ANALYSIS OF PHILOSOPHY OF ART FROM ISLAMIC PHILOSOPHERS' PERSPECTIVE

RAHBARIPOUR, Kasra[1]

Abstract

The western philosophers' perspective of art is quite different from the Islamic philosophers' philosophy of art because western philosophers repeatedly employed their western criteria and norms in evaluation of Islamic art. Consequently, this research analyzes art philosophy from Islamic philosophers' perspective so as to have a deep understanding of art, its forms and values. The main objectives were o analyze the philosophy of art based on Islamic philosophers' perspective, to determine what influences Islamic philosophers' perspective of art and to understand the important role of art in Islamic culture. Methodology used was a cross sectional survey that was descriptive with qualitative research and quantitative research being employed. Specifically, research participants only included Islamic philosophers derived from different regions. Findings reveal that   Islamic philosophers exteriorize and visualize what hidden inwardly in metaphysics and revelation art is. Moreover, it was revealed that majority of the Islamic philosophers believed that western philosophers misunderstand their perspective of art. In addition, the Islamic philosophers strongly agreed that Art should mainly express submission to God and that artwork that is nonconforming to Islamic worldview is unsuccessful artistically. Another philosophy of artwork is that it should reflect Divine Unity and consideration of beauty was of great importance in art according to Islamic philosophers. It was concluded that art and what constitutes art significantly depend on the culture and believes of individual groups or religious affiliations. Islamic philosophers have a radical different perspective of art philosophy where man is considered as divinity instrument created by Supreme Allah.

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1 This article was derived from master's thesis in architectural engineering titled "Design of Museum of history of philosophy of art: approaching ideas of islamic thinkers", presented by Kasra Rahbaripour with the supervision of Dr. Hasan Sattari Sarebangholi (PhD) in Faculty of Art and Architecture, Islamic Azad University of Tabriz. Department of Architecture, Tabriz Branch, Islamic Azad University. Author Email: kasra.rahbaripour@gmail.com

INTRODUCTION

Philosophy of art refers to what art constitutes and what it is. This implies that the meaning and art constituents may significantly vary depending on the perspective and viewpoints of individuals or different philosophers (AHMED, 2009). Art philosophy and art have been impacted on by religion through religious beliefs which affect art constituents and accepted art. The art philosophy amongst Islamic philosophers is primarily inclined to manifest Islamic spirituality. In the perspective of the Islamic philosophers, traditional art and sacred art should concern formation of contemplative and peaceful environment where Divine Realty can be well exhibited and conform to spiritualization realization. In addition, Islamic philosophers opine that art means more than spatial or aesthetic experience since it represents the symbolic visualization of higher reality (BAKAR, 2009). This could well indicate that sacred art is tantamount to Islamic art thus transmit deific message and it transcends place and time. Art therefore, emanates from Spiritual world to manifest expression of God's relationship with men and its function includes expressing only primordial truth and metamorphosing invisible forms into visible.

The western philosophers' perspective of art is quite different from the Islamic philosophers' philosophy of art because western philosophers repeatedly employed their western criteria and norms in evaluation of Islamic art. According to the western philosophers' perspective, besides contributing to its society's art, Islamic philosophers undervalued, diminished and restricted creativity in art. Western philosophers hence consider Islamic philosophers to be limiting and obstructing dramatic scenes and artistic talent. Such perspectives are serious misunderstanding of perspective of Islamic philosophers to art and Islamic philosophy of art. Consequently, this research analyzes art philosophy from Islamic philosophers' perspective so as to have a deep understanding of art, its forms and values. Therefore, it was important to conduct this research and the findings will be a great contribution to the limited literature on Islamic philosophers' perspective of art.

Focus issues and Research objectives

The main focus and objective of conducting this study include:

1. To analyze the philosophy of art based on Islamic philosophers' perspective
2. To determine what influences Islamic philosophers' perspective of art
3. To understand the important role of art in Islamic culture

Research Questions

1. What is philosophy of art based on Islamic philosophers' perspective?
2. What influences Islamic philosophers' perspective of art?
3. Does art play an important role in Islamic culture?

Research Hypothesis

H_o: Respondents who strongly believe that "western philosophers misunderstand the Islamic philosophers' perspective of art" are likely to 'strongly agree' or 'agree' that "Art should mainly express submission to God"

Table 1

Type of relationship / Variable	Negative relationship	Positive relationship	Lack of relationship
Islamic philosophers belief that western philosophers misunderstand them verses philosophy of art to mainly express submission to God	-	positive	-

LITERATURE REVIEW

Western scholars posit that Islamic philosophers lack literary or adequate knowledge about many artistic works since they don't adopt figurative art. On the other hand, Islamic philosophers argue that they don't consider imagery because of the man's position in Islamic religion (FEATHERSTONE, 2012). Moreover, Islamic religious rule discourages depiction of animal or human form since people would hark back figures and idol worshiping which is a practice condemned strongly by Islam. Moreover, Islamic philosophers report about the features of artistic creativity and beauty thru explanations about God's attributes on the subject of creation. In addition, the Islamic philosophers are reported to have modified the views of Plato on imitation and literature reported in poetics and rhetoric of Aristotle. Generally speaking, Islamic philosophers perceive literary and artistic creativity not to end in the artists (LEWIS, 2008).

Contrasting western art which is alleged to be predominantly personal expressions by Islamic philosophers, art is understood to play a significant role in societies of believers. Accordingly, artists don't express their personal perceptions or whims but somewhat that of unseen existence. At centre of art according to Islamic philosophers is metaphysical faith in the enter truth that is connected directly to Allah (RAPPORT, 2000). After establishing eternal basis of truth, Islamic philosophers avers that arts are attempts in due course to represent philosophical truth in physical form through sacred geometry, biomorphic forms and calligraphy in mediums of tile, brass, wood and gypsum (NASR, 2012). For that reason, Islamic philosophers expects the artists to act as the mediators of truth and expression into physical form via specific artistic technics that are enhanced potentially by personal virtues of artists like belief in Allah, patience and peace. The technique skill level, in conjunction with personal virtue's spiritual level determined the extent to which clarity in ability of the artifact to communicate the eternal truth. Art as Islamic philosophers harangue stem from the artists' community and it encourage, remind and edify broader society of Allah's truth.

Metaphysics embed the perspective of Islamic philosophers about philosophy of art. As consideration of the Islamic philosophy which is quite distinct from western or modernist views, individuals are expected to realize that a subterranean sense exists

beyond their physical world (NASR, 2006). Connection between geometry and metaphysical cosmology in art are also explained by the Islamic philosophers. They corroborate that in art, everything needs to be related to Allah including artistic beauty. Hence, Islamic philosophy of art requires metaphysical realism of existence of Allah and communicating this existence through geometry so as to be revealed in universe. Hence they imply that there is sacred geometry in design of the natural objects like coral, the sun, fish, flowers and clouds which were created by Allah are evidence of Allah's existence.

