

The World of Art and Aesthetics from the Perspective of Imam Ali (P.B.U.H)

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ABSTRACT

Imam Ali (P.B.U.H) says: "The Lord is beautiful and loves beauty." If we understand the art of beautiful facts, who can embody the life, soul of man and the face of society rather than Imam Ali (P.B.U.H) If an artist has an authoritative expression and superb speech, which artist such as Ali (P.B.U.H) penetrates the flames of his speech to the depths of the heart and mind of the audience and ignites them? If art is to use the elements of communication in inducing concepts, which is more expressive than Ali's words and words in this regard? If one knows art as knowing beauty and creation of beauty, who can depict the beauty rather than Imam Ali (P.B.U.H) and which power is more powerful than the artistic eyes of him?

What you read in this article is a quick look at art and the concept of aesthetics from the point of view of Imam Ali (P.B.U.H). Moreover, art is divine in the words of that great man, hoping that deep concern and scholars will engage in a deeper and more serious exploration of this subject and try to illustrate some of the teachings of religion.

Keywords: Aesthetics, Art, Imam Ali (P.B.U.H), world, beauty

INTRODUCTION

What forms the essence of beauty consists of: precision, elegance, thumbnail, charm, balance, harmony, component bonding, fit of objects, and in this way, attracts the soul of man, at a deeper look, Beyond the material and the senses. Beauty is not to be found only in the delicate workings and the proportion and balance of colors, sounds, and components of one thing. The realm of Jamal is beyond the realm of sense. Not Jamal, only a sensual beauty and sensual beauty, not art, is just the art of tangible mechanics. If we look at beauty in the eyes of the viewer, from the angle of vision of Ali (P.B.U.H), everything is beautiful, and beauty is only in the voice and face and landscape and line. The glorious look of the Prophet finds the depth of existence, and by looking beyond materiality, he comprehends beauty even in the concepts and categories of mind, soul, and behavior, and knows and knows it. From this point of view, diligence, patience, dignity, knowledge, truth and chastity, beauty is beautiful. These concepts appear in Ali's words as follows:

The embellishments of the inner faces are more beautiful than the ornaments.

Adornment is beautiful and good, and truth is true, not for the good of clothes.

The beauty of man is patience.

The beauty of a man is his dignity.

Tolerance is a decoration of morality and behavior.

The beauty of the wisdom is the beauty of the inside and the outside.

Knowledge is something that is not hidden.

Truly, the beauty of man is the foundation of faith.

And that truth and reality will lead man to the success.

Chastity is the decoration of poverty, and thanks, the adornment of prosperity.

The adornment of worship is shyness, adornment of presidency, forgiveness and magnanimity, is the adornment of science, solace and tolerance, the decoration of the state, justice.

Clear beauty is the beauty of the face, but the beauty of the inner being is immortal.

From the collection of such words it can be concluded that "beauty" in the eyes of Ali (AS) is summarized in the beauty of the voice, the visual, the sensual and the material, and in the universe there are many extrasensory beauties from which we mention "unique beauty" and the analysis of the collections of what is seen in the "beautiful" Alavi's view is out of the way in this brief essay.

SPOKEN AND WRITTEN ART

One of the most important branches of art, in which the word and expression are used to express the beautiful and penetrating purpose of the message, and the transmission of message and thought to the audience, is the fiction and art of writing. Pen and expression are two important tools in influencing others, not just any writing or speech, but writings that are rich in literary and artistic works, and words full of influential and fascinating elements.

What is said in literature and science of meanings and expressions is "eloquence" and "rhetoric", and in modern science, it refers to literary works, both in speeches and in the writings of Imam Ali (P.B.U.H). In addition to the fact that the Prophet speaks and comments about the meaning of speeches, he himself is also the leader in the use of those elements, and is considered to be the emperor and the leader of rhetoric.

ABOUT THE BEAUTY OF SPEECH, HE SAYS

The most beautiful and best of all is that the good system is adorned with it and it understands the properties and popularity of its people. This interpretation embraces all the criteria of the artist in the presentation of beautiful scriptures and immortal and pleasing words. The adornment of the word to the "Hassan of the System" includes all the rhetoric of rhetoric and eloquence and rhetoric. He also says that the pest of speech is lengthy. This also refers to one of the anti-gravity factors in speech. Everyone's writing and talk shows his artistic expression in "expressing thought" and "drawing things up". What Saadi has said: Until the man has not spoken, no one can understand him. From the words of the great man, Imam Ali (P.B.U.H): "A person is hidden under his tongue."

