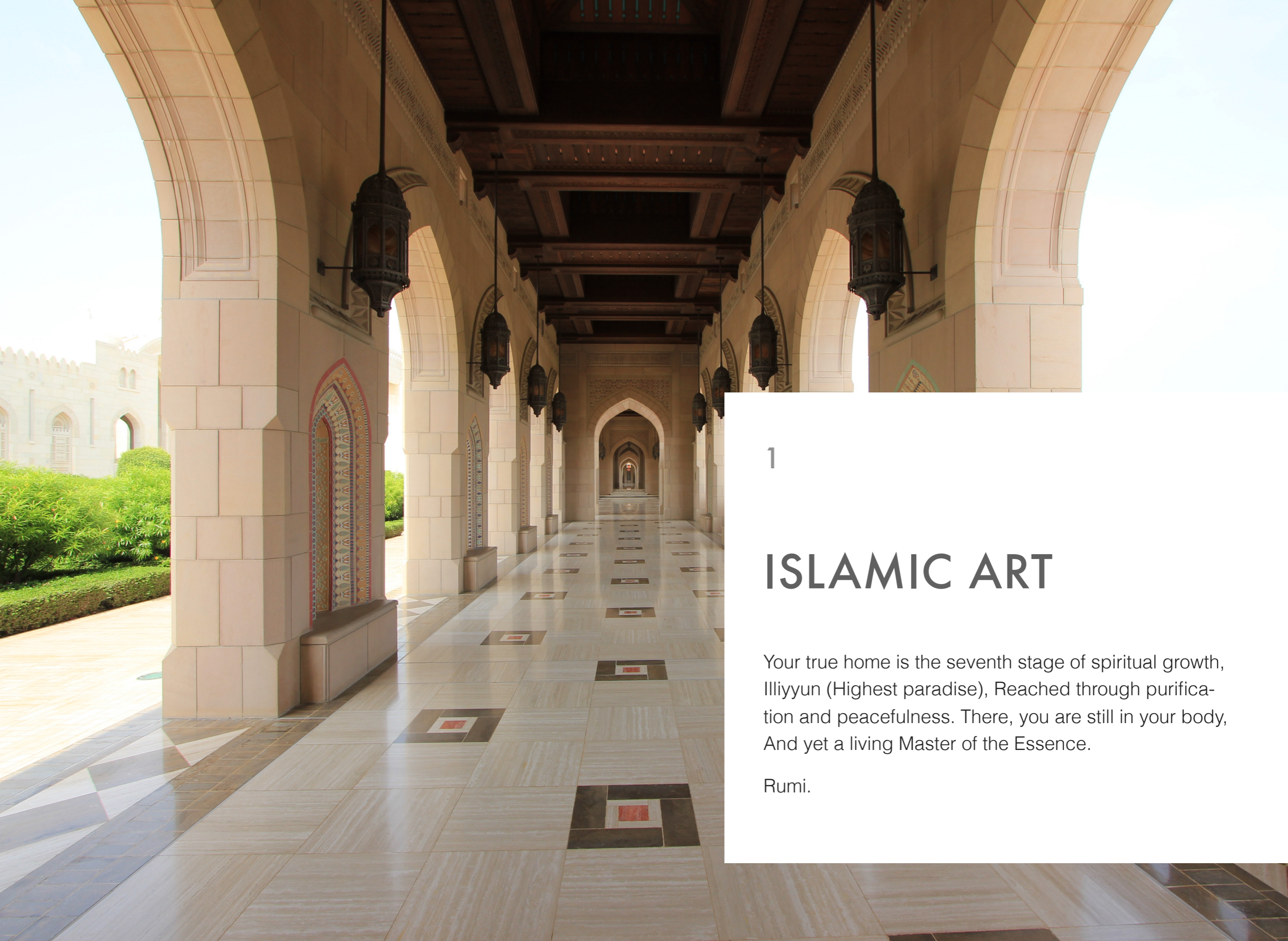




ART AND ISLAMIC ARCHITECTURE





1

ISLAMIC ART

Your true home is the seventh stage of spiritual growth,
Illiyun (Highest paradise), Reached through purifica-
tion and peacefulness. There, you are still in your body,
And yet a living Master of the Essence.

Rumi.



THE ESSENCE OF ISLAMIC ART

From the first thousand years of Islam, since the first the revelations to the Prophet Muhammad (pbuh) to the great Islamic empires of the eighteenth century, Islamic civilization flourished, Muslims made remarkable advances in philosophy, science, medicine, literature, and art. The uniting of so many diverse cultures under one religion allowed for the quick dissemination of the latest discoveries to all parts of the Islamic realm. Paper making from China, “Arabic” numerals from India, classical science and philosophy, along with significant contributions in chemistry, physics and mathematics were all quickly shared via the trade routes the Islamic international civilization had established from Western Africa and Europe to Asia.

Islam fostered the development of a distinctive culture with its own unique artistic language that is reflected in art and architecture throughout the Muslim world.

Gradually, under the impact of the Muslim faith a uniquely Islamic art began to emerge. The rule of the Umayyad caliphate (661–750) is often considered to be the formative period in Islamic art. One method of classifying Islamic art, is according to the dynasty reigning when the work of art was produced. This type of periodization follows the general precepts of Islamic history, which is divided into the rule of various dynasties, beginning with the Umayyad and Abbasid dynasties that governed a vast and unified Islamic state from Africa

to the borders of India and China, and concluding with the more regional, though powerful, dynasties such as the Safavids, Ottomans, and Mughals.

With its geographic spread and long history, 1400 years, Islamic art was subject to a wide range of regional and even national styles and influences as well as changes within the various periods of its development, the principles of Islam were applied to local culture to produce unique works, each region of the world flourishing at various periods in Islam's history.

Even under these circumstances and influences of varying world cultures, Islamic art has always retained its intrinsic quality and unique identity, whether the artisan was African, Arabian, Persian or Indian in origin. Islam embodies a way of life people throughout its lands are committed to, historically it served as a cohesive force among ethnically and culturally diverse peoples among the many nations it was found in, Islam was the common language and the art produced by and for Muslim societies had basic identifying and unifying characteristics. Perhaps the most salient of these is all-over surface decoration. The four basic components of Islamic ornament are calligraphy, vegetal patterns, geometric patterns, and figural representation.

Surface patterns on works of art created in the Islamic world have been prized for centuries for their beauty, refinement, harmony, intricacy, and complexity.

Geometric motifs were popular with Islamic artists and designers in all parts of the world, for decorating almost every surface, whether walls or floors, pots or lamps, book covers or textiles. Islamic artists combined geometry with existing local traditions, creating a new

and distinctive Islamic art that expressed the logic and order of the universe.

The study of geometry fed an ardent preoccupation with the stars celestial bodies and astronomy. All this in turn nourished the Arabic passion for creating infinite, decorative patterns. The cultivation of mathematical analysis, in particular, had a harmonizing effect. Islam cultivated the abstract study of the universe and the environment, this combined with its related doctrine of harmony with the universe and its creator (**Tawhid**), allowed Muslim intellectuals to recognize in geometry the unifying intermediary between the material and the spiritual world.

The development of this new distinctive art, in part may have been due to the discouragement of portraying animate objects in Art on the basis that it leads to idolatry and the psychological sicknesses in society associated with it. The Heart of man was created to embody noble attributes and in this way man through his qualities and individual personality will know his creator.

Tawhid in its perfected form is the harmony of man with his environment, if man's self is not in harmony with his surroundings and at peace then he is blind to his creator who manifests himself through his creation, man's otherwise turbulent nature would blind his perception and he would be dominated by emotions such as anger, hate and lust.

How can man recognize the value of peace if he thirsts to satisfy his desire, in this way and because of the effect of idols in their many forms have on society, whether movie stars or pop idols, the prophet (saws) said in relation to animate objects in art "Those who make pic-

tures (of them) will be punished on the day of judgment. It will be said to them: Bring to life what you have created!”

This is because they have challenged God's place within man's heart, so on that day they will be challenged in turn because of the false nature of the idol and its effects of stopping man from ennobling himself.

Muslims held the belief that the Heart of Man is the throne of the Merciful (“Qalb al Insan Arsh al Rahman”), because of the heart's role to acquire noble qualities by which man perceives the world and its creator and then shapes it according to his vision.

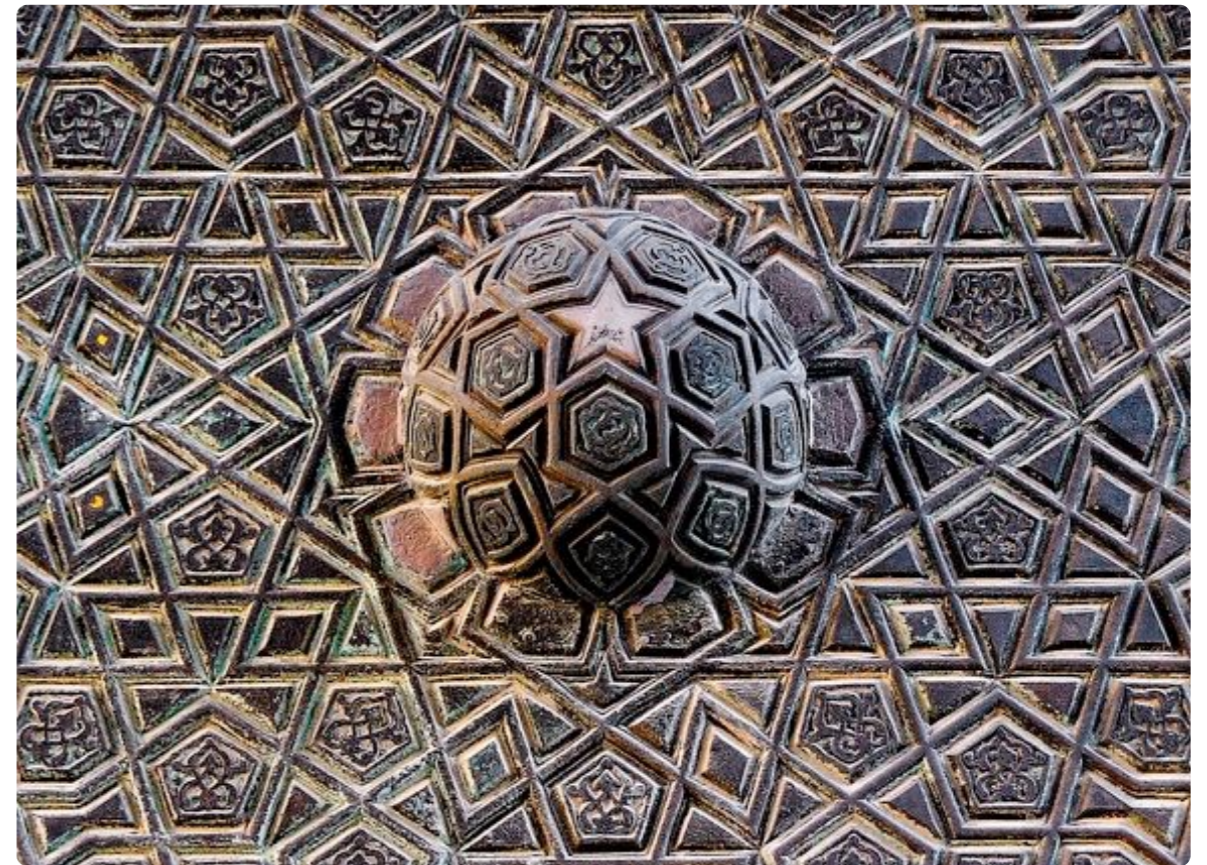
For Muslims this is the reality of the fundamental formula of Islam “There is no divinity other than God” (“La ilaha illah Llah”), meaning there should not be in man's heart anything greater than God. Muslims “see in figurative art, a fundamental error or illusion in projecting the nature of the absolute into the relative, by attributing to the relative an autonomy that does not belong to it. In this way, Islamic artists did not seek to express themselves as such, but rather aimed to ennoble matter and its natural order”.

In relation to this **Allah** said to man “Have you seen him who chooses, for his god his own lust? (25:43), “For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind” (22:46).

This inner blindness about which the prophet Muhammad (saws) explained, “Indeed Allah does not look at your appearance or form, but rather Allah looks at your Heart”, Allah judges man by the quality of his heart whether it embodies beautiful attributes or wretched ones. These teachings served to direct man's energy and capacity

towards the things which would spiritually and materially benefit him in life through the creation of a balanced society.

Instead of covering buildings and other surfaces with human figures, Muslim artists developed complex geometric decorative designs, as well as intricate patterns of vegetal ornament (such as arabesque), with which to adorn palaces and mosques and other public places.



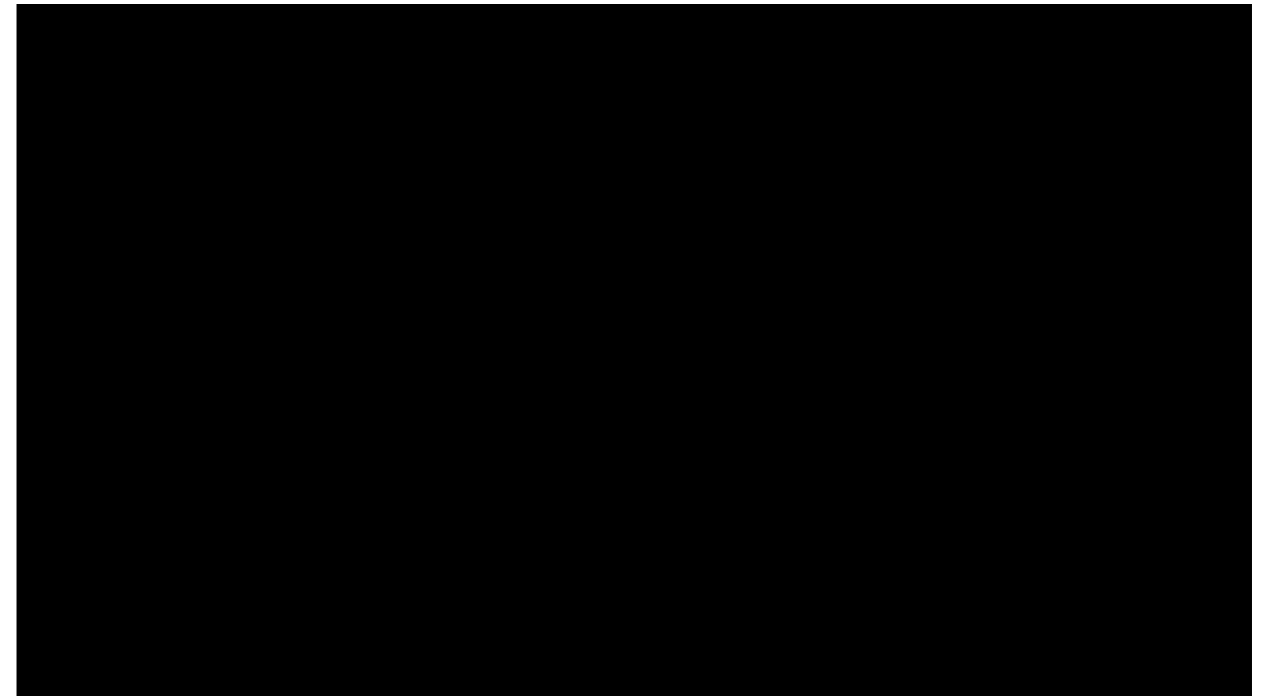
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The development of infinitely repeating patterns was used to represent the unchanging laws God placed in nature, as He said “AND [remember:] We have not created the heavens and the earth and all that is between them without [an inner] truth” (15:85). In this way the rules of construction of geometric patterns provide a visual analogy to religious rules of behavior.

Both the contemplation of and the creative skill in making patterns lead in their own way to an understanding of the perfection found in Nature as it moves the elements, either a mathematical representation of nature or the moon in its orbit. Islamic patterns, unique as an art form, was unitary in its aim and function, the symbols inherent in Islamic patterns and geometry express the connection between the material and spiritual world, the world of Angels and the world of Man, they bring to life what is expressed in metaphors and allegory and are directed towards that undifferentiated unity between the two worlds.

“We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious (18:54)

Patterns in Islamic Architecture







































Fihi Ma Fihi
(It is there but it isn't)

It is said that after Muhammad (p) and the prophets revelation does not descend upon anyone else. Why not?

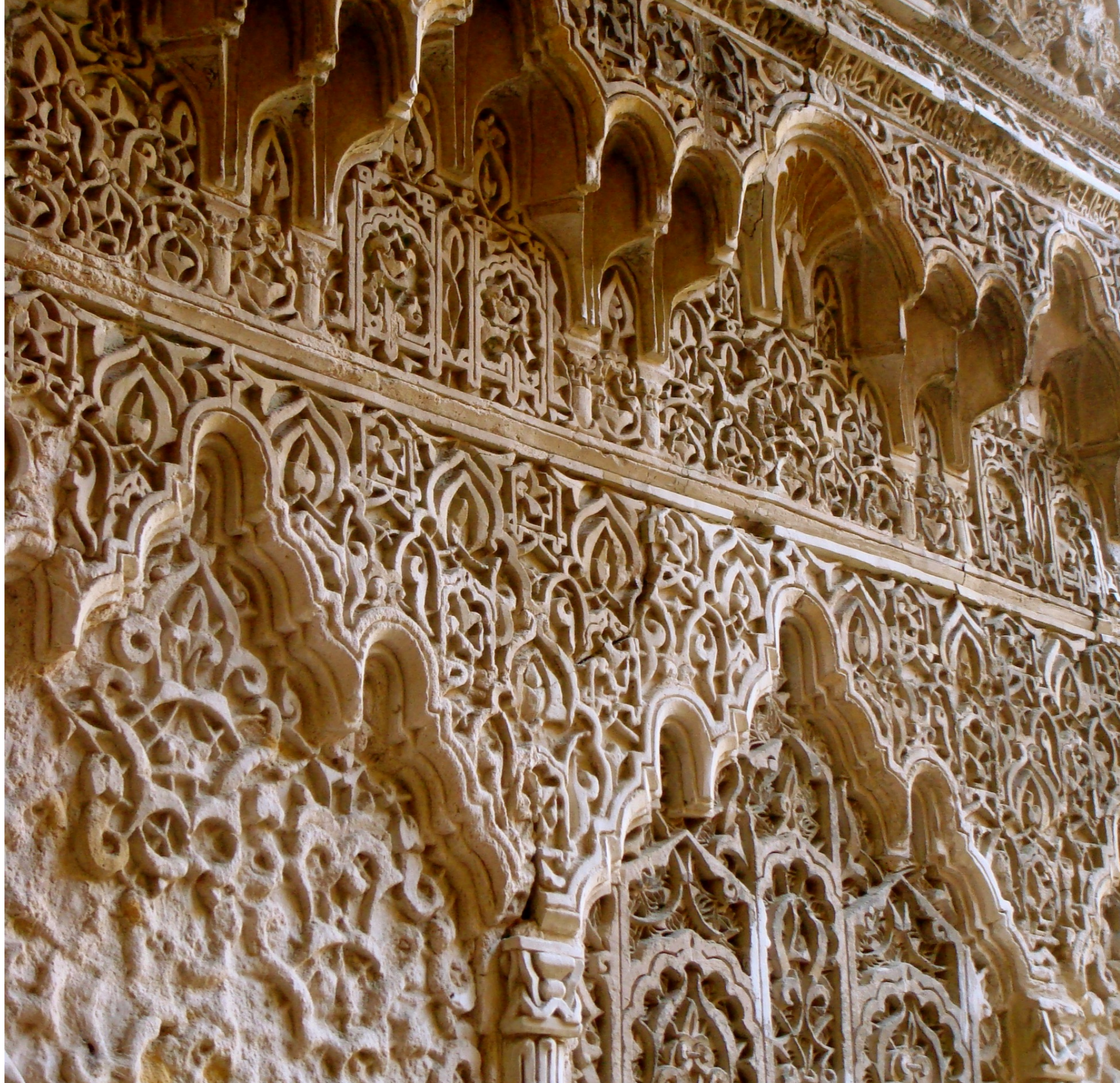
In fact it does, but then it is not called 'revelation.' It is what the Prophet referred to when he said, 'The believer sees with the Light of Allah.' When the believer looks with Allah's Light, he sees all things: the first and the last, the present and the absent.

For how can anything be hidden from Allah's Light?

And if something is hidden, then it is not the Light of Allah.

Therefore the meaning of revelation exists, even if it is not called revelation.

Rumi.

















Awakening

I sail to you in the ocean of my
dreams, To a far away distant
place Of great beauty and tran-
quility, Where pain and suffer-
ing do not exist,
Where we give praise for our
joy and happiness, Where our
love intertwines with a love for
all things, O beloved keeper of
my heart, The companion of my
soul

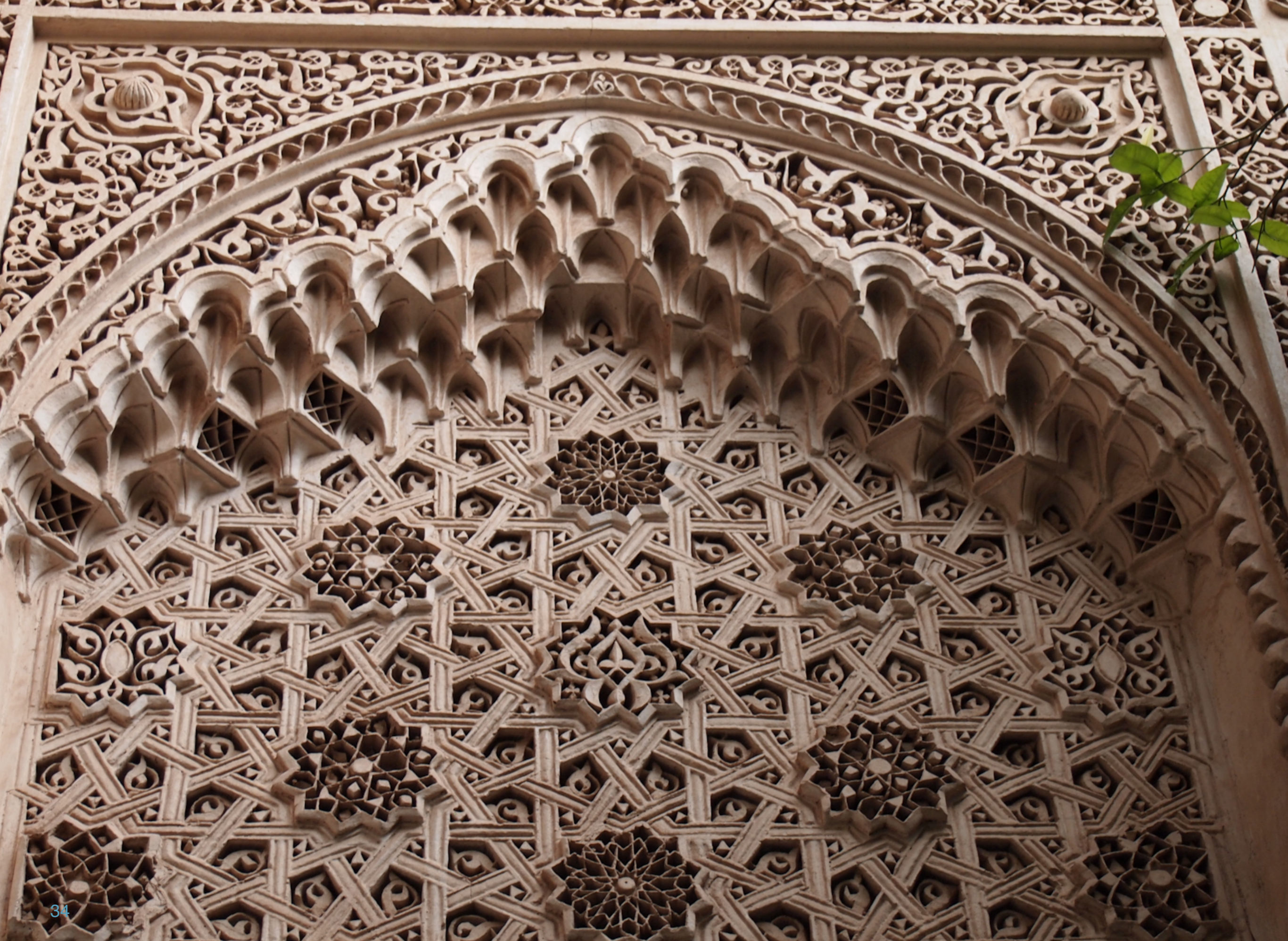
You have reached out and
touched the essence of my be-
ing, And shown me the way to a
higher plane

Your love has awakened me
from my years of slumber
A beckoning call to the spiritual
world, Where my body is mist in
the mountains
This is where my heart belongs,
This is where my soul lives...

Amjid Yaseen



















In loving memory of Khubayb

The enemy allies have converged on me, incited their clansmen to muster strength; They've invited their women and children to see, and tied me to a solid trunk. To Allah I complain of my loneliness and suffering; Of enemies who surround me to rejoice at my death.

O Master of the Mighty Throne, grant me strength, To bear what they are doing to me; Piercing my flesh and tearing my limbs. They gave me a choice to turn away from Thee, But death is preferable to that; That very thought of which brings tears to my eyes, Not the pain they inflict on me. I am not afraid of death, for some day everyone has to die; But I shudder out of fear for the fire of Hell, for the fury of its flames. These limbs of mine are a sacrifice for Allah, Hoping He'll bless every limb offered in His way. So long I die a Muslim, I don't regret a thing, For My death will occur in Allah's way.

Hassan ibn Thabit (r.a)





My Greatest Need is You

Your hope in my heart is the rarest treasure,

Your Name on my tongue is the sweetest word,

My choicest hours Are the hours I spend with You -

O Allah, I can't live in this world Without remembering You -

How can I endure the next world Without seeing Your face?

I am a stranger in Your country And lonely among Your worshippers:

This is the substance of my complaint.

Rabi'ah al-Adawiyya











2

BEAUTY

There are places which offer but scant consolation while others offer one great delight. However, make the Lord the mainstay and refuge of your soul, wherever and however you may be.

Ibn Arabi.



BEAUTY IN ISLAMIC ART

Islam aims at helping man regulate his nature in a way that will not harm him or others, if a small number of things key in influencing his nature are regulated this will save him and society from having to address larger issues, hence balance is the central aim of Islam, about which Allah said “And as such we have made you a balanced nation”(2:143). In arabic the term “Wasita” is used for balance, literally meaning the “middle way”, neither going to the extremes of materialism or the poverty of extreme spiritualism by avoiding life altogether seen in monastic life, the examples it set were meant for all people in any situation.

These teachings helped create a world view which endeavored to beautify as well as harmonize between the different facets of life, functionality and not simply aesthetics was essential to Islamic architecture.

Muslim’s noticed a very elegant pattern of beauty in the way all things were put in order by their Creator, He encouraged man with many verses in the Quran to study nature and unravel the science behind it, Allah’s Laws in creation... “Who hath created seven heavens in harmony. Thou canst see no fault in the Beneficent One’s creation; then look again: Canst thou see any rifts? Then look again and yet again, thy sight will return unto thee weakened and made dim”.

(67:3-4), made dim by the extent to which the universe and its marvels extend, both into space and the atomic world.

Muslims were also instructed to study the beauty of creation, emphasized in a number of verses, "We have indeed decked the lower heaven with beauty [in] the stars. (37:6)

"Or, Who has created the heavens and the earth, and Who sends down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight" (27:60)

"But Allah has endeared the Faith to you and has made it beautiful in your hearts."(49:7).

The Prophet Muhammad (peace and blessings be upon him) said that: "...Almighty Allah is Beautiful and loves beauty..." and "Allah has written perfection on everything".

He (peace and blessings be upon him) also instructed Muslims to aim for perfection as much as they can. He said:"Allah loves if any of you (have) done a deed to perfect it", and "Allah likes that when you do anything, you do it excellently."

He (saws) explained that, "Gentleness is not to be found in anything but that it adds to its beauty, and it is not withdrawn from anything but that it makes it defective", gentleness and subtle forms are at the heart of all Islamic architecture, the principles of life and religion where employed to perfect the work artisans where tasked with creating.

The heart of Islamic cities evolved over periods of time with generations of craftsmen whose experience added variety and diversity to the environment. The identity of the city lay in the relationship of its elements. Islamic cities reflected a unity which existed in the archi-

itecture of the mosque, the schools, the bazzars, palace and the home as a sequence of spaces.

Calligraphy

Because of its role in recording the word of Allah, calligraphy is considered one of the most important of the Islamic arts. Nearly all Islamic buildings have inscriptions in the stone, stucco, marble, mosaic and painting. The inscription might be a verse from the Qur'an, lines of poetry, or names and dates.

Like other Islamic decoration, calligraphy is closely linked to geometry. The proportions of the letters are all governed by mathematics. Sometimes single words such as Allah or Muhammed are repeated and arranged into patterns over the entire surface of the walls. Calligraphic texts might appear in pierced cartouches, providing a pattern for light filtering through windows.

Light

For many Muslims there is no more perfect a symbol of Tawhid than light. "Allah is the light of the heavens and the earth..." (24:35) Just as shadow amplifies the presence of light piercing through it, things are real only to the extent that they share in the light of Being, the light of the Creator. Light viewed directly is blinding; it is through the harmony of colors that we divine nature, which bears every visual phenomenon within itself.

For this reason, the Muslim artist seeks to transform what he is fashioning into a vibration of light. In Islamic architecture, light functions decoratively by modifying other elements or by originating patterns. Thus in covering the interior surface of a mosque with mosaics in ceramic tiles, for example, the lining is often confined to the lower part

of the walls, as if to dispel their heaviness. It is for the same purpose that the artists transform other surfaces into perforated reliefs to filter the light. "Stalactites" also serve to trap light and diffuse it with the most subtle gradations, and with the proper light, pierced facades can look like lacy, disembodied screens. Light can add a dynamic quality to architecture, extending patterns, forms and designs into the dimensions of time. And the combination of light and shade creates strong contrasts of planes and gives texture to sculpted stone, as well as stocked or brick surfaces. (Source: Burckhardt, Islamic Spirituality II edited by S H Nasr, and the Islamic Arts and Architecture organization.)

Water

The Qur'an states "Surely Allah loves those who turn to Him constantly, and He loves those who keep themselves pure and clean" and "from water every living creature was created." (Originated).

Water is used in many ways in Islamic architecture, it adds a sense of purity and cleanliness that refreshes the soul and lifts the burdens from man's heart, the sound of water running soothes, calms and promotes peace in its surroundings. Aesthetically it emphasizes the visual axes and reflects the exquisite architecture of surrounding buildings – endlessly multiplying their majestic grandeur. It is also used practically to provide cooling in hot, dry climates.

The "garden" is used to represent paradise, the English word "paradise" comes from the Persian words pairi, meaning "around," and daeza, meaning, "wall." Together, these words create a reference to the fact that early Islamic gardens were enclosed, walled precincts set aside from the wilderness of nature where delicate vegetation was encouraged to grow.



1 of 11



Arabesque, Nasrid Palaces, Alhambra, Granada, Spain.









Hadith Qudsi

Allah (mighty and sublime be He) said: Spend (on charity), O son of Adam, and I shall spend on you.



Hadith Qudsi

Allah said: (The) Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand are the night and the day.





