with Kant aesthetics (emphasizing mostly on artistic work form): We can say all philosophical aesthetics in 19th century were based on Kant or Hegel. Hegel aesthetics emphasizes mostly on meaning and content of artistic work and the superiority of these works is as...their content is real with consolidated idea. According to Hegel, two elements of matter and content consolidate artistic work and aesthetics of artistic work is based on the relation of these two elements: Hegel considers aesthetics of art emergence of idea in visible form. The main content of work is absolute awareness of his free will and according to Hegel, this element of artistic work is in contradiction with its materialistic element (Shaghghi, 2006).

According to Hegel, artistic work manifests absoluteness and although absolute view to materialistic nature is not better for Hegel, absoluteness is spirit not matter. It is free and aware not obliged without awareness: If it is to demonstrate that spirit is indeed free, it must show that spirit is free in relation to that which is itself unfree, spiritless and lifeless—that is, three-dimensional, inorganic matter, weighed down by gravity. Art must, therefore, be the transformation of such brute, heavy matter into the expression of spiritual freedom, or what Hegel calls “the forming of the inorganic” (Madadpour, 2009).

Literature According To Hegel

Here, the position of literature and poetry in aesthetic system of Hegel is defined and then it deals with some parts of Hegel aesthetics in relation to the issue and only symbolic art is explained. The first stage is spirit actualization and it is used instead of religion and philosophy to achieve reality and it can present from great thoughts a tangible reflection and give to us.

Artistic work generally and literal work specifically can relate between external, tangible and mortal object with great thought or it can consolidate finite reality and nature with infinite freedom of thought. Speech is the most logical tool of communication as consistent mostly with spirit, this tool causes that we perceive what is moved in the depth of conscience. Hegel doesn't give importance to literal work on top of artistic work, he considers a great position for poetry and refers to historiography and oratory as non-poetry literal work and says that these two literal works are not free in art realm as the former is highly dependent upon external reality and latter is artistic (biased) and is based on non-artistic benefits and goals. As poetry is older than prose, it can manifest reality and knowledge immediately not separating the general from its live partial manifestations. Poetry is perception of absolute spirit (Hosseini, 2009). Poetry has national aspects and is global. Poetry besides dealing with partial affairs is pure expression without the benefits and dependencies.

Poetry has metaphoric nature. The poetic imaginative images mix the visible appearances and present the nature of objects to us and the original whole is formed. It can be said that according to Hegel, poetry should be read, otherwise it loses its real relation with visible existence and its mental aspect is emphasized more. This belief of Hegel is strange based on the cultural habits turning book as the main medium of poetic relation over history. It should be said that needing oral form is mostly observed in the poetry of 20th century and is not only considered as display privilege but as re-manifestation in a physical

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form and its re-registration, physical experience (Hosseini, 2009). Regarding poetry, Hegel defines realism in literature as inherent unity between total and partial. For Hegel, aesthetics is meaningful only regarding total philosophical system. Besides respecting aesthetics thought, he puts it as: beauty is in spirit system but it is only in first stage. Then, any behavior, creator or critical as considering the text or artistic work as ultimate goal is not Hegel based (Hegel, 2000).

Poetry and Its Effect on Society and The View of Islam About It

Poetry is delicate art as its creators are the owners of tender emotional spirits and no comparison like poetry affects the mind of listener and nothing as poetry motivates the society.

IbnGhatibeAdibMaruf (213-276) says: Poetry is the origin of science and book of wisdom and Arab poetry. Poetry is a tool to express internal emotions and define the words showing the linking with the special weight and tone as the poet expresses what is shown in the form of words. The poet is human being living in the society and he is inspired by the realities in his society and the poem of any poet is a reflection of society developing him and let him to express his feeling, limited or extended society. Thus, if poetry is destructive factor of morality, this destruction doesn't belong to poem and it is about poet and for the society developing such poet. If a society has ethical health and respect the special human features, it can be developed in all classes, the poet being developed in it is with ethical benefits and if a poet has not such benefit, his poetry is the best factor for awareness of society and motivating them to good deeds. Thus, poetry is only a tool to express internal feeling and based on the emotion, is effective more than any word in nature (Shahidi, 2008).

Islam is interested in poem and it has divine line with it. According to Quran, we can see action and “poetry” repeatedly meaning science and understanding and in Arabic language means knowledge regarding and in Quran, poetry and wisdom belong to one family. Amene, mother of the prophet (pbuh) was poet and some of her poems are recorded in local and international resources. The Prophet was not a poet but he liked poetry and poets According to a valid tradition. they are kings of speech and in another tradition, God has some treasures under sky and the tongues of poets are the keys of the treasures (Dezfuli, 2003).

Imam Ali was a poet and a Divan is attribute to him as published repeatedly. The close followers of Imam Ali were poets as: Malik Ashtar with Divan and Qeisolar, some of his poems are published in the valuable book of literal works of Imam Ali (pbuh).

