

Islamic Art and Architecture Unity in diversity

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Abstract:

In art history, no art has been as controversial as the Islamic art, but at the same time it was transcendental and astounding. On the one hand, the mystical and intuitive view of Islamic artists, using Quranic and mystical foundations, also based on geometry and mathematics, has created works that are amazing and beautiful and transcendent, and on the other hand, the jurisprudential and verbal viewpoint. Historical architecture is the first art that could adapt to Islamic concepts and be welcomed by Muslims.

Islamic art is a narration of beauty by narrators and sculptors who have sought to trace their lives in the context of the world. They have grown as beautiful as the gem of the pearl of perfection, and then as a manifestation of the right, the blazing light of those who seek to unite and connect to the throne. This art is a narrative of mania, a tale of discovery and intuition and in fact this is the image and manifestation of God's attributes and His revealed truths in the material world. The art of Islamic architecture, extending from Alhambra to the Taj Mahal, is in fact a great base for the romantic reception of great artists depicting a beautiful world in our awesome eyes. One of the great Islamic arts is the art of architecture. In this study, we present a brief overview of Islamic architecture from the point of view of the Holy Qur'an.

Key Words: Islam, Holy Quran, Architecture, Housing, City

Introduction

Islamic architecture is based on the language of the Qur'an and shows the depth and richness of Islamic civilization using the spirit of spirituality. This is in such a way that the belief in monotheism and faith in the teachings of Islam as manifested in the aesthetic ideology of Islam in Islamic architecture is manifested.

The elements left before the advent of Islam indicate that since human beings have recognized art, from thousands of years ago, to the color scheme of extinct animals to show their realities and skills on the walls. In fact, art before language and literature in human life was a means of communicating.

When civilization came to the fore, there was a serious upsurge in presenting existing skills that are now well visible in Islamic and non-Islamic countries, some of which return to the seventh millennium BC.

But what attracted human attention more than other arts were architecture and visual arts, which human beings enjoyed on the objects or buildings that they made from their art and displayed it. An artistic architecture that showed color variations also depicted identity and culture, so that the manifestation of architecture in images or images is well-represented. In the palaces built in the time of Umayyads, colorful and non-colored carvings had many old photographs. Manuscripts, dishes or furniture that are of great importance due to the color variations and the type of work on them are indicative of the connection between human and art.¹ Therefore, one must distinguish between architectural and architectural art, which are two completely separate concepts. In architecture, the purpose of construction is to carry out a social and service task, like building residential, worshipping or educational places. But in architectural art, the emphasis on the use of artistic masterpieces and gilding achievements on walls, ceilings, columns, windows and doors, and even gardens and pools, are in the same way combined with the art of architecture in order to enhance the impact of the viewer.

Features

The art of Islamic architecture was expanded through the use of some creative architects who innovated, following a series of special principles that this art affirmed on the nature of the individual's religious beliefs; in fact, this type of architecture was based on the views, experiences and initiatives that the architect benefited from it. This issue led to diversity in Islamic architecture and, given that this architecture originated from the Quranic language, it showed the depth and richness of Islamic civilization using the spirit of spirituality.

Despite the difference between architecture and the art of architecture, Islamic architecture has different characteristics that separate it from the style of other buildings. These components include scientific geometry and innovative arts derived from the intellectual thoughts of a person. The invention that the architect benefited from is a method that has not been previously known in the art of architecture, due to the religious characteristics of the aesthetics of Islam, embodied in the art of Islamic architecture.

The relation of architecture to Islam is a sign of belief in monotheism, faith and practice of the doctrines and teachings of the Islamic religion. Monotheistic thought was based on believing in the only lightweight God which was used as an indispensable theme in most Islamic arts. Islamic architecture was an art that was used not only in religious places such as mosques, but also in schools, gardens and palaces, and even houses and baths.²

Mathematical and geometric scales in Islamic architecture were very much considered. The era when Islamic architecture was at the height of its growth and prosperity established a proper spiritual connection with the needs of man, the living conditions of his time. Therefore, it can be said that Islamic architecture was adapted to the spirit of Islamic civilization.

The identity of Islamic architecture is the same all over the world, despite linguistic and civilization variations, and these variations are from China to the Atlantic, despite the diversity of cultures. Although the Romans and other tribes also had architecture, the Islamic architecture had its own particular characteristics. Another feature of Islamic decorative art is the Prophet Mohammad (P.B.U.H) Mosque as the first Islamic building with Islamic architecture with this feature. Although during the prophet's time, the roof was palm branches and was not built on the basis of decorative elements, but during the time of Walid bin Abdul Malik, the architecture of Islam was used in mosaics with very beautiful and varied spiritual colors. In the art of Islamic architecture, more than the Quranic verses were used as the most prominent Islamic art innovations that used the Quranic verses on roofs, walls or columns and were specially decorated. The most prominent and oldest beautiful lines decorated with the Islamic architecture of the interior of the Qubbat us Sakara (Dome of Rock), written in Quran verses written on the Kofi line and decorated with mosaics.³