"Dare to speak" is one of the literary arts. People are grateful for the meaning of the

precise word, short and simple, and these words remain in the memory, and it becomes the word. Ali (AS) also has an art in this field; the third part of the Nahj al-Balagh is "The words of an apostle". The short words and the words His remarkable reputation has become profound. In another set of his words known as "Ghorarol-hekam", we see thousands of words in short, which contains a sea of high morals.

In Ebne-Abel Hadid says, in the twentieth volume of his description on Nahj al-Balaghah, in addition to the proverbs that came in Nahj al-Balaghah, 998 other words have been attributed to the Imam of rhetoric.

It is true that the words of aphorism Ali ibn Abi Talib (P.B.U.H), both in verbal and explicit gravity, or because of the richness of content, are so venerable and eternal. The excerpts from the sermons, letters, and words of the Imam Ali (P.B.U.H) that Sayyid Razy has brought is called "Nahj al-Balagh", and it is true that the manner and methodology of speech and writing should be taught from Ali (P.B.U.H) and this is a handwritten, beautifully illustrated book that Its lasting words are the leader of rhetoric and speech.

According to historians, the beautiful sermons of the Prophet, even years before Sayid Razi gathered Nahjul Balagha, had attracted public attention and saved hundreds of rhymes from him. Some of the most famous Arab speakers have said that their eloquence and lust are owed to a hundred sermons from the words of Imam Ali (as) who have been in memory. It is interesting to note that Ibn Abi Al-Hadid, who is an Arabic writer and one of the most famous commentators of Nahj al-Balagh, speaks of one of the sermons of Imam Ali (as) about death and afterlife, and the teachings of the dead.

By the oath of allegiance to all the nations, I have read this sermon for more than a thousand times over fifty years. I did not scold it at all, unless it made me feel tired and angry and impressed and made me shake. I did not think about it anymore, unless I remembered the relatives and friends and I thought that what I have been describing by myself is my own. They have spoken so much in this regard, and I have read them in a rhetorical manner. , But none of them has influenced the words of Imam Ali (P.B.U.H)

Wasn't "Hammam" that when he heard the description of the Prophet Muhammad's qualities, he did not mumble, did the mourning

and mold disappear? Although she insisted on herself, she wanted to describe the peoples of piety.

This is how the words of the Imam and his glorious appearances, ages and centuries, and in terms of subtleties and artistic expressions in his words, and, in the light of the long and melancholy concepts of his words, have not remained in the monopoly of his time, and due to the deep thought of those words And his secret and deep dimensions, in his non-existent era, is also the audience for his messages. If the words of Imam Ali (P.B.U.H) are considered lower than the words of God and beyond human speech, it is not only in terms of literacy and literacy, but also in terms of transcendental content.

LECTURE

It is one of the most important human speeches of the past, has been a long time, that is to say, an exciting, influential, inhibitory or stimulating discourse, both convincing reason, and surrendering hearts. Philosophers, such as Aristotle and Plato, have written the book and its limits. Old Greek and Warmers had stubborn Christians, like Demosthenes, Katten, Cicero, Augustine, Luther, and in later centuries, such as Boswell, Bordalost, Finnol.

In the Arab world, either in the era of ignorance or after the emergence of Islam, there have been some remarkable chanting points such as Hani ibn Qabisa, Aktham ibn Sayfi, Qus bin Sa'adah, Ka'b ibn-i-lui, Ibn Sâmak, Sa'idbn Esma'il Neishabouri, Abu Ali Delqagh, Ibn Jozi, Khartzam, Ibn-Bhatt, and others.

