

The Study and Analysis of the Bases of Aesthetics in Quran

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Abstract: Quran is the word of god that is unique amongst all beings and its audience is Human. That is an original resource that when we read it for everybody, he/she will be influenced by its spiritual words. The book that we don't tire while reading it (Makarem Shirazi, 2002). The Quran all, from the first to the end is the message of God for human specially it is for the bliss and happiness of the human. Quran has its own ideology to the extent that its developmental and training system differs from other approaches and views. These differences are in the areas of ontology, epistemology, anthropology and axiology. In this paper from the view of axiology, the aesthetics will be discussed.

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Introduction:

It can be said that the art is for art for every art. The beautifulness is for beautifulness or beauty is for free times and hobbies but about Quran we cannot say this because the philosophy of Quran is the conduction and leading and awakening (www.askquran.ir).

The main goal of the current research is the investigation of a small dimension of Quran based on interpretation and further exploration of Ayahs. In other word, this paper has a different look to the Quran's Ayahs based on an aesthetics approach. In this paper beautifulness of Quran, the Skies as the symbol of the beautifulness in Quran, the beautifulness of the globe and the beautifulness of logical dreams will be discussed.

Types of Beautifulness:

Beauty can be divided into the following forms:

1. Tangible beauty: the beauty of the human perception of external forces and in Jamadi, animals, plants, sky, land, sea, mountains and ... And thousands of other cosmetic and beauty of nature in the universe spotted.

2. Microseism beauty: the beauty of the human imagination is perceived as beautiful seen rhetoric of the Quran.

3. Rational and value beauty: the beauty and power of human wisdom is understanding, not understanding it makes human sense and human imagination. For example, he can remember the good things of beauty. (Patience beauty, Wisdom beauty, Beauty faith and ignoring beauty) (Motahari, 1993, pp. 100-107).

The words of Quran the symbol of Allah's Beautifulness:

Quran is the miracle. The miracle of Quran is not easily discussable. The appearance of the Quran's words is like the poem but it is not imagination like poem.

From the previous ages there have been many samples of beauty words amongst people but there is no word as beauty as Quran's word. Scientist believe that one of the best miracles of Quran is its loud and audibility (Alavi Moghadam, 1985).

Basically, the figure and imagination is the best tool for explaining the events. The best meanings have been conveyed using the imagination of the reality. In the Ayah 8 of Surah Al-Qamar we can read; "Hastening towards the caller, the disbelievers will say: "This is a hard Day." And in the Yunus Surah in Ayah 38 we can read:" Or do they say: "He (Muhammad PBUH) has forged it?" Say: "Bring then a *Surah* (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"

About the symphonious beautifulness of Quran we should believe that it has the most unique song. In the explanation of the facts Quran has followed a unique balance and order. We can read in the Ayahs 1-7 of ASH-Shams:" And by the sun and its brightness; And by the moon as it follows it (the sun); And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun); And by the heaven and Him Who built it; And by the earth and Him Who spread it; And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion.

Finally Allameh Tabatabaei in Tafsir Al-Mizan says that Quran has miracle in loud and audibility for

literators, in philosophy for philosophers, in sociology for sociologists, in legislating for legislators, in politics for politicians, in administration for governments and in all aspects for the globe humans (Asrar, 1997).

The Sky; the symbol of beautifulness in Quran:

In Surah AS-Saffaat in Ayah 6 Allah Says: "Verily! We have adorned the near heaven with the stars (for beauty)."

Form the above Ayah we can understand that the skies are the shines and lights of the divine (Gharaati, 2008).

In Ayahs 95 and 96 of As-Saffaat we can read that:" He said: "Worship you that which you (yourselves) carve?" and "'While Allah has created you and what you make!" from these Ayahs it can be concluded that all arts are not respectable. Only the arts are respectable that be real.

In Ayah 16 of Surah Al-Hijr Allah Says: "And indeed, we have put the big stars in the heaven and we beautified it for the beholders". From this Ayah it can be concluded that Quran regards beautifulness as a principle in the creation that Allah regarded it in the creation of the Skies.

In Ayah 6 of Qaf Allah says: Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? In this Ayah the beautifulness is regarded as one of the characteristics of God's creations. And in Ayah 7 of Qaf we can say the plants and nature as the causes of the happiness. In the Ayah 8 Allah regards the beautifulness as the growth tool (Gharaati, 2008).

The beautifulness of the nature and globe

One of the symbols of the beautifulness in Quran is the Nature. Allah in Surah Al-Hajj in Ayah 5 says:" O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). Also in Surah An-Naml ayah 60

says: "Is not He (better than your gods) who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby we cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilah* (god) with Allah? Nay, but they are a people who ascribe equals (to Him)! In this ayah the terms "full of beauty and delight" note that the beautifulness is a value in Islam.

The Beautifulness of logical and rational dreams in Quran:

Allah in Surah Al-Hijr in Ayah 85 says: "And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad PBUH), their faults with gracious forgiveness. [This was before the ordainment of *Jihad* holy fighting in Allah's Cause]. In this ayah Allah prohibits from obstinacy and respects forgiveness. Also about the beautifulness of the faith in surah Al-Hujuraat ayah 7 says And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. These! They are the rightly guided ones. Allah in this ayah regards the faith as the beautifulness of human(as the mountains, seas etc are the beautifulness of the earth and nature.)

Conclusions:

The valuable resource and heritage of the Islamic culture is Quran that reflects the facts in general fields. Each creation is beautiful, so according to Quran in every place that creation exists, beautifulness exists too. The extent that a creature is beautiful is the extent that he/she utilize and benefit from the creation. One of the principles that regards the centrality of Quran is its spiritual influences. In Surah Az-Zumar in ayah 23 Allah says: "Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide". In this ayah Allah mentions us the our internal revolution and spiritual connection by Quran to the God.

In the emphasize on the Quran's beautifulness, the most emphasize has been focused on the loud and distinctness of the Quran. As Koosha Says the Quran

is distinct and loud to the extent that everyone can see its beautifulness but, can't explain the beautifulness because its beautifulness is to the extent that cannot be described.

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