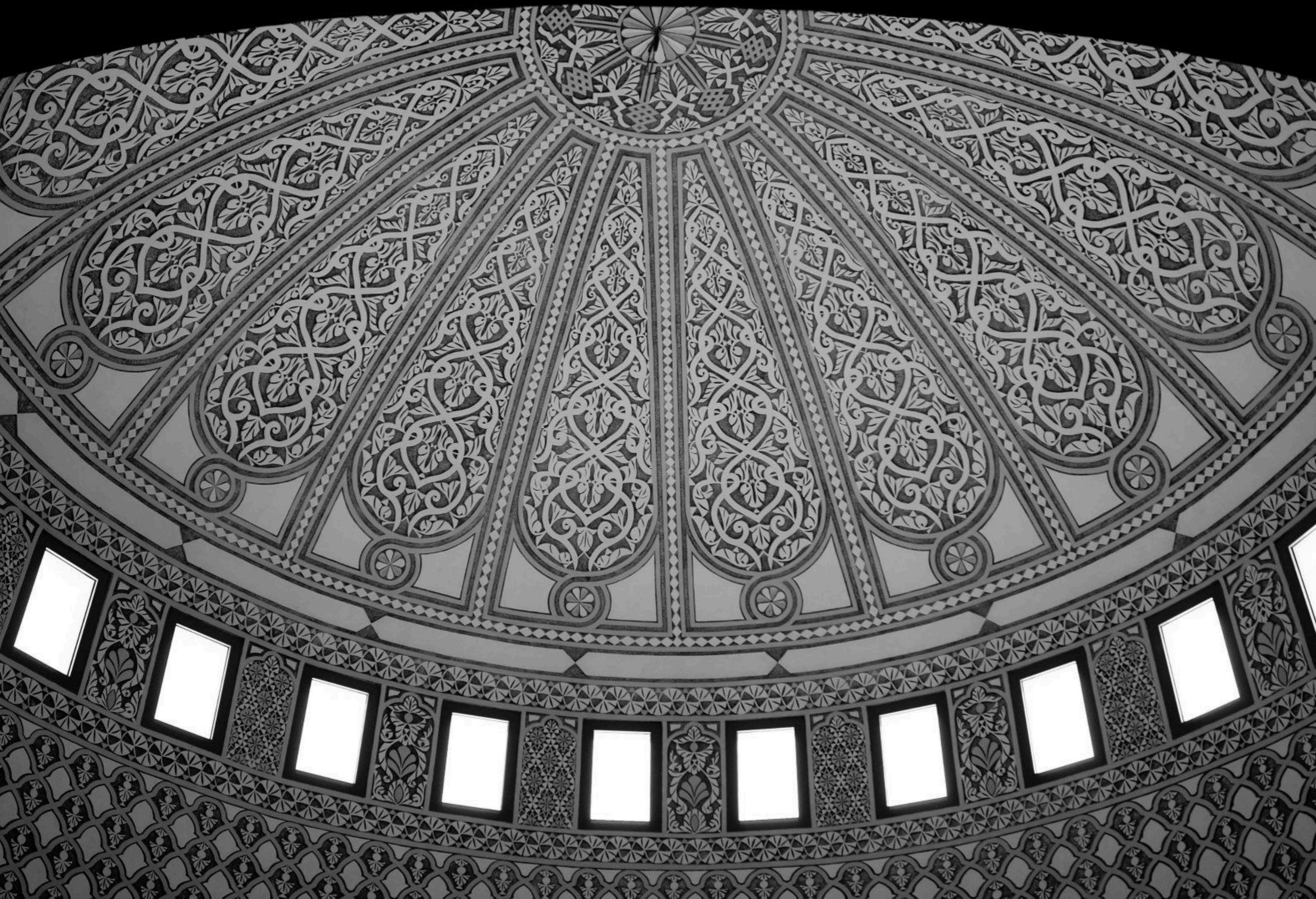




















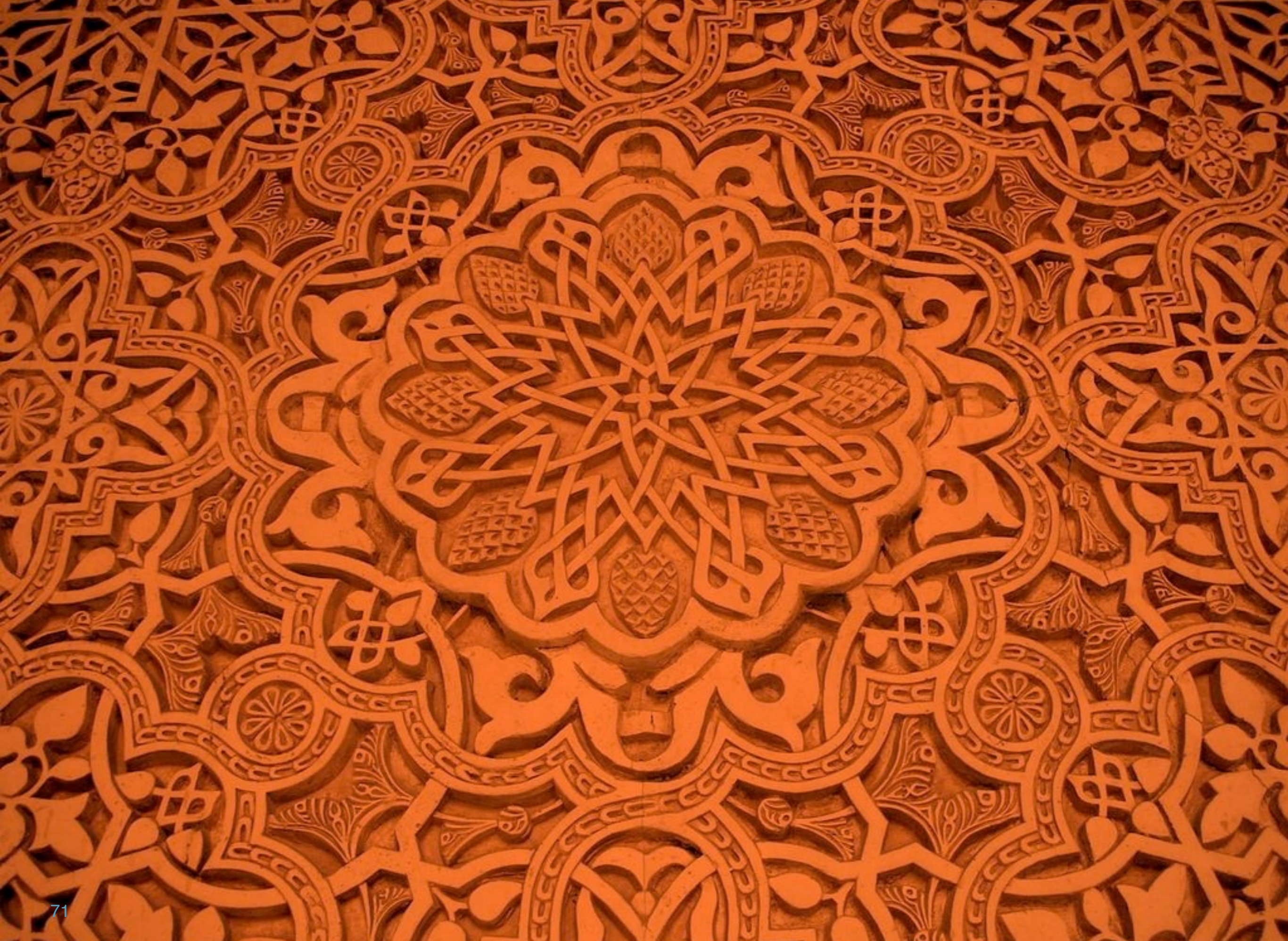


Hadith Qudsi

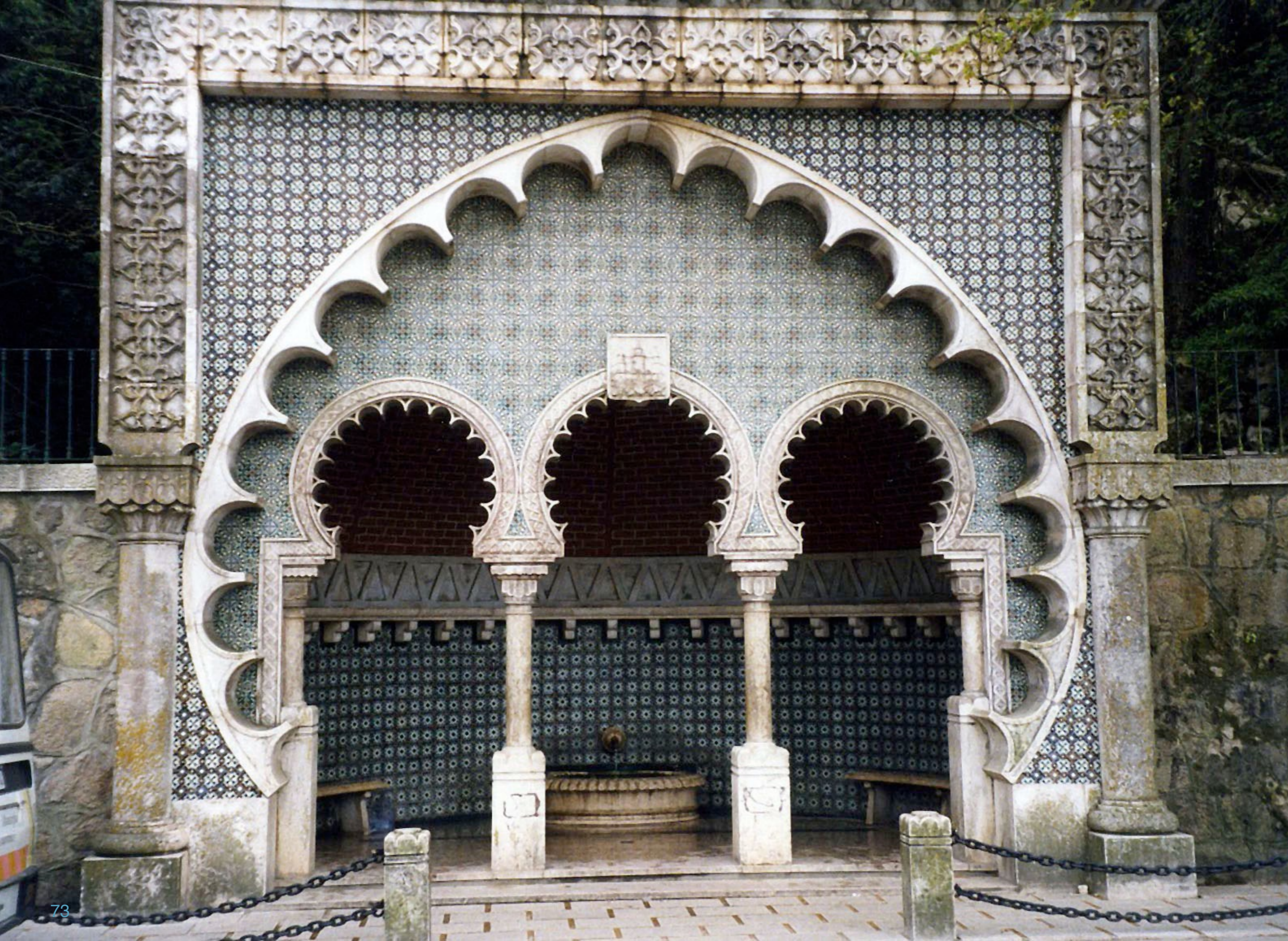
The Messenger of Allah (may the blessings and peace of Allah be upon him) said: A man from among those who were before you (the Nations before Islam) was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He (the Prophet p.b.u.h) said that Allah said: We are worthier than you of that (kind of generosity). Let him off.











Hadith Qudsi

Allah the Almighty said: I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assemble better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed.



Hadith Qudsi

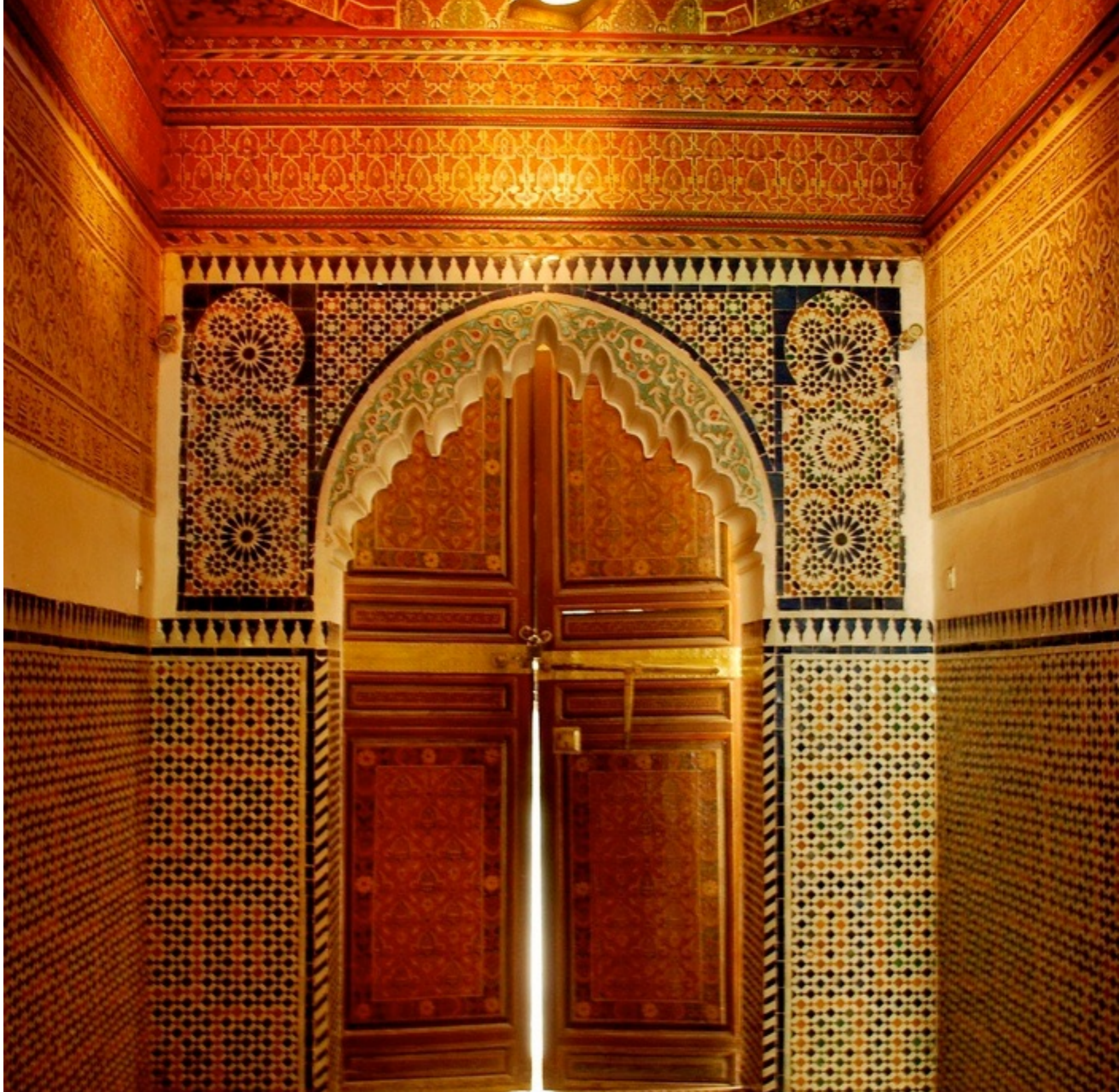
The Messenger of Allah (saws), said: Allah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.





Hadith Qudsi

Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.



Hadith Qudsi

Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire.







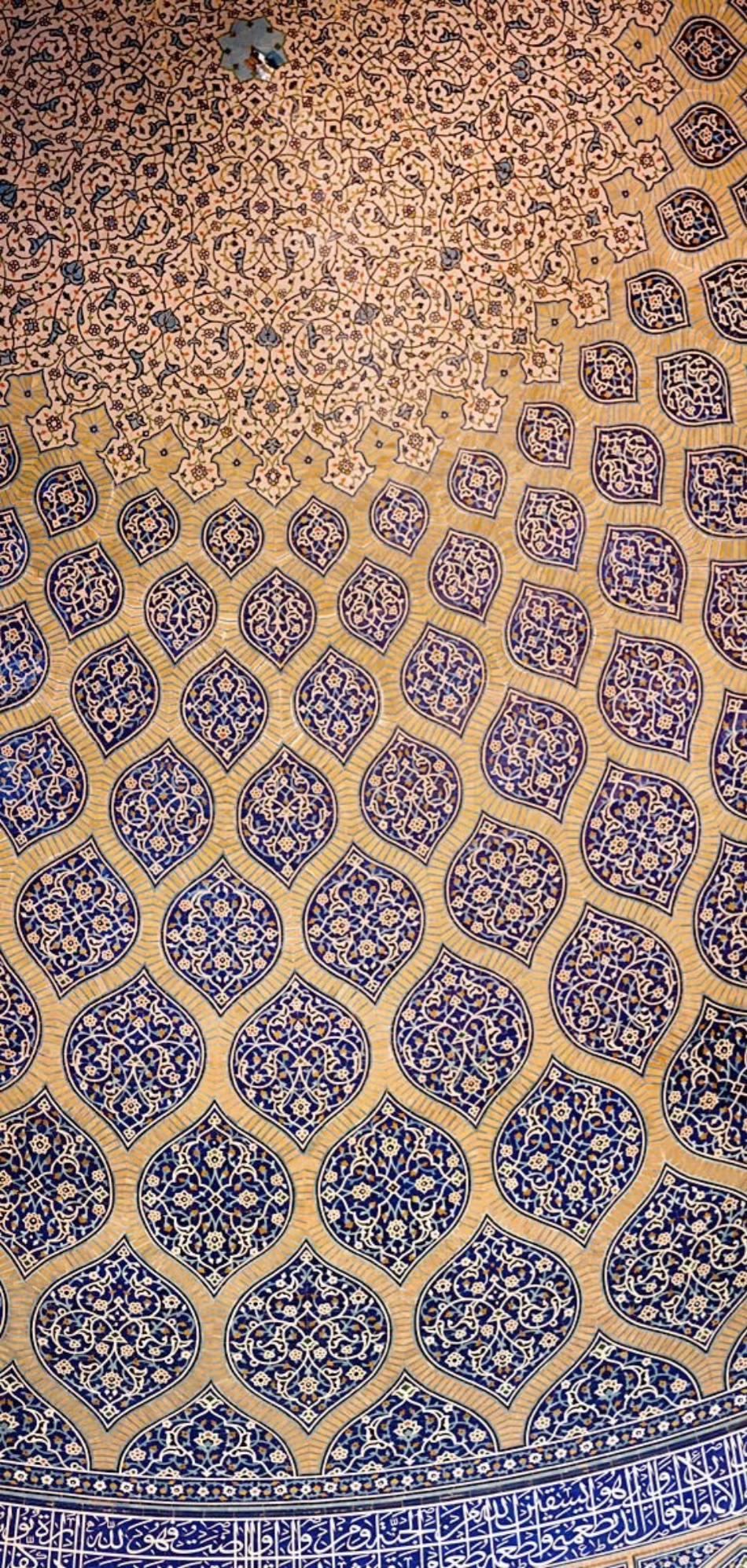


Hadith Qudsi

Messenger of Allah (saws) said: Let not any one of you belittle himself. They said: O Messenger of Allah, how can any one of us belittle himself? He said: He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: What prevented you from saying something about such-and-such and such-and-such? He say: [It was] out of fear of people. Then He says: Rather it is I whom you should more properly fear.







How to Draw the 12 Phases of the Moon









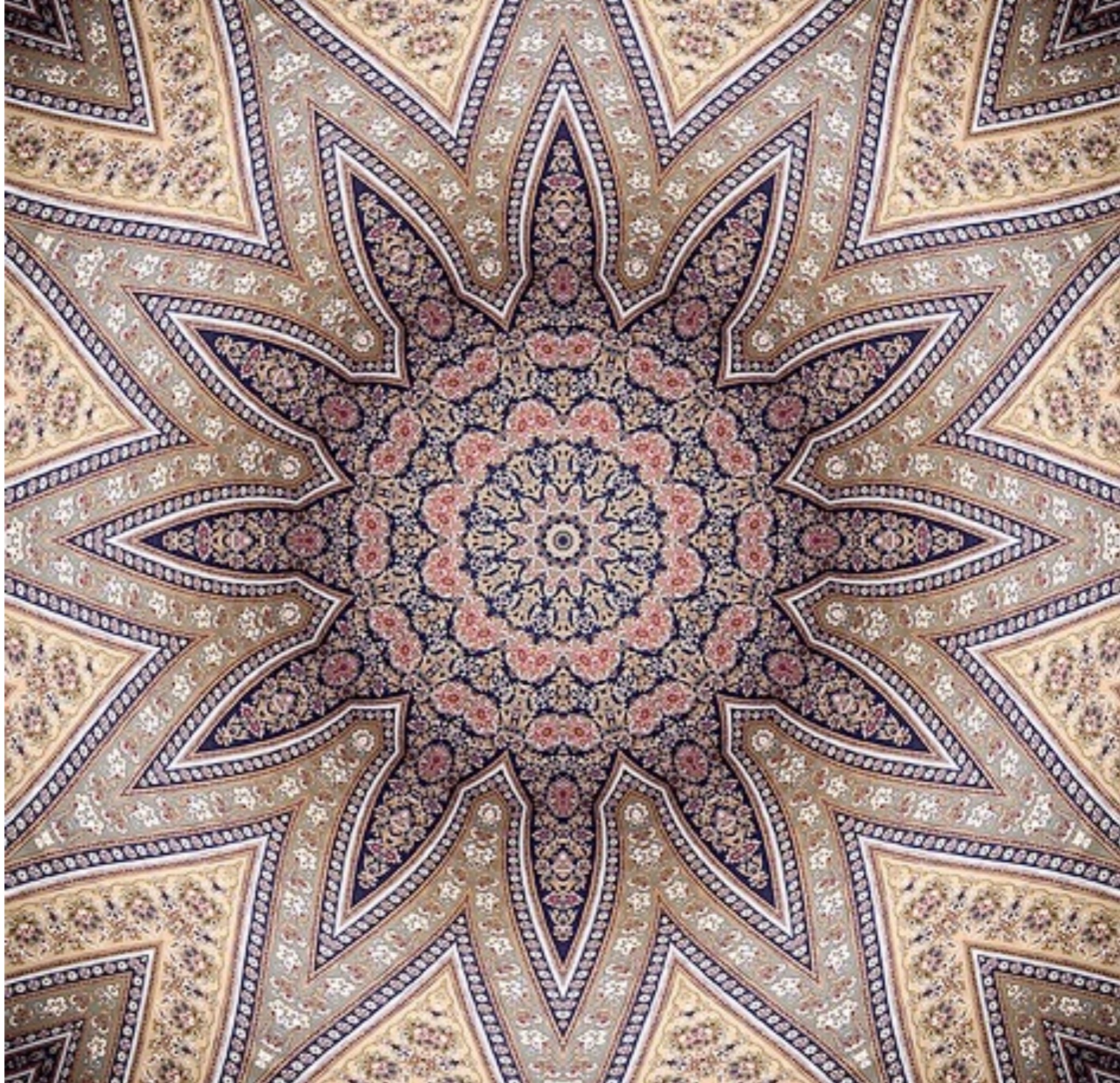
Hadith Qudsi

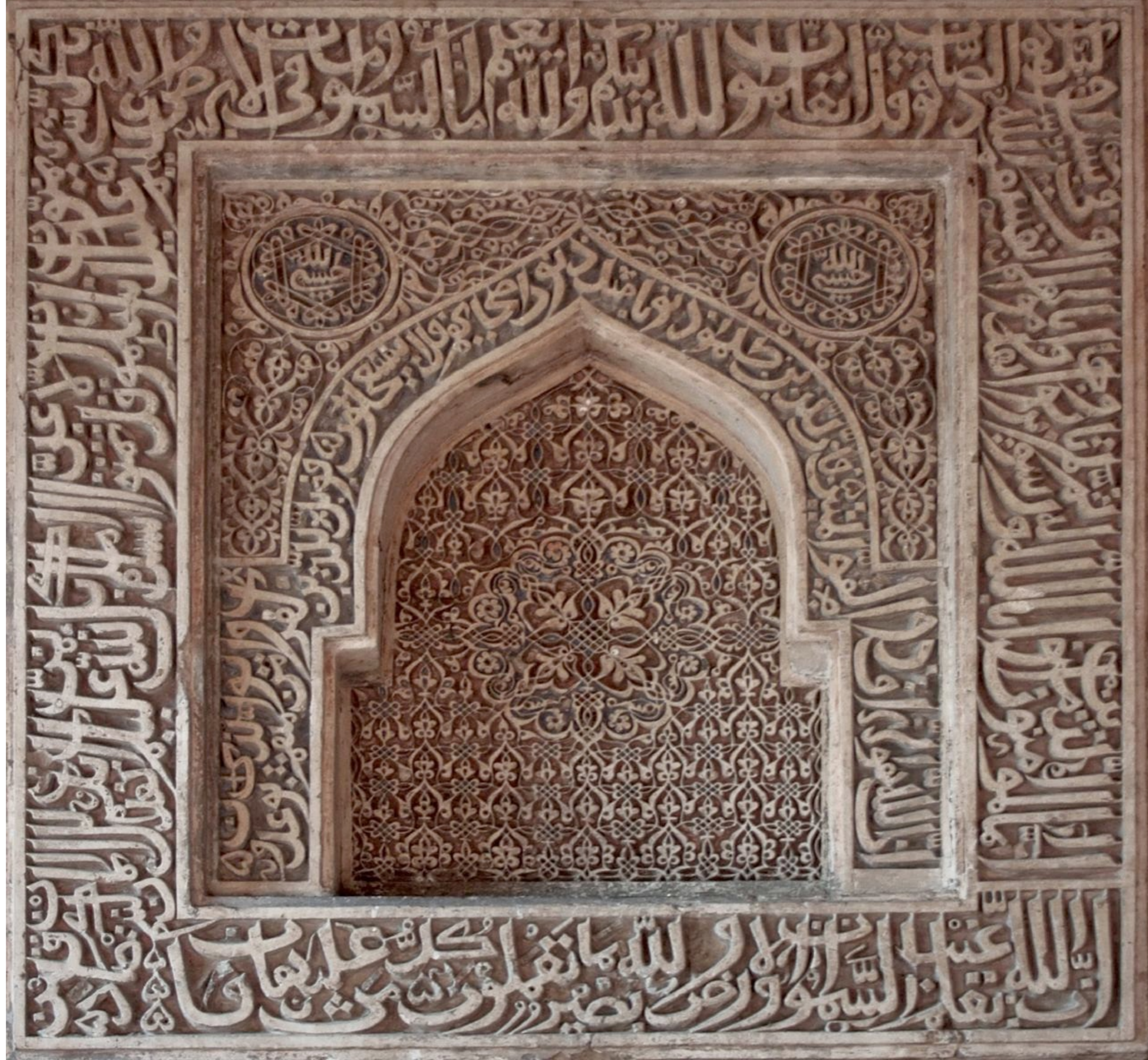
Messenger of Allah (saws) said: If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet pbuh) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet pbuh) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He (the Prophet pbuh) said: So they abhor him, and abhorrence is established for him on earth.



Hadith Qudsi

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.





Hadith Qudsi

Allah (mighty and sublime be He) said: If My servant likes to meet Me, I like to meet him; and if he dislikes to meet Me, I dislike to meet him.





وَاللَّهُ يَدْعُ السَّمَوَاتِ وَالْأَرْضَ
وَمَا فِيهِنَّ أَنْ يَكْفُرُوا بِكَ
وَأَنْ يَكْفُرُوا بِكَ
وَأَنْ يَكْفُرُوا بِكَ



Kaleidoscope photography highlighting symmetry and balance in the Architecture.



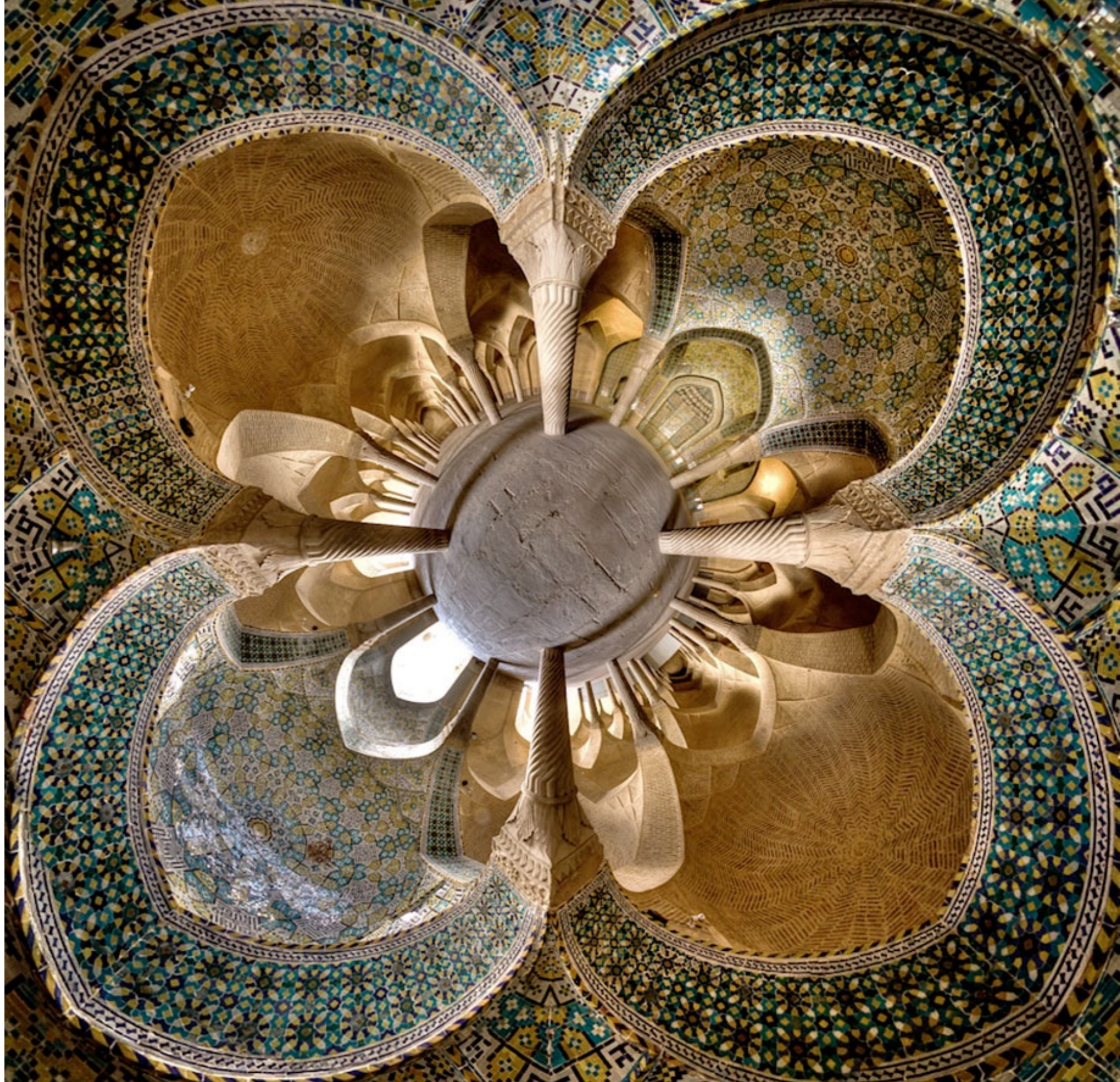
Hadith Qudsi

A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter [my ashes] into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one [else]. So they did that to him. Then He said to the earth: Produce what you have taken-and there he was! And He said to him: What induced you to do what you did? He said: Being afraid of You, O my Lord (or he said: Being frightened of You) and because of that He forgave him.



Hadith Qadsi

A servant [of Allah's] committed a sin and said: O Allah, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.



Hadith Qudsi

Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.



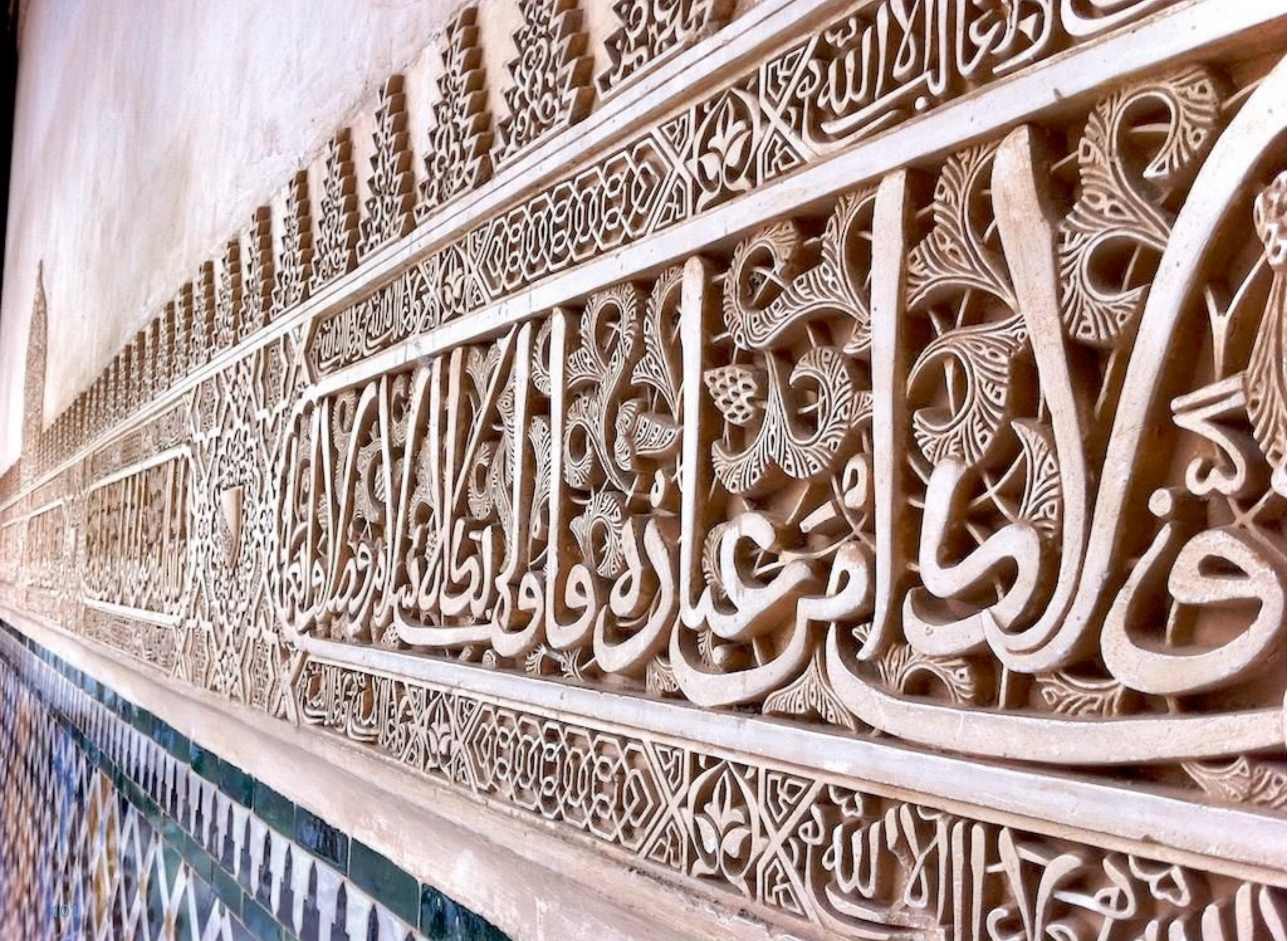
Hadith Qudsi

Allah said: I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish (1): And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden (Quran Chapter 32 Verse 17).







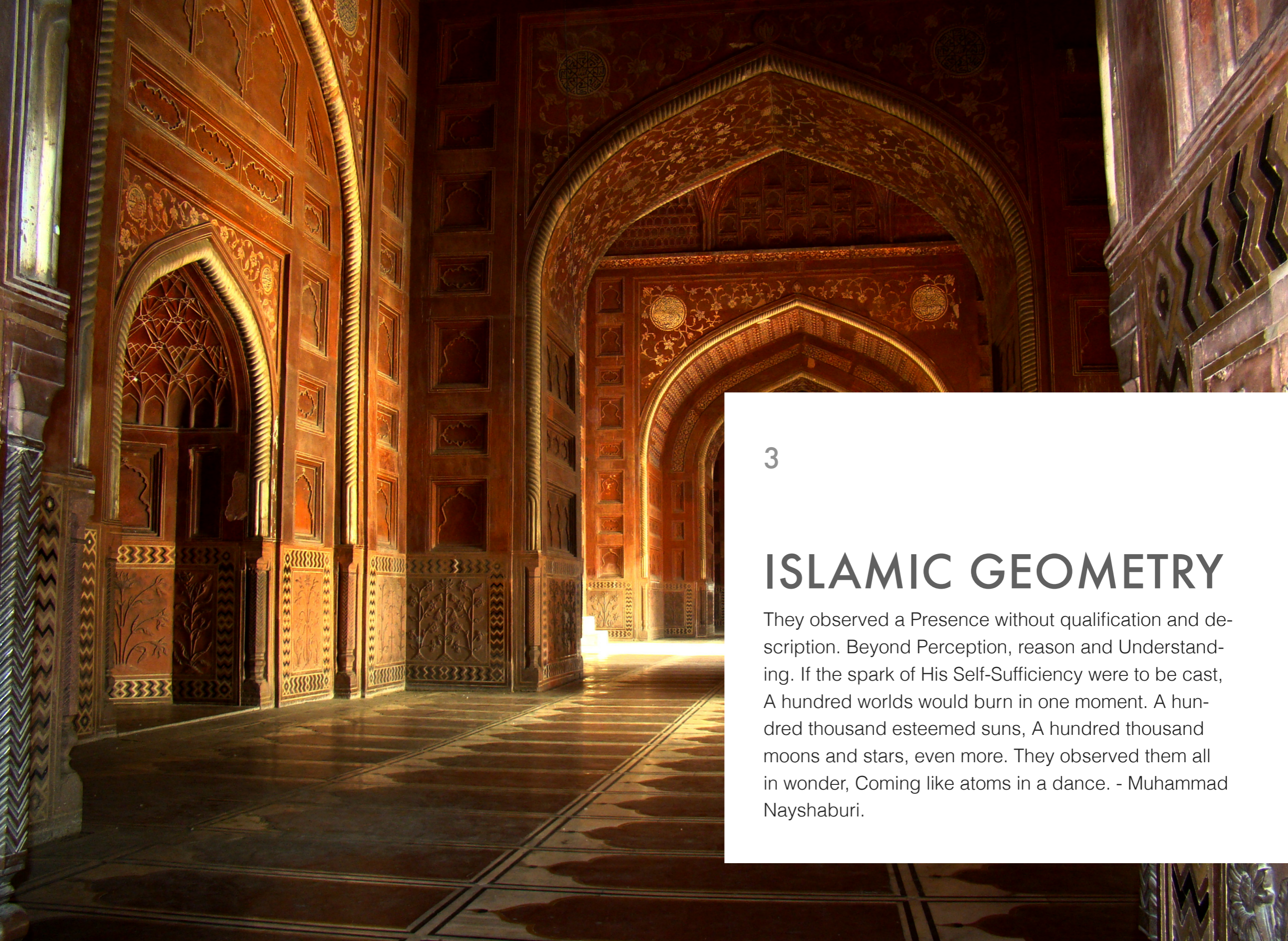




Hadith Qudsi

Allah said: Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill.