The Islamic philosophers also believe that truth comes from God which is communicated in geometric portions and that Allah is connected to artwork in sacred geometry (MOOSA, 2006; & MAHMOUD, 2007). This is the main concept guiding artwork as believed by Islamic philosophers making art to be timeless since the truth evident in art is also timeless. Consequently, art like colours, painting and using gold in the perspective of Islamic philosophers, portray fear and reflect nature of Allah and sense of his beauty which is not present in contemporary western art.

Role of community observing and interpreting artwork to comprehend the purpose of the art is also considered by Islamic philosophers to be of great importance (BOER, 2005). This is because the community's sense influences the production of art since the artists depend on direction and inspiration in what to develop from them. Moreover, Islamic philosophers state that artists should not sign artwork since this would symbolize ownership which is inappropriate as it ignores many other artists who developed the foundation where the new artwork emerged (MUHAMMAD, 2010). And since art is considered by Islamic philosophers to reveal everlasting truth, validity in building and respecting artwork of others. Art is also expected to impact directly on the society they are exhibited. What is also interesting in the Islamic philosophers' perspective of art is that an art can bless people observing it and that building designed using Islamic geometry brings beauty and peace to cities.

Consequently, Muslim art has been different from other cultures as regards material, form, meaning and subject (MERRIAM, 2011; & MILLS, 2009). For instance, it focuses on pure forms which take different patterns and shapes rather than

representing natural objects. These can be generally classified into calligraphic, geometrical and floral which may appear together or alone in media like pottery, textile, stucco or ceramics. See figure 1.

Figure 1: Flora decoration seen in a Mosque "Dome of Rock". Source: Nashabi (2009).

Floral and Vegetal art. Even though, art according to Islamic philosophers, of course, independently developed from influences from environment and nature, its representation is abstract and not realistic like other art. For instance, vegetal forms in which flowers and branches are interlaced or woven often not and into distinguished geometrical lines as illustrated in arabesque. See figure 2.

Figure 2: tree landscape in Umayyad Mosque: Damascus. Source: Hodgson (2003).

Geometrical Art. Islamic philosophers note that art in Islam involves the geometric patterns to provide substitute to prohibited live creatures' depiction. In addition, geometrical art encourage spiritual meditation. See figure 3.

Figure 3: Floral Arabesque in Masjid-I-Shah Mosque interior, Isfahan. Source: Cahnmann (2003).

Calligraphy. Another decorative art form accepted by Islamic philosophers is calligraphy which involves employing artistic lettering. See figure 4.

Figure 4: Kufic calligraphy in Cordoba Mosque. Source: Coffman (2010).

Table 1: Surveying previous conducted studies on research subject

Time	Writer(s)	Title of the research work	Resource (APA)	Research model	Results
2012	Nasr	*Islam and the plight of modern man*	Book	Descriptive study	
2010	Muhammad	*Toward Islamization of disciplines*		Cross sectional study	Difference between Islamic philosophy art and western philosophy of art

Method

This study was a cross sectional survey that was descriptive with qualitative research and quantitative research being employed to achieve its objectives and provide answers to the research questions. Hence, a research mixed method was desired because it allows for triangulation hence ensuring validity as well as reliability of the research findings (COOPER & SCHINDLER, 2010). Specifically, research participants only included Islamic philosophers derived from different regions. The main reason for involving only Islamic philosophers was because the subject under study was seeking to analyse the perspective of the Islamic philosophers about the philosophy of artwork. Consequently, the study respondents were sampled using the purposive technique of sampling. One particular advantage of employing purposive technique of sampling respondents was because it increases balanced selection of participants based on different groups. Nevertheless, it is noted to have the limitation of sample representativeness of the whole population. This study hence targeted 50 respondents to participate in the study about philosophy of art based on Islamic philosophers' perspective.

Research tools

Data was collected using two different approached mainly to obtain primary and secondary data (Corbin and Strauss, 2008). Consequently, primary data was collected using the closed ended questionnaire as the main instrument employed. The procedure included sending the questionnaires to participants through established contacts to complete within two weeks at their own convenient time. On the other hand, secondary data was obtained through review of existing literature on Islamic philosophers views about art philosophy. The collected data was then edited, verified and checked for errors and consistency before transcribing into SPSS for generation of descriptive statistics and testing of the developed hypothesis. In particular, hypothesis was tested using Independent-Sample T Test (Corner, 2009).

Limitations and limits

The main limitation was in the instrument of collecting data. That is, closed ended questionnaire may have limited the collection of a wide range of information from the Islamic philosophers concerning art.
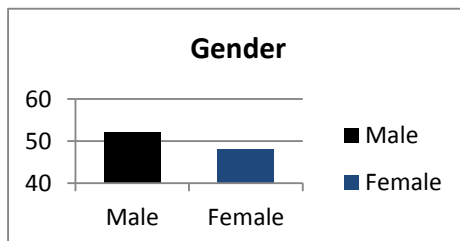
Findings and results

A total of 50 respondents participated in this study with males 52.0% and females 48.0%. See table 2 and graphic 1.

Table 2: Gender of respondents

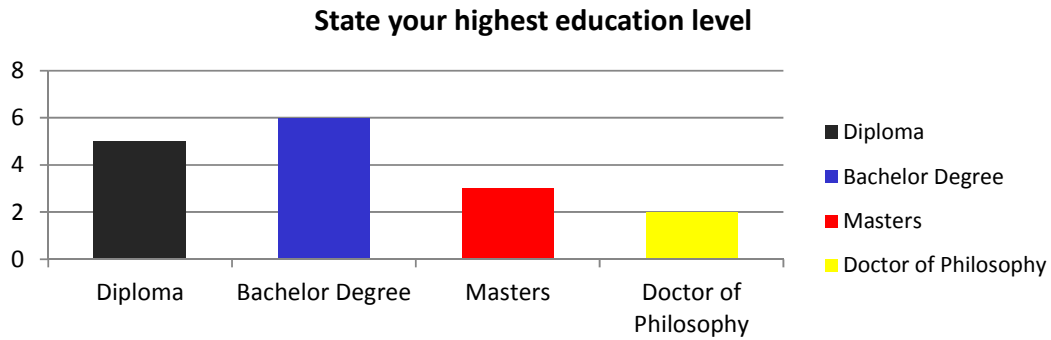|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	26	52.0	52.0	52.0
	Female	24	48.0	48.0	100.0
	Total	50	100.0	100.0	

Graphic 1: Gender of respondents

A total of 50 respondents participated in this study with males 52.0% and females 48.0%.