Unity and diversity in Islamic architecture may be one of its most prominent features. This unity is a major factor in its development and development of the identity of Islamic architecture and religious institutions. So that Islamic architectural methods differed in each Islamic country, but unity is well seen in them. Even in religious buildings constructed in Paris, London, Monaco and other European cities in the form of Islamic architecture, the Islamic identity is well known and shows that Islam has spread to Europe and Muslims, especially Islamic architects, have played a major role in the provision of civilization and had an Islamic identity.⁴

But the important point is that other civilizations have taken Islamic art and architecture, but although they are attempting to bring Islamic art to their systems, Islamic arts, including the architecture, line, and decorations of Islam on authority and invention Muslims rely on an example of these decorations and architectural arts in Isfahan, Baghdad, Damascus, Cairo, Qiyar, which returned to the 15th century before the date of Islamic civilization, and its assignment to no governor and government is impossible.

Quranic verses regarding Architecture

In the Quran, many verses have been written about the construction of the architecture and the hereafter, these verses will be introduced to you in order to show the importance of architecture for all.

Who built the earth for you (expanse), and made the sky masonry, and brought it out of the blue sky, and brought it out of the fruit of one day to you. So, do not make friends with God and you yourself know that God is unparalleled.

Surah Bakara, Verse 22

He is who created everything for you on earth, and then he began to heaven, and created seven heavens. And he is all about something.

Surah Bakara, verse 29

And when we made that house (kaaba) for the people of the returning place (place for rewards and rewards) and secure the place and pray for the standing of Abraham, and we ordered Abraham and Ishmael-we gave the command-house for circumambulating especially for You and the inhabitants of this place (the inhabitants of the shrine), and the benevolent people, and clean and savage people.

Surah Bakara, Verse 125

And when Abraham said, "Our Lord, protect the city here and protect the people of those who believe in God and the Last Day, of the fruits of the day," said the Lord, "and whoever disbelieves will receive him a little while, then he will be punished. Hell is in danger and it is bad return.

Surah Bakara, Verse 126

And when Abraham and Ishmael raised the foundations of the house, saying, "Our Lord, accept from us that you are hearing and wise.

Surah Bakara, Verse 127

The first house to be worshiped is the same as in Bekah (the place of conquest is the place of the Ka'bah in Mecca), which is blessed and guides the world.

Surah Al Imran, Verse 96

In that house there are clear signs that Abraham is in the position, and everyone who comes to that house is safe. And God the right is on the pilgrims of that house, who can find a way, and whoever disbelieves. (Deny and leave) then, God knows that there is no need for the world.

Surah Al Imran, Verse 97

Verily your Lord is God who created the heavens and the earth in 6 days, then on the throne (in the steady state of the world's affairs), the night that covers the fast that follows, creating the sun and the moon and the stars, while Ram is his command. Know that it is his creation and his special command. Great and magnanimous (or blessed in his creation) is the God of the Lord of the Worlds.

Surah Al A'raf, Verse 54

And remember that when you removed them from the sight of the people of A'ad, they placed you in this land, making them soft and smooth places of the coasts, and casting mountains to build houses, so remember the blessings of God and get caught on land.

Surah Al A'raf, Verse 74

And remember that when we lifted up the mountain and lifted them up above them, as if they were awnings, and thought to fall on their heads, we said: "We have given you all (book) with all power, and remember what is in it, maybe the savage Dance.

Surah Al A'raf Verse 171

MOSQUE

Islamic architecture begins with the mosque, not because the first building built in Medina by Muslims and with the guidance of the Prophet was the mosque, but because the mosque had all the architectural functions in one place. The mosque was not only a place of worship, but also a place for managing all things that directly or indirectly related to religion, as well as a place for education, and even a place to comfort passengers and feed them.

The evolution of time and the changes of the time required differences in the style and function of other buildings, such as schools, mosques, palaces and caravansaries, but the mosque, according to the religious requirement in all Islamic geography, was the most significant and original building. This requirement was not only due to the particular function of the mosque (which was the house of God and its place of worship), but in the text of the Qur'an (Surah Tauba, verse 18), keep the link between architecture and the mosque so holy. The mosque architecture was one of the oldest acts of the Muslims.

This idea, believing in God, believing in the Day of Judgment, making prayers and giving Zakat (charity) as attributes of mosque architects, then the architecture of the mosque, could have been due to acts of worship, sanctity and special spirituality. Therefore, the mosque is the Islamic architecture and for this reason is the identity of the architecture of the Islamic world. In its physical function, this building is a place for worship, but in the metaphysical performance and spiritual and mystical manifestations, in the book of "Islamic Architecture", Robert Heilenbrand, is the manifestation of all the mysteries of Islamic architecture. From the perspective of the Hill Brand, the mosque is at the heart of Islamic architecture and is a symbol of the faith that serves it: "From the very beginning, its symbolic role was discovered by Muslims and its important role in creating visual indicators among other things, it is possible to mention indicators such as dome, minaret and mandarin. From his point of view, the spiritual and mystical indicators of the mosque are as follows: "The architecture of the mosque is of the same foundation, monasticism, idolatry, introverted, and above all in all it's being deeply religious."