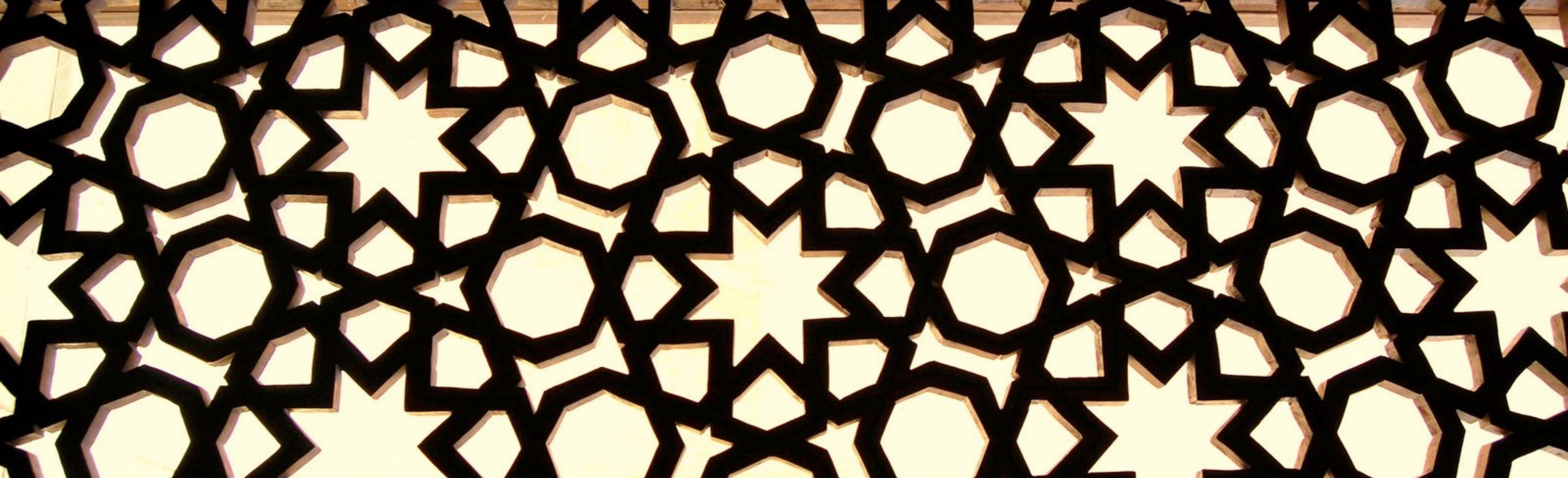




3

ISLAMIC GEOMETRY

They observed a Presence without qualification and description. Beyond Perception, reason and Understanding. If the spark of His Self-Sufficiency were to be cast, A hundred worlds would burn in one moment. A hundred thousand esteemed suns, A hundred thousand moons and stars, even more. They observed them all in wonder, Coming like atoms in a dance. - Muhammad Nayshaburi.



GEOMETRY, ALGEBRA AND CALCULUS

At its simplest, Islamic scholarship enlarged our comprehension of underlying geometries, and Muslim craftsmen, not all of whom were Arab, relied on this body of knowledge in producing their characteristic fields of tiles, mosaic, plaster and wooden patterns that were applied to elements of their buildings. Generally they are seen as two-dimensional surface treatments, though there are examples of three-dimensional work in many areas of the Islamic world, particularly with the muqarnas, a type of corbel resembling stalactites taking the form of small pointed notches, stacked in tiers which project in a downward direction from the ceiling.

There are three types of patterning common to the designs found in Islamic cultures: Arabesque or cursive, calligraphic, and geometric or polygonal, the latter of which contains the largest number of examples we are likely to come across, and is the area most commonly examined from the perspective of their mathematical bases.

Sacred Geometry

Calculus is the mathematical study of change, in the same way Geometry is the study of shape and Algebra is the study of patterns, Algebra gives a simple way to express repetitive patterns. Calculus has two major branches of study Differential Calculus, concerning

rates of change in objects and slopes and curves, and Integral Calculus, concerning accumulation of quantities and the areas under and between curves. Both branches make use of convergence of infinite sequences and infinite series to a well defined limit.

Although Calculus was initially developed in the 17th century it can be considered as the proof for what was previously termed sacred geometry, that in everything is a mathematical representation of its nature and growth creating a harmony between objects within the greater Universe. Regarding this Allah said, “Allah has encompassed all things in knowledge”(65:12).

Simply, we can understand this by imagining mathematical formula's that can define the growth of a vine or plant or anything we can imagine in nature and the Universe, in fact the building blocks of the universe, quantum particles all exist according to laws we have now defined and they in turn create greater objects which exist according to other sets of laws in the Universe, and in turn plants have their own form of existence as well as fish, mammals, birds and humans.

Laws exist governing everything in the universe otherwise repetition could not exist in creation and man would not be able to identify them by observation.

Man has always had a deep interest in forms that are considered to incorporate within their intrinsic relationships – both mathematical and geometric – a universal truth.

Regarding this Allah said “AND [remember:] We have not created the heavens and the earth and all that is between them without [an inner] truth” (15:85).

Allah created the Universe with Knowledge and in everything we can find knowledge (65:12). Resonances of this were considered to be present from the smallest to the largest elements of the natural world and, in this, a unity and continuous harmony was perceived, from the Quantum world to the vastness of the material Universe. These geometries were derived from, or described, the basic laws of the universe and that there was an over-arching hand directing them, Allah's presence and signs in the Universe.

“Therein lie portents for those who read the signs.”(15:75)

“They know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware.” (30:7)

It followed that, by studying or contemplating them, an understanding might be obtained of the origins of everything and, in this, a sacred truth approached or discovered. These geometries were based on creation itself and that patterns in every field – such as music, mathematics, astronomy or cosmology and natural forms – can and often were derived from them.

As an extension of this discipline it was believed that the geometries uncovered were religiously significant, and by incorporating them in, for instance, music, art and architecture, these works would have a harmony of proportions and a special sacred character.

“As for the earth, We have spread it out, set firm mountains on it, and made everything grow there in due balance”(15:19)

“It is God who has sent down the Scripture with Truth and the Balance”. (42:17)

“The sun and the moon follow their calculated courses; the plants and the trees submit to His designs; He has raised up the sky. He

has set the balance so that you may not exceed in the balance: weigh with justice and do not fall short in the balance”(55:5-9).

From the beginning of Islam in the seventh century the religion contained within its central tenets an impetus to search for the underlying truths behind what we perceive in the universe.

“In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth”. (41:53).

Included within the Islamic framework is the idea that the signs of Allah are in everything he created and not simply geometry.

In Islam geometry is generally interpreted in mathematical terms as culminating in the circle, which became the foundation for Islamic patterns, and supporting its geometrical developments.

This connection with mathematics was developed over the next two hundred years and particularly with the Persian Polymath, Muhammad ibn Musa al-Khwarizmi in the ninth century, from whom the word Algorithm is derived, being the latin version of his name, which is the foundation of modern computer language.

Islamic art incorporated such symbolism which can be seen and experienced in many buildings constructed in Islamic lands. This contact with a spiritual art is more important in receiving a subconscious connection with Islam than might be obtained through more formal education and instruction and in fact supports the spiritual character of Islam.

Looking at the designs derived from geometric patterns, it is easy to see how they lend themselves to contemplative study as the ele-

ments of the patterns dissolve and reappear, all within patterns which can be understood to cover an infinite surface.

In the Western world the systematic use of mathematical relationships has been developed in both religious and secular buildings, and by the beginning of the first millennium there were, in different cultures, substantial bodies of thought supporting the belief that there might be a central truth governing the natural world and which, when harnessed formally or informally, would benefit all who understood it and, perhaps, even those who didn't. (Source: Catnaps.org)

Patterns in Islamic Art

The circle is often an organizing element underlying vegetal designs; it plays an important role in calligraphy, which Muslims defined as “the geometry of the line”; and it structures all the complex Islamic patterns using geometric shapes. These patterns have three basic characteristics:

1. They are made up of a small number of repeated geometric elements.

The simple forms of the circle, square, and straight line are the basis of the patterns. These elements are combined, duplicated, interlaced, and arranged in intricate combinations. Most patterns are typically based on one of two types of grid—one composed of equilateral triangles, the other of squares. A third type of grid, composed of hexagons, is a variation on the triangular schema. The mathematical term for these grids is “regular tessellation”, in which one regular polygon is repeated to tile the plane.

2. They are two-dimensional. Islamic designs often have a background and foreground pattern.

The placement of pattern upon pattern serves to flatten the space. Vegetal patterns may be set against a contrasting background in which the plantlike forms interlace, weaving over and under in a way that emphasizes the foreground decoration. In other instances, the background is replaced by a contrast between light and shade. Sometimes it is impossible to distinguish between foreground and background. Some geometric designs are created by fitting all the polygonal shapes together like the pieces of a puzzle, leaving no gaps and, therefore, requiring no spatial interplay between foreground and background. The mathematical term for this type of construction is “tessellation.”

The conception of space in Islamic art is completely different from Western models, which usually adopt a linear perspective and divide the picture space into foreground, middle ground, and background. Artists of the Islamic world were largely uninterested in linear perspective.

3. They are not designed to fit within a frame.

Geometric ornamentation in Islamic art suggests a remarkable degree of freedom. The complex arrangements and combinations of elements are infinitely expandable; the frame surrounding a pattern appears to be arbitrary and the basic arrangement sometimes provides a unit from which the rest of the design can be both predicted and projected. (Source: Metropolitan Museum of Art)

Geometric patterns have several principles and features, including:

1) Symmetry: Geometric patterns have a balance and harmony of proportion between their basic structures.

2) Repetition: A repeat unit or cell is the base for geometric patterns. This repeat unit can be in the shape of a square or a hexagon.

3) Scalability: Geometric patterns can be used in any size and scale. For example, we can see a pattern on an architectural wall tens of feet high, and the same pattern can be seen on a miniature painting a few inches in size.

4) Adaptability: Islamic art elements can be employed with many artistic techniques on a variety of media.

5) Coverage: Islamic art tends to cover the entire object that is used for the design. Whether the object is a small dish or an architectural wall, Islamic art elements, including geometric patterns, tend to cover the entire object.

6) Movement: Patterns in Islamic art and architecture are not static. The interlacing of strands of geometric patterns in complex star configurations and polygons conveys an illusion of never-ending movement.

7) Frames: The majority of geometric patterns are framed or placed within a pre-calculated surface or framed object. (Source: Arabesque - A decorative Language of Islamic Art)

Perfection

Ihsan (Human Perfection) has been mentioned in the Qur’an in many places, encouraging man to achieve it in many different facets of life, sometimes it is coupled with Iman (Faith), sometimes with Islam, the muslims way of life, and sometimes coupled with Taqwa or right action.

“Those who “ahsanou” (approach perfection with good actions) will have the best and more!” (Surah Yunus: 26)

“And Allah loves the virtuous” (those who perfect themselves, Muhsininun) (5:93)

“The truly pious will live in bliss, seated on couches, gazing around. You will recognize on their faces the radiance of bliss. They will be served a sealed nectar, its seal [perfumed with] a fragrant herb—let those who strive, strive for this—” (83:22-26)

Islam clearly holds that there is only a single source of perfection and that, although perfection may be sought in all things it is a reflection of an inner perfection, ihsan, that man should strive for.

It is commonplace that tilings, carpets and other areas of artistic endeavor have built into them eccentricities or obvious mistakes in order that it will not be thought their authors believe they can produce perfect examples of their different arts. In a sense this practice replicates nature with its wide variety of variations from the norm.

While geometry has an obvious mathematical precision to it, the artistic work that uses it as a basis for design can not hope to achieve the same degree of accuracy by virtue of the materials that are used. In a sense this is reflected in nature, particularly when you look at the artworks source of inspiration. Flowers and other vegetation for example, none are perfect or identical, but all have a beauty in their essence and variation.

Shape and Balance

Flowers and plants that have an equal number of petals or elements are usually understood to have a more balanced form, whereas those with an odd number appear to be more active. Even sided fig-

ures look balanced, secure and strong while odd sided figures appear disbalanced, in motion.



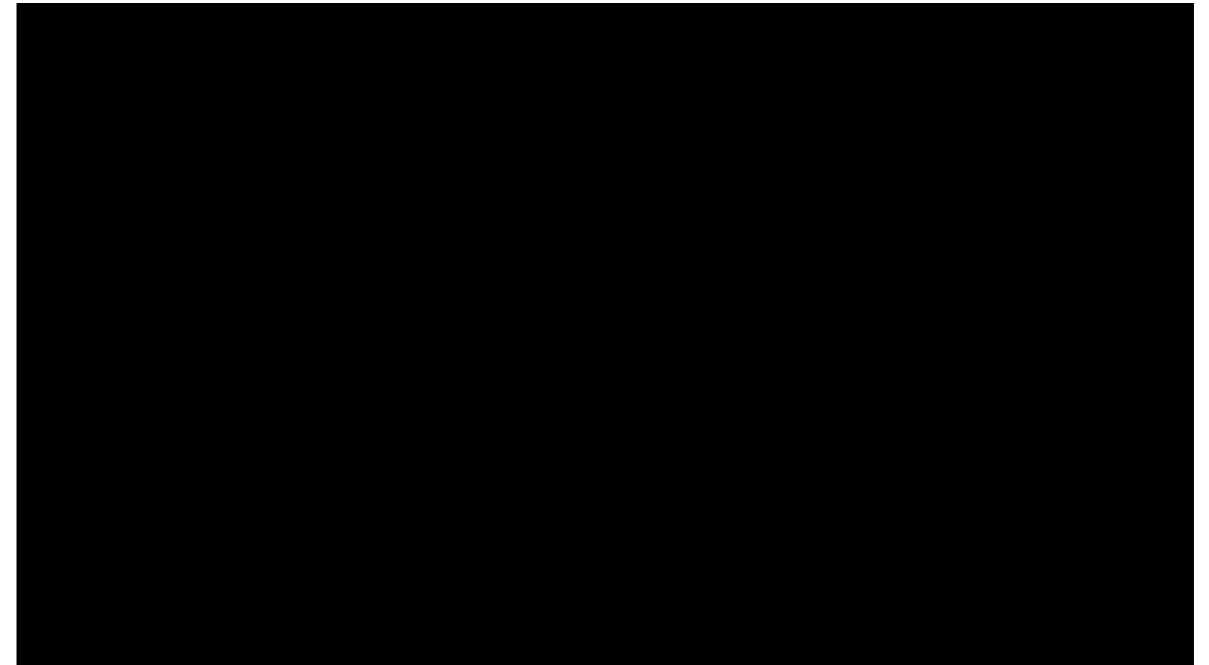
Harmony

Islamic buildings can be seen to incorporate within them both the essential harmonies of nature together with various symbolic meanings, fixing them in their man-made structure. At their finest, these buildings are more powerful spiritually than are their Western counterparts. Where Western architecture takes its inspiration from traditional construction and theories of perfect proportions, Islamic architecture is created of a whole whose elements are defined through a series of relationships with nature and natural surroundings.

Intellectual Basis of Design

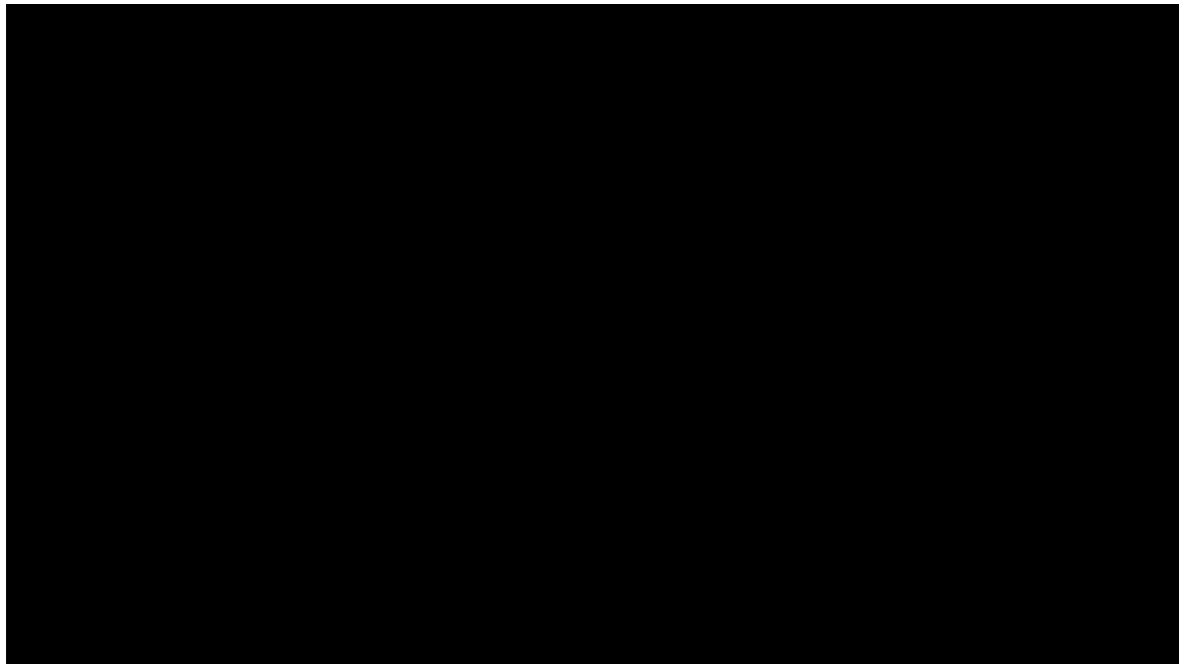
It is generally recognized that the Alhambra in Spain was not the invention of its builders but the product of the intellectual workings of at least two of the Grand Viziers, Ibn Khaldun probably being the major contributor. Mathematics and geometry were normal considerations of intellectuals of the period. The integration of poetic writings with the geometric patterning and architecture suggest that the builders were strongly directed in their work. As more in depth intellectual thought was being incorporated this required the expertise of Major Islamic Scholars many of whom were Polymaths (having a wide range of learning and expertise).

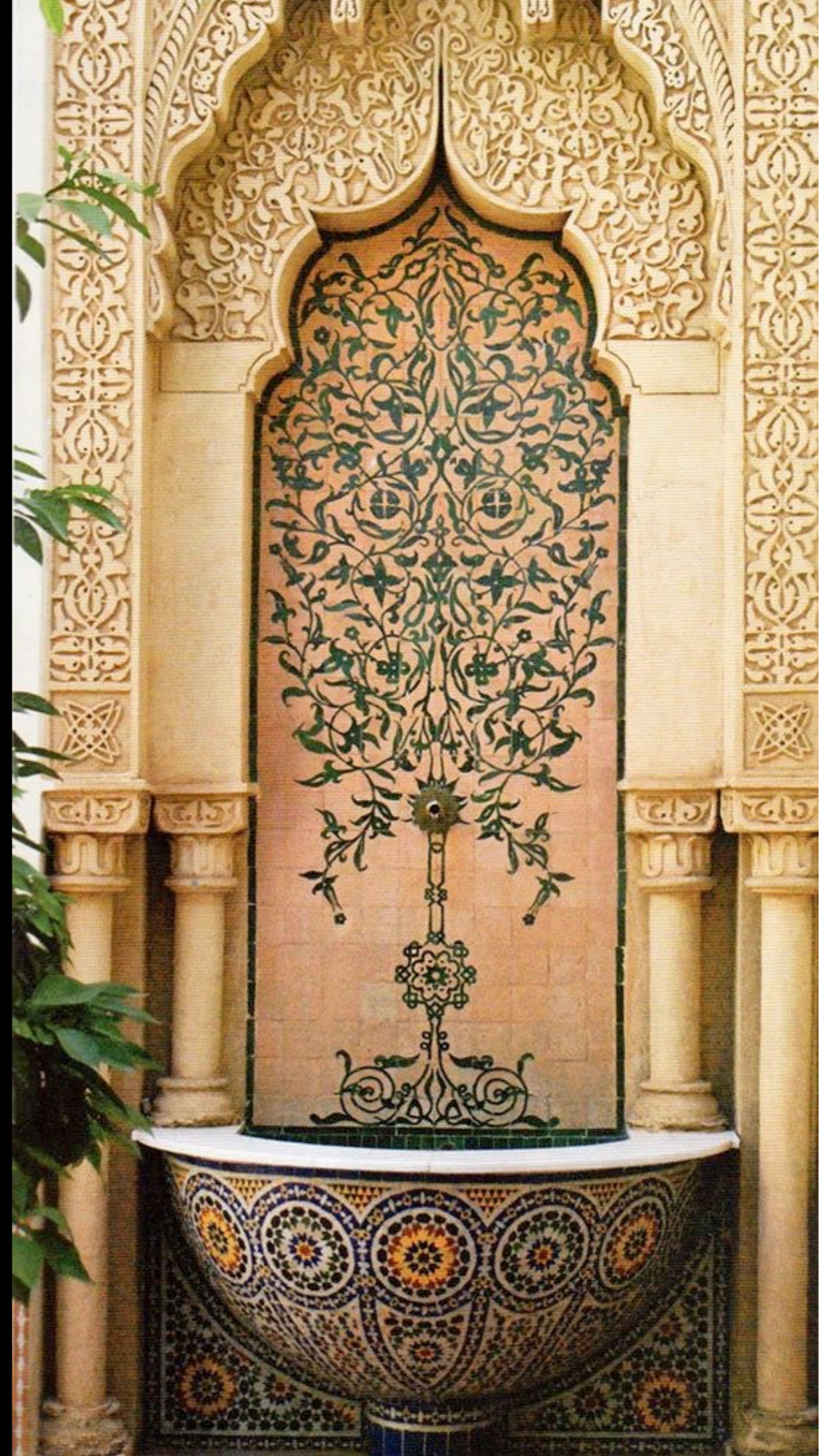
On simpler buildings the builders would have been more easily able to integrate the two and three-dimensional requirements of their buildings by themselves. (Source: Catnaps.org)



The Fibonacci sequence is named after Fibonacci (Leonardo of Pisa), his 1202 book Liber Abaci introduced the sequence, although the sequence had been described earlier in other parts of the world. The Fibonacci Sequence is the series of numbers: 1, 1, 2, 3, 5, 8, 13, 21, 34, ... The next number is found by adding up the two numbers before it. The 2 is found by adding the two numbers before it (1+1) Similarly, the 3 is found by adding the two numbers before it (1+2), And the 5 is (2+3), and so on!

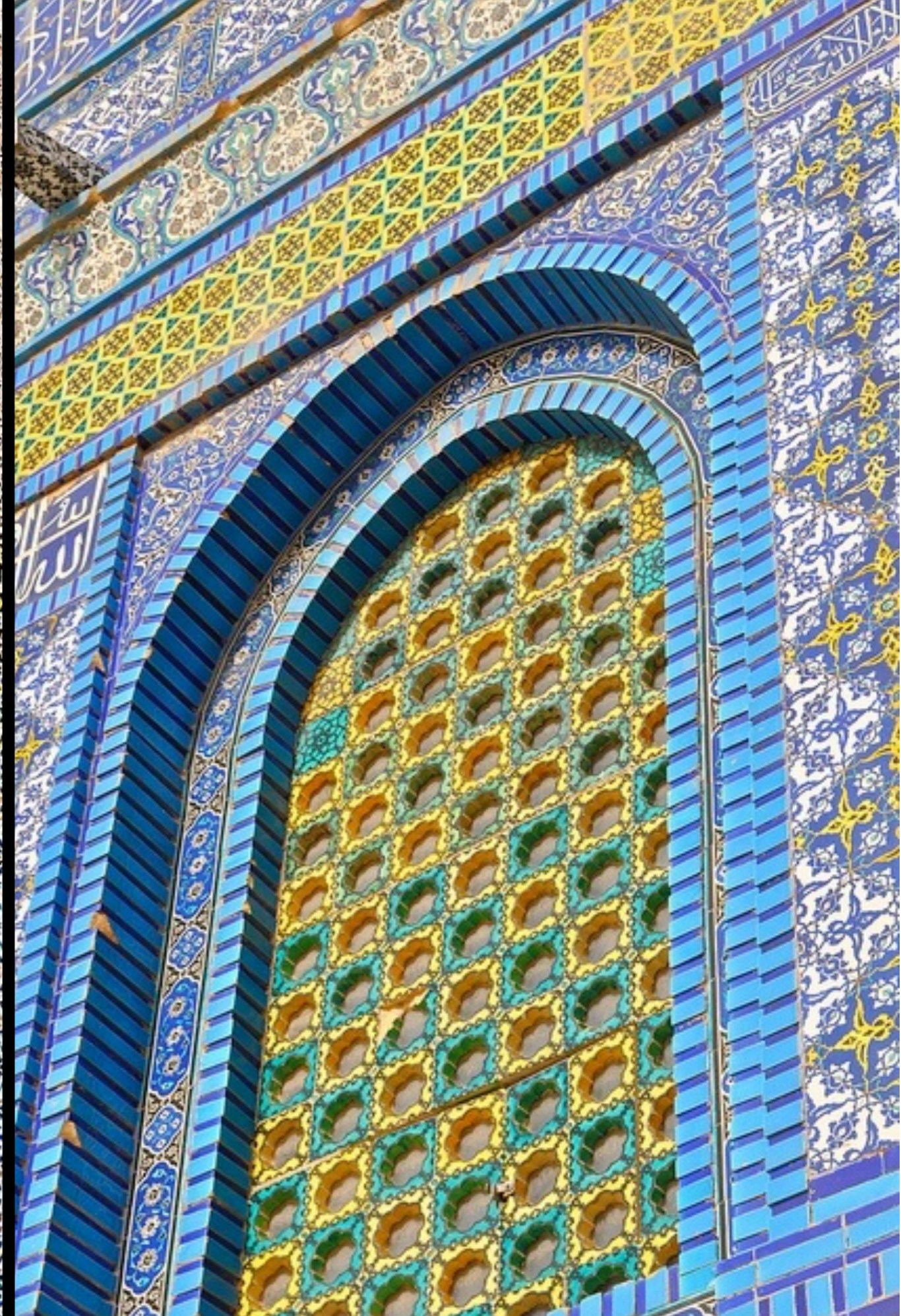
What results is a sequence of proportions that is found in nature and the universe, from the proportions of DNA strands to sun flowers to the spiral shape of the milky way. Fibonacci said about his numerical series, the ratio of sequential elements of the Fibonacci sequence approaches the golden ratio asymptotically. The golden ratio is a special number approximately equal to 1.618. It appears many times in geometry, art, architecture and other areas. In mathematics, two quantities are in the golden ratio if their ratio is the same as the ratio of their sum to the larger of the two quantities.