Ibn-i-Notha'ah is one of the fourteenth-century worshipers and his sermons are famous. There are some corners in provoking Jihad. Imam Ali (P.B.U.H) also brings people to Jihad in Nahj al-Balaghah's ninth chapter, and is famous for his jihadism. Ibnabi 'al-Ahid compares these two sermons and says: compare the ibn-al-Ta'atha with the corners of the Imam and do not walk away from the circle of fairness, the ratio of these two together, like the ratio of the sword with the razor blade ..., Ibn al- , Though it has some remarkable features, but it is in the middle of the earth, and the words of Imam Ali (P.B.U.H) is at the height of the sky. (Nahj al-Balaghah, sermon 27)

We see that Imam Ali (P.B.U.H) is also famous for linguistic art, and if he is called "the greatest cleric of history", it is not exorbitant. And if he has considered him "the Lord speaking in the

Pillars and the Lord of the Pen in Nahj al-Balagh", it is descriptive. Who will read the words of that ruler and hear and enchant the glorious attractions and shades of glittering gems hidden in the treasure of words?

Ibn Abi Al-Hadid, (Islamic commentator) says:

Moaviyeh, who considered Ali (P.B.U.H) the founder of eloquence for Quraysh, is right. If all the Arab verses are gathered in the assembly, and this line (referring to verse 27 above) is recited to them, everyone will be prostrated before it, as the poets opposed the prologue of the poem "Idi ibn Rukha" And when they were urgently asked, they said: As you know the place of Sajdah in your time, we know the positions of proximity in poetry!

Then, in referring to the comprehensive and multidimensional nature of Ali's and Ali's personalities, he adds:

I have always wondered about a man who did not fight, whose epic nature fits with the nature of lions and sparrows. At the same time, when he speaks a sermon, he speaks like the head of the world, who have never eaten neither flesh nor blood. Sometimes the face of Bâstâm ibn Qâyç and the Antibîh b. Harithî and Amer ebne Tofail are apparent, sometimes in the case of Socrates, the Greek philosopher, sometimes John, and sometimes in the divine message of Christ the son of Mary!

MUSIC WORDS

The eloquent artist, in using words and hiring interpretations and structure of dimensions, is concerned with the effect of the song of words in the hearts and minds of the listener and the reader, and uses this verbal music to penetrate the depths of the audience's spirit. One of the delusions and the effect and attraction of the Alavi language is on this point. Arabs of literary and dictionaries are more aware of this fact and enjoy it. Here is a description of one of the most prominent Arabic literatures of the Christian language from the words of Imam, which is the self-expression of the art of the prophet. Yes ... George Cordage, He writes:

Imam Ali (P.B.U.H) has a lot of artistic taste and beautiful expression in such a way that he has been distinguished from other people in the past. The shape of the word is mixed with its meaning, it

remains warm with fire and light with the sun and the air with the atmosphere, and you are against this saying that you are in the face of the swirling flood that sinks, and the sea that you are looking for, and the speed that drifts, and because you are clear. And the beauty of creation, it is as if on the plate of Janet with the pen of the astrologer of the sky. His speech is like a shameless power and a laugh at the sky in the dark nights of winter.

The song in Imam's culture is a technical necessity that the Imam's miraculous poetry combines with the art of speaking, as if both of them have come from a single base that speaks prose as poetry, and speaks the meaning of the word in terms of words and nature. From the sound of Imam's words, there are songs that bring back the tune of speech to another song and listen to such an echo that no one has heard such songs ever heard by anyone.

In all Arabic periods, nobody has reached the base of Ali (P.B.U.H) in rhetoric, and the soft and pleasant speech of Imam is one of the manifestations of his unique personality, as well as a powerful expression that is full of mystical thoughts and all the privileges of the rhetoric. The lofty and full of abundance, conquering rhetoric, the endless reserves of precious knowledge, the solid reasons, the power of persuasion and ingenuity in selfishness are manifestations of divine superiority that has only manifested itself in the character of the High Commandment.

The words are sometimes as beautiful as the morning breeze has the smell of a nice flower, and sometimes the song is like a shout of warriors in the field, and sometimes as a sword of the dynasty, is sharp and winning, and sometimes as a mask falls on the face of some emotions to reduce their intensity and heat, and some speeches It's like the laughter of the sky in the dark nights of the winter, and some others are swinging, and words like a gentle jumble that flows from the fountain of springs.