Alter

The most important part in the architecture of the mosque is the sanctuary. This word in the word means the place of war and jihad, and from the perspective of Raghīb Esfahani in al-Mfarad: "The altar of the mosque is called the altar as the place of war with Satan and the air of the soul."

Technically, the altar represents the heart of the mosque and the position of the wall facing the Qibla. But the sanctuary is not only the place of jihad with its breath and its temptations, which is a safe haven and a platform for the journey of the soul and the comfort of the soul, and this is when the Quran, the altar is a concept beyond a certain angle or angle (which is indicated in the direction of the Qibla) Knows.

To receive the sanctuary in the prayers of Islam, it should be rooted in the Holy Qur'an. This term alone is the concept of shelter. The Holy Quran, in particular, has brought this term into the hidden cloak in the Temple of Jerusalem, where the majesty Mary was isolated and prayed and angels gave her pure aliment day and night. Also, the architectural form and decorative effects of the altar are a reflection of the heavenly truth and its spiritual identity.

In the chapter of Light, verse 35, the comparison between the altar and the allegory is obvious, and it emphasizes that the lamp is hung at the angle of prayer. Mogharnas (Decorative art) is the most prominent adornment of the altar, yet the most beautiful, most mysterious and magnificent aspect of it. In Islamic art, art is sometimes a natural and divine beauty of the planet and the earth, and the artist, the singer who watches this beauty and manifests itself in the realm of art and art.

City of God

Arthur Agham Pope, in the third chapter of the book "The Architecture of Iran", entitled "The beginning of the Islamic era, the new goals" of the mosque is "a city of God in the heart of the earthly city".

The arc is the key to the architecture of the mosques, the interior of the mosque, the inner porch, the dome of the altar, nurseries, and other components, based on their spiritual function, with an arch-based architecture, the rooting of the term, which is the connection between the metaphysics of the mosque and its physics, This is another reason for the approximation of matter and meaning in Islamic architecture.

The Latin equivalent of the arc is two words Arch and Archi. The presence of this arc in religious architecture, before the advent of Islam in Iran, as well as the architecture of the church (especially its

sanctuary), in art, at the height of Christianity and Byzantium, can somehow reflect the spiritual concepts of the word arch, arch and throne.

The throne, in the mystical interpretation, is considered to be a house considered to be the leader of the righteousness of justice, and according to the commandment of the beneficent God is firm in power. (Qur'an, Taha, verse, 5), in fact, the throne, the "heart" or the universe is on the other side of the mosque, because all creatures have worship in it, because one of the meanings of the throne is the whole being.

LIGHT

Light also plays an important role in Islamic architecture. If in Christian and Buddhist architecture, for the sake of belief in the incarnation (the physical form of finding God), is "the church" and "stopa", the tone of Buddha or Jesus, in Islam (because of the absolute presence of the manifestation), Islamic architecture in the idea of application Plans and materials that reflect the main manifestation of the manifestation of "his", "light". It is because the function of the idea and matter in this worldview is the function of reflection, not originality. The role of light is simplifying the crystallization and the reduction of the glory and coldness of the "holy architecture" building.

COLOUR

Colour, in the perceived universe, is an indifferent blend of light, but rather a single entity, because decomposition, which is a completely normal matter related to the citrus world, makes the visualization of the optical spectrum in the form of color. According to Henri Carbon, in Iranian mysticism, colors become an indicator for the mystic to judge their mystical light. He is beyond time, and the only colored world is the direction of his journey. After a hard reception, the mystic acquires a balance, and his body becomes altered through the ways and means of elaboration and bribery, and concluding and dissolving.

The colors that come from light radiation are the symbol of the manifestation of unity in plurality and the dependence of plurality on unity. Each color is a symbol of the state and the light itself, without being restricted to that specific color. The white color is the symbol of the "Absolute Absolute", which is itself considered to be the origin of the universe.

Black color plays an essential role in Islam, because it is accompanied by the green color, the specific color of the Prophet's family, and is of special significance because of the color of the cover of the Ka'bah and the green of the mosque Medina that symbolizes the color of Islam.

However, it must be said that Islam must be viewed with its fullness, and despite the fact that Islamic art, in the only kind of manifestation of its unique manifestation, is obscure and absent from Iran. At a time when technology has surpassed the content and technicians sit at the hands of mystic artists.

Conclusion

If the main purpose of the Holy Quran is to guide human perfection and salvation, by examining the verses of the Qur'an, we are faced with comprehensive concepts that are, in every field, an example of human guidance. Although the Qur'an has not specifically addressed art and architecture, it has traced the characteristics of the main human pathway to salvation.

By stepping in the direct direction that the Qur'an seeks to do, in the face of every human being, a person who has been trained in the Quranic doctrines knows that observance of the right, justice and justice is obvious and necessary. According to the instructions of the Qur'an, the Muslim community knows that his plan should be directed towards the evolution and salvation of mankind.

His plan must be good, alright, while having good performance, strength and beauty, comprehensive, spiritually frivolous, informative, joyful, meaningful, good, and other good attributes.

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