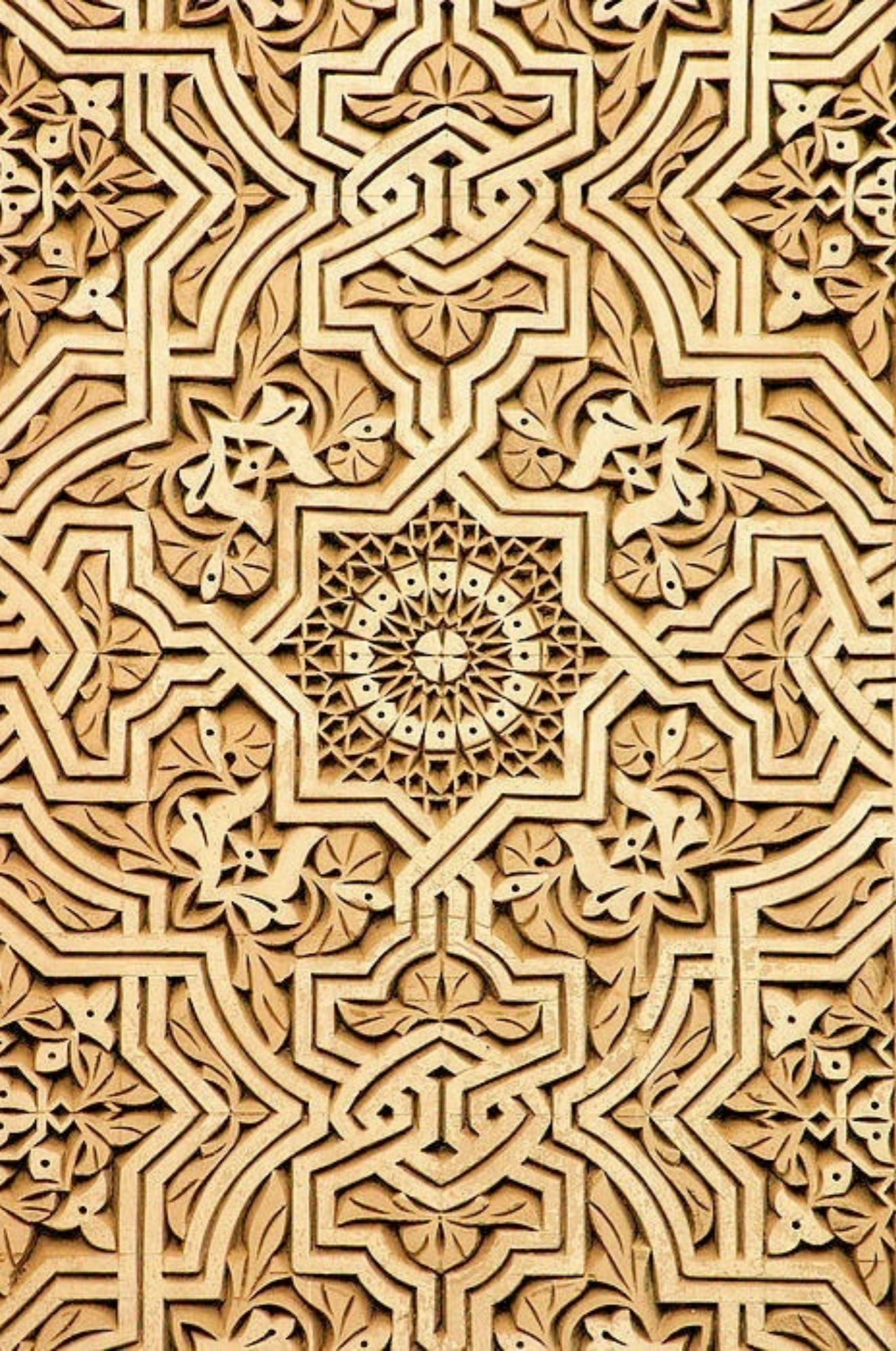




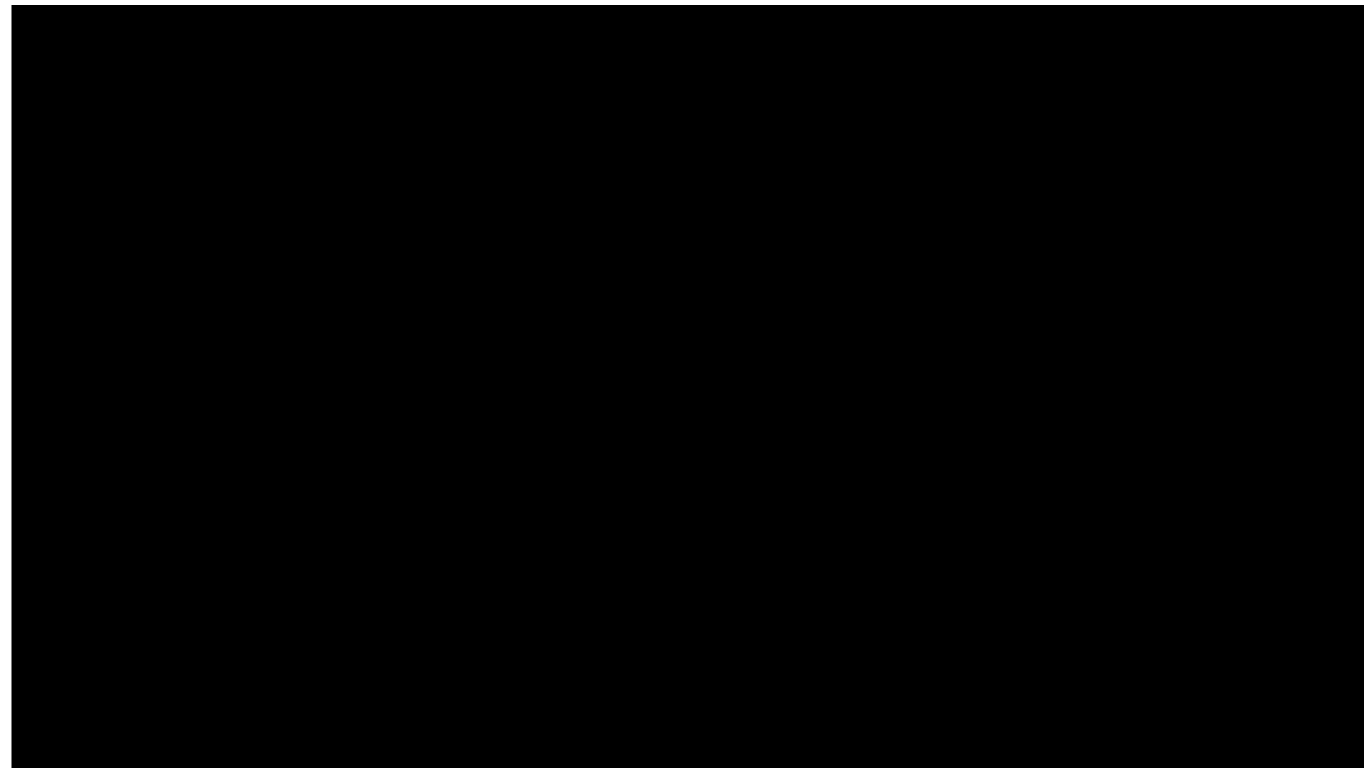


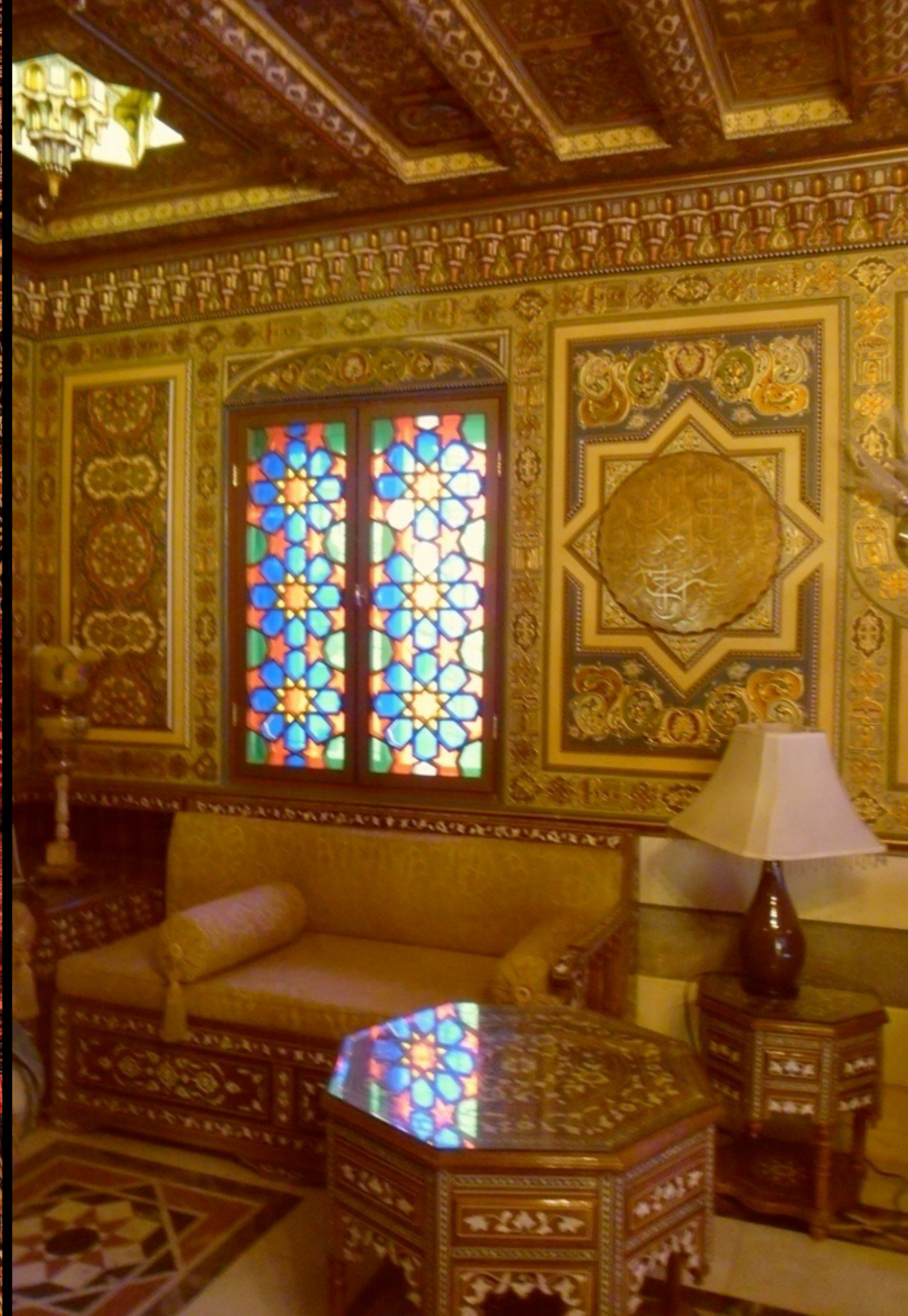




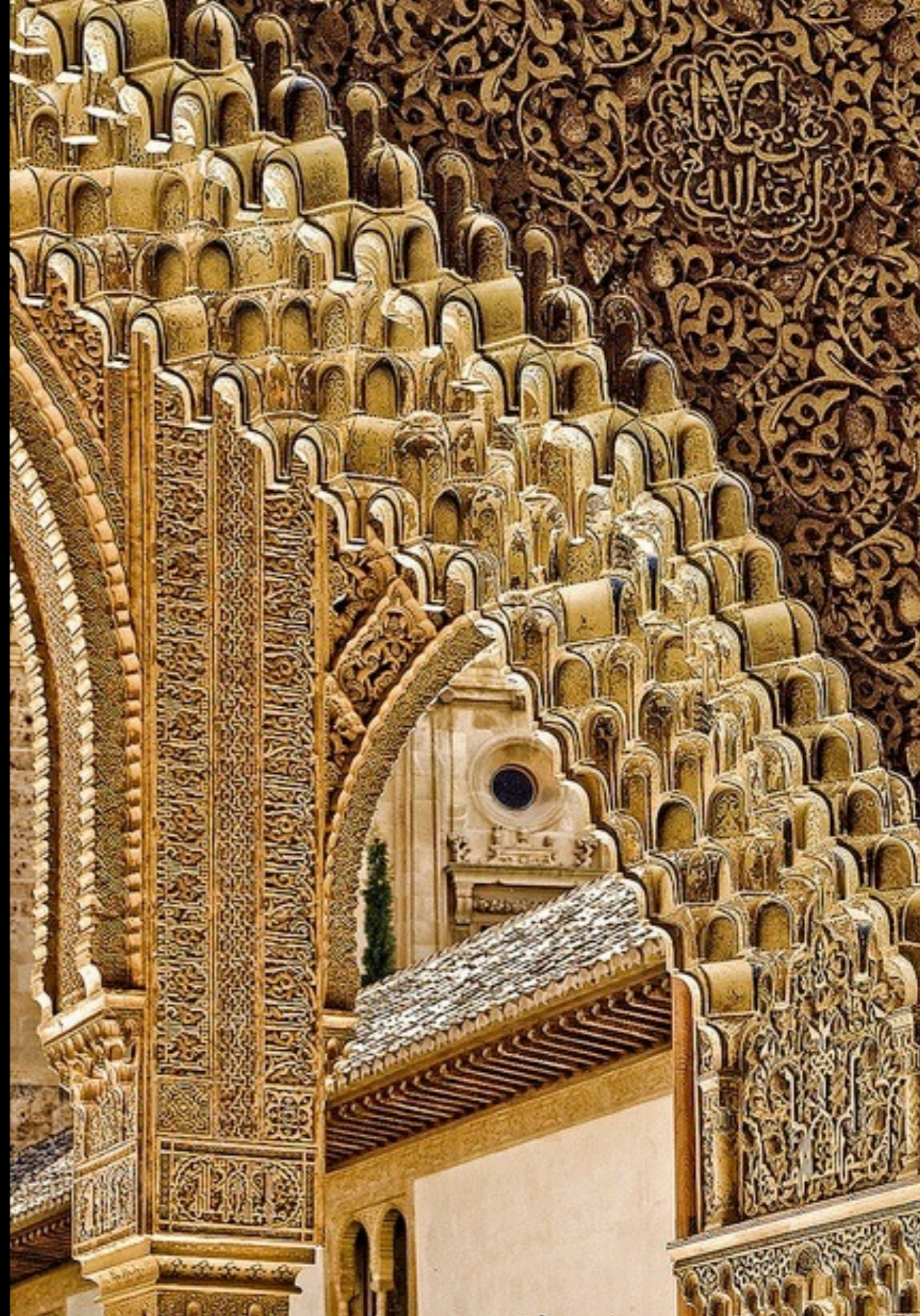


How to Draw the 12 Phases of the Moon Pt.2

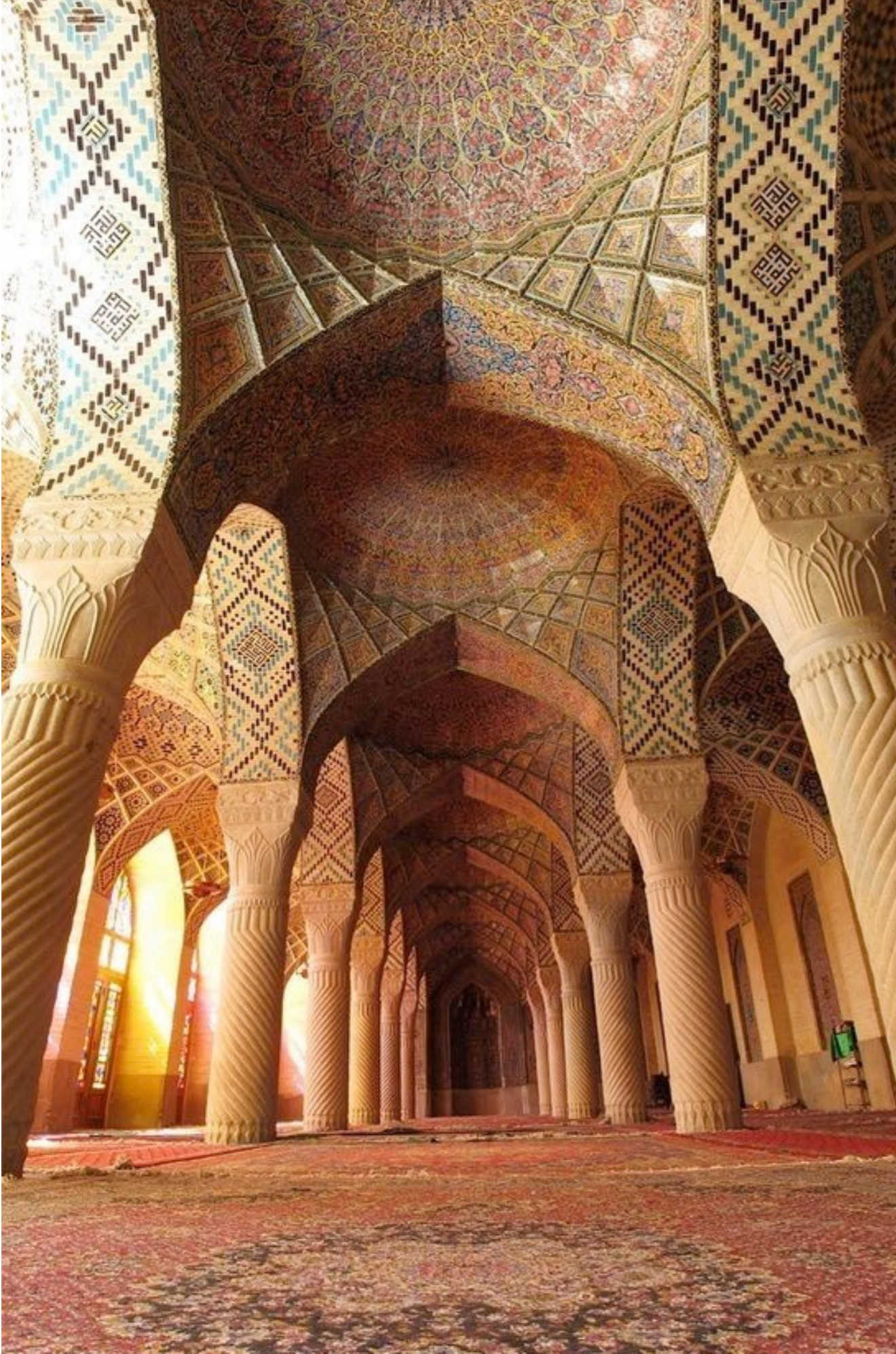












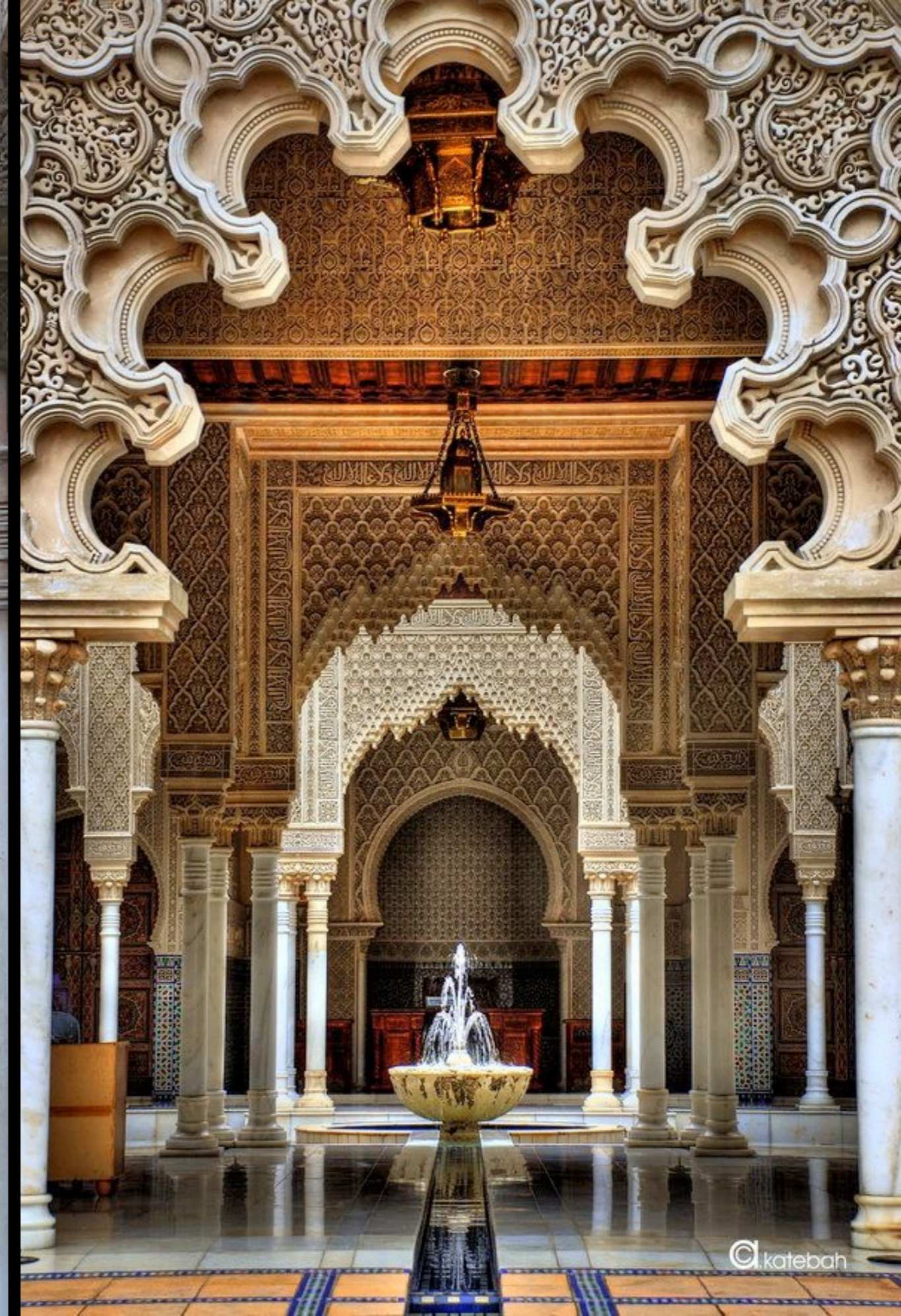










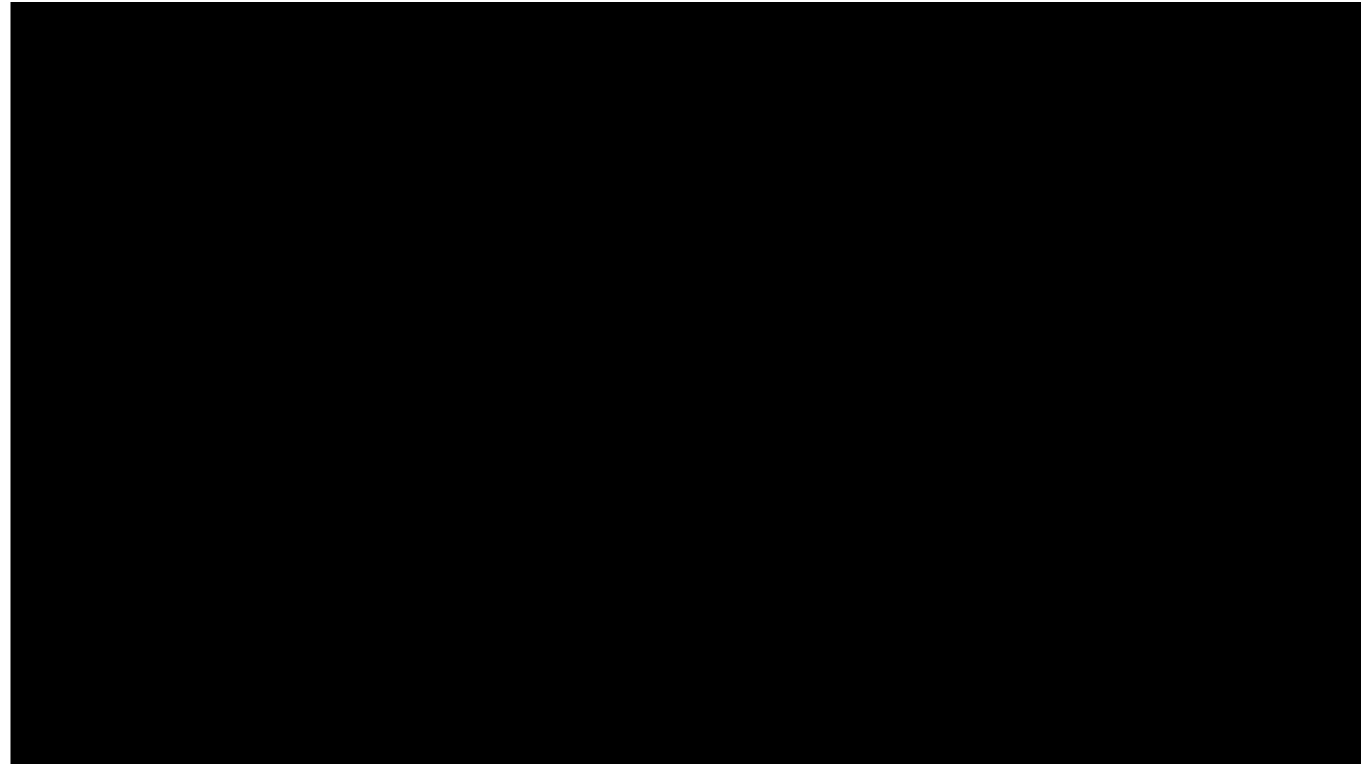




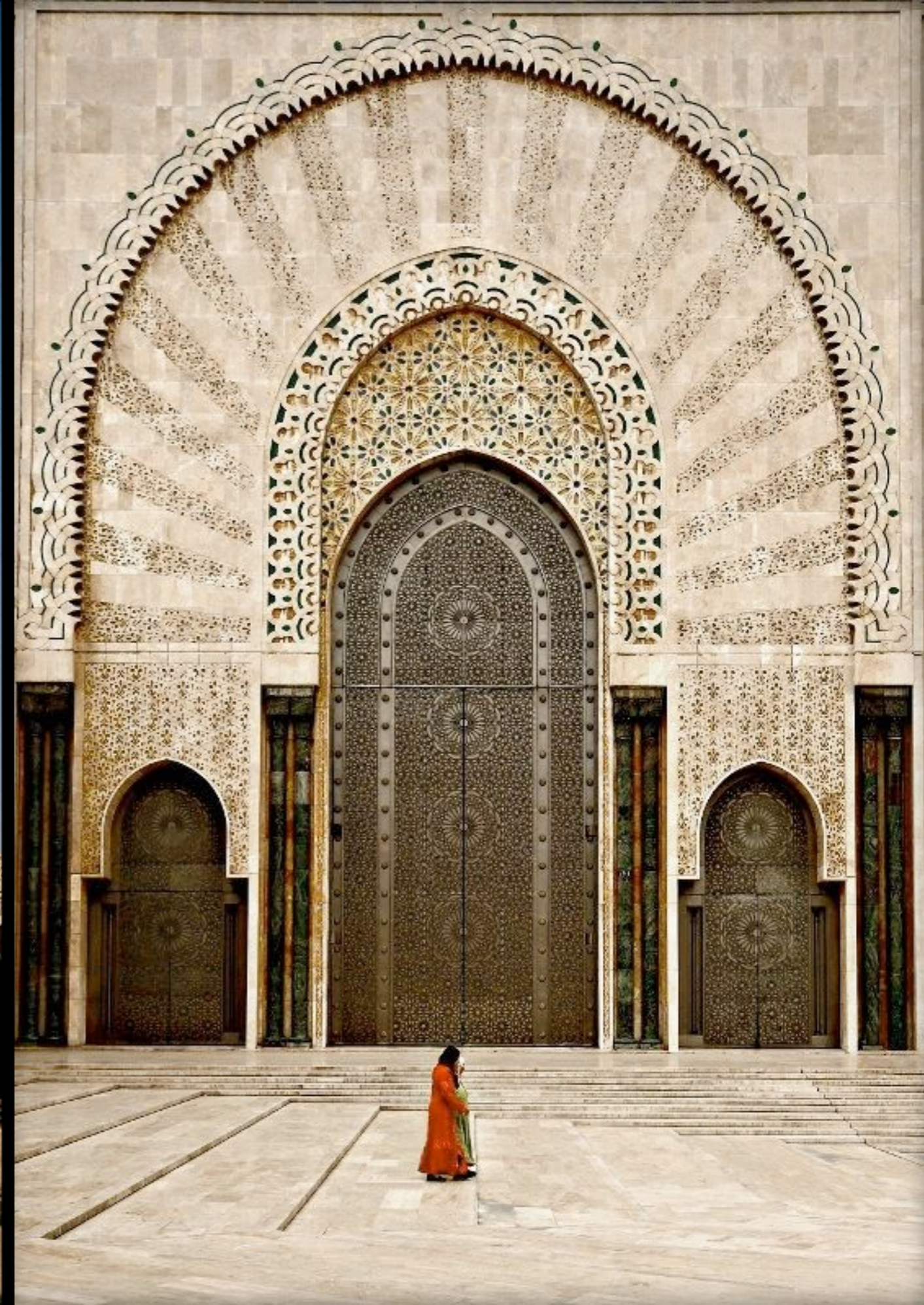




How to Draw the 12 Phases of the Moon Pt.3



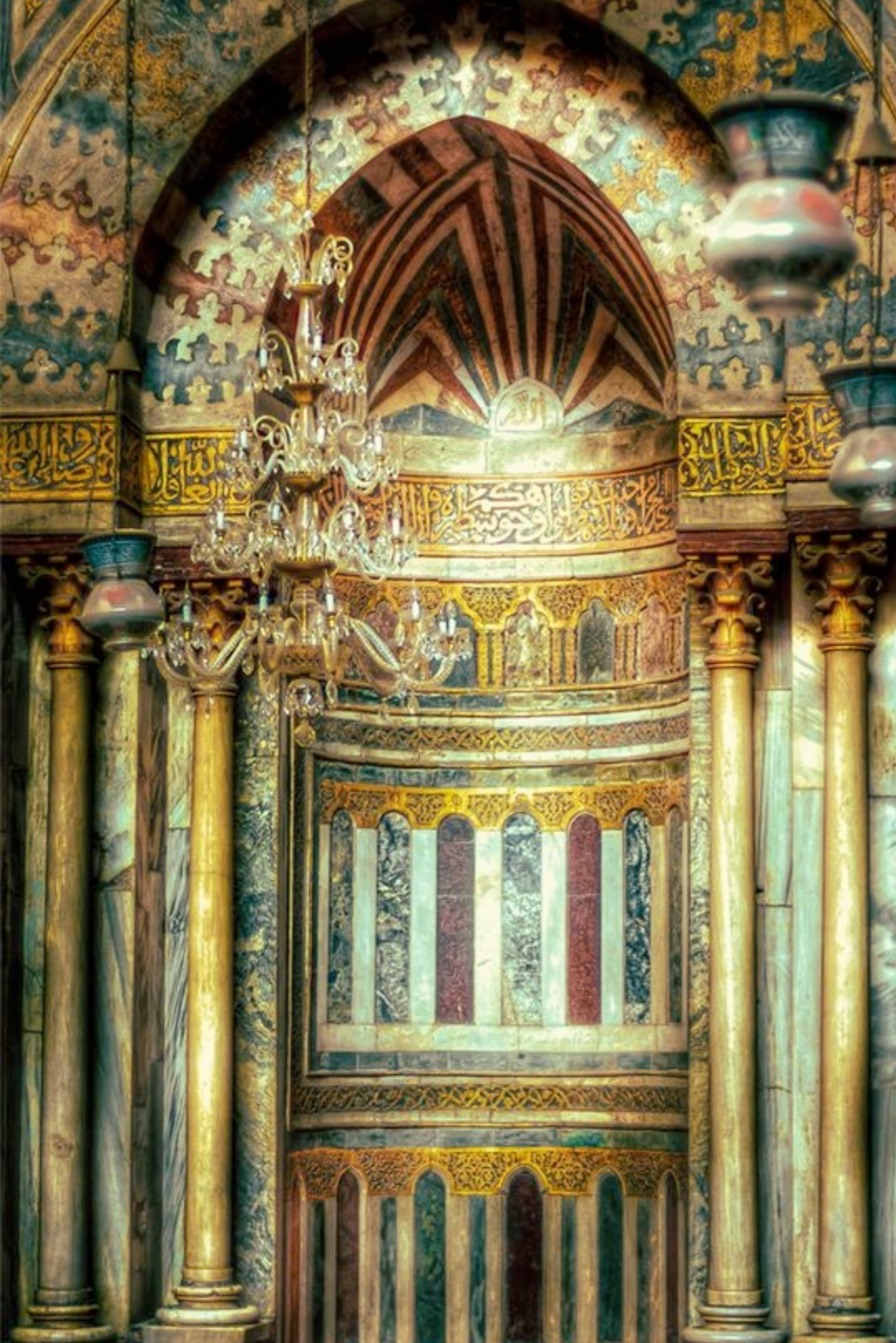


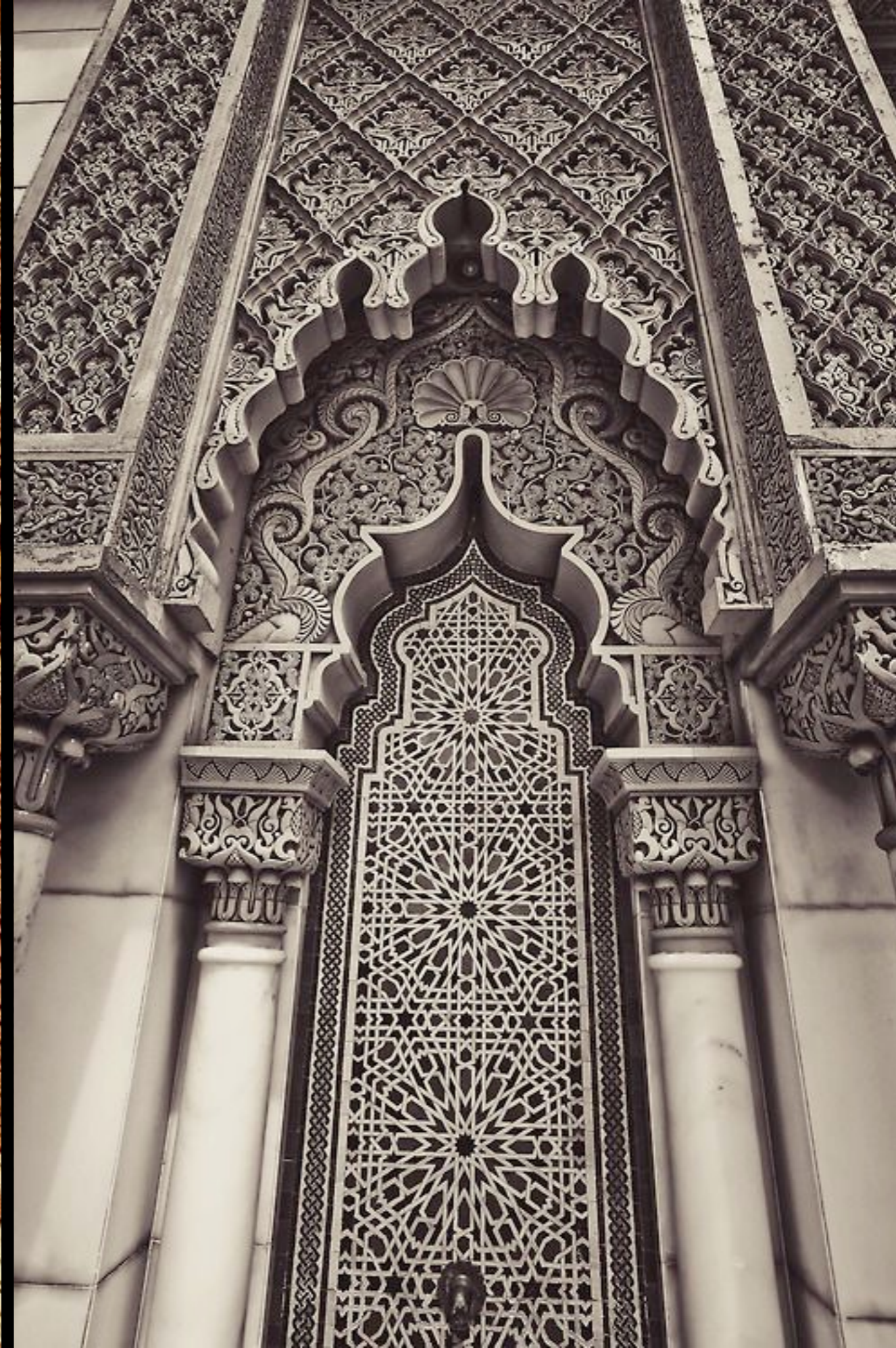




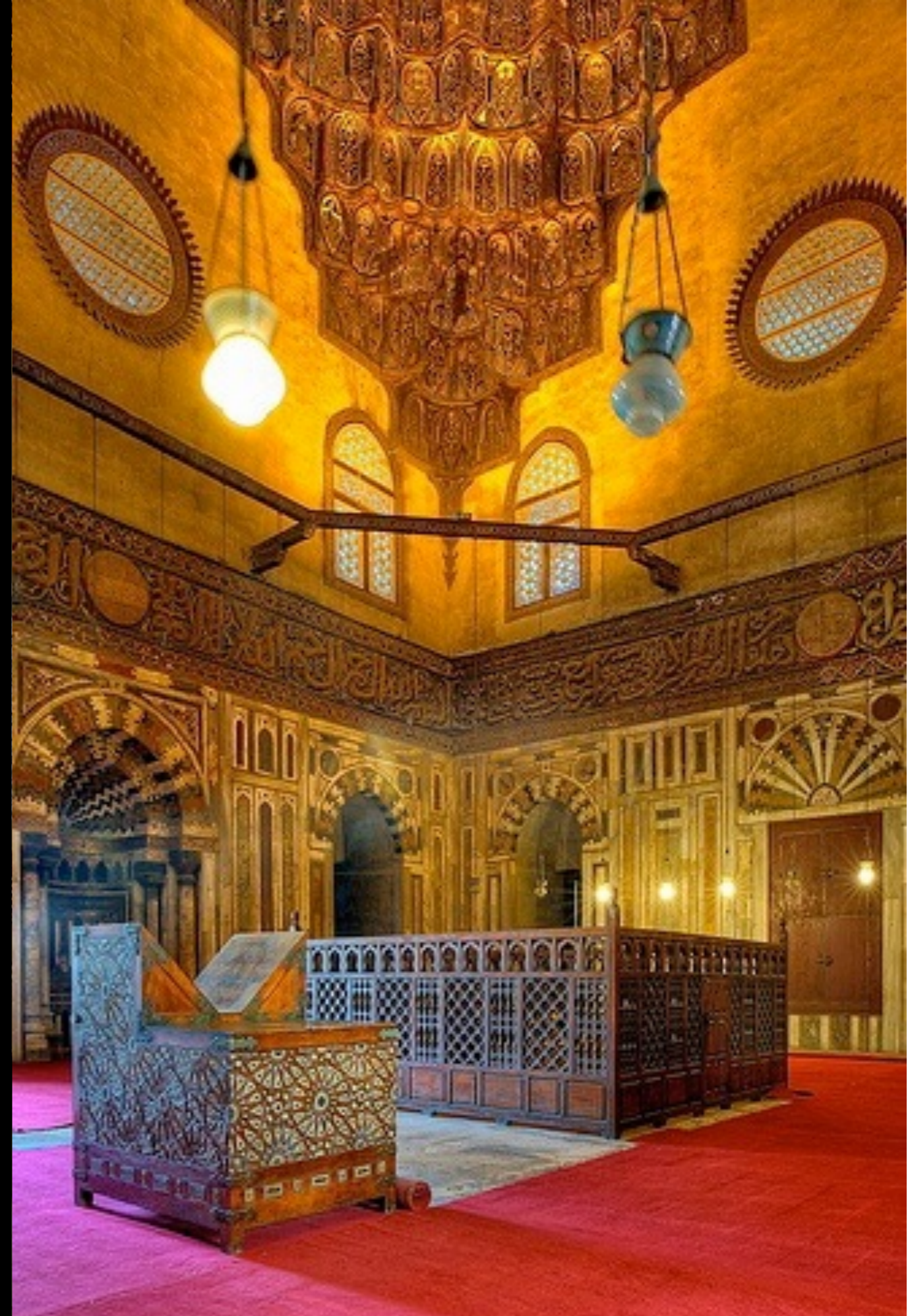
Hadith Qudsi

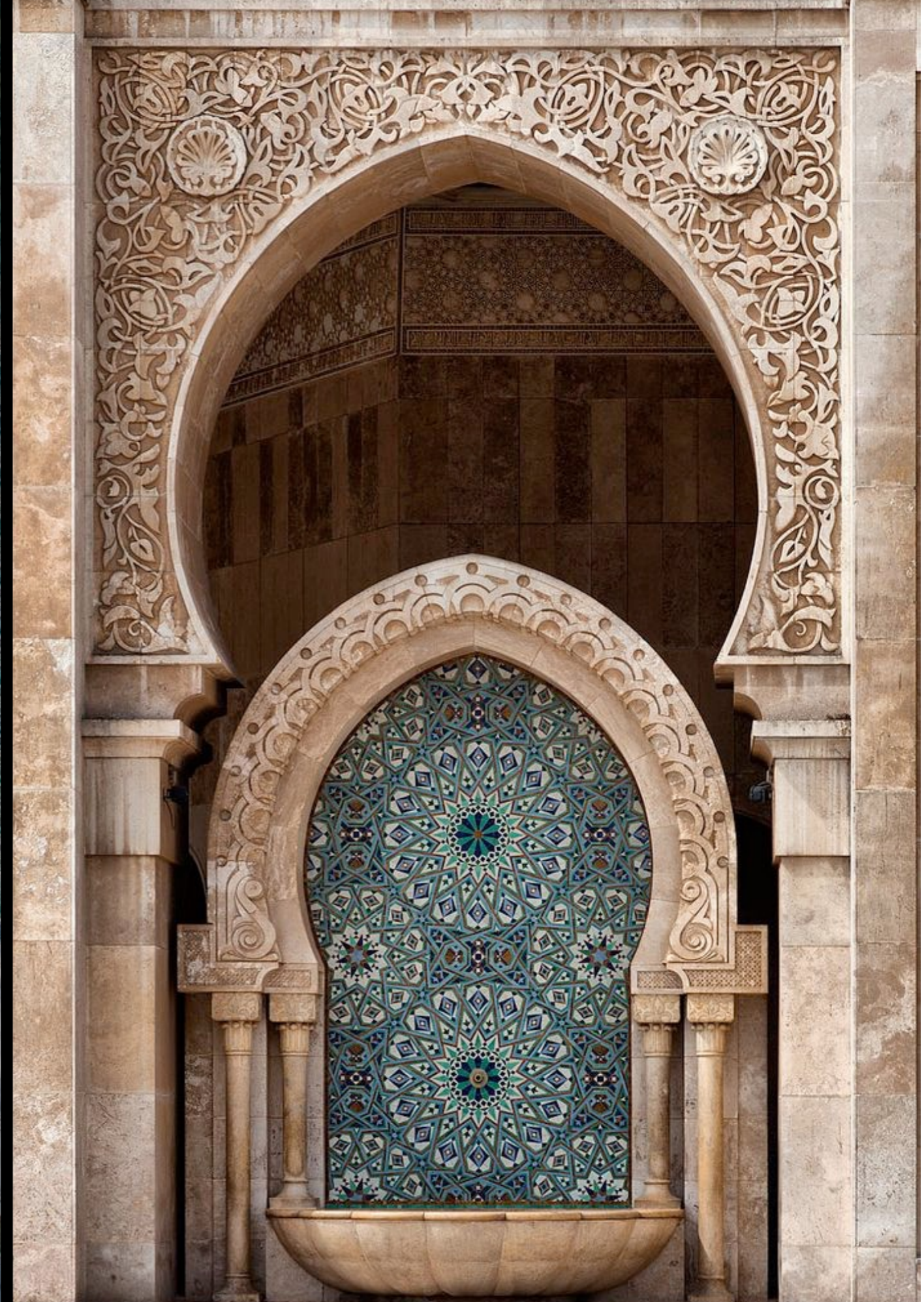
Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say: Are you contented? And they will say: And how should we not be contented, O Lord, when You have given to us that which You have given to no one else of Your creation? Then He will say: Would not like Me to give you something better than that? And they will say: O Lord and what thing is better than that? And He will say: I shall cause My favour to descend upon you and thereafter shall never be displeased with you.