A word that if it strikes the gates of the hearts, like a thunderstorm, brings everything together and, if it frightens the perpetrators and the criminals, explodes a terrible noise, and if the door opens up to the wisdom and consciousness of the people, they will abandon the arguments of reason and if Thinking of your mind, with the base of the senses and the root of the thoughts, it will bring whatever you want and will connect

you to the universe and mobilize all the forces of the inner world with harmony and unity.

THE MIRACULOUS SPEECH OF IMAM ALI (P.B.U.H) IN DESCRIBING THE BEAUTY AND WONDERS OF THE WORLD

The universe is full of beauty and wonders. God is a mighty and mighty man in the episode of existence and has invited everyone to watch the wonders of creation and manifestation. With a hundred thousand impressions that I saw with a hundred thousand, I saw you, if you have a beautiful tale, if you have a beautiful tongue and expression, you can put the visions in the perspective of all, and see the universe from understanding and observing this all-encompassing spirit, harmony and wonder, Wonder to succeed.

In the words of Imam Ali (P.B.U.H) there are many examples that, with the help of his epitome, "Wonderfulness of Production" in the visible perspective of man. Because Imam Ali (P.B.U.H) has a beautiful look, he understands the beauties of the world. Jamal is clearly seen in everything, in the rain, in the starry sky, in the motion of the planets, the height of the mountains, the height of the spring, the peacock creation, nature, winds, sea waves, human existence, the world of angels.

In this way, people call attention to creatures rather than thinking in the nature of the Creator (who never fades away), and conveys the entire existence to a great platform filled with thousands of "signs" of the existence of the mighty God and wisdom and guidance.

The art of description is the function of science of rhetoric. With this art, the creatures can be represented as it is, and the hidden angles of the wonders and wonders of a distant alert can be highlighted, and how Imam Ali (as) has used this incarnation, and in the sermons of the Nahj al-Balagh, with the brush of words, we have plotted these artistic boards. This pamphlet never has the capacity to discuss in this area, but only a few references.

In the first part of the Nahj al-Balagh, you are a drawing of creation, the role of water in the creation of the beings, the angels, the creation of Adam, the appearance of divine prophets, and the prophet's existence.

In the sermon 91, which is known as the "ghosts", he describes Allah and universe with the most beautiful expressions of the transcendental God, the skies and meteors and

planets, angels, earth, water, mountains, atmospheres, clouds, seas, thunder and rain, light and light, philosophy of peace And the secret of prophetic mission.

In the 192th verse, which is known as the "Ghase aa", Imam expresses in a beautiful statement of God's auspiciousness, divine test of angels, rebellion, obscurantism, predecessors' history, modesty of the prophets, the spiritual path of the Ka'bah, construction and defamation of worship, ugliness of nervousness and pride, evidence of history, the description of his endeavor with polytheists . Drawing the Ka'bah's house in this sermon is a descriptive masterpiece. (Nahj al-Balaghah, sermon 192)

In the corner of the wonderful creation of the peacock, he first began to invent the creation and innovations of God in the creation field and in the creation of various birds, and he showed everyone clear evidence of the gentle and subtlety of the Lord and his power. He said that it is enough for everyone to bring the beasts and hearts to monotheist, soft and freshen up the beauty of beauty and the plurality of colors and charm of feathers and the charm of the movements and ads:

The peacock feathers have emerged from two things: one that is like a shiny white silver; another is the golden and the emerald fields, which have been cut like halo from its two sides. If you want to make it a landmark, it is like a flower-clay garden that is arranged from a bush of flowers in the spring of spring. And if you look like garments like it, you can dress like garments, or dressed like gibbet and embroidered, or like the yarn that came from Yemen, like it and jewelry; it seems that colorful jeweler is adorned on a semidiurnal shimmering. Walk with cute and well-behaved and wise and wise guys. The head of his dress and the edge of his sinew-rings gives him a laugh, but when he is looking at his legs, he is severely crying out from the depths, because his legs are like a horned, gray-haired ponytail, and his ankle has grown concealed. (Nahj al-Balaghah, sermon 165)

Its cockle is like a crown on its head, beautiful and spectacular, and its beautiful throat is like a splash, from the top that joins it, it is narrow, narrow, which is flattened on the abdomen and chest, and is wide and indistinct. The sunshine sweeps over its throat, as if a nice lawn was covered with polished mirrors and mixed with brunette. In the cleft of its ears, there is a thin line which is white in the color of the flower of

chamomile, a white which has a special front in the darkness of its ears. There is little that the peacock does not have the best of it and does not require it and does not make it more polished by polishing it. The colors of the peacock are like scattered flowers that make the spring and summer rain change.