Table 3: State your highest education level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Diploma	14	28.0	28.0	28.0
	Bachelor Degree	21	42.0	42.0	70.0
	Masters	9	18.0	18.0	88.0
	Doctor of Philosophy	6	12.0	12.0	100,0
	Total	50	100,0	100,0	

Graphic 2: State your highest education level

State your highest education level

- Diploma
- Bachelor Degree
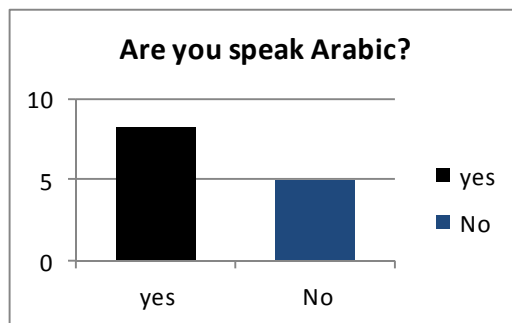- Masters
- Doctor of Philosophy

Majority of the Islamic philosophers who participated in this study were holders of bachelor degree 42.0%. See table 3 and Graphic 2.

Table 4: Do you speak Arabic?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	60.0	60.0	60.0
	No	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

Graphic 3: Do you speak Arabic?

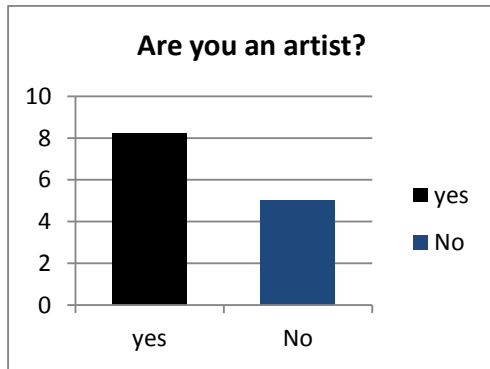**Are you speak Arabic?**

- yes
- No

It was established that over half of the respondents speak Arabic 60.0%. See table 4 and graphic 3.

Table 5: Are you an artist?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	31	62.0	62.0	62.0
	No	19	38.0	38.0	100.0
	Total	50	100,0	100,0	

Graphic 4: Are you an artist?

Are you an artist?

When the Islamic philosophers were asked if they consider themselves to be artists, quite a considerable number 62.0% agreed. See table 5 and graphic 4.

Table 6: Do you believe western philosophers misunderstand the Islamic philosophers' perspective of art?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	17	34.0	34.0	34.0
	Agree	16	32.0	32.0	66.0
	Undecided	9	18.0	18.0	84.0
	Disagree	7	14.0	14.0	98.0
	Strongly disagree	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Do you believe western philosophers misunderstand the Islamic philosophers' perspective of art?
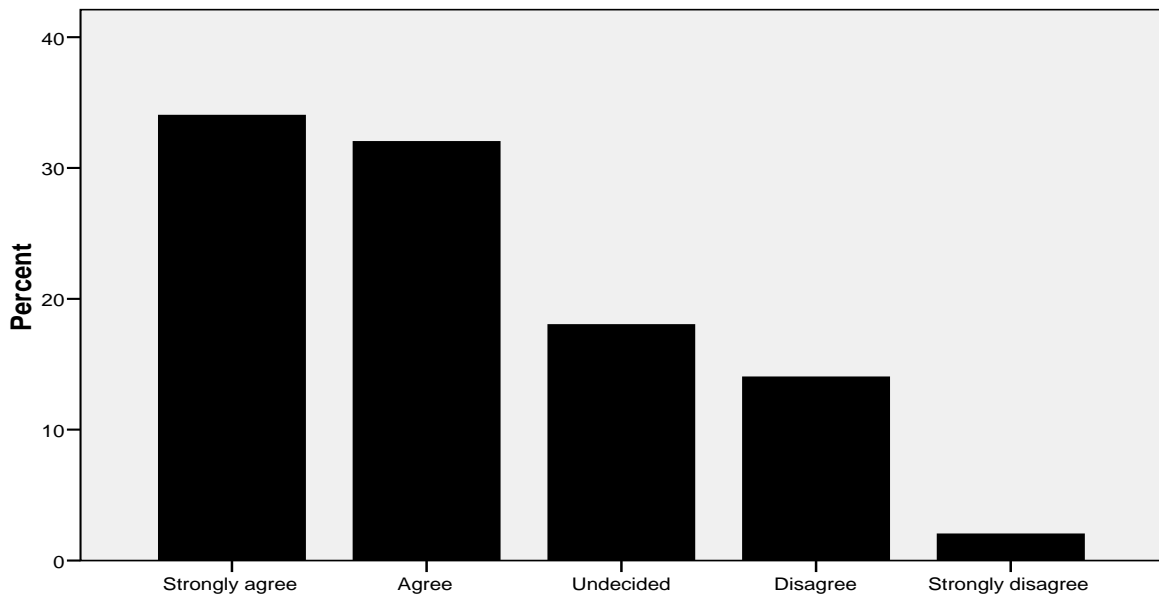
Graphic 5: Do you believe western philosophers misunderstand the Islamic philosophers' perspective of art?

In terms of age, majority 28.0% said that they belong to the age group 38-42 years. See table 7 and graphic 6.

Table 7: Please indicate your age

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	23-27	5	10.0	10.0	10.0
	28-32	11	22.0	22.0	32.0
	33-37	13	26.0	26.0	58.0
	38-42	14	28.0	28.0	86.0
	43+	7	14.0	14.0	100.0
	Total	50	100.0	100.0	