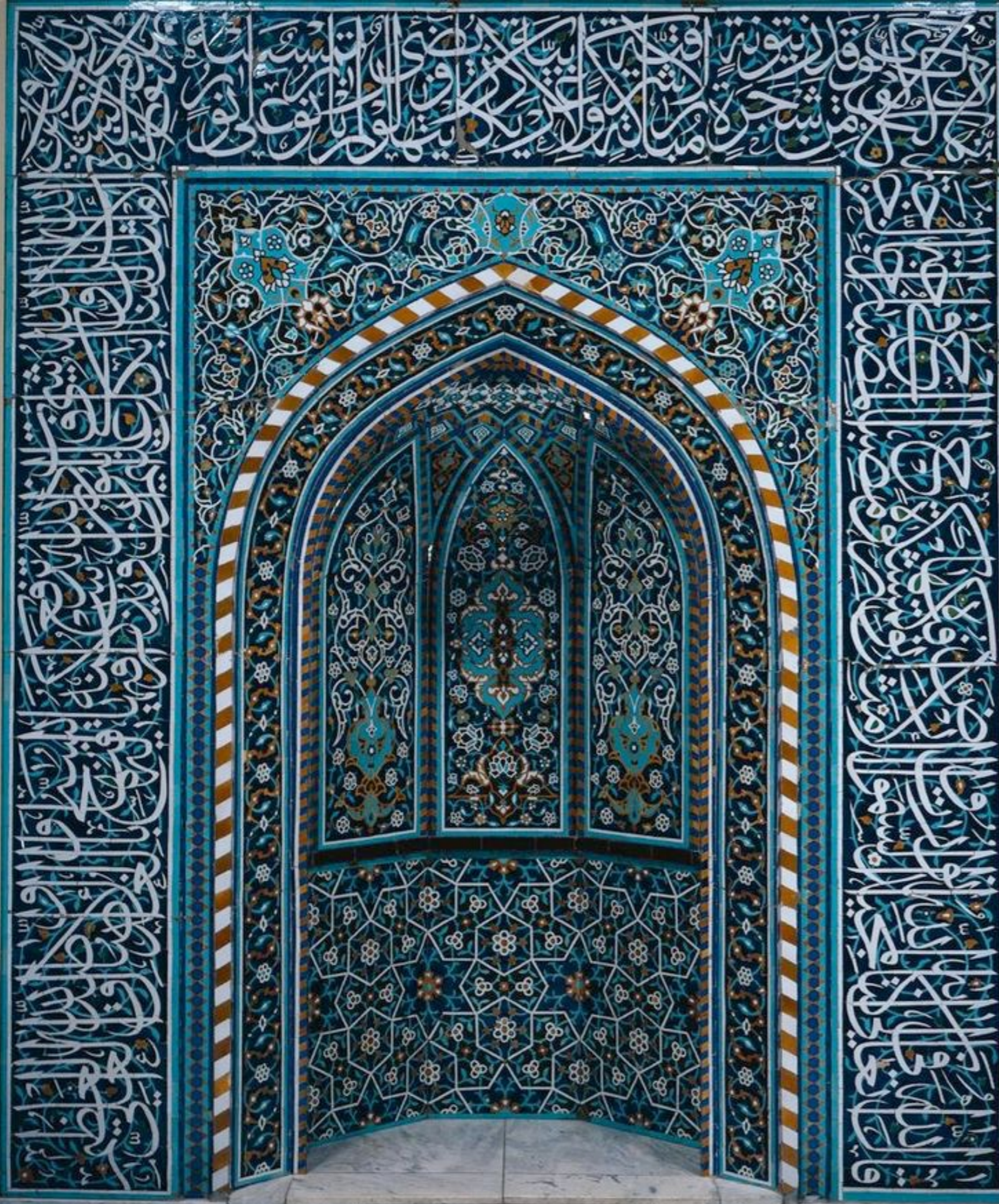
















4

ARABESQUE

Meditation in God is my capital, Reason and Sound logic is the root of my religion, Love is the foundation of my existence, Enthusiasm is the vehicle of my life, Contemplation of God is my companion, Faith is the source of my power, Sorrow is my friend, Knowledge is my weapon, Patience is my garb and virtue, Submission to divine will is my pride, Truth is my salvation, Worship is my habit, And in prayer lies the coolness of my eye and the peace of my mind. - The Prophet Muhammad (saws).



THE ART OF ZAKHRAFA

Surface patterns on works of art created in the Islamic world have been prized for centuries for their beauty, refinement, harmony, intricacy, and complexity.

Arabesque is a western word for the Islamic art of Zakhrafa, which consists of geometric designs embellished by more organic motifs such as vines, it is an elaborate application of repeating geometric forms that often echo the forms of plants, shapes and sometimes animals (specifically birds).

The main characteristics of these patterns are that they strictly balance the design and the ground. In this way the lines always flow

back on themselves; so one's attention never stops to any one element and the eye continues to move. This vision is then transformed into rhythmic experience accompanied by spiritual reflection.

Islamic art assimilates motifs by reducing them into a more abstract and general formulae. In this way it levels them out and in doing so it takes away all the materialistic approach, and gives it a peaceful quality that adds to the spiritual experience of the structure.

There are three key elements at the heart of these biomorphic compositions:

The Spiral

Behind most designs there is a spiral from which the motifs and leaves sprout. The movement of nature inspires the unbroken flow of the spiral, it has no hard corners and the curves are sweeping and gentle. As the spiral advances it radiates secondary spirals, they in turn radiate spirals and soon the page is overgrown. The spiral progresses from its source like a plant from a seed growing toward the light. This centrifugal movement reflects the progression of creation from the creator, moving to eternity.

The second structural and linear foundation to which motifs are attached is the kapali. Often the kapali and spiral exist as separate parallel designs one over laying the other but the motifs are placed between the lines observing the other design, this creates an interwoven effect.

Kapali means 'closed'. Kapali forms are linear structural lines, which are usually based on an underlining geometric grid ensuring they reflect or tessellate correctly. The shapes are versatile and have architectural properties; the crown shape is used in domes and gateways across the Islamic world. Within a design it reflects itself and motifs helping patterns slot together.

Symmetry and Structure

Once a section of spirals are drawn they are reflected and repeated to fill a page wall or dome. Symmetry is fundamental to a harmonious design, it exemplifies completeness and perfection and the desire for unity.

Rhythm and Balance

Designs tessellate across the surface with an even rhythm and texture. No part of the design takes precedence and pushes to the foreground; the designs vibrate and oscillate evenly, undulating like the sea. This effect is created by the repetition and the careful even arrangement of the motifs.

Islamic artists developed geometric patterns to a degree of complexity and sophistication previously unknown. These patterns exemplify the Islamic interest in repetition, symmetry and continuous generation of pattern. "The superb assurance of the Islamic designers is demonstrated by their masterful integration of geometry with such optical effects as the balancing of positive and negative areas, interlacing with fluid overlapping and underpassing strapwork, and a skillful use of color and tone values.

The symbology behind the infinite pattern constituted by these patterns extends beyond the material physical world. They symbolize the infinite and unseen world (ghayb), and therefore the nature of the creation of the one God (Allah).

The most surprising part is that the creators of these arabesques remain anonymous. The reason is that in Islam it is an integral factor to submit ourselves to the divinity of Allah, to submit creative individuality to a higher notion of beauty, the works are done as a service to Allah, since all knowledge and inspiration comes from Allah how can one claim authorship. This is also a manner of showing gratefulness for the skill and mastery one has been granted.

Allah said in the Quran, "By the Soul, and the proportion and order given to it; and inspired it (with conscience of) what is wrong for it

and (what is) right for it. Truly he succeeds that purifies it, And he fails that corrupts it!" (91:7-10)

It is because of this selflessness that those who come to appreciate the work are lost in themselves free from the outside world, and not lost in the icon of the artist.

The early Islamic era adopted semi naturalistic pre-Islamic motifs and patterns, this was followed by diversity of ideas and experimentation. It was in the 10-12 century that the highly abstract form originated featuring the most original and omnipresent pattern generally known as Arabesque. This term was coined in the early nineteenth century following Napoleon's expedition in Egypt, which contributed a great deal to the phenomenon of Orientalism in Europe and later in the United States.

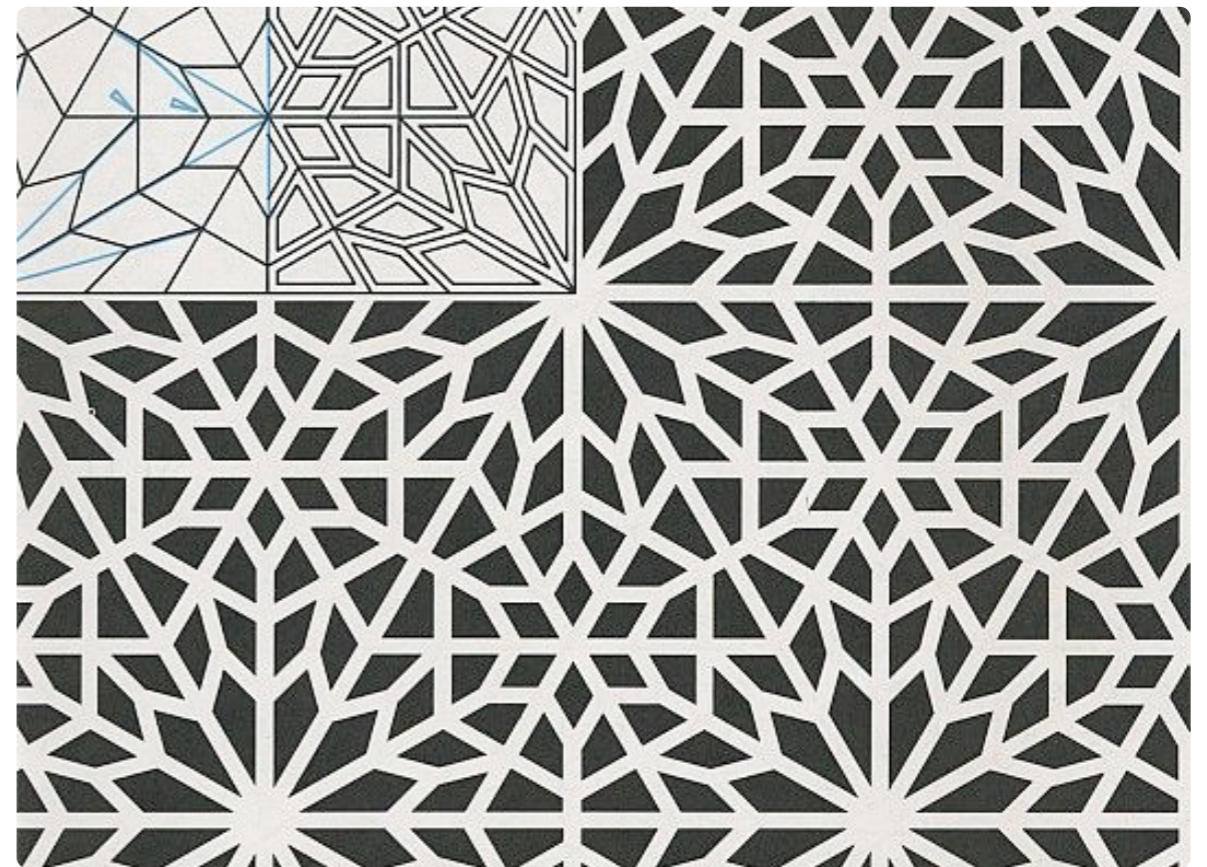
The development of one of the most common styles; Rumi (a Turkish and Persian term) was developed by the Seljuks from Central Asian Turk cave paintings of animals and birds. As the Seljuks moved into Anatolia in the 10th century and adopted Islam they stylized the wings and beaks and developed the Rumi motif.

Motifs are abstract palmettes and stylized flowers. What separates the different styles are the motifs because they are representations of local plant life. This can make these designs feel like a continuum of the surrounding nature.

In sixteenth-century Europe, first in Italy and then in the north, Islamic-style vegetal patterns were developed. In the sixteenth- and seventeenth-century the empires of the Ottomans, Safavids, and Mughals (present-day Turkey, Iran, and India), complicated versions of established patterns were utilized, sometimes incorporating a new interest in naturalistic-looking flowers or blossoms.

Flowers were rare until the reign of the Ottoman Empire. In Ottoman art the large and feathery leaves called saz became very popular, and were elaborated in drawings showing just one or more large leaves.

After looking at the complex patterns and strict geometry present in the Islamic arabesques, one's mind questions how these forms are constructed and what are the principles which made it possible.



1 of 18

Geometric patterns vary in their complexity and design, from simple shapes to very complex polygons and stars. They are constructed from basic elements such as triangles, circles, squares, stars, and polygons.

Islamic geometrical patterns are based on the “Square and Hexagonal Repeat Unit and the Root Two and Root Three System of Proportion.” A circle can be divided into four, or multiples of four, equal parts; geometric patterns are derived from the resulting shapes. The other method, is based on dividing the circle into six, or multiples of six, equal parts.

There are two modes to Arabesque art:

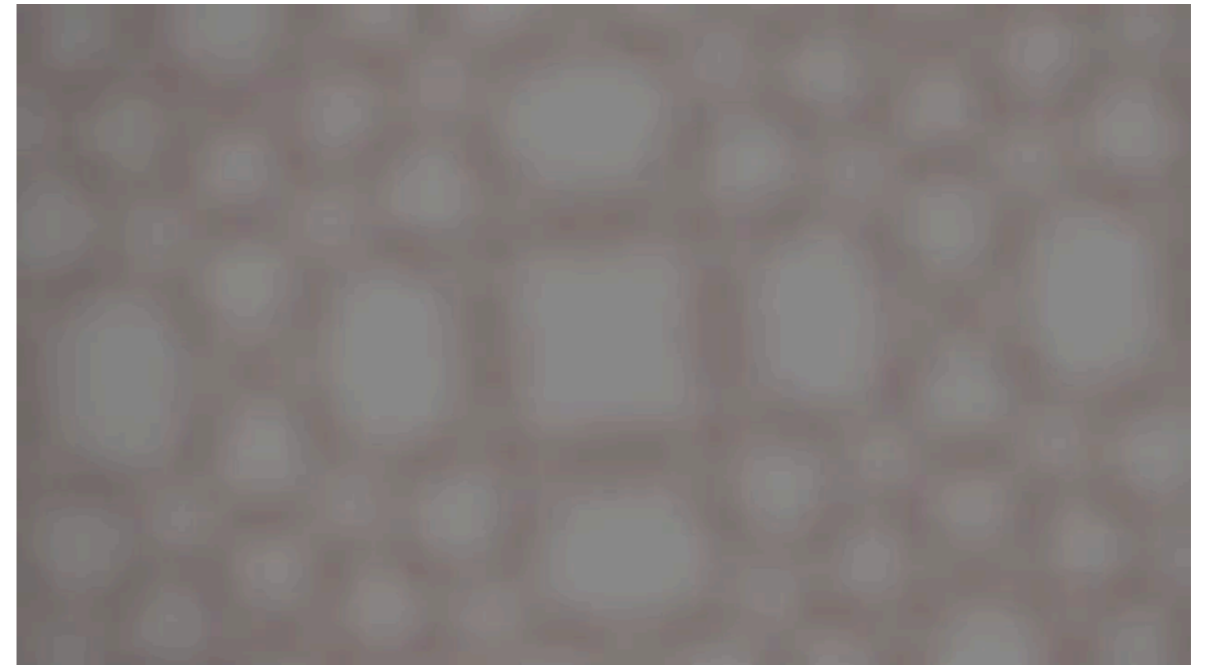
The first mode recalls the principles that govern the order of the world. These principles include the bare basics of what makes objects structurally sound.

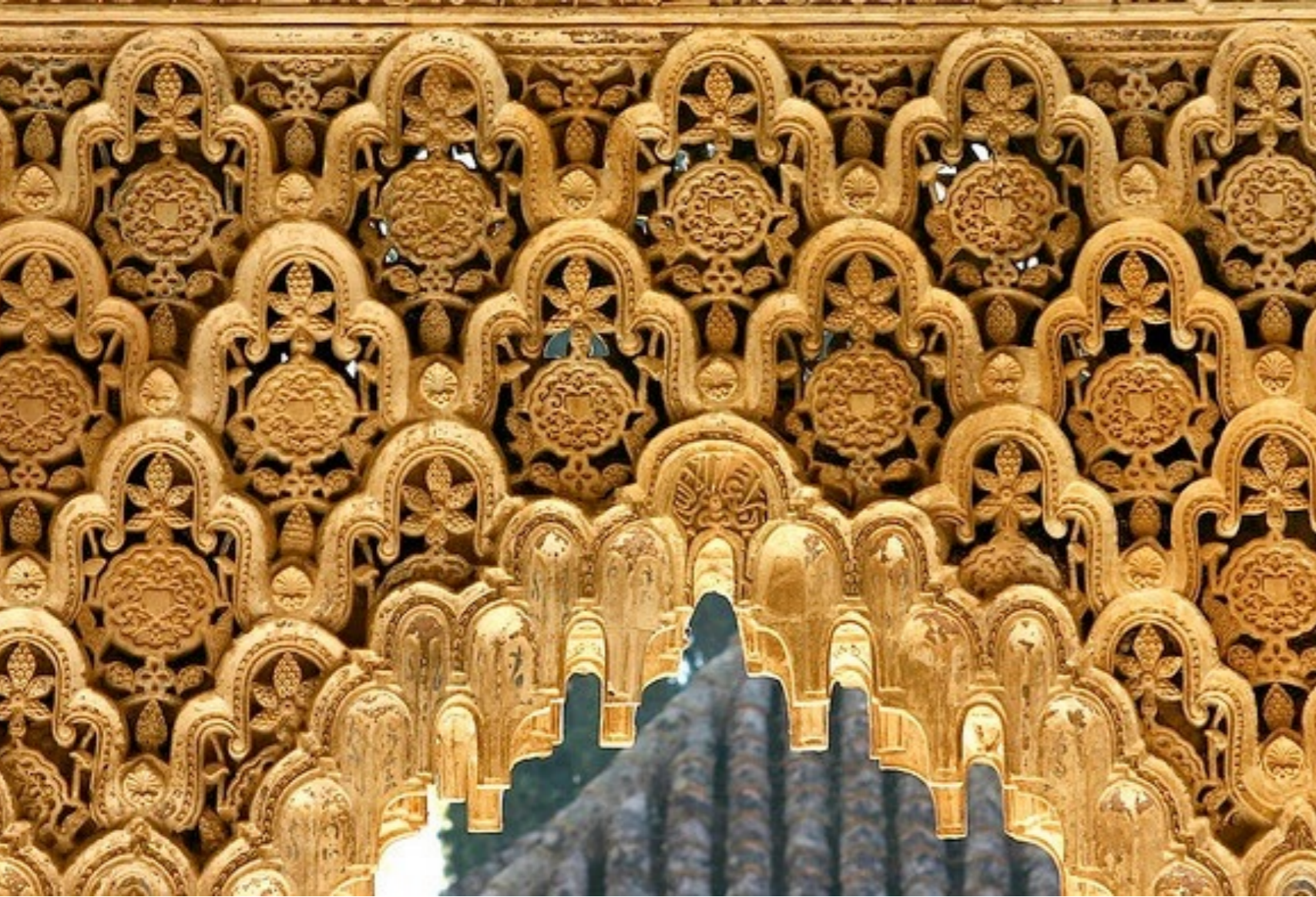
The second mode is based upon the flowing nature of plant forms. This mode recalls the feminine nature that is life giving.

Arabesque has three main functions at the same time; it is mathematically proven, aesthetically pleasing and it has a symbolic meaning behind it. (Source: Arabesque - A decorative Language of Islamic Art, and Islimi – The Art of Arabesque.)

Resources

[Arabesque Made Easy, Part 2.](#)





Hadith Qudsi

the Messenger of Allah (saws) said: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.



Hadith Qudsi

Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked: they sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet p.b.u.h.) said: Then Allah (mighty and sublime be He) asks them - [though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana Allah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa Allah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet p.b.u.h.) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet p.b.u.h.) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet p.b.u.h.) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer.





Hadith Qudsi

Allah said: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.





Hadith Qudsi

When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to Him and said: By your glory, who hears of it would love entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to it and found that it was encompassed by forms of hardship (1). Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. Then He said: Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it.





Hadith Qudsi

One of the inhabitants of Paradise will seek permission from his Lord for cultivation. Allah will ask him: What do you wish? He will reply in affirmative and say: But I like to cultivate (the land). (When the man is permitted) he will soon sow the seeds. The plants will grow up, get ripe and be ready for harvesting. Then the yield will develop into conglomeration like huge mountains then Allah will say: O son of Adam! Nothing can satisfy you.





Hadith Qudsi

The Prophet (saws) said: Every deed of a day is sealed up. When a believer falls ill, the angels say: O our Lord! Your slave so-and-so has fallen ill. The Lord says: Note down to his credit the same deeds, he was doing before (his) illness, until he heals up or dies.





Hadith Qudsi

Allah said: My love is established for those who love one another for My sake; and My love is established for those who spend money for My sake; and My love is established for those who visit one another for My sake. (In fact) those who love one another for the sake of Allah will be (seated) on pulpits of light in the shade of Allah's Throne on a day when there is no shade but His shade.





Hadith Qudsi

Allah the Exalted said: I have nothing to give but Paradise as a reward to My believer-slave who, if ! cause his son or brother to die,he bears it patiently for My reward.





Hadith Qudsi

The Messenger of Allah (saws) said: The first thing created by Allah was the pen. He said to it: Write. It said: O Lord! What should I write? Allah said: Write down the destiny of every thing until the Final Hour





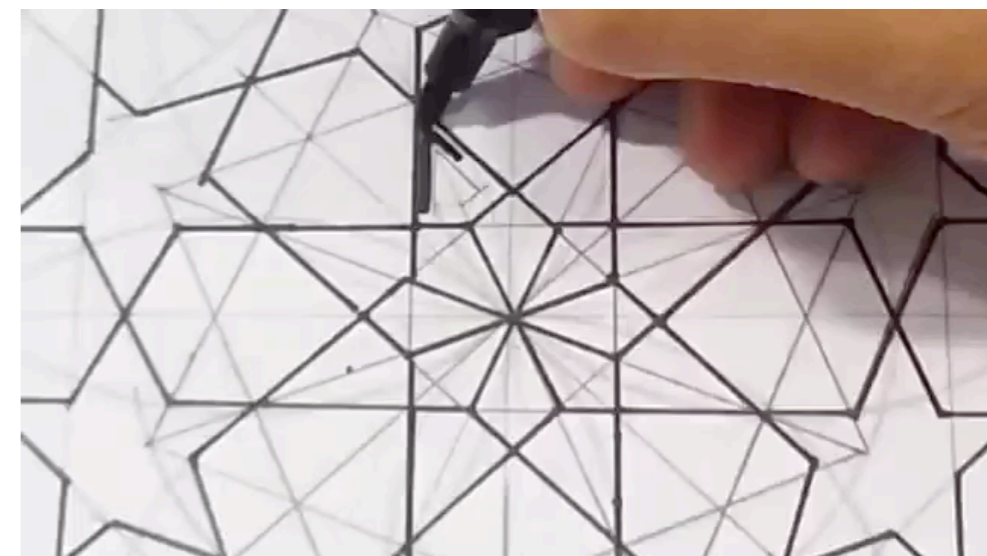
Hadith Qudsi

The Prophet (saws) said: If any Muslim dies and four of his closest neighbors witness that he was pious, Allah says: I approve what you know about him, and forgive him (what you do not know).





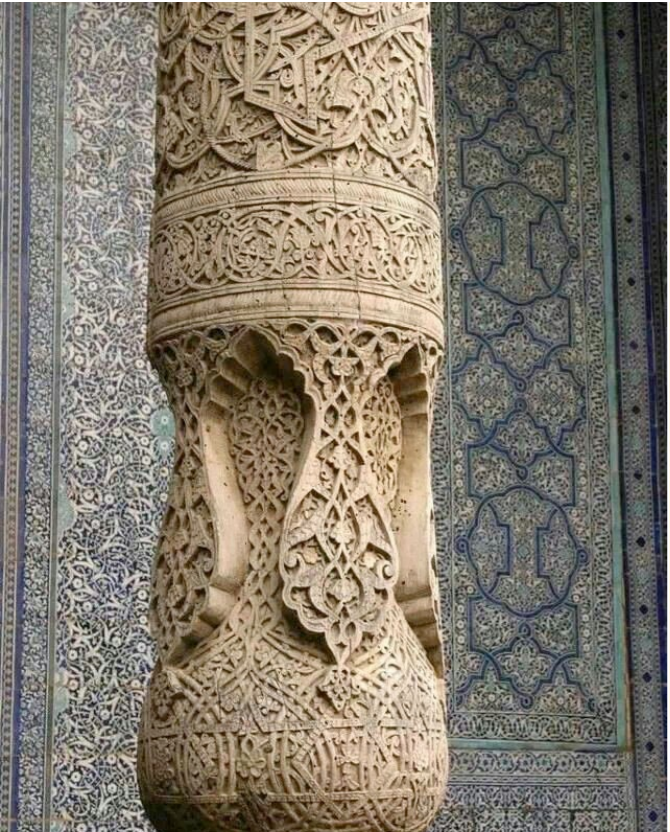
Hot To Draw the 12 Phases of The Moon Pt.4





Hadith Qudsi

Somebody came to the Prophet and asked him: What are the worst places? The Prophet answered: I do not know. Then Gabriel came to the Prophet and was asked by the Prophet what are the worst places? Gabriel said: I do not know, but I will ask my Lord. Gabriel left and was away as much as Allah wished, then came to the Prophet and said: O Muhammad, you asked me what are the worst places, and once I did not know I asked Allah and He said: (These are) the markets.





Hadith Qudsi

When this verse was revealed: "Whether you disclose what is in your minds or conceal it, Allah will call you to account according to it". It caused anxiety to the Companions as had never been before. Then Allah's Messenger observed: Say : "We have heard and obeyed and submitted (to the Lord!)".

Allah (then) instilled Faith in their hearts and further revealed this verse: "Allah burdens not a soul beyond its capacity. It will get every good that it earns and it will suffer every ill that it commits. Our Lord! Call us not to account if we forget or make a mistake".

(When they repeated the verse in prayer) Allah replied: I have done (so). They further said: Our Lord! Lay not upon us a burden as your did lay on those before us. Allah said: I have done so. The Companions further said: And pardon us, have Mercy on us. You are our Protector. The Lord said: (it is) Done.





Hadith Qudsi

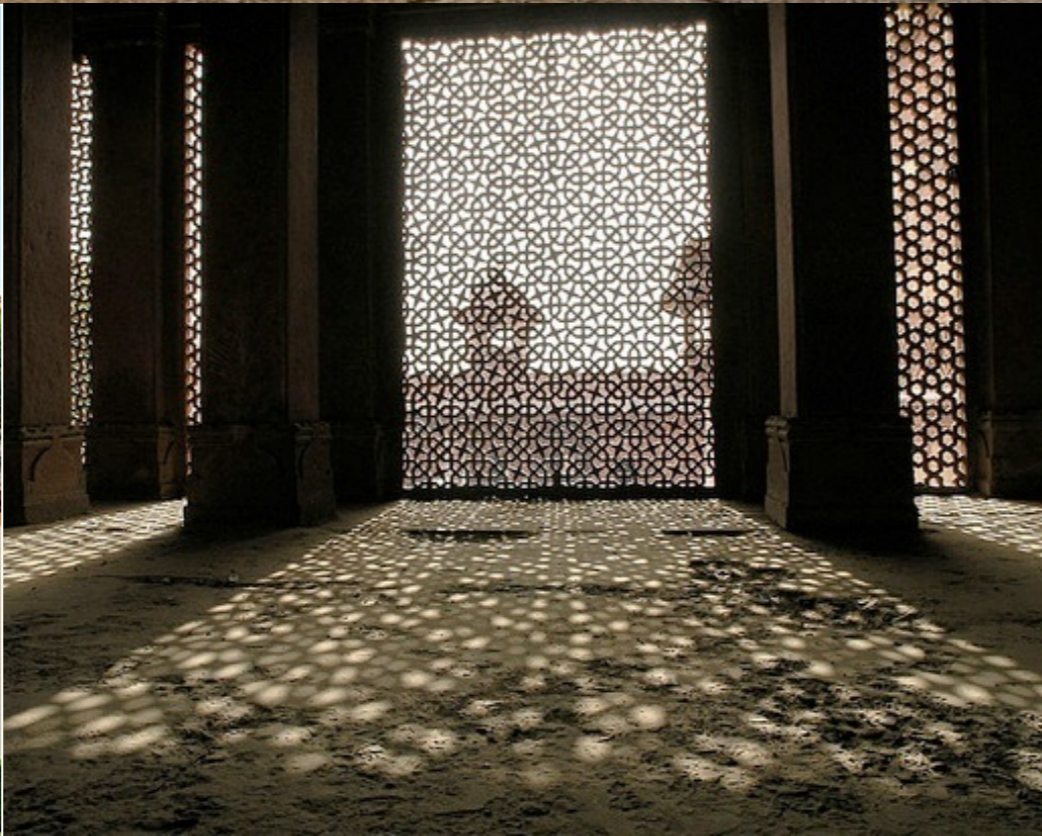
Allah said: Every good deed performed by the son of Adam is a credit for him but fasting is exclusively Mine and I (alone) give reward for it. Fasting is a shield against sins. Therefore, when any of you is fasting he should neither indulge in obscene language nor raise (his) voice. If anyone abuses him or quarrels with him, he should say: I am fasting. By Him in Whose Hand is Muhammad's soul! The smell coming out of the mouth of a person fasting is more pleasant to Allah than the smell of musk. And he who fasts has two occasions of joy. One is when he breaks the fast, and the second is when he meets his Lord.





Hadith Qudsi

“Allah says, Great and Glorious is He,
‘My mercy outstrips my wrath.’”