And this accurate and delicate description continues, and at the end it leads to God's power of creation, in which the language and expression of the admirers and the inferiors are incapable of expressing and expressing it, and the wisdom of the wisdom and the language are closed, and then proceeding to draw heaven and blessings And beauty.

In the other chapters (chap. 185), the wonders of the creation of other animals, such as ant and grasshopper, say:

Look at the ant! With this small, organically shaped, coordinated shape, which cannot be found in the eyes and thought through it, how it travels on the earth, it strives to eat, stores the seeds into a nest, and warms up in the summer. The luggage of the winter is cool, God has given him one day at his own expense, and he is also unaware of him, even if he dwells on a dry flower or on a granite stone. Think of his digestive system, look at his head, his ears, his neck, his abdomen and his feet, and you will see a strange, invisible creation. The mighty God has set him on four hands and a pineapple, and has driven him to the brink. The creator of this bestial animal is one and one that is great.

In the sequel, he manages the manifestations of the power of God in nature and the heavens, the air, the moon, the sun, the plants and trees, and the lesson of monotheism, and refers to the creation of "locusts":

If you want to tell you about the grasshopper, God has set two red eyes for him, and there are two glittering horseshoes. His ears are like her smiley flowers. He sharpened his senses and sharpened his teeth for cutting and chewing, and made his hands like scythe, which growers were scared of on their fields, and they did not have the power to repulse it. Cultivate the cultivator recklessly and eat and drink, while all its creation and limbs are not as small as a little finger! It is glorified that God, who is in the heavens and on the earth, has humbly laid his head on his shoulder, and obeys the obedience of obeisance and obedience to his command. One day, they determine all the numbers, and the number of the feathers and even the blowing

them up, and those who pour out water, or they dwell on the earth and knows it, is the crow, and that eagle is the pigeon and the bird. Give each bird a name and give it a day and has caused clouds and rains to water the earth and plant the plants and refresh them.

There are many other things in Ali's book that traces the artistic, precise and delicate artifacts, fields, human behaviors, human psyche, combat scenes and ... and culminates in the description of the industry.

ALLEGORY

One of the examples of an artist in thought, speech and pen is the power of parable. In the literary term, the parable is to use tangible and intuitive examples to better understand topics and philosophical and even philosophical and even moral and moral points, so that a sensible point can be better understood with the help of a tangible example. For example, or a sensible analogy to the perceptible, In Persian literature and poetry, it is also referred to as a "style", and in "Indian style", these allegories are often used.

The use of allegory in the verses of the Qur'an and the traditions of Imams and the words of the Prophets are very numerous, and these parables, with explanations and descriptions, have been edited and printed in various forms. Due to the influence of the parable and the help of better understanding and memorizing and listening to the hearts, well-liked scholars and unsavory speakers have benefited greatly from the analogy, and the allegorical anecdotes found in Rumi's book are one of these examples. Some religious scholars also use this method in religious commercials, and the success of using this method is a result of the rich taste of the subtleties of the artist.

In the words of Imam Ali (P.B.U.H), there are many examples of allegories that are referred to as: like the world is like a snake, whose touch is soft and pleasant, but it is poisonous. The deceived ignorant is attracted to it, but the rational wanderer fled.

Notice to some of these other allegories (without bringing the Arabic text of the holy sayings):

Prophet Mohammad's family, they are like the stars of the sky, that when the stars are set, the other stars rise.

I am like a light in the dark that everyone who comes to this barn uses its blaze.

Those who know the world well, they are like travelers who descend from the dormitories and dwell, and turn to the prosperity. But those who have deceived the disbelievers and the hearts of the Hereafter remain to those who have been decorated in a place and have turned instead of dry and useless.

The world and the hereafter, like a man who has two women, if one of them satisfies, the other woman will crush him.