Please indicate your age
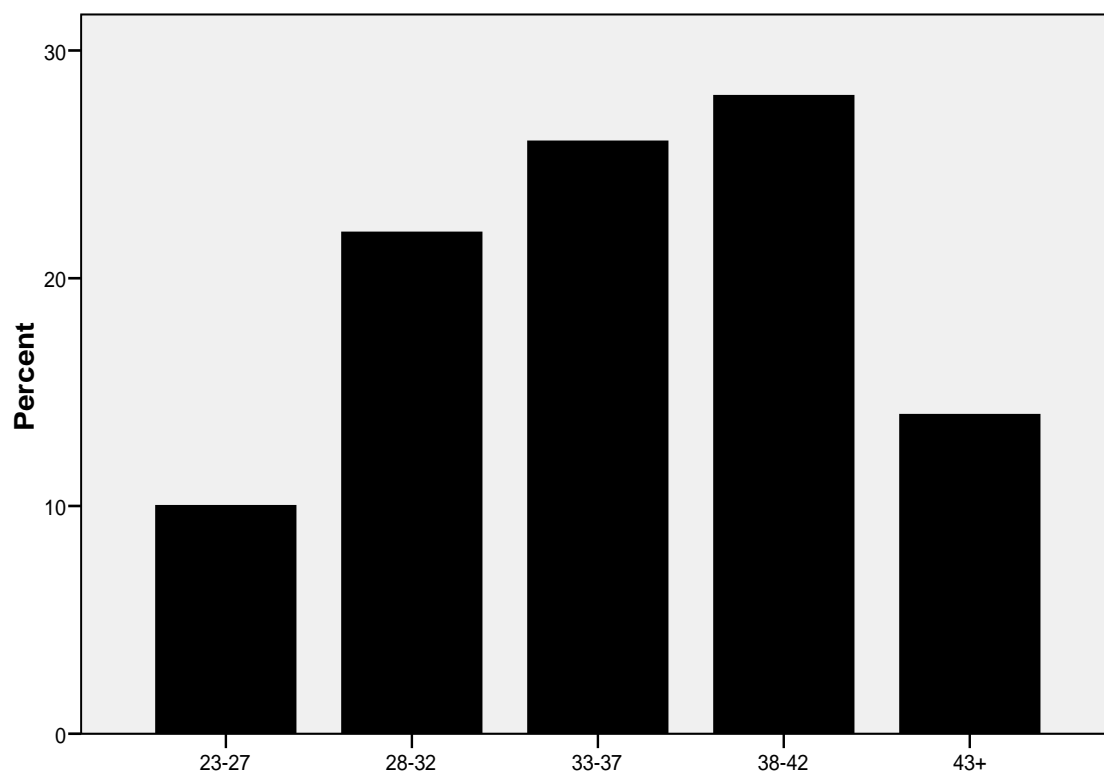
Graphic 6: Please indicate your age

It was interesting that the country of origin of the respondents were quite different with majority 34.0% from 'other' country followed by Jordan 20.0%. See table 8 and graphic 7.

Table 8: Indicate your country of origin

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Jordan	10	20.0	20.0	20.0
	Yugoslavia	5	10.0	10.0	30.0
	UAE	7	14.0	14.0	44.0
	Kingdom of Saudi Arabia	7	14.0	14.0	58.0
	Palestine	4	8.0	8.0	66.0
	Others	17	34.0	34.0	100.0
	Total	50	100.0	100.0	

**Indicate your country of origin**
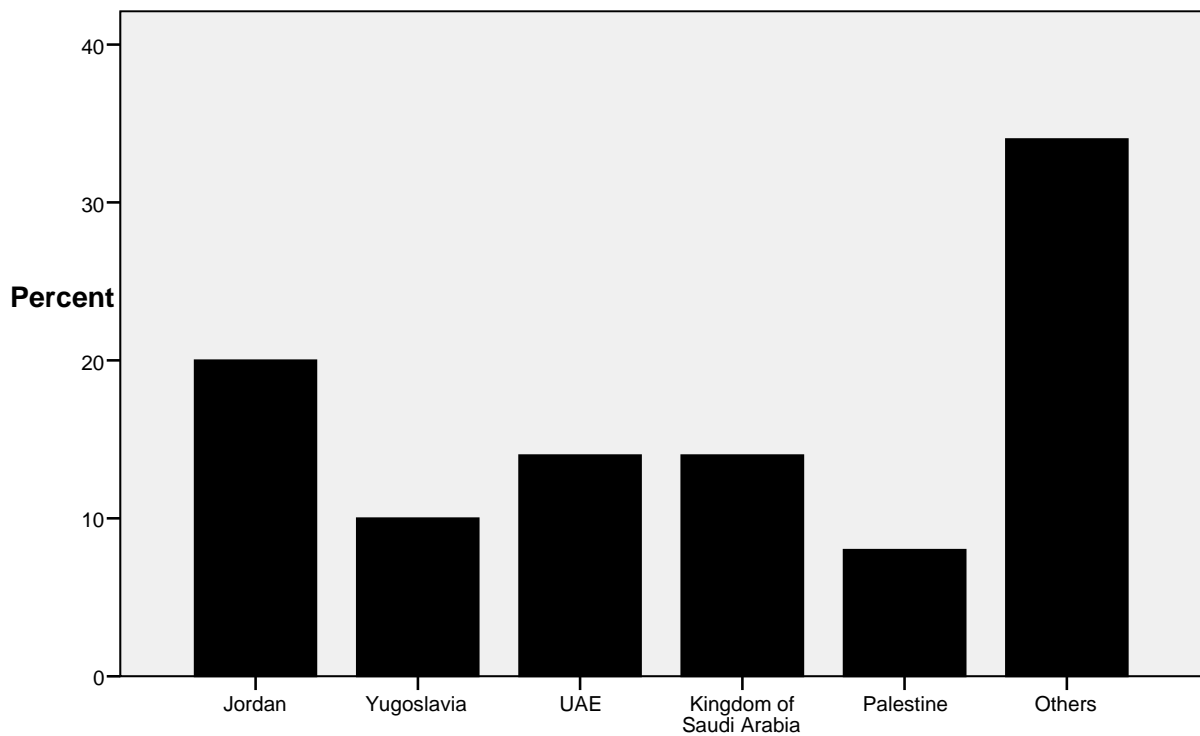
Graphic 7: Indicate your country of origin

Most of the Islamic philosophers 24.0% who participated in this study agreed that they are best described as conservative Muslim. See table 9 and graphic 8.

Table 9: Are you best described as conservative Muslim?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	11	22.0	22.0	22.0
	Agree	12	24.0	24.0	46.0
	Undecided	7	14.0	14.0	60.0
	Disagree	11	22.0	22.0	82.0
	Strongly disagree	9	18.0	18.0	100.0
	Total	50	100.0	100.0	