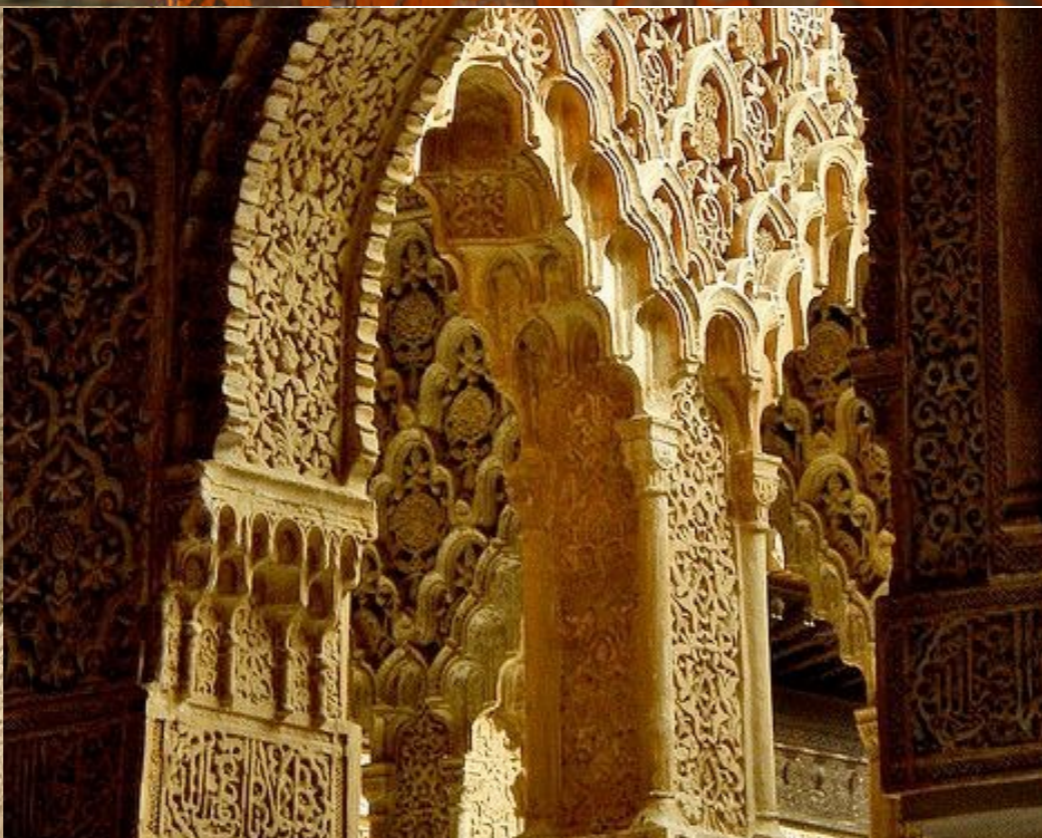
Hadith

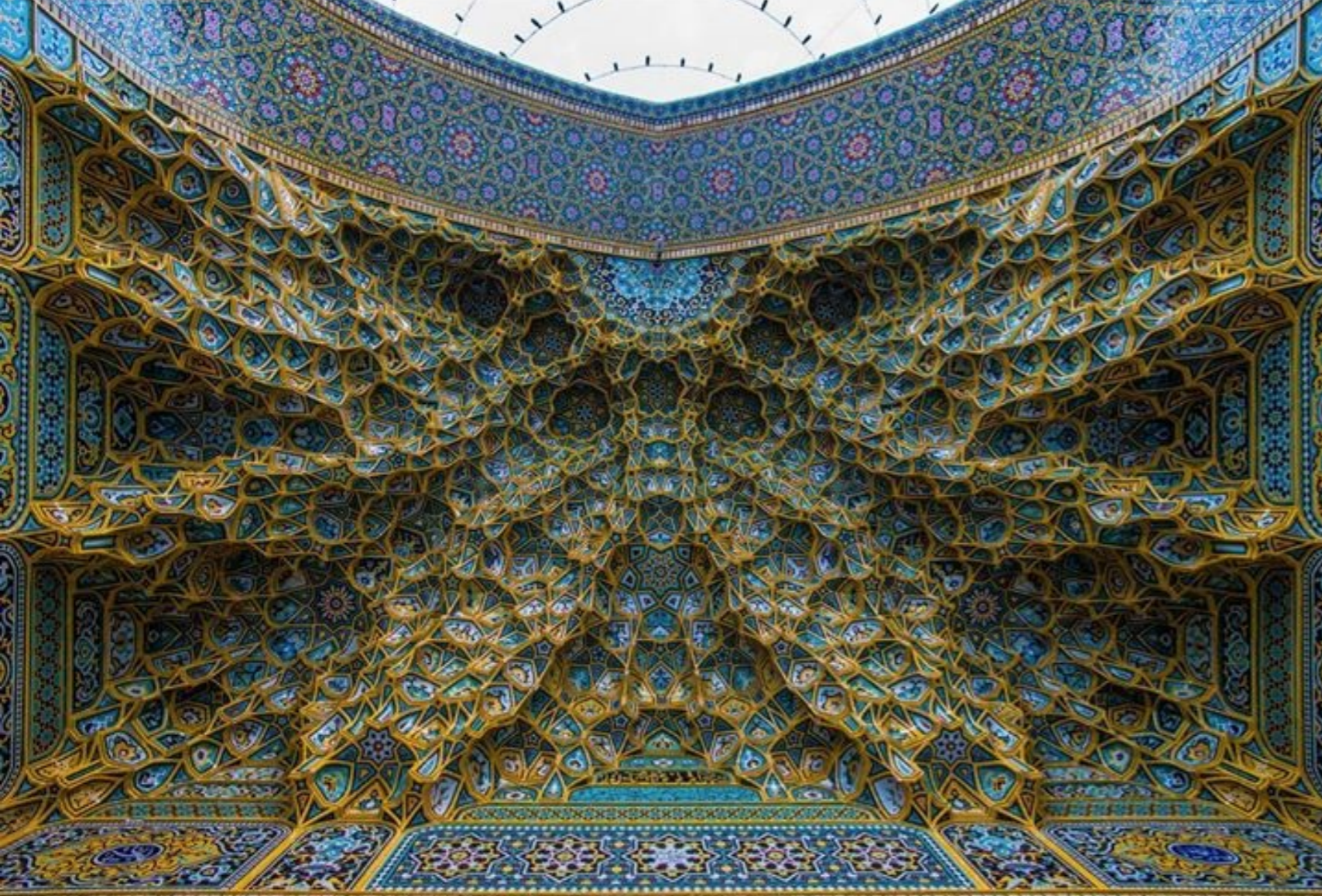
The Prophet (saws) said “Allah is not merciful to one who is not merciful to people.”





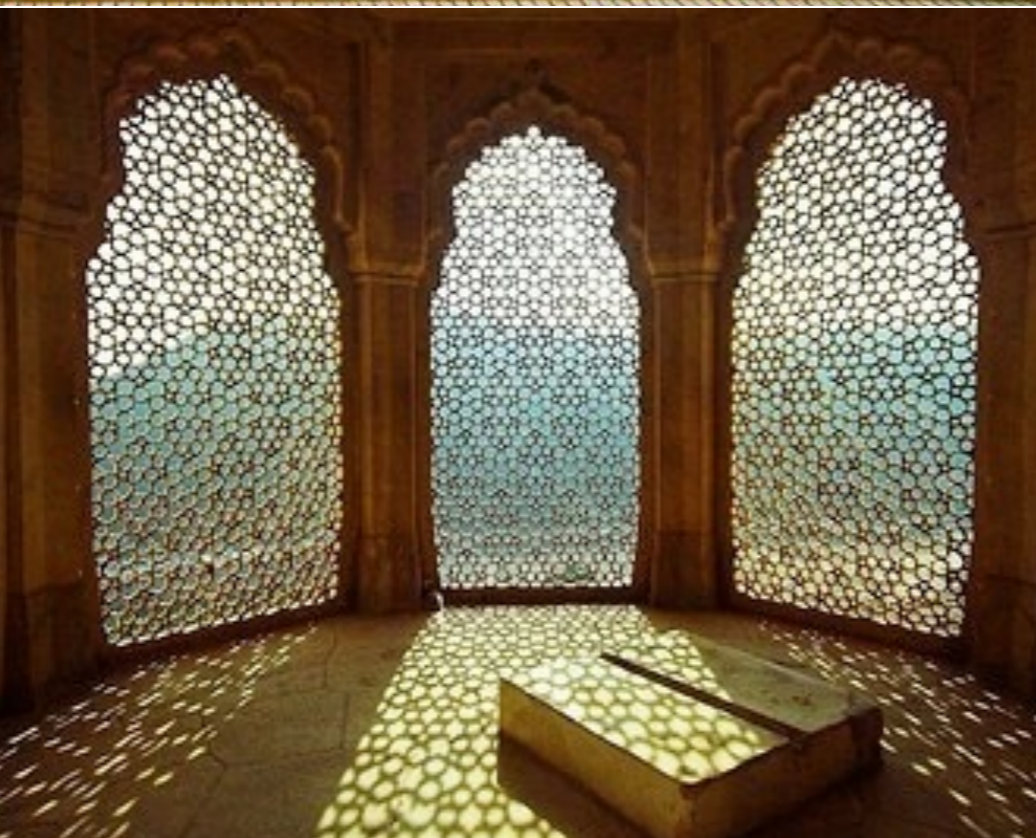
Islamic Architecture: The Perfect Home





Hadith

The Messenger of Allah said ““If the believer knew the punishment of Allah, he would never feel assured of His Garden, and if the unbeliever knew the mercy of Allah, he would never despair of His Garden.”





Hadith

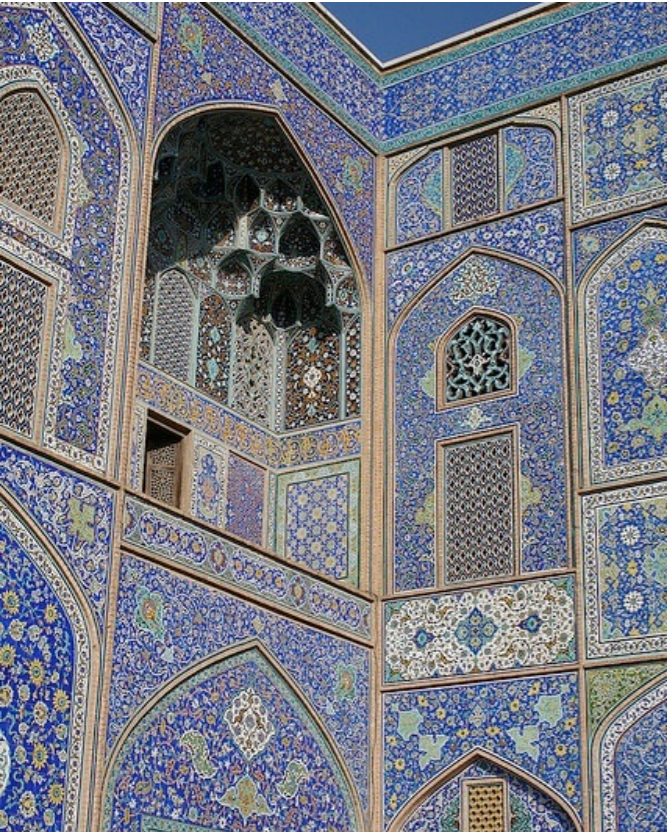
The Messenger of Allah (saws) said “No man shall enter the Garden so long as he has a mote’s weight of pride.” A man said, “Men like to have beautiful clothes and sandals.” He said, “God is beautiful and loves beauty. Pride is to disregard the truth and to scorn people.”





Hadith

The Messenger of Allah (saws) said “The best of you are those with the most virtuous character.”





Hadith

The Messenger of Allah (saws) said “None of you believe until you desire for your brother what you desire for yourself.”





Hadith

The Messenger of Allah (saws) said “Whoever relieves a believer’s hardship in the world will have a hardship of the Day of Judgment relieved for him by God. Whoever eases a difficulty will be eased in the world and in the hereafter by God. Whoever covers a Muslim will be covered by God in the world and in the hereafter. God helps his slave as long as the slave helps his brother. Whoever travels a path to acquire knowledge will have his path to Paradise made easy by God. No group gathers together in a house of God, reciting the Book of God and studying it together, without tranquility descending upon them, mercy enveloping them, the angels encircling them, and God remembering them with those around Him. One who is slowed by his actions will not be quickened by his lineage.”





Hadith

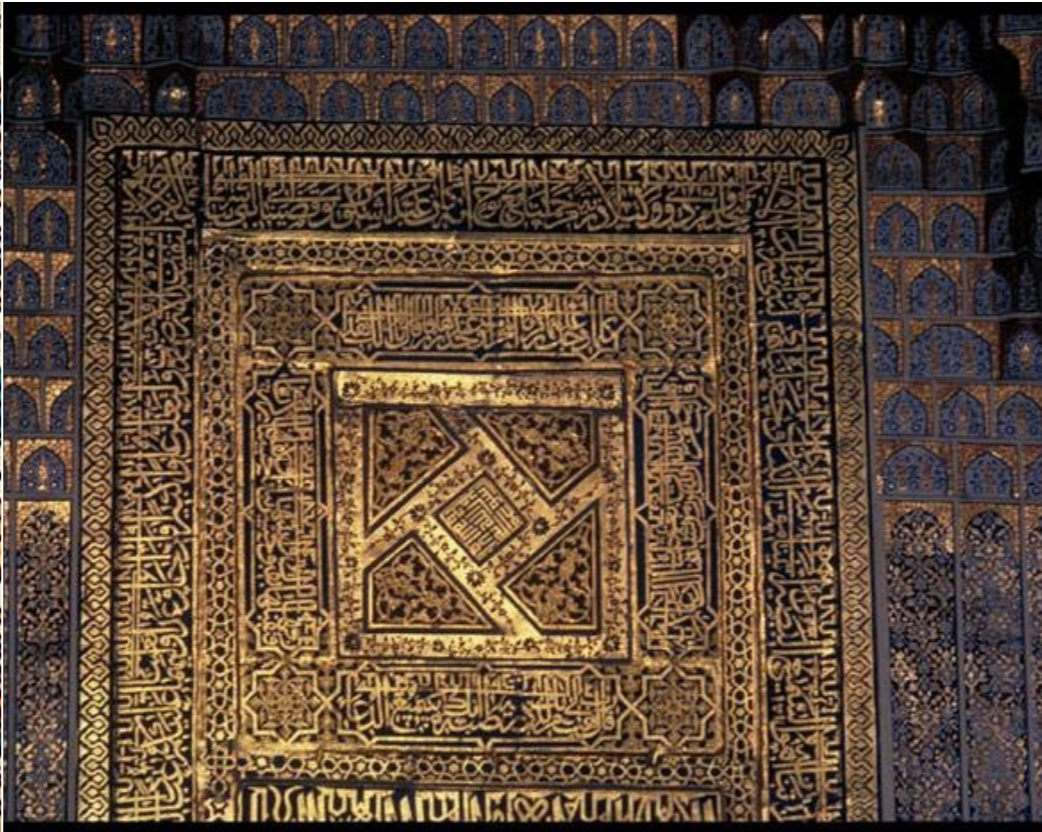
The Messenger of Allah (saws) said “God harms the one who harms, and God torments the one who torments.”

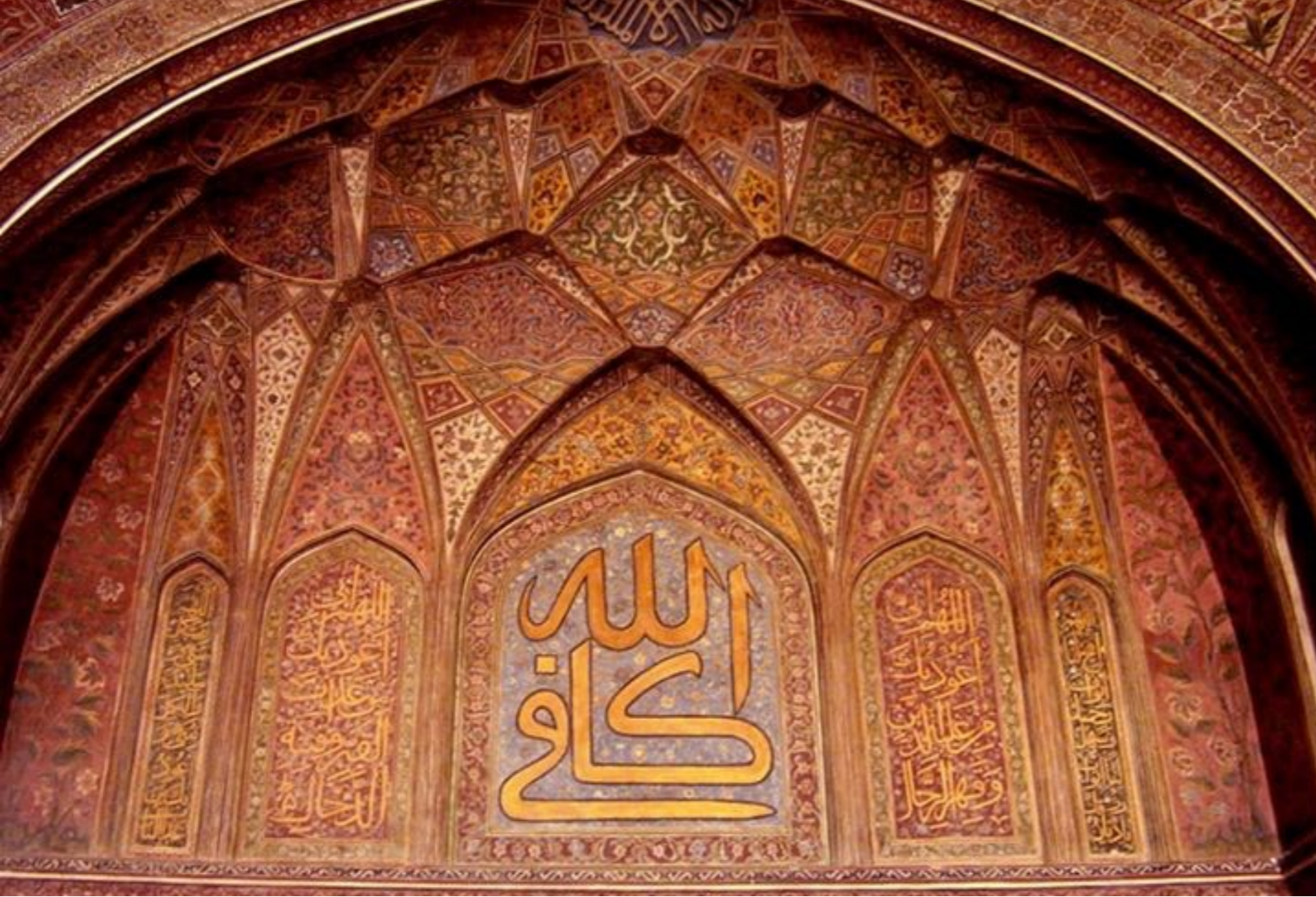




Hadith Qudsi

Allah (swt) will raise the rank of a righteous slave in Paradise and the slave will say: O Lord! From where has this come to me? Allah will say: Yes. This is because of your son who has been asking forgiveness for you.

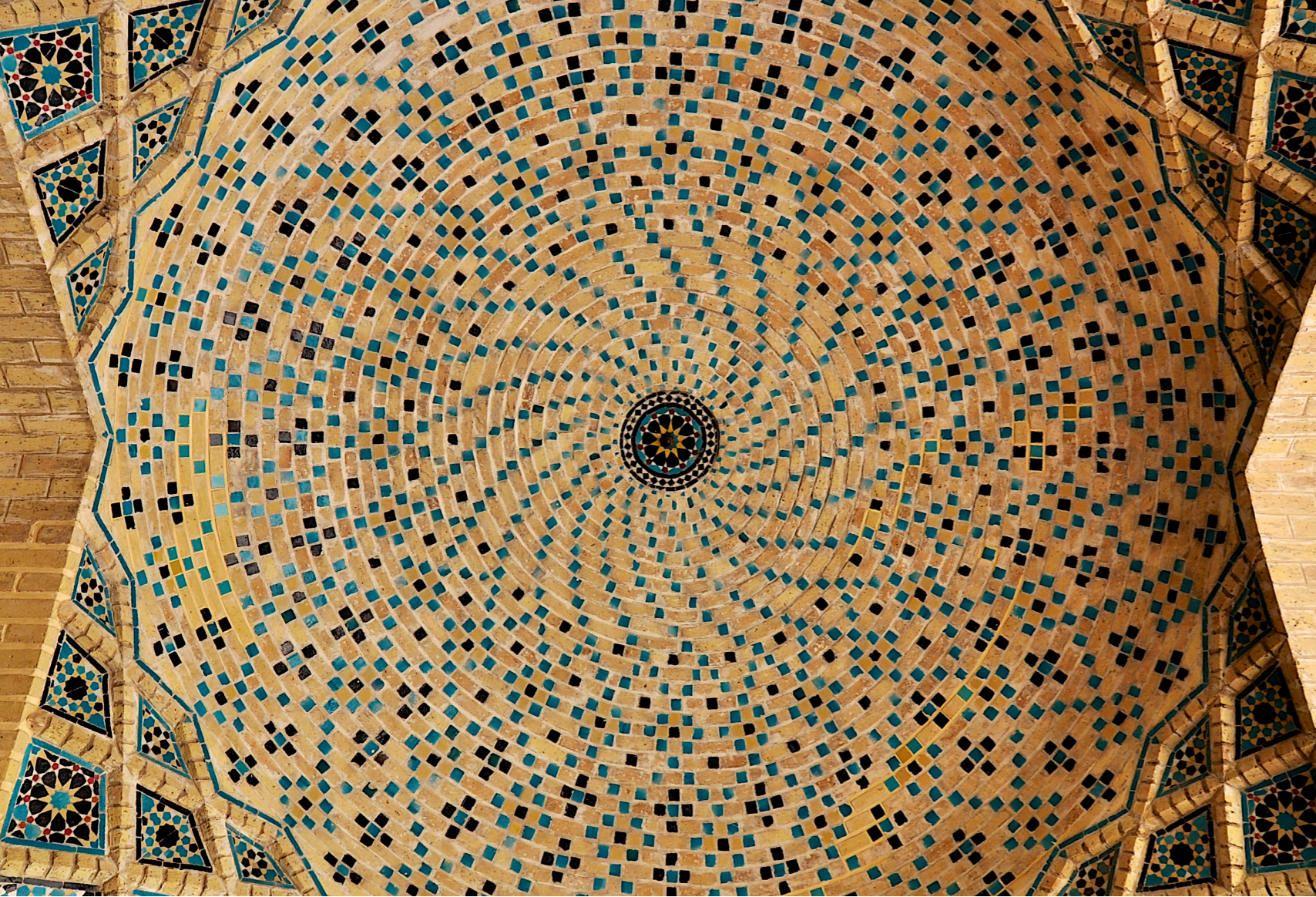




Hadith Qudsi

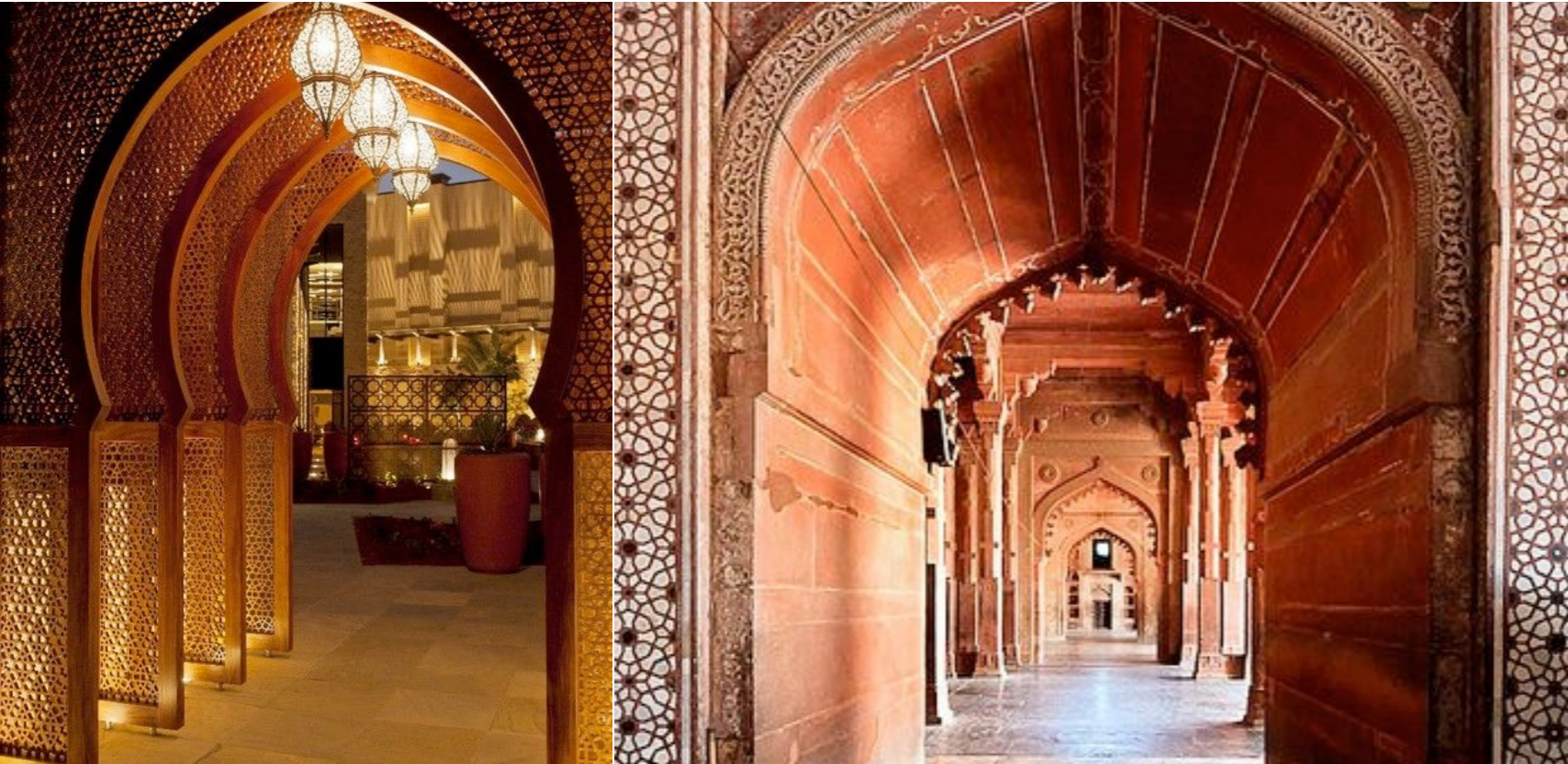
Allah Blessed and Most High, said, "My slaves, I have forbidden tyranny for Myself, and have made it forbidden among you. So be not tyrants of one another."





Hadith

The Prophet (saws) said, “By God, he does not believe; by God, he does not believe; by God, he does not believe.” It was said, “Who, Messenger of God?” He said, “One whose neighbor does not feel safe from his trespasses.”

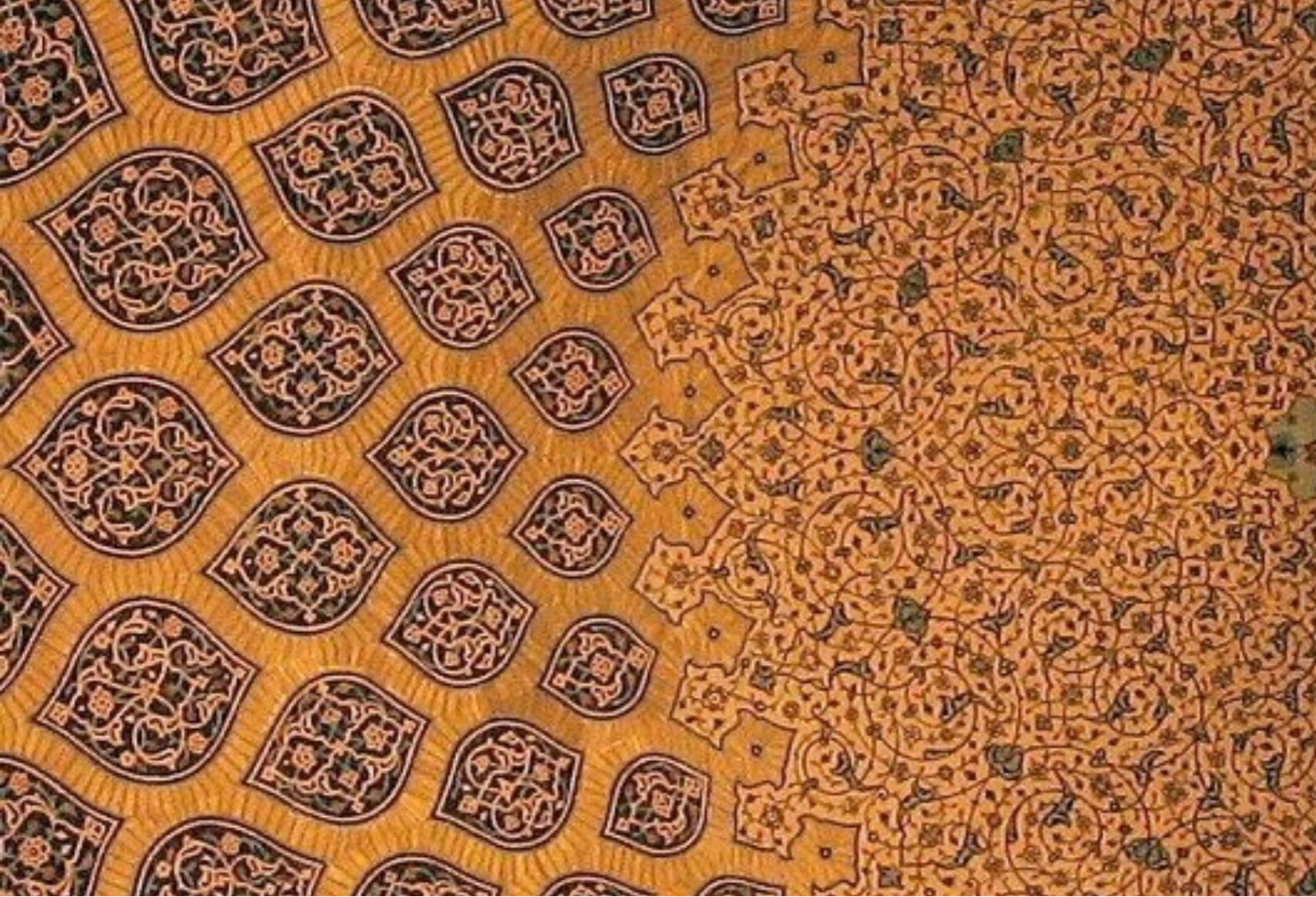




Hadith

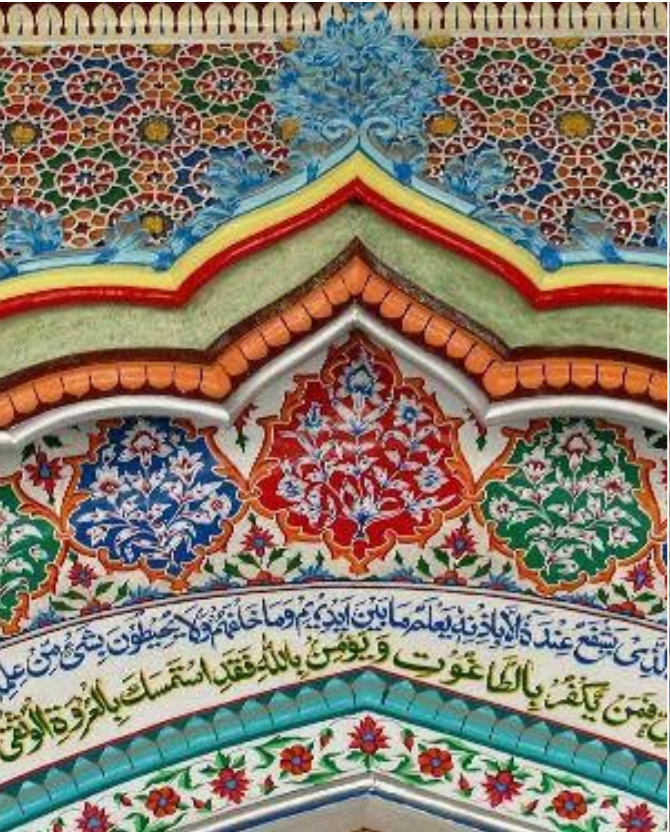
The Messenger of Allah (saws) said “May he who believes in God and the Last Day do no harm to his neighbor, and may he who believes in God and the Last Day honor his guest, and may he who believes in God and the Last Day say what is good or keep silent.”





Hadith

The Messenger of Allah (saws) said “Do not envy one another, nor expose one another, nor be angry with one another, nor be disparate from one another, nor let one sell what belongs to another. Be slaves of God, in brotherhood. A Muslim is a Muslim’s brother. He does not wrong him, abandon him, or mock him. Piety is here,” and he pointed to his chest three times, “It is enough evil for a man to mock his Muslim brother. The blood, property, and honor of all Muslims is inviolable by all others.”





Hadith Qudsi

Allah's Messenger (saws) said: Some angels come to you in succession by night and some others come to you by day. they meet together at the time of Dawn (Fajr) and Afternoon (Asr) prayers. Then those who passed the night with you, ascend to heaven. There Allah asks them though He knows best about them: In what state did you leave My slaves? The angels reply: When we left them, they were offering prayers and when we reached them, they were offering prayers.





Say to my friends, when they look upon me, dead Weeping for me and mourning me in sorrow Do not believe that this corpse you see is myself In the name of Allah, I tell you, it is not I, I am a spirit, and this is naught but flesh It was my abode and my garment for a time. I am a treasure, by a talisman kept hid, Fashioned of dust, which served me as a shrine, I am a pearl, which has left it's shell deserted, I am a bird, and this body was my cage Whence I have now florn forth and it is left as a token Praise to God, who hath now set me free And prepared for me my place in the highest of the heaven, Until today I was dead, though alive in your midst. Now I live in truth, with the grave - clothes discarded. Today I hold converse with the saints above, With no veil between, I see God face to face. I look upon the "preserved tablet" and there in I read Whatever was and is and all that is to be. Let my house fall in ruins, lay my cage in the ground, Cast away the talisman, it is a token, no more Lay aside my cloak, it was but my outer garment. Place them all in the grave, let them be forgotten, I have passed on my way and you are left behind Your place of abode was no deweling place for me. Think not that death is death, nay, it is life, A life that surpasses all we could dream of here, While in this world, here we are granted sleep, Death is but sleep, sleep that shall be prolonged, Be not frightened when death draweth nigh, It is but the departure for this blessed home, Think of the mercy and love of your Lord, Give thanks for His Grace and come without fear. What I am now, even so shall you be For I know that you are even as I am The souls of all men come forth from God The bodies of all are compounded alike Good and evil, alike it was ours I give you now a message of good cheer May God's peace and joy for evermore be yours. - Abu Hamid al Ghazali (Compassed the night he passed away).



Much I have strained to make my soul obey,
But for whose sin I had not gone astray;
When I would be obedient, it was faint
And showed a strange distaste and unrestraint.
I wrestled with my soul as with a foe,
It bidding me to err, I saying no;
We were as ancient enemies at large.
I put on patience, to withstand its charge;
With troops of tempting it came forth to fight -
What patience could withstand such reckless might? -
Which gave it courage when its courage quailed,
And reinforcement when its forces failed.
Now I succeed, now it, in the affray;
Yet, when we meet, it ever wins the day.
I love it well, but it opposes me
As if I held it not in amity;
It is an enemy I cannot hate,
A memory I can ne'er obliterate.
Blindly it swims upon its sinful sea,
Clutching the hems of its iniquity;
I greatly fear, it it doth still rebel,
Its ruin in this life and, after, Hell!
Wherefore, O Lord, bring its repentance near
And wash away its sins in founts of fear.
If Thou, my God, its chastener shouldst be,
O whither shall it look for clemency?
Be Gracious then, and all its sins forgive;
Thou art its Lord, for through Thee it doth live.