A hypocrite, it's like a grasshopper whose leaves are green and sweet, but its taste is bitter. And like a believer, like bergamot, it is a good savor of its taste and taste.

One who is a national leader must rightly dismiss himself before the people, or he will be like someone who wants to shave a stick before he leaves that stick right. The kingdom and the kingdom are like a great river, with streams and tables spreading out. If the river's water is sweet, the rivers are sweet, and if it is salty, these are also shrouded.

It is amazing that when people put food in the dark, they turn up to see what's in their abdomen, but when it comes to them, the lights do not illuminate their minds to survive the consequences of gossip and sin. Thick ropes are woven from thin yarns, and a castle and an abundant abacus of clay are created, and a small spit brings a large city.

If you had a brother and a friend who was not happy with that friendship, do not disclose it to the people, because this friend (who is not too good for you) is like a human being in the house of a man who fears the enemy, while the enemy does not have that sword, Slow or sharp! The world and the Hereafter, like the East and the West, remain as each one goes to each other. There is also a friendship in the world and in the hereafter.

Imam Ali (AS) told someone who was talking about his enemy in his own loss, he said: "You are like someone who speaks to himself, to kill the tip of a spear, a person who hangs on his shoulder."

Choosing a friend is like the one you choose to dress. So choose the perfect match. These are several examples of the masses of allegories made by Imam Ali (P.B.U.H), and in the Nahj al-Balagh there are many such allegories, and the power of the Emirate employs tangible

examples for the understanding of rational content, and its eminent sign is the leader of rhetoric and rhetoric in utilizing this art.

POEM

The poem is considered to be verbal art. Since the essence of imagination and descriptiveness is a thrilling, imaginative, subtlety and exercised, it is his poetry, and the use of the element of weight and song in poetry is of paramount importance, the poet can be considered an artist as a tool of his word and with the power of imagination, Carries words and carries words with paintings, and presents an exquisite image by mastering the rhymes and literary techniques, and verbal observance in the Word and the Word of God. According to Abraham Abdul Qadir Mazni of Egyptian poets, painting is a silent poem, and poetry is an illustration of painting.

It does not seek to define poetry, nor the expression of its kind or its significance. After explaining the poetry of the artistic dimension, we refer to the art of the poem of Imam Ali (P.B.U.H). Imam Ali was also a poet, a well-known poet, was a precise poet. He also wrote many songs, along with letters and sermons, to the poetry of the Arab poets, who have been portrayed as witnesses and this extensive acquaintance with the poetry of other poets brings the Prophet, in proportion to the theme and point he makes, sometimes brings a poem. Samples of Ramazan were seen in the sermons and numerous letters from Nahj al-Balaghah.

Poetry and critique and evaluation of poetry are other features of the Imam. Someone asked Ali (P.B.U.H): Who is the leader of all poets? Imam replies: "Although the poets have not walked in a valley to know the leader, but if I must choose the best one, he is Amer Algheys who is also called misled king.

Favorable poetry from the point of view of Imam Ali (P.B.U.H) is that both the poet and his poetic art that are in favor of correcting and believing in the right path, the poems are also content-oriented. It can be obtained from the words of the Imam about his poetry. It has been quoted that Imam Ali (P.B.U.H) liked the poetry of **Abu Talib**¹ to be translated and taught. He said that try to learn the poetry of Abu Talib and remind to your children, because he was the great man, and there is a lot of knowledge in his poetry. ¹**(Father of Imam Ali (P.B.U.H), He was monotheist and also a great philosopher)**

This criterion for evaluating the Imam for the poetry of Abu Talib is very valuable, so that we can judge correctly in evaluating literary and poetic works. But about his poems, the Prophet, has certainly composed poetry and read on various occasions of poetry. Even the divine is attributed to the believer (peace be upon him), which contains 1500 bits in ethical and affective concepts, although some have assigned and rejected the assignment of this divan, but in essence, the imam's poetry is not quasi, and there are many examples in the books of holy sayings has been quoted from Ali (P.B.U.H) poetry.