**Are you best described as conservative Muslim?**
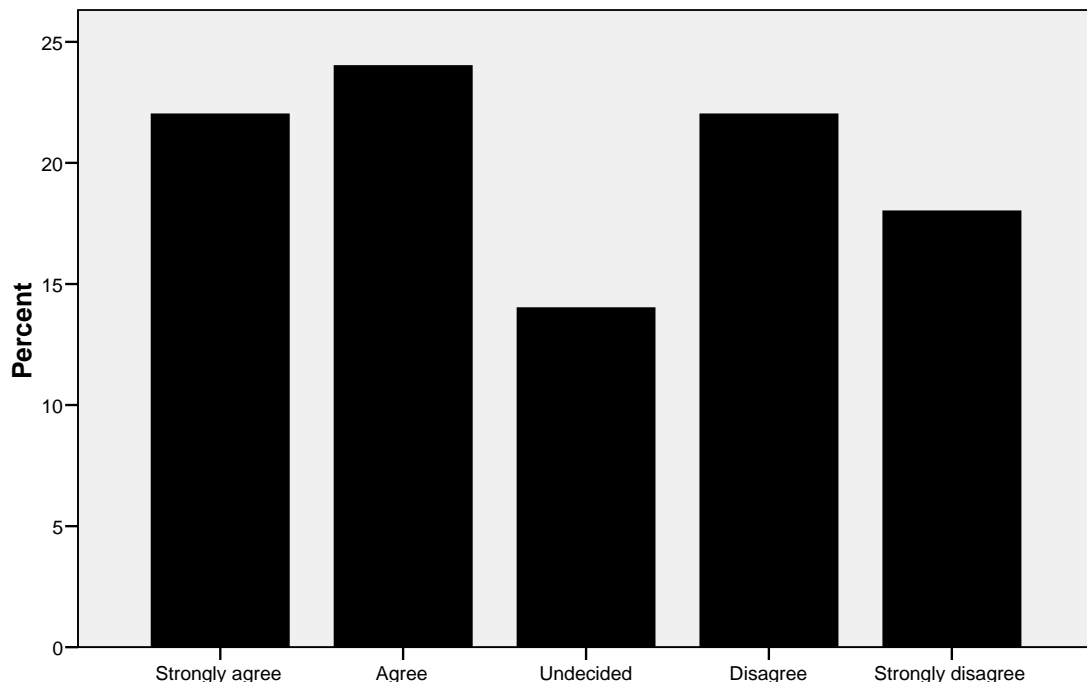
Graphic 8: **Are you best described as conservative Muslim?**

Islamic philosophers' perspective of art philosophy

A considerable majority of the Islamic philosophers 52.0% strongly agree that Art should mainly express submission to God. See table 10 and graphic 9..

Table 10: Do you agree that Art should mainly express submission to God

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	26	52.0	52.0	52.0
	Agree	17	34.0	34.0	86.0
	Undecided	3	6.0	6.0	92.0
	Disagree	2	4.0	4.0	96.0
	Strongly disagree	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Do you agree that Art should mainly express submission to God
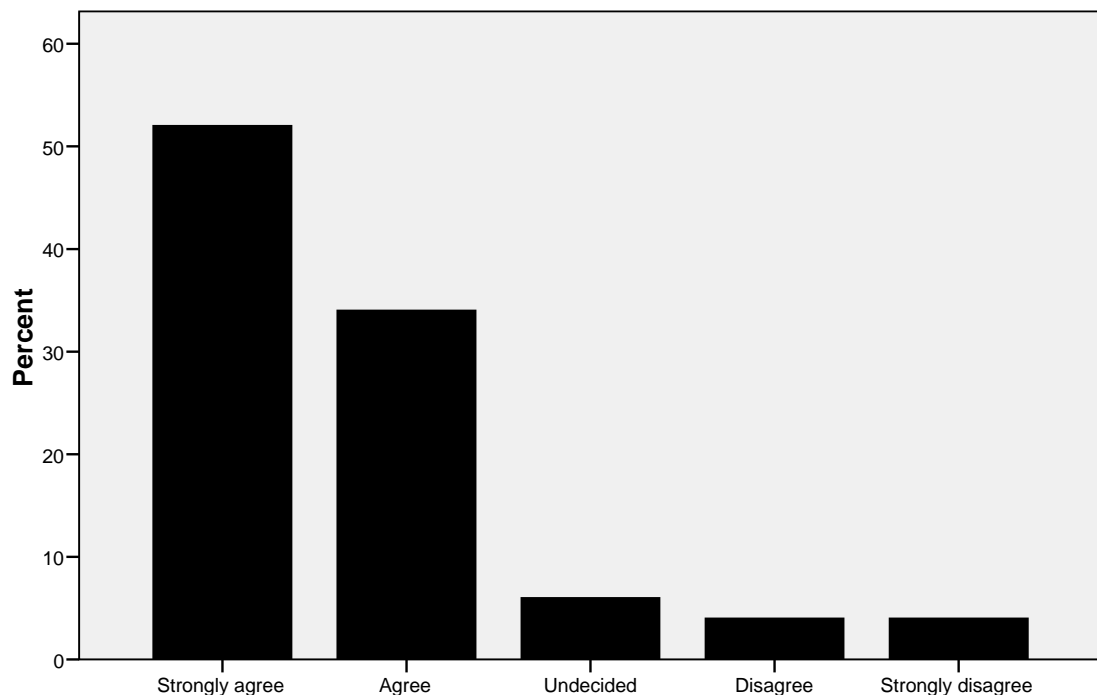
**Graphic 9:** **Do you agree that Art should mainly express submission to God**

It was also found out that over half of the Islamic philosophers 50.0% strongly agree that artwork that is nonconforming to Islamic worldview as unsuccessful artistically. See table 11 and graphic 10.

Table 11: If an artwork is nonconforming to Islamic worldview, do you see it as unsuccessful artistically?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	25	50.0	50.0	50.0
	Agree	11	22.0	22.0	72.0
	Undecided	2	4.0	4.0	76.0
	Disagree	4	8.0	8.0	84.0
	Strongly disagree	8	16.0	16.0	100.0
	Total	50	100.0	100.0	

If an artwork is nonconforming to Islamic worldview, do you see it as unsuccessful artistically?
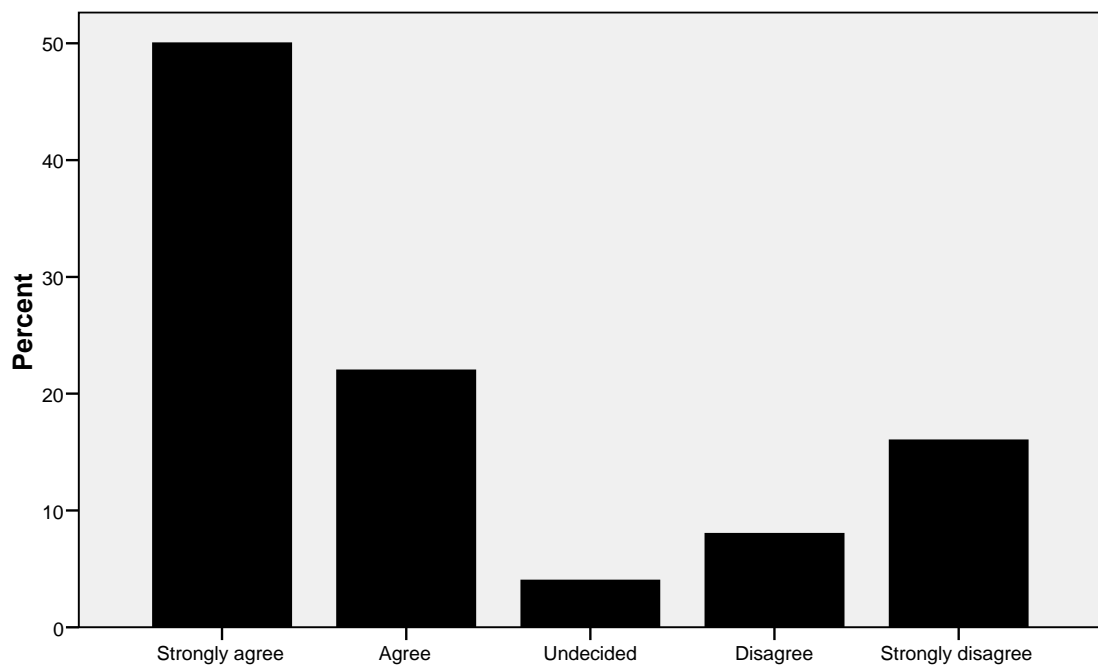

Graphic 10: If an artwork is nonconforming to Islamic worldview, do you see it as unsuccessful artistically?