Most of Muslim poets, Shia, they were obliged to read some poems out of purity, faith regarding monotheism and worshiping God and describing The Prophet and his infallible children and they paid attention to hierarchy and included the poems and then presented them in alphabet order. Islamic jurists were mostly poets and some of them had Divan of poetry. Their jurisprudence aspect was superior to their poetry aspect and others had superior poetry compared to their science aspect (Dezfuli, 2003). The Prophet (pbuh) also ordered “Hassan IbnSabit), the poet to say poem to the Vafedin of Arab called “Fakhrie” and express the religious and divine realities (ibid).

Architecture from the View of Hegel

Symbolic art is mostly manifested in architecture art among other artistic types. (However, all architecture works are not symbolic art and Hegel also referred to classic and symbolic architecture). According to Hegel, the sublime art is the element representing divine will but this perfection is not fulfilled in symbolic architecture art. In symbolic architecture, content element of work is referred: such art tries to express the message, the invisible message that in classic architecture, this element cannot be expressed in the form of visible form or any other form (Inwood, 2005). In classic architecture, materialistic element of work is not turned into the direct sensual representation of divine will and this materialistic element is turned into the environment and space in which classic art production as representation of divine will, its main sample is kept among the different artistic types of sculpture. This environment has artistic and innovative design with order and harmony and the aim of architecture art is fulfilled and the classic temples are made in them to establish the god's sculptures. According to Hegel, before formation of classic architecture of ancient Greece, a primacy architecture type was existing and this type of

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architecture is not necessarily as a space for keeping sculpture art works, it is an independent work as symbolic architecture.

Symbolic art is related to a period of history as the awareness of people of absoluteness (according to Hegel is absolute self-consciousness) is an ambiguous consciousness.

Thus, the art of this period can refer to ambiguous type of divine will. Architecture has the capability of this ambiguous reference. In architecture, matter is not a creature with spirit and an abstract form is given to materialistic and physical element not similar to any natural and organic creature and it is similar to inorganic matter. The form of matter in symbolic architecture art is not the form of the one with spirit, it is order, the order made by the innovation of human being not an imitation of nature: Despite sculpture, architecture doesn't give life to matter and gives harmony and order to it. The buildings as symbolic artistic works are not the temple of keeping the gods sculptures and they are not the place to keep anything and are considered an independent artistic place form sculpture but these works are mostly similar to sculpture works as sculptures are independent artistic works (despite the classic architecture works as they are used to keep the gods sculptures). According to Hegel, all these buildings have symbolic meaning for the manufacturers. Hegel considers these works symbolic art as they don't represent spirit like sculptures and they are not used to keep these sculptures or as shelter to protect people and they are independent artistic work and they have meaning without dependence upon another artistic work. They are the symbol of a non-visible meaning. This meaning can be in their form and components or the number of their components or the number of their columns.

Egypt Pyramids, Great Example of Symbolic Architecture

Hegel considers Egypt pyramids as the architecture works as they are big and similar to no entity with spirit, their form is based on order and harmony as architecture features. Also, Egypt pyramids are also architecture work as they keep the body of pharaoh. The important issue is that Egypt pyramids are symbolic architecture works or classic architecture works? One of the features of classic architecture work is that they are used to keep another thing or they are used to give shelter to people and they are not independent. By symbolic architecture is an independent architecture and the works in this type are not used to keep objects or people. They should be considered as classic architecture works. Hegel didn't believe so as these works are not used to keep what is spirit representation by Hegel and they include death in themselves. Also, the sculptures kept in classic buildings are observed but the body of dead people inside the pyramids is hidden and pyramids cannot be considered as classic architecture works and they are in symbolic architecture but they are the main example of symbolic art: The symbolic art is based on symbolic architecture (Shaghghi, 2006).

Romantic Architecture

It was said that Hegel considers three art periods: Symbolic art, classic art and Romantic art. In Romantic art, content element of work is dominant on materialistic element and this dominance is revealed in poetry art. Architecture is true about three art changes period (symbolic, classic and Romantic). Later, we discussed about symbolic and classic architecture. In Romantic architecture, it is Roman style of Gothic architecture and worldly architecture in middle age as the role and function of walls are emphasized as in this type of architecture, it is mostly emphasized on inner and spirituality of Christianity and its separation from the outside world (Singer, 2008).

Mosque, the Most Complete Symbol of Islamic Architecture

Robert Hilan Brand in the book of Islamic architecture considers mosque as the secret of Islamic architecture and center of this architecture and believes that at first it's symbolic role was received from Muslims and this important role was seen in creation of suitable visual indices for the building and we can refer to the indices as dome, Minaret and pulpit (Ghehi, 2010).