Abu Hamid al Ghazali.



An Ocean without Shore

I marveled at an Ocean without shore, and at a Shore that did not have an ocean; And at a Morning Light without darkness, and at a Night that was without day-break; And then a Sphere with no locality known to either fool or learned scholar; And at an azure Dome raised over the earth, circulating 'round its center -- Compulsion; And at a rich Earth without o'er-arching vault and no specific location, the Secret concealedI courted a Secret which existence did not alter; for it was asked of me: "Has Thought enchanted you?"

-- To which I replied: "I have no power over that; I counsel you: Be patient with it while you live. But, truly, if Thought becomes established in my mind, the embers kindle into flame, And everything is given up to fire the like of which was never seen before!" And it was said to me: "He does not pluck a flower who calls himself with courtesy 'Freeborn'."

"He who woos the belle femme in her boudoir, love-beguiled, will never deem the bridal-price too high!" I gave her the dower and was given her in marriage throughout the night until the break of Dawn -- But other than Myself I did not find. -- Rather, that One whom I married -- may his affair be known: For added to the Sun's measure of light are the radiant New Moon and shining Stars; Like Time, dispraised - though the Prophet (Blessings on him!) had once declared of your Lord that He is Time. - Ibn Arabi.





Be with those who help your being.
Don't sit with indifferent people, whose
breath
comes cold out of their mouths.
Not these visible forms, your work is
deeper.

A chunk of dirt thrown in the air breaks to
pieces.

If you don't try to fly,
and so break yourself apart,
you will be broken open by death,
when it's too late for all you could become.



Leaves get yellow.
The tree puts out fresh roots
and makes them green.
Why are you so content with a love that
turns you yellow?

Rumi.



Who is the Real Seeker?

I will not say, O Brother, what the spiritual concert is,

Until I know who is listening to it.

If he begins his flight from the tower of the spirit.

The Angels will not keep up with his soaring.

But if he be a man of error, vanity and play,

The Shaytan will grow more powerful in his brain.

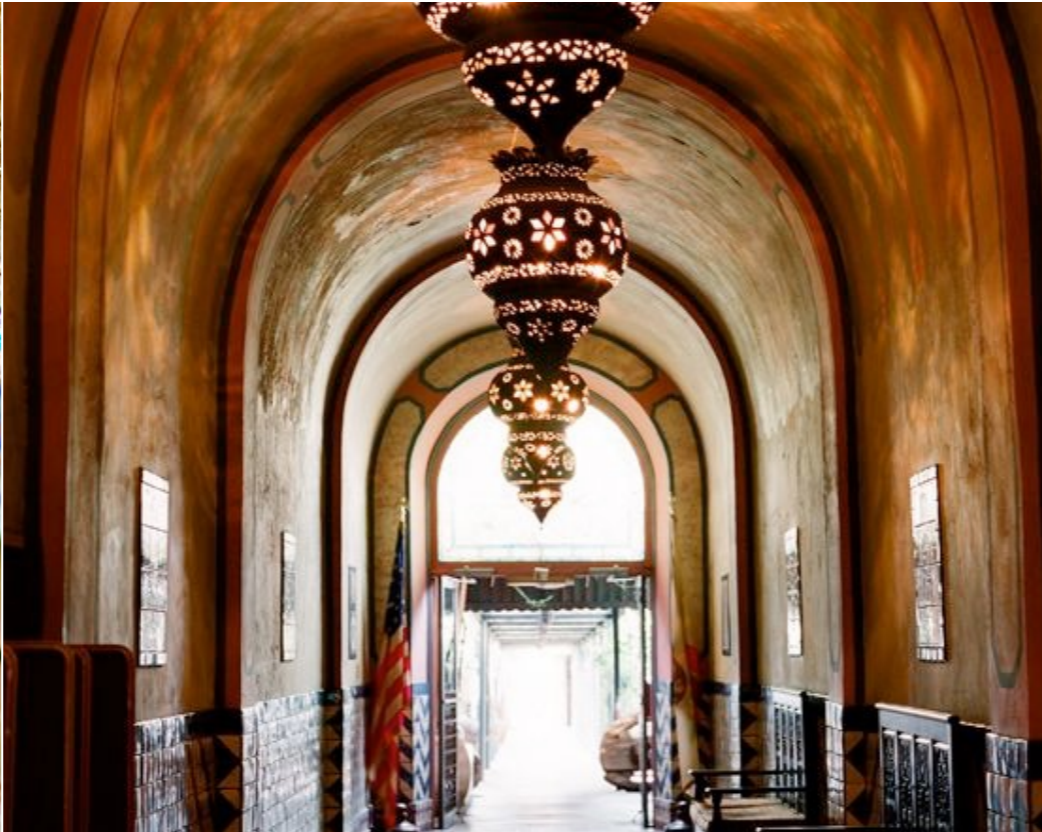
The Rose is torn apart by the morning breeze,

But not the log; for it can only be split by an ax.

The world feeds on music, drunkenness and rivalry.

But what does the blind man see in a mirror?

Sa'di Shirazi





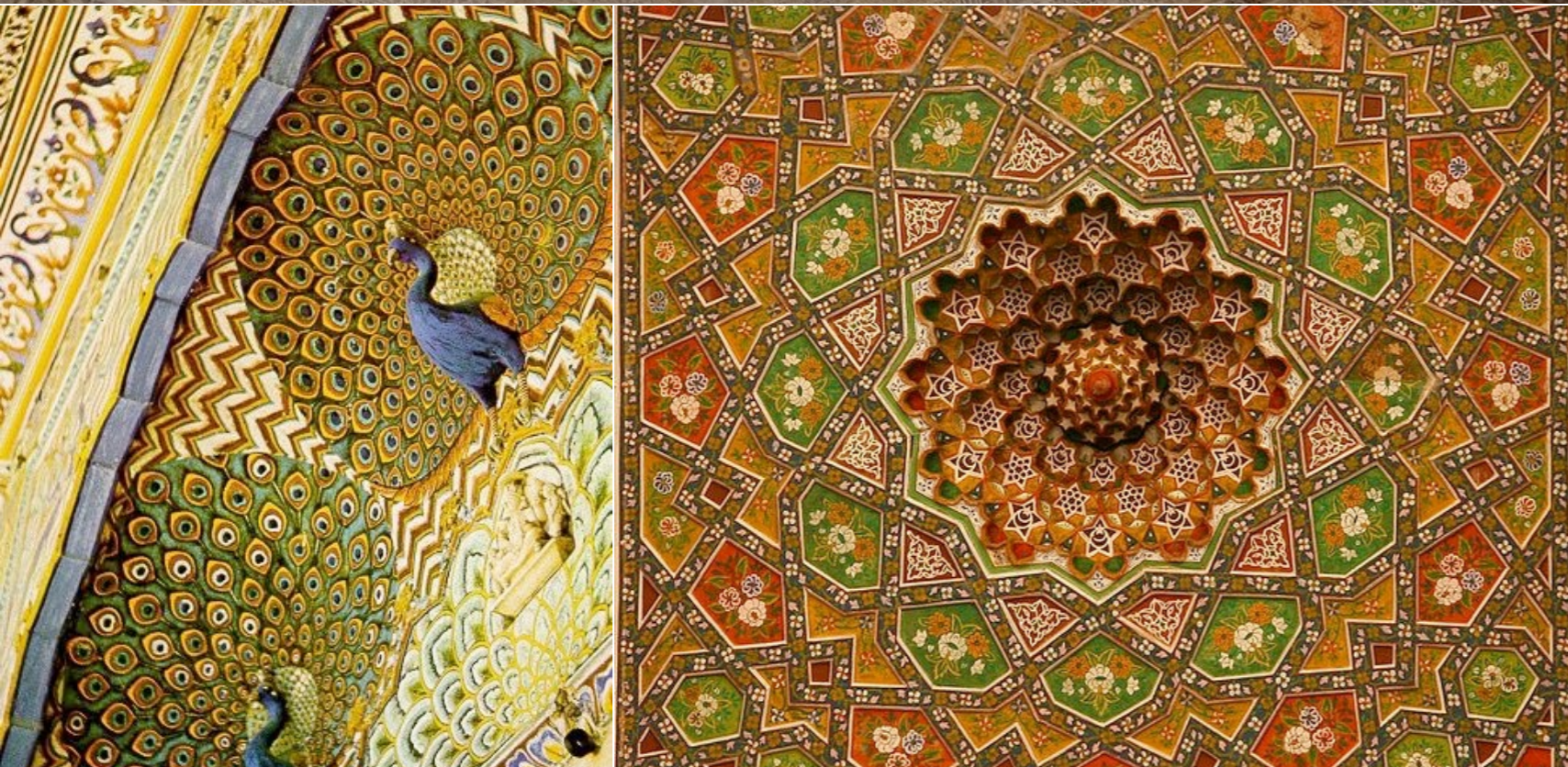
My Journey

I withdrew with He whom I love passionately, and there was no one but us, for if there had been another than me, the retreat would not have been one.

When I imposed on my soul the conditions of her seclusion, the souls of the creatures all at once became her slaves!

But if there were not in her an Other than herself, my soul would have made a gift of herself to He who overwhelms her with His gifts.

Ibn Arabi





Allah

"The Breath of the All-Merciful has no basis in other than the All-Merciful..."

Its stopping-place is the Yaman of the creatures and It is neither spirit nor body.

It has no limit to define It yet It is what is (always) sought, the Sempiternal (al-matlub as-Samad)

For all the creatures are seeking It, though none of them can possess it

Unique, no one is like It alone in the Perfection of Its description."

Ibn Arabi.





O heart let go of your soul
Until you see the soul maker
Leave behind this deceptive faker
So you reach your real goal.

Unless you pass through here
You will never reach the beyond
Free yourself from worldly bond
Doubtless clear, to you appear.

If it is a sign that you seek
In this path, my dear friend
Yourself you must transcend
And signs to you will speak.

Rumi.

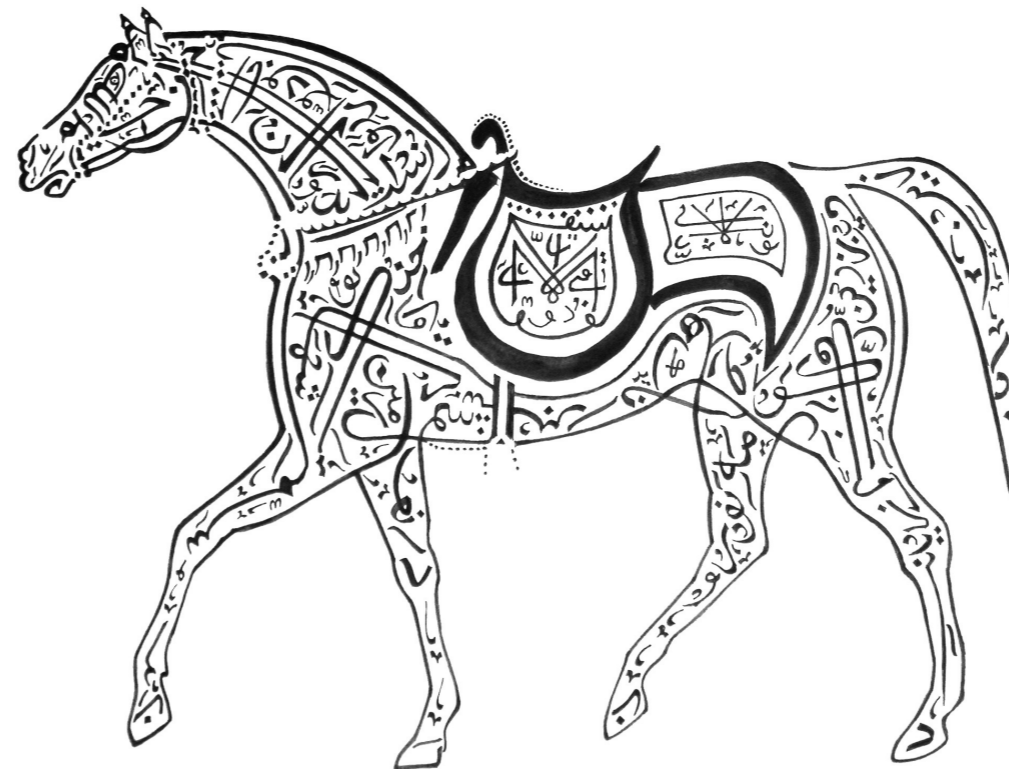


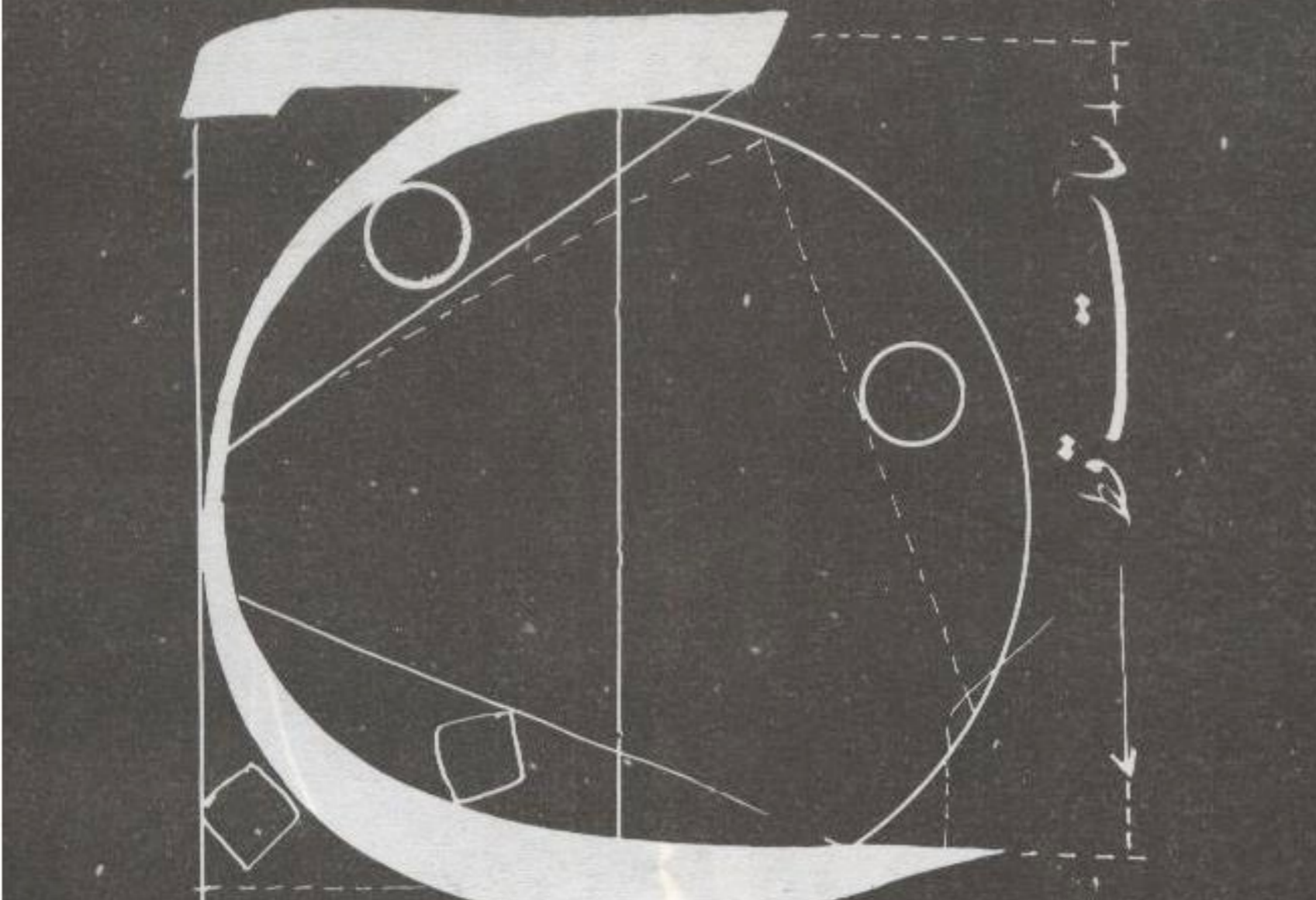


True Knowledge

There is no knowledge except that taken from Allah, for He alone is the Knower... the prophets, in spite of their great number and the long periods of time which separate them, had no disagreement in knowledge of Allah, since they took it from Allah.

Ibn Arabi





Sometimes in order to help He makes us cry.

Happy the eye that sheds tears for His sake.

Fortunate the heart that burns for His sake.

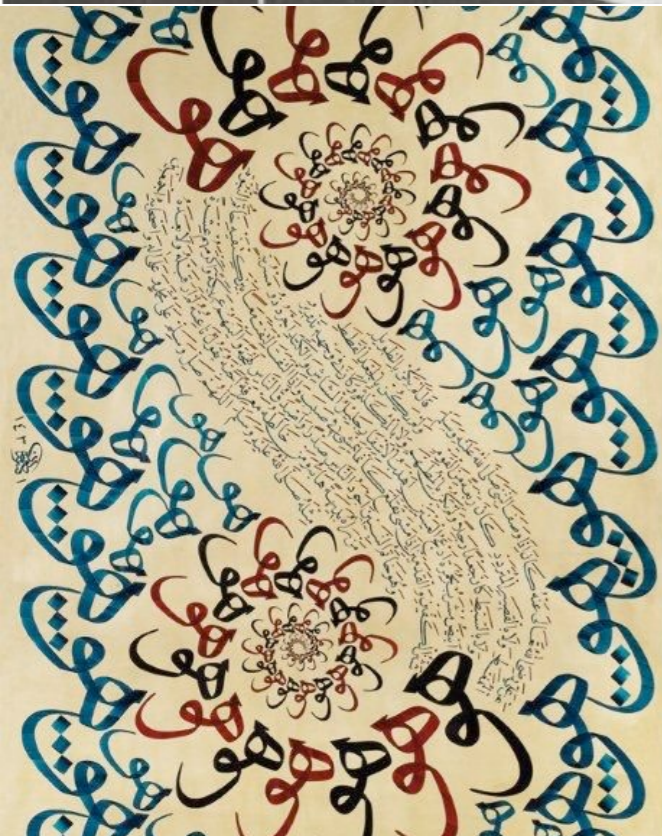
Laughter always follows tears.

Blessed are those who understand.

Life blossoms wherever water flows.

Where tears are shed divine mercy is shown.

Rumi.





Quran

1:1: In the name of God, The Most Gracious,
The Dispenser of Grace:

1:2: All praise is due to God alone, the Sus-
tainer of all the worlds,

1:3: The Most Gracious, the Dispenser of
Grace,

1:4: Lord of the Day of Judgment!

1:5: Thee alone do we worship; and unto
Thee alone do we turn for aid.

1:6: Guide us the straight way.

1:7: The way of those upon whom Thou hast
bestowed Thy blessings, not of those who
have been condemned [by Thee], nor of
those who go astray!





Quran

2:1: Alif. Lam. Mim.

2:2: THIS DIVINE WRIT - let there be no doubt about it, (It) is [meant to be] a guidance for all the God-conscious.

2:3: Who believe in [the existence of] that which is beyond the reach of human perception, and are constant in prayer, and spend on others out of what We provide for them as sustenance;

2:4: And who believe in that which has been bestowed from on high upon thee, [O Prophet,] as well as in that which was bestowed before thy time: for it is they who in their innermost are certain of the life to come!

2:5: It is they who follow the guidance [which comes from their Sustainer; and it is they, they who] shall attain to a happy state!





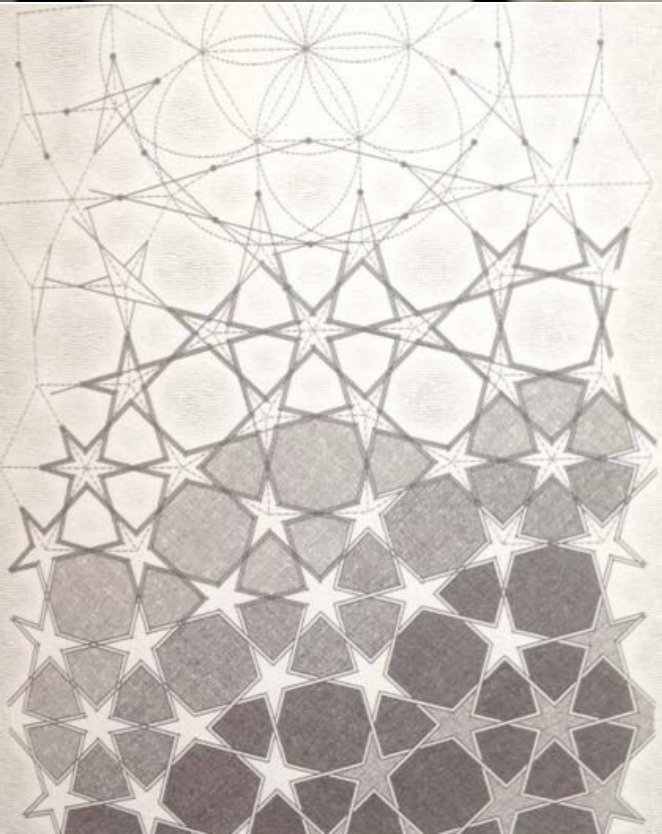
Quran

14:1 Alif Lam Ra This is a Scripture which We have sent down to you [Prophet] so that, with their Lord's permission, you may bring people from the depths of darkness into light, to the path of the Almighty, the Praiseworthy One,

14:2 God, to whom everything in the heavens and earth belongs. How terrible will be the torment of those who ignore [Him],

14:3 those who prefer the life of this world over the life to come, who turn others from God's way, trying to make it crooked: such people have gone far astray.

14:4 We have never sent a messenger who did not use his own people's language to make things clear for them. But still God leaves whoever He will to stray, and guides whoever He will: He is the Almighty, the All Wise.





Quran

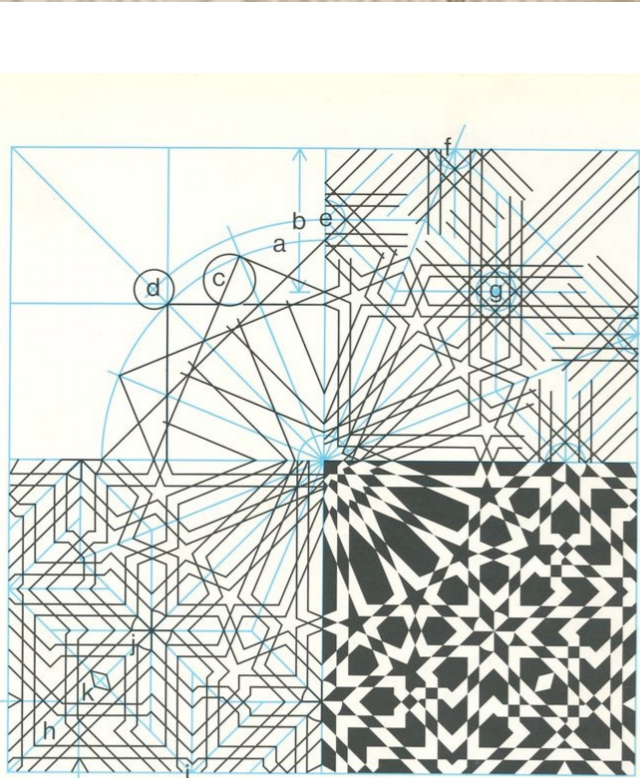
15:1 Alif Lam Ra These are the verses of the Scripture, a Quran that makes things clear.

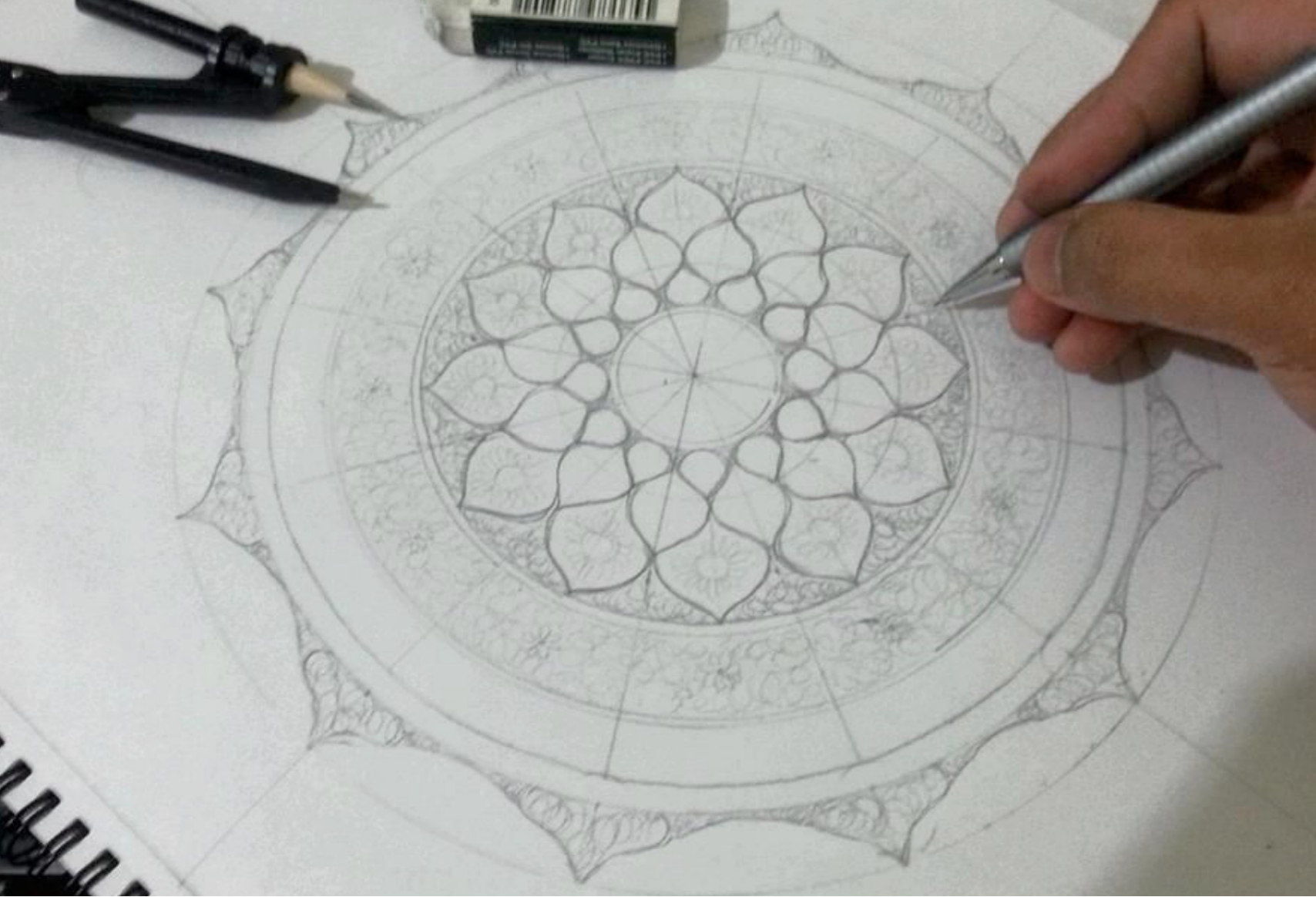
15:2 The disbelievers may well come to wish they had submitted to God,

15:3 so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know.

15:4 Never have We destroyed a community that did not have a set time;

15:5 no community can bring its time forward, nor delay it.





Quran

20:1 Ta Haa

20:2 It was not to distress you [Prophet] that We sent down the Qur'an to you,

20:3 but as a reminder for those who hold God in awe,

20:4 a revelation from the One who created the earth and the high heaven,

20:5 the Lord of Mercy, established on the throne.

20:6 Everything in the heavens and on earth, everything between them, everything beneath the soil, belongs to Him.

20:7 Whatever you may say aloud, He knows what you keep secret and what is even more hidden.

20:8 Allah—there is no god but Him—the most excellent names belong to Him.

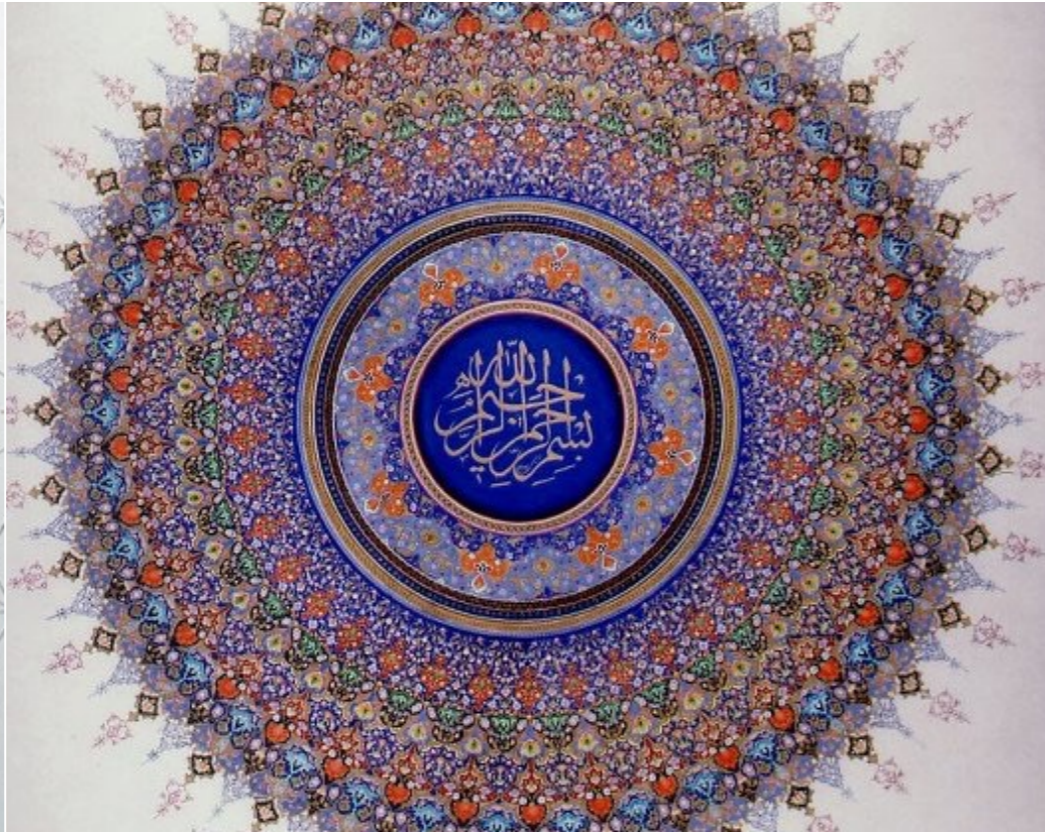
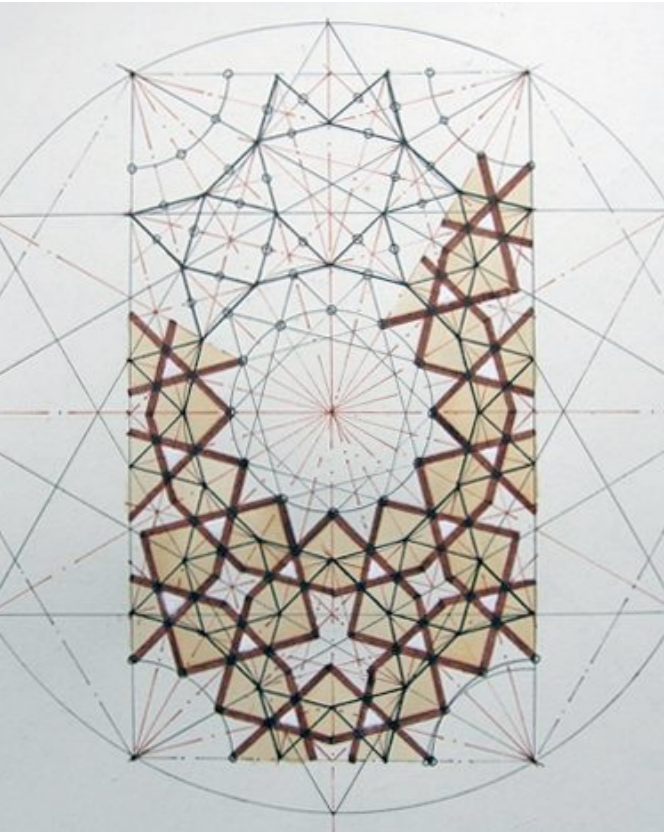


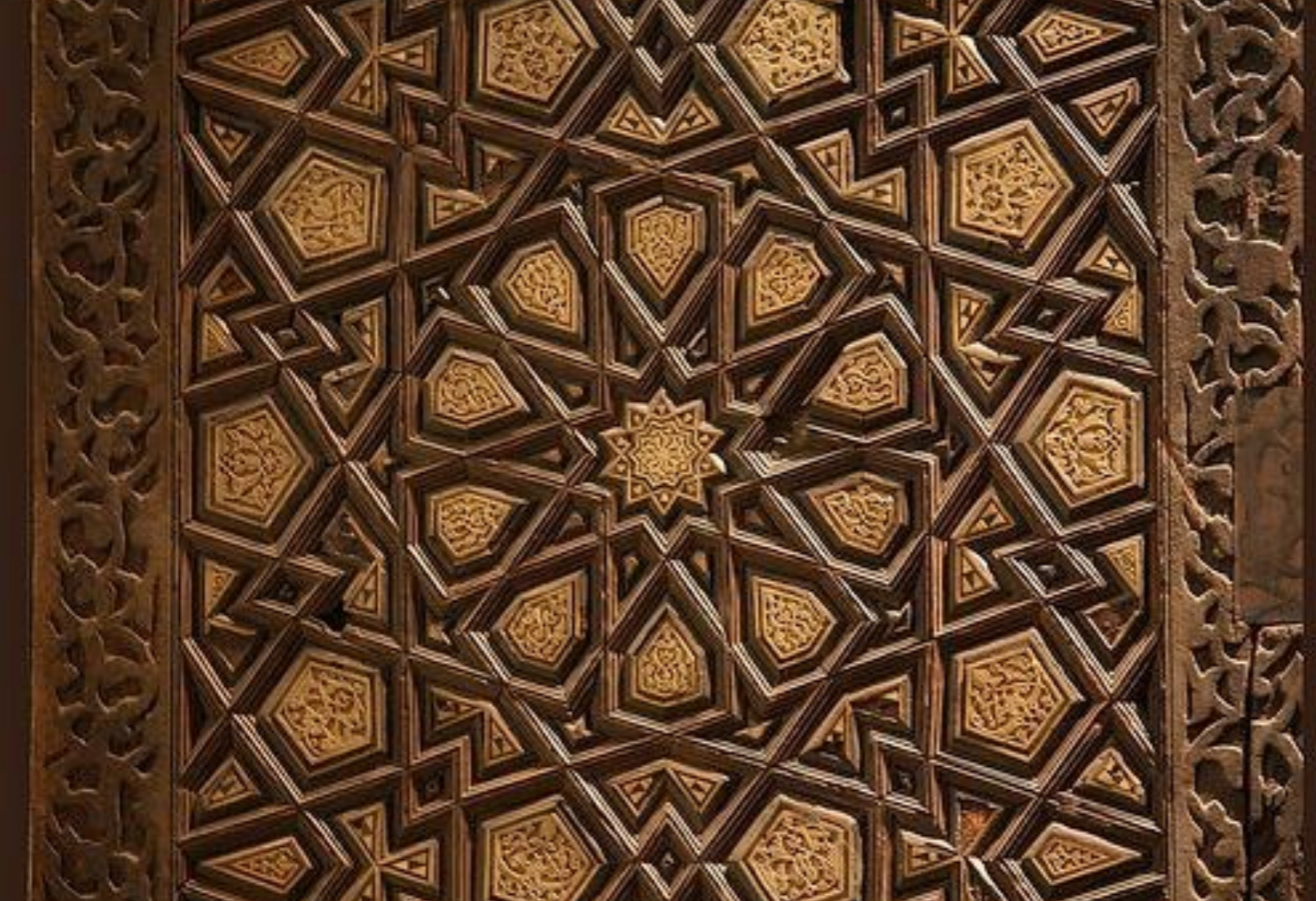


Quran

66:11: And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;

66:12: And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.