Most of the Islamic philosophers strongly agree 36.0% that they consider themselves to better reflect philosophy of art. See table 12 and graphic 11.

Table 121: Do you consider Islamic philosophers to better reflect philosophy of art?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	18	36.0	36.0	36.0
	Agree	16	32.0	32.0	68.0
	Undecided	4	8.0	8.0	76.0
	Disagree	5	10.0	10.0	86.0
	Strongly disagree	7	14.0	14.0	100.0
	Total	50	100.0	100.0	

**Do you consider Islamic philosophers to better reflect philosophy of art?**
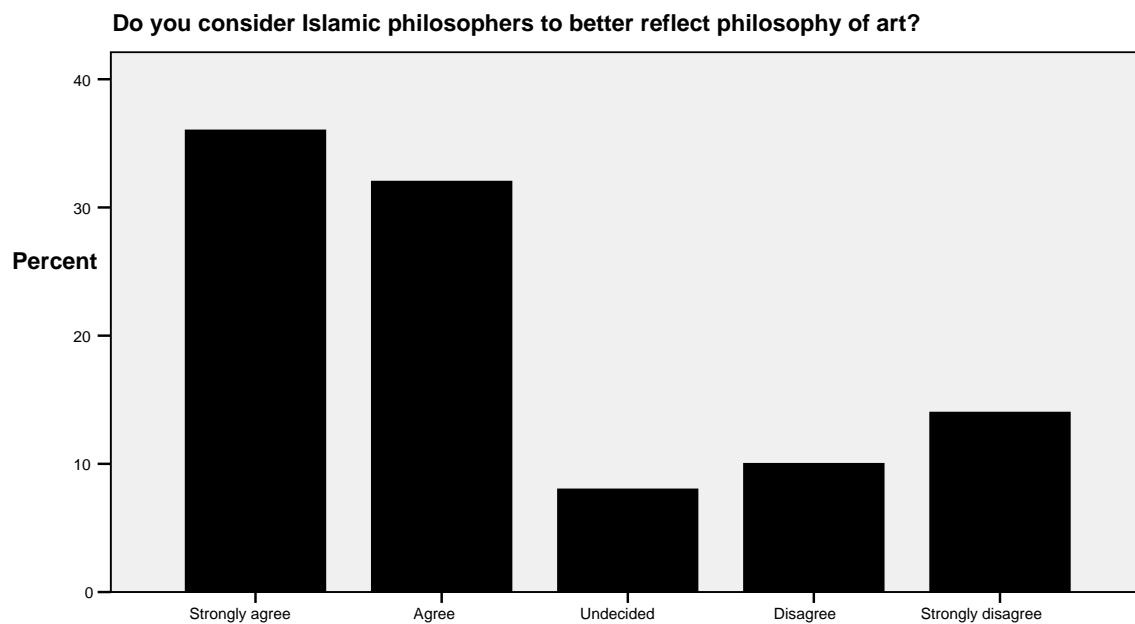
Graphic 11: Do you consider Islamic philosophers to better reflect philosophy of art?

The study found that the idea about absolute truth and reality dominate over the Islamic philosophy of art according to majority of the respondents who strongly agreed 44.0%. See table 13 and graphic 12.

Table 13: Does the idea about absolute truth and reality dominate over the Islamic philosophy of art?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	22	44.0	44.0	44.0
	Agree	11	22.0	22.0	66.0
	Undecided	8	16.0	16.0	82.0
	Disagree	6	12.0	12.0	94.0
	Strongly disagree	3	6.0	6.0	100.0
	Total	50	100.0	100.0	

**Does the idea about absolute truth and reality dominate over the Islamic philosophy of art?**
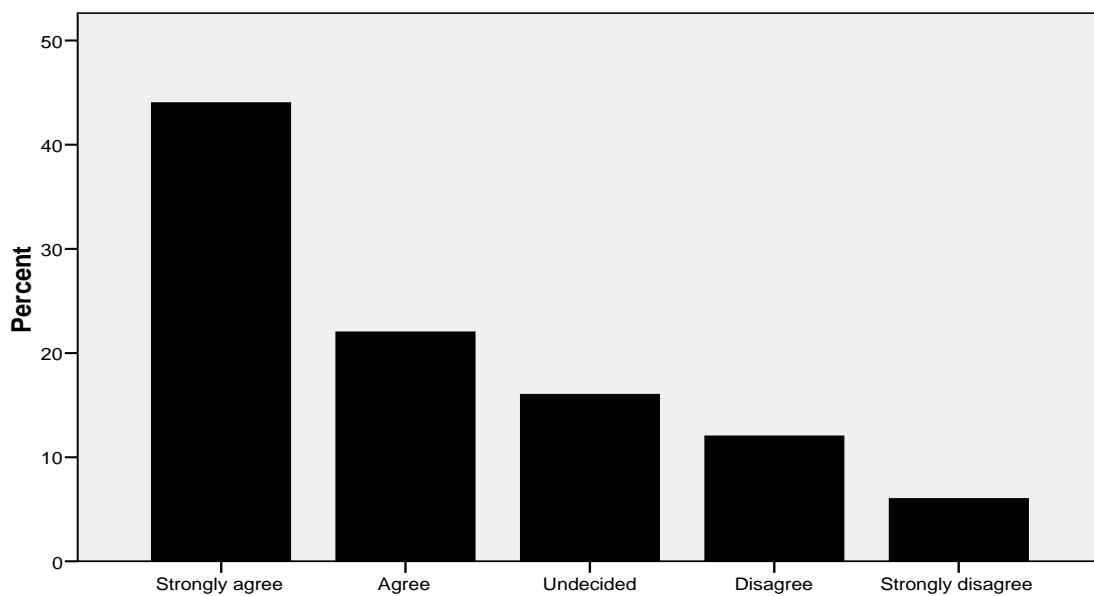
Graphic 12: Does the idea about absolute truth and reality dominate over the Islamic philosophy of art?