The final aim of mosque architecture is fulfilling the deepest type of life unity and its centralization concept. All Muslim architects attempt to create space as dependent completely to itself and manifest all the space attributes in all positions. In none of the spaces, people feel they are directed to special direction, not forward and not upper side. No person feels pressurized by space limitations. Mosque architecture is without any inclination to special direction (Borkhart, 2007). Architecture elements in

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mosques as altar dome and Menirate and etc. provided the field for symbolic expression of beliefs, traditions and culture of Muslims. On the other hand, they are the manifestation of decorative images, arabesque, geometry and etc. to consolidate the bases of this holy place.

Among these architecture elements, we can refer to symbolic expression of Menirate as a guide and entrance gateway of mosque as a place for welcoming of Muslims for prayer as indentation of the door of mosque invites the Muslims inside and welcome them. Also, a sense of humility to this holy place representing divine existence is suggested. Beside these architecture elements as indicating special identity of this holy building, mosque, we can observe decorative elements as especially with another representation for these architectural elements with common basis with other holy buildings as church. These architecture elements in domes, altar and arches with their symbolic expression show another manifestation of divine magnificence and express special Islamic identity.

Altar

The most important part of mosque architecture is altar. This term means war and Jihad and according to RaghebIsfahani in *Almofradat*, mosque altar is called this as it is used for fighting against satan of altar from technical and theoretical points as indicating the center of mosque and situation of Qibleh (Ghehi, 2005). From technical and theoretical points, altar indicates center of mosque and situation of Qibleh. Borkhart in the book *Islamic art* considers the language and expression of altar in its shelter, a place for BakereNaser, Maryam daughter of Emran. On the other hand, Borkhart introduces altar as the light and center of divine presence as is turned into materialistic form or the walls of some mosques acting as the light arresting (Borkhat, 2007).

Dome

Dome is one of the main components of Islamic architecture and it is one of the most important mystical symbols of Islam world in terms of color and form. This element indicates sphericity, circle and sky. The most important factor in aesthetics of dome besides lightness symbol of example, sky, using color in its aesthetic point is important. The models and colors, internal and external can help this symbolic style. They increase the symbolic impact of form. Dome is put on the square form as “Grive” or “Stem” as symbol of materialistic and worldly world. An octagonal form links worldly and divine world with each other. The symbolic expression of eight angels carrying sky. Dome in Islamic mosques doesn’t move to upside as infinite and is not relying on its columns. There is no elasticity in Islamic architecture and there is no contradiction between sky and earth.

Heaven tree of Tuba is the most suitable theme for decorating interior of dome. An important example of this decoration is in Qebe Al-Sakhre. In the full of image tree growing from top to down in Islamic view, is lowered from the top of dome and covers the entire interior space of dome.

CONCLUSION

To Hegel, aesthetic is meaningful only regarding whole philosophical system. Besides respecting aesthetics thought, he puts it as: beauty is in spirit system but it is only in first stage.

Speech is the most logical tool of communication as consistent mostly with spirit, this tool causes that we perceive what is moved in the depth of conscience. Hegel doesn’t gives importance to literal work on top of artistic work; he considers a great position for poetry.

As poetry is older than prose, it can manifest reality and knowledge immediately not separating the general from its live partial manifestations. Poetry is perception of absolute spirit and it can be said according to Hegel, poetry should be read specifically.

In each period, the poet should show commitment spirit besides poetry taste in the poem and his poem should be with direction.

The poet being inspired by learning of religion can read good and epic poems. Some poets in the advent of Islam and Arab literature were famous and their poetry was acceptable by the Prophet and some of them were destroyed as they couldn’t express epic and committed poem, to read people and society pain. The prophet (pbuh) said (Some poems are based on wisdom and others are based on magic). The poem based on wisdom is the one based on reality and right. It was asked from The Prophet, what is your idea

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about poets? He said: the believer doesn't only fight with sword, his tongue his sword. I take oath that you fight with your poems as you kill the enemy by weapons.

Hegel considers architecture artistic works with meaning and their meaning is dependent upon the awareness amount of creators and historical ground in which these works are created but Hegel interprets this historical ground based on holistic philosophy in relation to the whole history and his perception of history. Also, the meaning and content of architecture artistic work are not found by the writers of these works and this meaning is received in a philosophical thinking.

Architecture elements in mosques as altar, dome and Minerate and etc. provide the field for symbolic expression of beliefs, tradition and culture of Muslims and on the other hand, they are the position of manifestation of decorative arabesque, geometry and etc. to consolidate the bases of this holy place. On the other hand, these decorations are full of colors and forms in religious places as mosque, temples and schools in Islamic countries with special identity. The investigation of the origin of these images makes us familiar with the beliefs, culture and social and religious traditions of the people of this country and on the other hand, provides a gerund for conscious use of these elements in contemporary architecture.

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