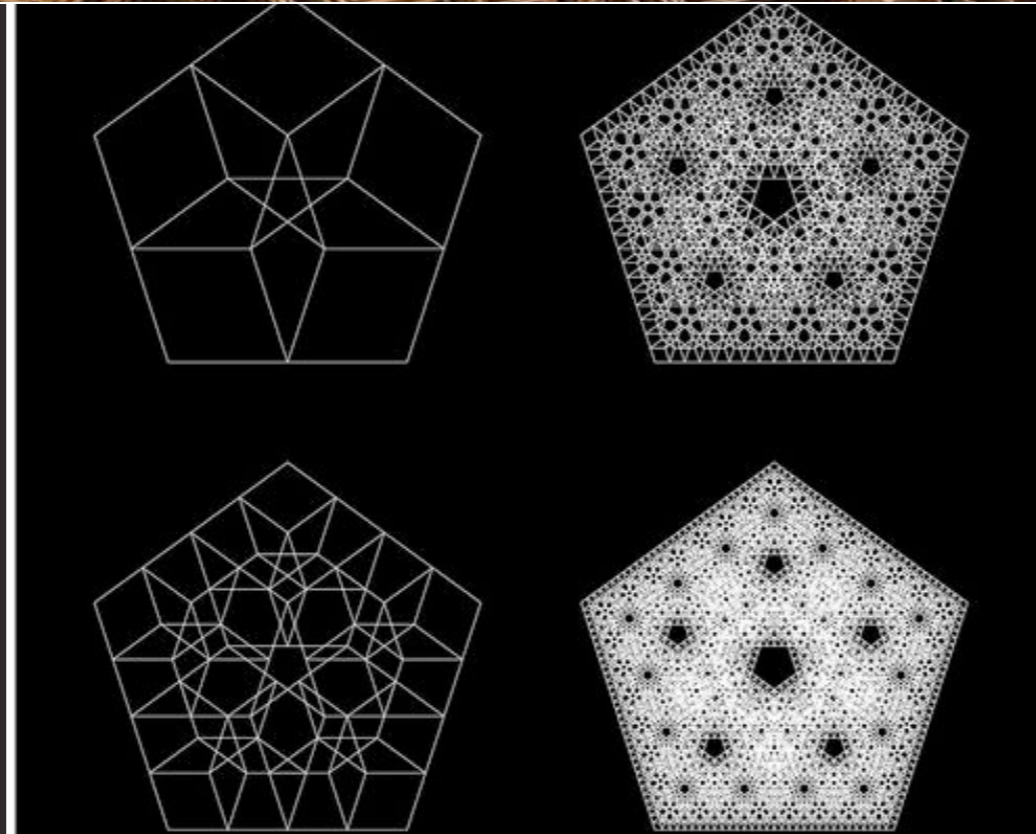
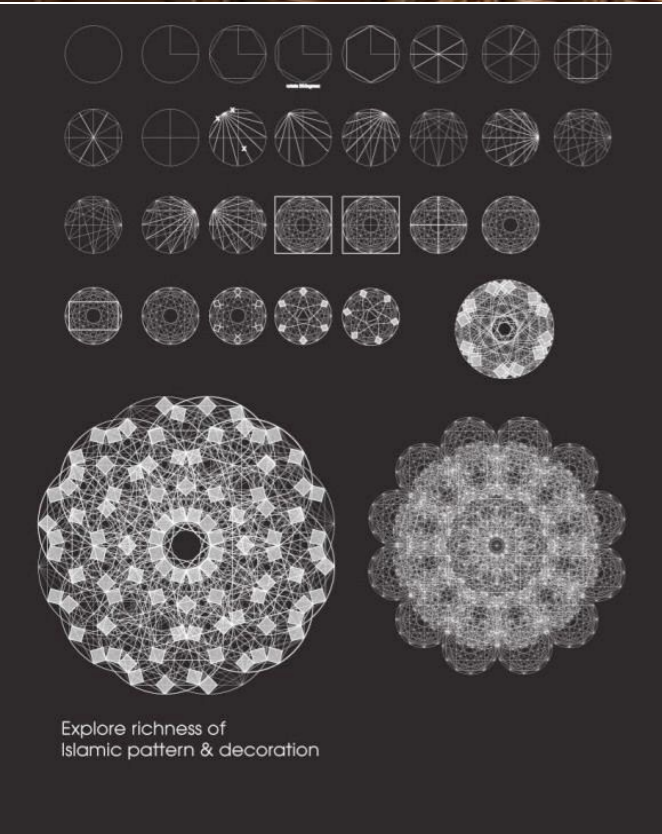
Quran

67:1 Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.

67:2 Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,

67:3 Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?

67:4 Then look again and yet again, thy sight will return unto thee weakened and made dim.



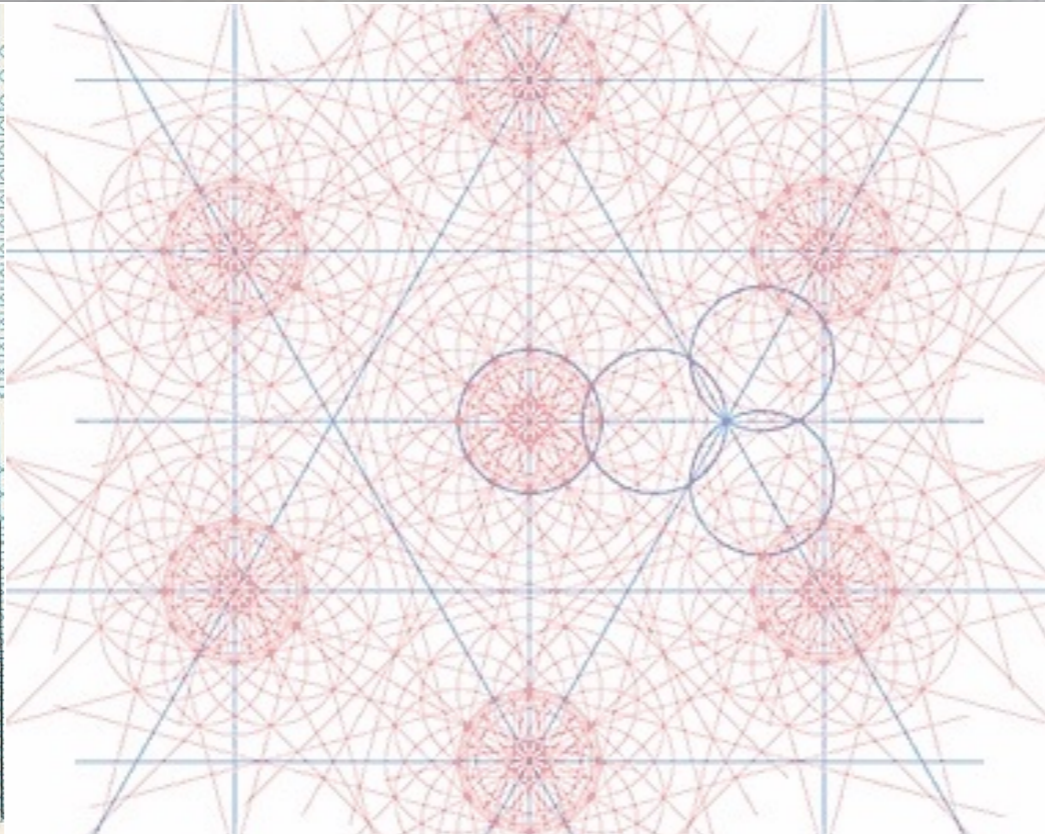
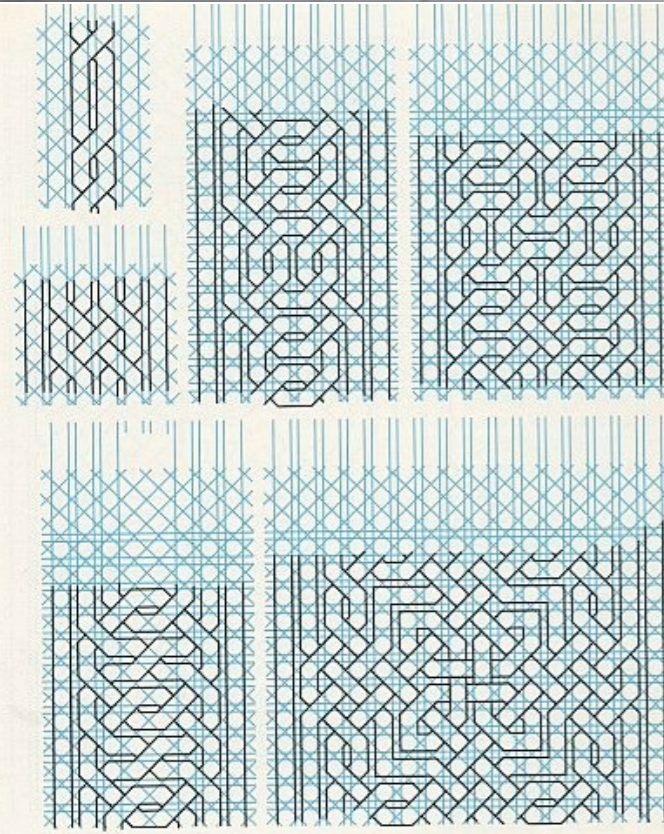


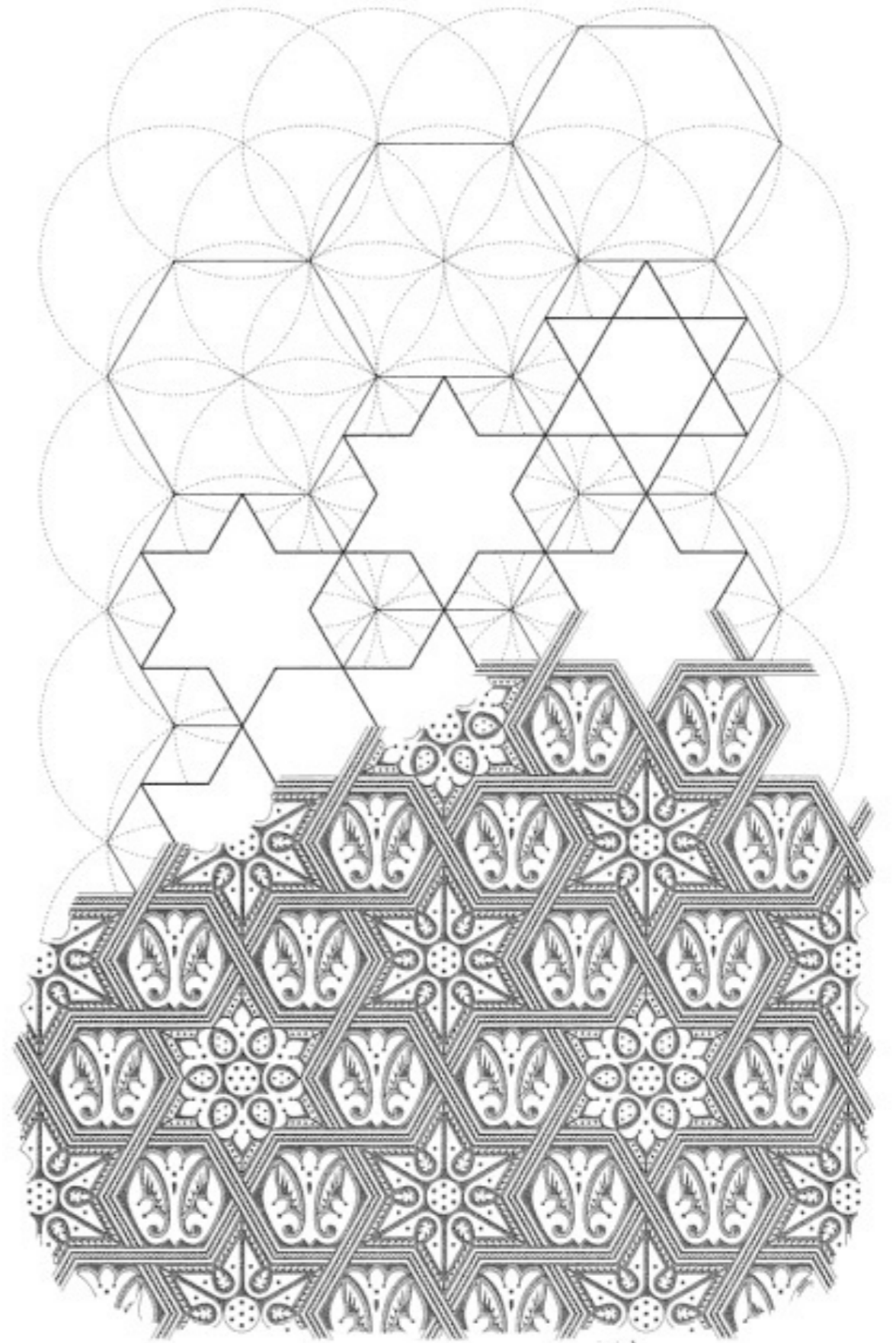
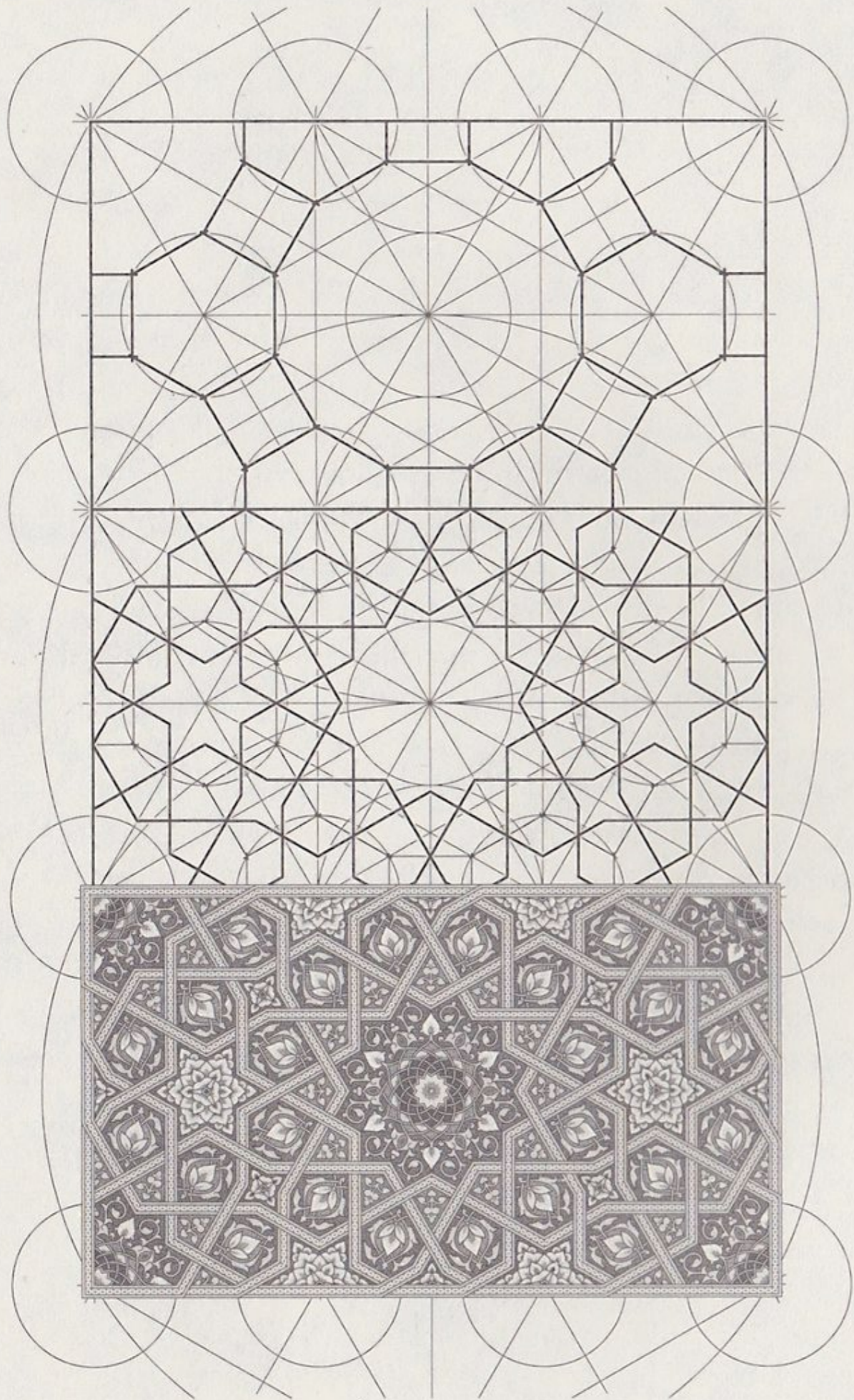
Quran

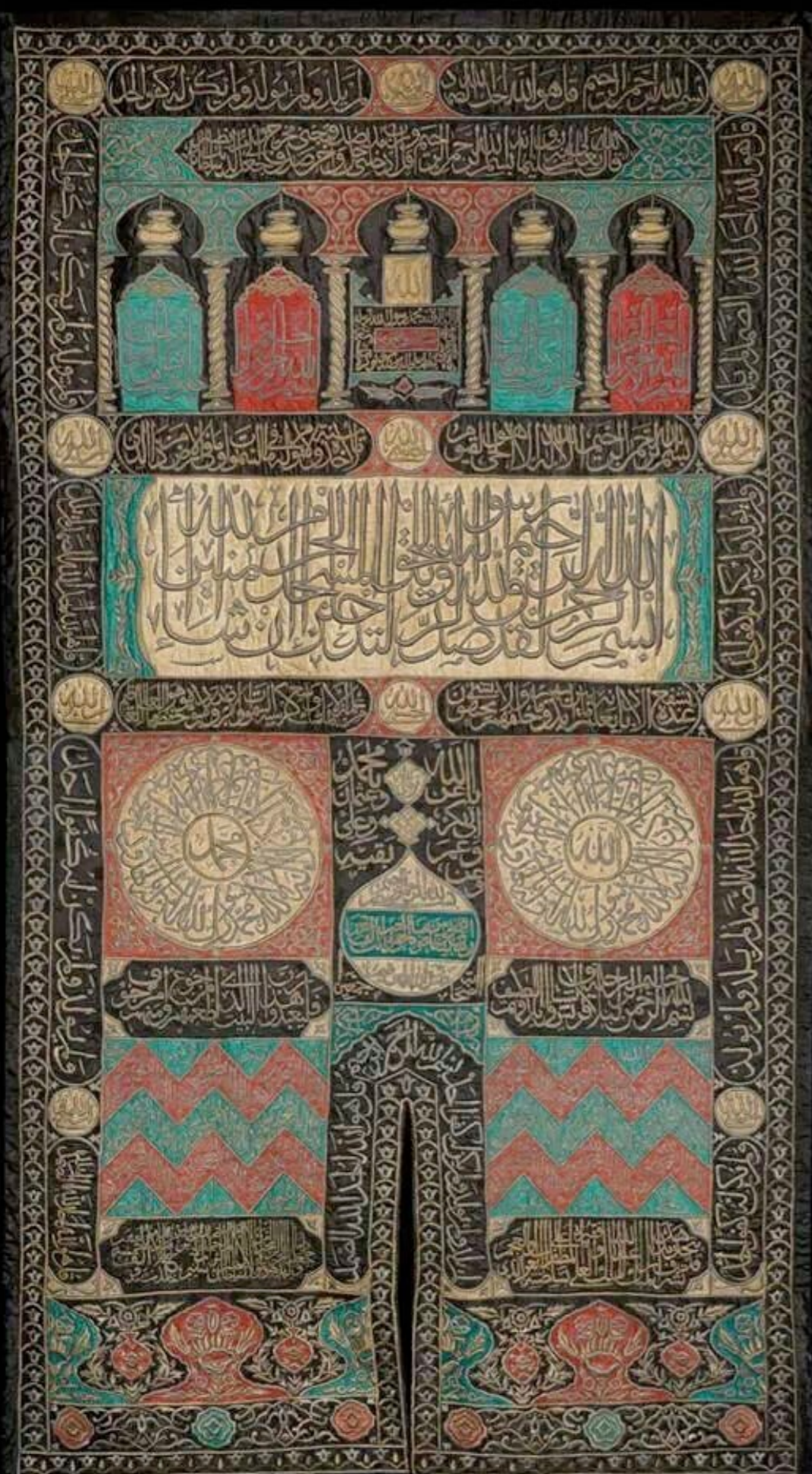
103:1 By (the Token of) Time (through the ages),

103:2 Verily Man is in loss,

103:3 Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.







Inside cover of the Holy Kaabah, 1606 from the Ottoman period, Makkah, Hejaz (Left). Kiswa (Cover of the Kaaba) from an unknown period (Right).

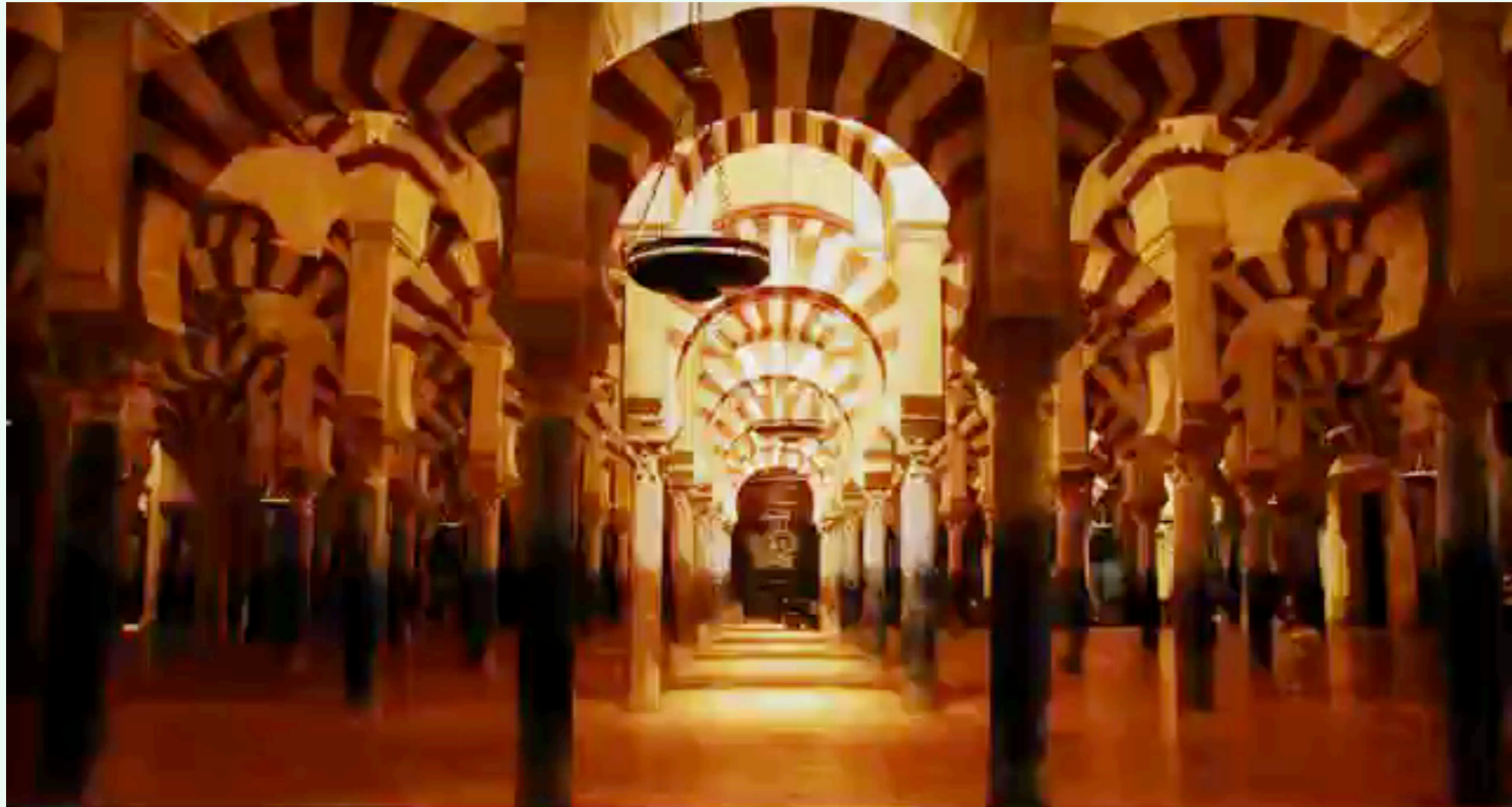


ياحنان يامنان حنانا من لدنك وزكوة

Allah the Almighty selected us from His Creation and selected for us our followers who assist us. They are pleased when we are pleased and are sorrowful in our sorrows. They give up their lives and property for our cause. Therefore they are ours and will be with us in Paradise.

Ali (r.a)





SunnahMuakada.com

This work was done *feesabililah*, kindly keep me in your prayers insha Allah, any comments or suggestions can be sent to: Bi.isim.Allah@outlook.com this work is also available on iBooks.



ALLAH

Allah is the name of God the true existent being, He is the one who unites the attributes of divinity, lordship, and is unique in true existence. For no existent thing other than He may claim to exist of itself (they are created and originate from matter), but rather all other beings gain existence from Him.

The name (Allah) is the greatest of the ninety-nine names of God—great and glorious—because it refers to the essence "which unites all the attributes of divinity, so that none of them is left out, whereas each of the remaining names only refers to a single attribute: knowledge, power, agency, and the rest (such as the Merciful, the Creator, etc). It is also the most specific of the names, since no-one uses it for anyone other than Him, neither literally nor metaphorically, whereas the rest of the names (by them) may name things other than He, as in 'the Powerful', 'the Knowing', 'the Merciful', and the rest. So in these two respects it seems that this name is the greatest of these names.

It is conceivable that man appropriate something of the meanings of the rest of the names, to the point that the name be used of him—as in 'the Merciful', 'the Knowing', 'the Indulgent', 'the Patient', 'the Grateful', and the rest; although the name is used of him in a way quite different from its use for God. Yet the meaning of this name, Allah, is so specific that it is inconceivable that it be shared, either metaphorically or literally. On account of this specificity the rest of the names are described as names of God—great and glorious—and are defined in relation to Him: it is said that 'the Patient', 'the Grateful', 'the King, and 'the Restorer' are among the names of God, but it is not said that 'Allah' is among the names of the grateful [One] and the patient [One].

Man's share in this name should be for him to become "ta'alluh" [literally "god-like" or to ennoble oneself with Qualities similar to Allah such as being merciful, patient, knowledgeable...etc), by which I mean that his heart and his aspiration be taken up with God—great and glorious, that he not look towards anything other than Him nor pay attention to what is not He, that he neither implore nor fear anyone but Him. How could it be otherwise? For it had already been understood from this name that He is the truly actual Existent, and that everything other than He is ephemeral, perishing and worthless except in relation to Him (when an act is undertaken in His way it becomes an ennobled act, otherwise its ultimate worth is similar to the passing of time).

The messenger of God—may God's grace and peace be upon him— said: 'the truest verse (of poetry) uttered by the Arabs was Labid's saying: Surely everything except God is vain, And every happiness is doubtless ephemeral.

(Taken from Imam al Ghazali's "The Ninety Nine Beautiful Name's of Allah")

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HADITH

Hadith are a narrative record of the sayings or customs of the Prophet Muhammad (saws) and his companions.

The term Hadith derives from the Arabic root “ḥdth” meaning “to happen” and so “to tell a happening,” “to report,” “to have, or give, as news,” or “to speak of.” It means tradition seen as narrative and record. From Hadith comes the Sunnah (literally, a “well-trodden path”—i.e. taken as precedent and authority or directive) which are the teachings of the Prophet derived from his narration's.

Tradition in Islam is thus both content and Legislation, Hadith as the biographical ground of law and Sunnah as the system of obligation derived from it.

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HADITH QUDSI

Some Hadith (narration's from the prophet (saws)) hold a distinct place and are termed Hadith Qudsi (Sacred Hadith).

Hadith Qudsi, or sacred hadith, have a particularly important status because their meaning is entirely from Allah (swt) while the wording of what Allah conveyed is that of the Prophet Muhammad (s) himself, relating events.

Among the many definitions given by the early scholars to Sacred Hadith is that of as-Sayyid ash-Sharif al-Jurjani (died in 816 A.H.) in his lexicon At-Tarifat where he says: "A Sacred Hadith is, as to the meaning, from Allah the Almighty; as to the wording, it is from the messenger of Allah (peace and blessings of Allah be upon him). It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it (to us) in his own words."

The Quran is specific revelations of the Literal words of Allah through his Angels Gabriel that he intended to be part of his revealed book, while Hadith Qudsi are via other means of inspiration and other Angels.

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IHSAN

The Arabic word for Sufism is Tasawwuf, and the act you perform in Tasawwuf is called Tazkiyah an Nafs, or purifying your self of evil and bad qualities while promoting good attributes in your self, and what you try to achieve by this is “Ihsan”, Human Perfection.

This process is highlighted through a number of verses mentioned in the Quran:

In Surah (Chapter) al Shams (91:9) Allah makes an oath, like no other, by more than eight things he created (91:1-8) and then made an oath upon Himself, that the act of Tasawwuf is the only way to succeed in the next life, “He Who Purifies it succeeds” (91:9).

“By the sun and his brightness, And the moon when she followeth him, And the day when it revealeth him, And the night when it enshroudeth him, And the heaven and Him Who built it, And the earth and Him Who spread it, And a soul and Him Who perfected it And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow, And he is indeed a failure who stunteth it”(91:1-10).

In Surah Abbasa (80:3) a Blind Man comes to the Prophet (saws) seeking Islam and the Prophet (saws) frowns upon Him as his attention is elsewhere with the leaders of the Arabs, Allah responds by Saying, “Yet for all thou didst know, [O Muhammad,] he might perhaps have grown in purity”.

So in Surah al Shams Allah mentioned the first part of Ihsan, purifying the self of evil and in Surah Abbasa he mentions the second part, learning and promoting good qualities in your character and growing as a person.

In Surah Ashurah, (26:88-89), Allah says, “The Day (of Judgment) whereon neither wealth nor sons will avail, But only he (will prosper) that brings to Allah a sound heart”, this means that on that day only a heart free of bad qualities and love for this worldly life will succeed.

Allah in the Quran also refers to those who follow Islam by three distinct names, these names give us the three levels of people in Islam. He calls people in the Quran “Muslim” those who follow Islam, this is the first level and the lowest. Then He calls people in the Quran “Mu’min” (Faithful), this is the second level and is higher than the first because he is calling them by the strength of their Iman (faith). He then calls people in the Quran “Muhsin” (those who perfect themselves), this is Higher than a Mu’min because he is calling them by the perfection of their selfs, Muhsin, literally means one who does Ihsan.

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Chapter 3 - Geometry, Algebra and Calculus

QURAN

The word "Quran" comes from the Arabic root "qa-ra-a" and it means "recitation." It is best understood as "The Recitation", it is referred to it as al-Qur'an al-karim or al-Qur'an al-majid, which can be best translated as "the Noble Qur'an" or "the Glorious Qur'an."

It is the sacred scripture of Islam and the literal word of God, revealed through the Angel Gabriel to the Prophet Muhammad (saws). Its speech is in the first person perspective, so when one recites it they recite it from the perspective of Allah speaking to man, this is unique to the Quran among the Holy text of the three monotheistic faiths.

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TAWHID

In literal terms Tawhid can be understood as the “Doctrine of Oneness.”, the term Doctrine means it is a body of teachings regarding the Oneness of the creator, Allah, and not simply the statement relating to his oneness of being.

Tawhid's depth arises from understanding the nature of Allah's oneness in creation, and the need for a doctrine arises from understanding all the different areas of knowledge this relates to. The most obvious areas relate to things mankind has previously set up as false idol's. Four examples that can be easily understood are; The Idol of Man, who declared himself Devine, seen in the example of the Egyptian Pharaohs. The Idol of the Star's and Celestial bodies seen in the example of Astrology and those who worshiped the Sun, Moon, Stars and Nature. The Idol's mankind made of statues and similar objects they created with their own hands and lastly, the idol of the self, seen in the example of those who take their own lusts as their God, meaning that they have surrendered their will to every whim and desire that occurs to them and they satisfy them when they can.

To all these false Idols the Qur'an says that there is a single, unique, independent, and transcendent truth, indivisible as – the Creator of everything. While it is possible for man to derive temporary or shortsighted benefit from all the false Idols man has set up the underlying reality is that Allah is the creator of the very substance's they are made from, and everything those idols embody falls short of the greater picture of the Universe.

To become a Muslim, one must first come to the realization through understanding and knowledge that there is only one God, the creator behind the Universe. To perfect Tawhid man has to cleanse his heart of all ephemeral things, otherwise their importance will increase in magnitude and mans desires would rule his character, following them would become his habit and prison in life. This is the real meaning behind the Muslim declaration “Al-lahu Akbar”, God is Greater, God is Greater than anything else in mans heart, it is recited to help man see the proper magnitude of matters in life, the underlying meaning of Allah in the phrase is synonymous with the greater picture of life.

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