Islamic philosophy of art was found to mostly emphasize on reflection of Divine Unity as indicated by most respondents 48.0% who strongly agree. See table 14 and graphic 13.

Table 24: Does Islamic philosophy of art mostly emphasize on reflection of Divine Unity?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	24	48.0	48.0	48.0
	Agree	16	32.0	32.0	80.0
	Undecided	8	16.0	16.0	96.0
	Disagree	1	2.0	2.0	98.0
	Strongly disagree	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

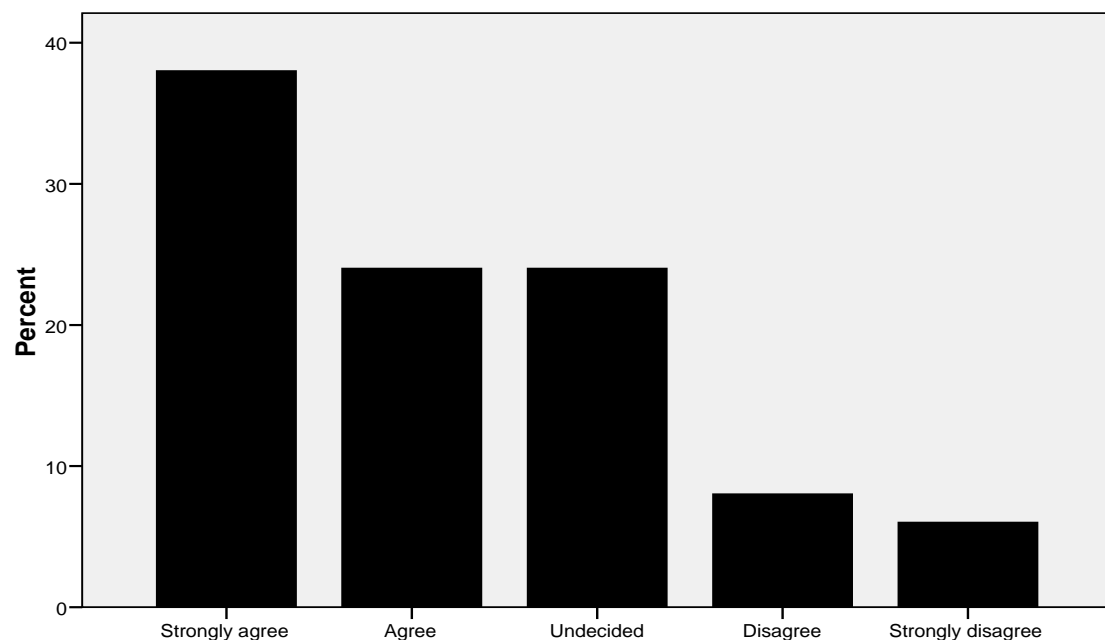**Does Islamic philosophy of art mostly emphasize on reflection of Divine Unity?**
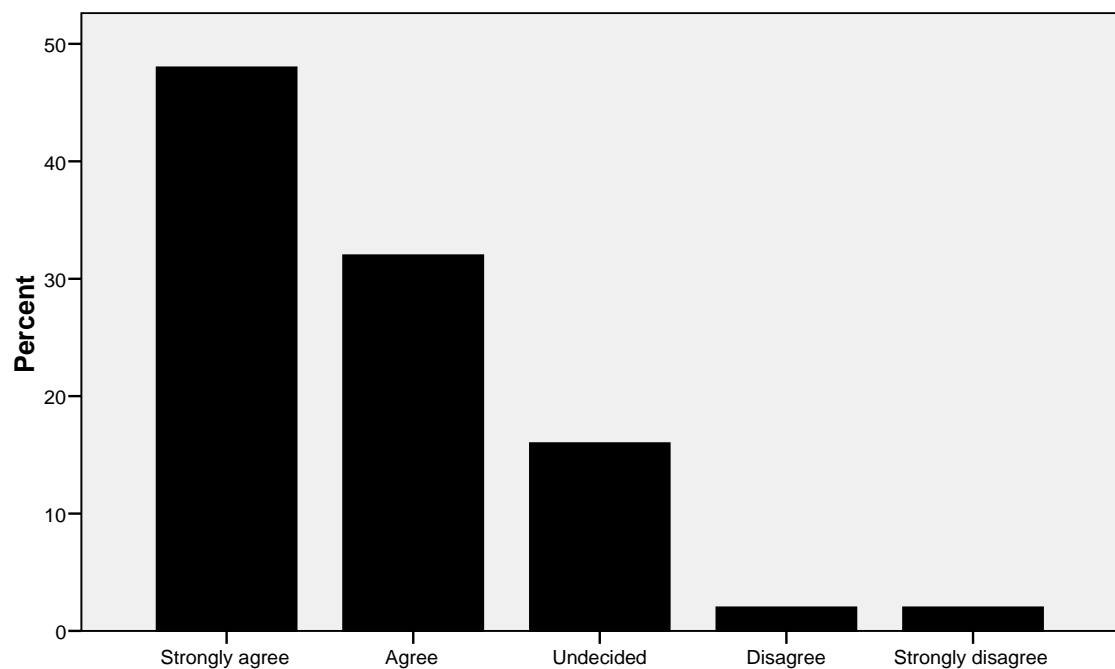
Graphic 13: Does Islamic philosophy of art mostly emphasize on reflection of Divine Unity?

Majority of the respondents 38.0% strongly agreed that Islamic philosophy of art regard beauty to be of great importance in art. See table 15 and graphic 14.

Table 35: Does Islamic philosophy of art regard beauty to be of great importance in art?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	19	38.0	38.0	38.0
	Agree	12	24.0	24.0	62.0
	Undecided	12	24.0	24.0	86.0
	Disagree	4	8.0	8.0	94.0
	Strongly disagree	3	6.0	6.0	100.0
	Total	50	100.0	100.0	

Does Islamic philosophy of art regard beauty to be of great importance in art?


Graphic 14: Does Islamic philosophy of art regard beauty to be of great importance in art?

A considerable number of the Islamic philosophers 26.0% stated that they consider themselves to be highly influenced by Islamic virtues and culture. See table 16 and graphic 15..

