

Investigating the Aesthetic Components of Islamic Art Based on the Mystical Views of Mullah Mohsen Feiz Kashani and Abraham Maslow

Gholamhossein Khammar*¹

Habib Jadidolislami²

Mustafa Salari³

Abstract

One of the fundamental changes that have taken place in the last two decades in the study and analysis of artworks, especially poetry, is the utilization of psychological knowledge gains. Among the many facets of this knowledge, the school of humanistic psychology is of particular importance because it describes positive human components and provides a superior model of humankind and its abilities. In fact, humanism sees humanity and self-awareness at the center and believes that individuals have the right to liberty, self-actualization, and moral behavior. In the meantime, Abraham Maslow, the most prominent figure in the school of humanism, made a profound change in this tendency with the theory of self-actualization. The mystical or spiritual experience is one of the fifteen components of his theory that are clearly seen in literary works that have such foundations. Reading the literary texts with regard to the component of peak experience reveals the hidden parts of the authors' intellectual level of work and deals with its neglected aspects. Mullah Moshen Feiz Kashani is one of the prominent literary-mystical figures in Persian literature who has shown great interest in his works, especially the Divan of Poems to man and his needs. Reinterpreting his views based on Maslow's theory is effective in understanding the human model of Feiz Kashani. The results of the present study, written by a descriptive-analytical method, display such indicators as "unlimited horizons opening to the eyes", "intense ecstasy, transcendental and emotional astonishment", "sense of integrity and the unspeakable" and "tendency to poetry, mysticism and religion "have been similar in Maslow's subjects and the

¹ . PhD student in Persian language and literature, Zahedan Branch, Islamic Azad University, Zahedan, Iran; khammar_1344@yahoo.com

² Assistant Professor, Department of Persian language and literature, Zahedan Branch, Islamic Azad University, Zahedan, Iran (corresponding author) ; eslami2631@gmail.com

³ Assistant Professor, Department of Persian language and literature, Zahedan Branch, Islamic Azad University, Zahedan, Iran; m.salari11@yahoo.com

experiences explained by Feiz Kashani. Also, the manifestation of these characteristics in Islamic art has become prominent.

Research objectives:

1. Reflecting the views of Mullah Mohsen Feiz Kashani based on Maslow's theory.
2. Adaptation of Feiz Kashani's mystical views to the element of Maslow's experience in studying aesthetic components of Islamic Art works.

Research questions:

1. What are the most imperative aspects of Feiz Kashani's mystical experiences as a component of the Maslow peak experience?
2. What aspects of Feiz Kashani's views with Maslow reveal the nature of Feiz's ideology?

Keywords: Mullah Mohsen Feiz Kashani, Maslow, Humanism, Aesthetics, Islamic Art, Poetry.

Introduction

Attention to Islamic art and aesthetics in the field, rituals and customs of this region is of special importance. The twenty first century has been referred to as the return to spirituality in psychology and as spirituality is considered as one of the fundamental dimensions of human nature. Since the recent decades, with increasing scientific advances, the emphasis on "religion and spirituality" for inner flourishing and innate characteristics, as well as the growth of non-materialistic phenomena is alertly felt; attention to aesthetics in Islamic art as a subject that can be examined from the perspective of psychological topics is emphasized and dwelled upon.

Aesthetics is derived from the Greek root of aesthetics, which means sensory perception (Bowie, 2006: 120). This means that the experience of aesthetics in the course of its ascension must go beyond the realm of sense and into the territory of semantic and mental features. From the eighteenth century onwards, the concept of beauty took on a more psychological aspect and was seen in relation to perception. Since psychological and social factors have important effects on human perceptions, they also affect one's

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sense of beauty. Therefore, mystical literature and art have been more and more taken into consideration in the field of psychology.

Mystical literature and psychology deal with the mental and psychological aspects of human beings and their main purpose is to guide them towards guiding one to the perfection of personality and spirituality and to increasing the range of understanding and knowledge. What has been raised in Islamic mystical literature as a perfect human being can be compared to a vigorous human who depicts humanistic psychology. In the minds of scholars and psychologists, the removal of the barriers to self-healing has been widely accepted. The collective self-conscious and subconscious description of prominent and self-sufficient individuals and the recounting of their personal experiences as positive human examples can be clearly seen in the arts, literature, and psychology.

Among the emerging schools of psychology, one of the schools that has many similarities with Islamic thought is the school of humanism. This school, more than any other psychology school, deals with the existential desires that are rooted in human nature and the natural tendency of all human beings to meet these needs and has many similar characteristics with the innate need of humans. Moreover, this school instead of searching for the initial rules governing human behavior seeks to describe the features of a complete human being and this expresses the similarity of this school with many Islamic texts that have previously mentioned the traits of such a human being.