Poetry is one of the most popular arts in the Arab world throughout the whole period. The religionists of the time, who were leading the way in every direction, also had inferiority in poetry. Imam Ali is also a leader and model. The late Allameh Amini, in the book "al-Ghadir," begins when he expresses the poetry's poems about Ghadir's incident and the virtues of the believers, as sympathy for the unholy Imam Ali-son of Abou Taleb (P.B.U.H), which is the most eloquent Arab and most well-known people to the concepts of Arabic words and brings poems from him. In "The book of the Poetry of Prophet Mohammad's family", there is a collection of poetry that most of those poems belong to Imam Ali (P.B.U.H)

Imam Ali (P.B.U.H) also had a poetry interest since his father was poet (**Abu Talib**), this literary heritage and poetic taste gave birth to his son.

CALLIGRAPHY

Calligraphy is one of the most commonly used arts of all periods, and it is literary. Many books, inscriptions, tablets, commands, temples and mosques have been created in their own field of art.

The art of calligraphy is also an indication of the subtlety of the spirit and the vivacity of the aesthetic sense of beauty, and also to the written works, the lasting impression and gloss, and for the calligraphers it is the source of income and livelihood, and what is important in this art is the recognition of the level and the line and the good Combining words and the balance of letters, and aligning the space between the words and the distance between the lines and the line's straightness.

Ali (P.B.U.H) encouraged the calligraphy: he says that try to learn calligraphy because it leads

you to attract God's daily bread. What is important is to recognize and apply the criteria and standards of beauty of the line in some narrations.

In the recommendations that Ali (P.B.U.H) wrote to his "Obaidullah ibn Abu Raza" scribe about the field, he said: Leave the tip of the pen in your circle, line up the rows, write the letters close together, and follow these tips for the beauty of the finer.

The precision of Imam Ali (P.B.U.H) is evident from this saying, as the combination of calligraphy, the tip of the pen and the distance between the stars and the proximity of the letters, and the beautiful combination of words and the role that this affair makes in creating beauty for the line, shows the imam's spirit.

What you read was a quick look at some of the effects of art in the words of Ali (P.B.U.H), and of course, the examples and examples are not limited to these cases. For example, the use of color in the word and the look of a speaker in the world of colors is artistic. In the holy saying of the Prophets, descriptions of the use of different colors are a reflection.

Also, the role of narration and story as one of the arts should not be neglected. In the Nahj al-Balaghah, the Imam, in many cases, expresses the artistic identity of individuals, tribes, and groups, and uses his elemental and productive mood in the pleasant and effective manner of the audience. This issue is also important. If we consider the art of war as one of the arts, which is really the case, the way of its warfare and the art of its combat in squares with its hymns, saboteurs, messages and martial points is of particular importance. It is also the art of the men of God that makes human life and soul so delicate. Ali (P.B.U.H) is also adorned with arts in this field. Because of the abbreviation, we cover these issues and suffer the same amount.

CONCLUSION

Imam Ali (P.B.U.H) is an artist, beautiful and beautiful speaks. Shakes the hearts, illuminates the soul, tells the depth and depth of the truth, and uses the kinds of attractions in transferring the facts to the people. Hence, it is eternal; it always stands out for human beings. Nahj al-Balagha has come to the universities of Islamic and non-Islamic countries with artistic attractions in the world, in the hearts. The mission of art is to water all people at all levels of thought. In order to make Islamic views,

Islamic ethics, Islamic worldview, Islamic philosophy, Islamic jurisprudence, universal Islamic commandments, understand and understand different nations and tribes, learn all of them, and know the realities of true Islam, they must be of art. And its attractions, that is, what Imam Ali (P.B.U.H) did, and always acted artificially in their ethics and behavior. Therefore, Muslim scholars and students should use the artistic attraction of poetry; they should receive visual appeal like film and its types, and give the whole world the beautiful concepts of Islam, the Qur'an, and the infallible Imams (P.B.U.H). They have to resort to non-spoken methods, such as storytelling, storytelling, and modern educational design.

Islam and the Holy Qur'an must be introduced to humanity with the help of the world of art and its attractions. Islam and its unique concepts love art, beauty and joy. Islam is not what dirty ISIS mentions and the Wahhabiyat says. Islam is a practical and moral soul of a perfect man like Imam Ali (P.B.U.H) who was praised by the world of mankind and his artistic life is a unique sample for man and his world.

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