Table 4: Do you consider yourself to be highly influenced by Islamic virtues and culture?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	13	26.0	26.0	26.0
	Agree	12	24.0	24.0	50.0
	Undecided	9	18.0	18.0	68.0
	Disagree	9	18.0	18.0	68.0
	Strongly disagree	7	14.0	14.0	100,0
	Total	50	100,0	100,0	

Do you consider yourself to be highly influenced by Islamic virtues and culture?
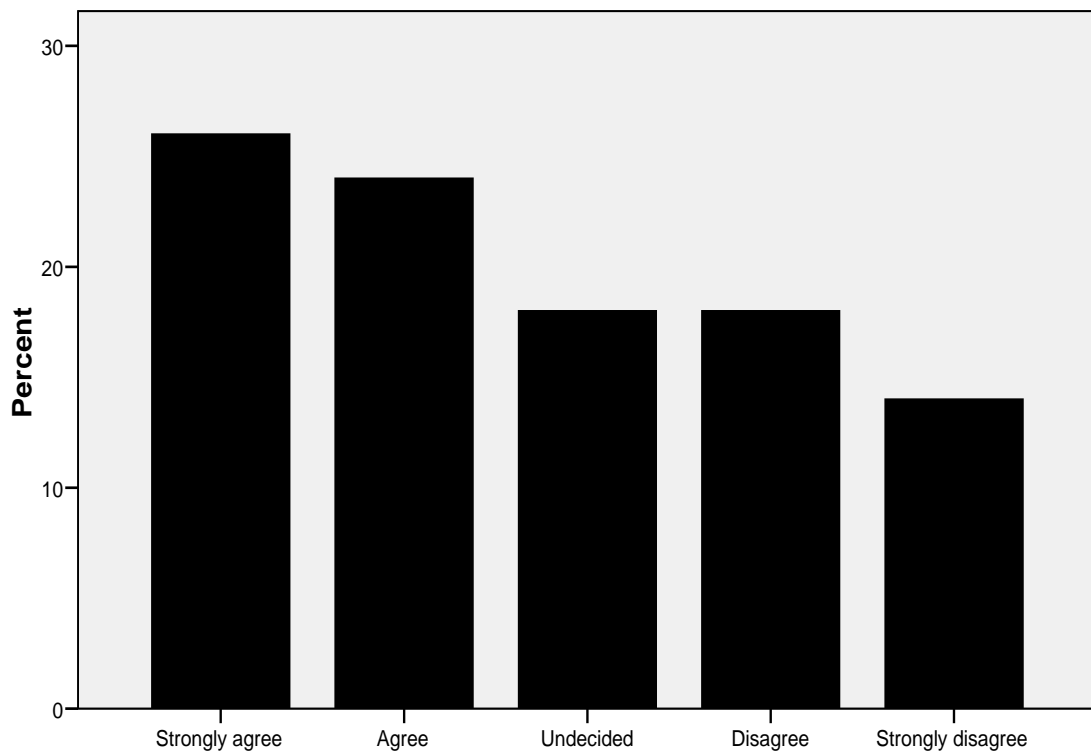
Graphic 15: Do you consider yourself to be highly influenced by Islamic virtues and culture?

Hypothesis testing

Independent sample test revealed that t=-.510 and .613 significance level which is higher than .05 level of significance hence Ho was accepted. See table 17.

Table 57: Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Upper	Lower
Do you believe western philosophers misunderstand the Islamic philosophers' perspective of art?	Equal variances assumed	.740	.395	-.510	41	.613	-.17647	.34606	-.87535	.52241
	Equal variances not assumed			-.525	37.617	.602	-.17647	.33595	-.85679	.50385

Discussion

The study was conducted to analyze art philosophy from Islamic philosophers' perspective. Interestingly, Islamic philosophers were found to consider themselves to better reflect philosophy of art. This implies that Islamic philosophers exteriorizes and visualizes what hidden inwardly in metaphysics and revelation is art. Moreover, it was revealed that majority of the Islamic philosophers believed that western philosophers misunderstand their perspective of art. In addition, the Islamic philosophers strongly agreed that Art should mainly express submission to God and that artwork that is nonconforming to Islamic worldview is unsuccessful artistically. This finding conforms to work of Leaman (2009) and Mohammadi (2002) that Islamic philosophers posits that God creates perfect art while the works of mankind are flawed hence art must have hidden meaning and reverence to God.

Another philosophy of artwork is that it should reflect Divine Unity and consideration of beauty was of great importance in art according to Islamic philosophers. However, this finding differs with the findings of Halimeh (2011) and Ramadan (2009) that art there is beauty and ugly art. Some of the predisposing factors influencing their perspective of art include their Islamic and Arabic culture and being conservative Muslims. This is because Islamic philosophers are highly influenced by Islamic virtues and culture. Furthermore, the idea about absolute truth and reality dominate over the Islamic philosophy of art.

CONCLUSION

The implications of the findings of this study are that future studies should also include the western philosophers as respondents in order that their perspectives on art can be compared to those of Islamic philosophers. Hence, one major weakness in this study was the inclusion of only Islamic philosophers as the study respondents. In summary, it can be concluded that art and what constitutes art significantly depend on the culture and believes of individual groups or religious affiliations. Islamic philosophers have a radical different perspective of art philosophy where man is considered as divinity instrument created by Supreme Allah. Nevertheless, Islamic philosophers regard art to be very important in delivering the divine truth from Allah hence must be created with consideration of the community viewing the art.

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Appendix

Research Questionnaire
1. Please state your gender

    a. Male

    b. Female

2. Please indicate your age

    a. 18-22

    b. 23-27

    c. 28-32

    d. 33-37

    e. 38-42

    f. 43+

3. Indicate your country of origin

    a. Jordan

    b. Yugoslavia

    c. UAE

    d. Kingdom of Saudi Arabia

    e. Iraq

    f. Palestine

    g. Others

4. State your highest education level

    a. Diploma

    b. Bachelor Degree

    c. Masters

    d. Doctor of Philosophy

5. Do you speak Arabic?

    a. Yes

    b. No

6. Do you believe western philosophers misunderstand the Islamic philosophers' perspective of art?

    a. Strongly agree

    b. Agree

    c. Undecided

    d. Disagree

    e. Strongly disagree

7. Are you an artist?

    a. Yes

      b.   No

8.   Are you best described as conservative Muslim?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

9.   Do you agree that Art should mainly express submission to God?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

10. If an artwork is nonconforming to Islamic worldview, do you see it as unsuccessful artistically?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

11. Do you consider Islamic philosophers to better reflect philosophy of art?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

12. Does the idea about absolute truth and reality dominate over the Islamic philosophy of art?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

13. Does Islamic philosophy of art mostly emphasize on reflection of Divine Unity?

      a.   Strongly agree

      b.   Agree

      c.   Undecided

      d.   Disagree

      e.   Strongly disagree

14. Does Islamic philosophy of art regard beauty to be of great importance in art?

    a. Strongly agree

    b. Agree

    c. Undecided

    d. Disagree

    e. Strongly disagree

15. Do you consider yourself to be highly influenced by Islamic virtues and culture?

    a. Strongly agree

    b. Agree

    c. Undecided

    d. Disagree

    e. Strongly disagree.