Among the knowledgeable men who expressed such ideas in their works was Mullah Mohsen Feiz Kashani, one of the most prominent figures in Persian mystical literature who expressed his views in a variety of forms such poetry in a vibrant language. His works are full of humanizing and identity-theming subjects and are effective in enhancing the intellectual, speech and behavioral structure of any human being. He has reflected his pleasant epistemic experiences gained in the world of intuition and discovery in his poetry. His poems are, therefore, the ritual of spiritual clarity and the pure and descriptive moments of portraying the perfect man. The reason for mentioning Feiz Kashani is that alike humanists, he paid much attention to human beings and the issues around them. As a prominent literary figure interested in mystical issues, he has continuously defined and exemplified his mystical experiences in poetry. As a result, psychological readings and analysis of Feiz Kashani's poems is an appropriate and

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scientific way of discovering the underlying layers of his intellectual system and leads to a new reading of the depth of his ideas.

The term perfect human, which has been the focus of various schools of thought and evolution, has also been discussed in the field of psychology, beginning with the formation of the school of humanism and the efforts of thinkers such as Abraham Maslow. Maslow is one of the pioneers of the humanist school, known for his theory of the "hierarchy of human needs" or the "Maslow's pyramid", which introduced "a hierarchy of five innate needs that motivate and guide human behavior." These include: physiological needs, safety, attachment and affection, respect and self-sacrifice" (Schultz & Schultz, 2015: 392). Consequently, Maslow believes that responding to the need for beauty around people can cure mental illnesses; since people get sick when they see ugly and recover in a beautiful environment. For this reason, man always tries to spread the aura of beauty to his life and to interfere in all aspects of his life (Grutter, 1375; Motahhari, 1373; Nasr, 2001).

To date, no studies of the literary and mystical works of Mullah Mohsen Feiz Kashani, particularly Divan of Poetry, have investigated and analyzed the humanistic psychology and the Islamic aesthetic components. However, much of his work focuses on man and his related issues; furthermore, the psychological reading of Feiz's poems is very effective in understanding the hidden and obscured aspects of his thinking system. Only in a few studies has the knowledgeable context of his work been addressed. In an essay, Khatami (2010) studies the mystical illustrations of Feiz and his poems and concludes that the poet in order to better illustrate and educate his knowledgeable thoughts from literary arrays has benefited from, simile and metaphor.

Ashraf Hamami and Chenari (1391) in a paper study Feiz Kashani's approach to mysticism and knowledge and conclude that he is defending the Sufis and is influenced by Mullah Sadra, Ghazali, Ibn al-Arabi, Jami and Haidar Amoli. In the aforementioned researches, there is no mention of the quality of the knowledgeable experiences of Mullah Mohsen Kashani in the Divan of Poetry and attention to the psychological aspects of human subjectivity in dealing with unexplored aesthetic foundations. Moreover, the studies are surface analysis and devoid of scientific basis. This research gap highlights the distinction of this article from other research and its creative aspects.

Thus, this descriptive-analytic study attempts to describe and interpret the views of Mullah Mohsen Feiz Kashani in the Divan of Poetry by using the psychological theory

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of Abraham Maslow's self-actualization in examining the aesthetic components of Islamic artworks. For this purpose, citing library sources and authoritative research articles, explanations of the foundations of aesthetics, Islamic art and Maslow's view are presented and the theory is presented and then the components of empirical experience are separated, classified and categorized. Then, below each section, the views of Maslow and Mullah Mohsen Feiz Kashani are compared to provide a concise and systematic analysis of the various aspects of Feiz Kashani's knowledgeable experience and its application to the spiritual life and art of Islam and its impact on the flourishing of his human personality and audience of his poems. To be achieved. Finally, we examine the aesthetic components of Islamic art on the basis of what was received, and examples of architectural arts, carpet designs, paintings, and coffee-house painting are presented.

Conclusion

In the school of humanistic psychology, more than any other school, the positive and fulfilling aspects of man and his concerns have been taken into consideration, and under the influence of this attitude, Abraham Maslow has presented and explained his theory of self-healing, in which Fifteen attributes of self-healing have emphasized, including mystical peak experience. The attributes of this component are in line with many of the epistemic foundations explained in the Divan of Poems by Mullah Mohsen Feiz Kashani Matching the ideas of Feiz and Maslow showed that both characters in their findings, "unlimited horizons open to viewers", "intense ecstasy and transcendental and emotional astonishment", "sense of unity and inadequacy" and "The tendency to poetry, mysticism, and religion has been suggested as the hallmarks of peak or mystical experience. Feiz Kashani is an overbearing person with a keen interest in poetry, knowledge and religion. There is a difference in the experience of the peak of Feiz Kashani and the findings of Maslow. The origin of peak experiences in the eyes of grace is purely supernatural and spiritual and has religious and mystical dimensions, but in Maslow's subjects these experiences are not necessarily spiritual and sometimes merely physical and earthly.

Therefore, this aspect of the theological views of Mullah Mohsen Feiz Kashani and Abraham Maslow, which is based on the divine nature of human being, is found in works of Islamic art which is an art derived from human divine nature. Peak experiences in Feiz's view are the regular manifestation of the perfect man in his poems, which is in full harmony with Maslow's theory of motivation and self-sacrifice in mystical or peak

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experience. In the arts such as architecture, carpet design, painting and painting of coffee-houses, these four features have emerged in aspects that represent the splendor of Islamic art.

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