

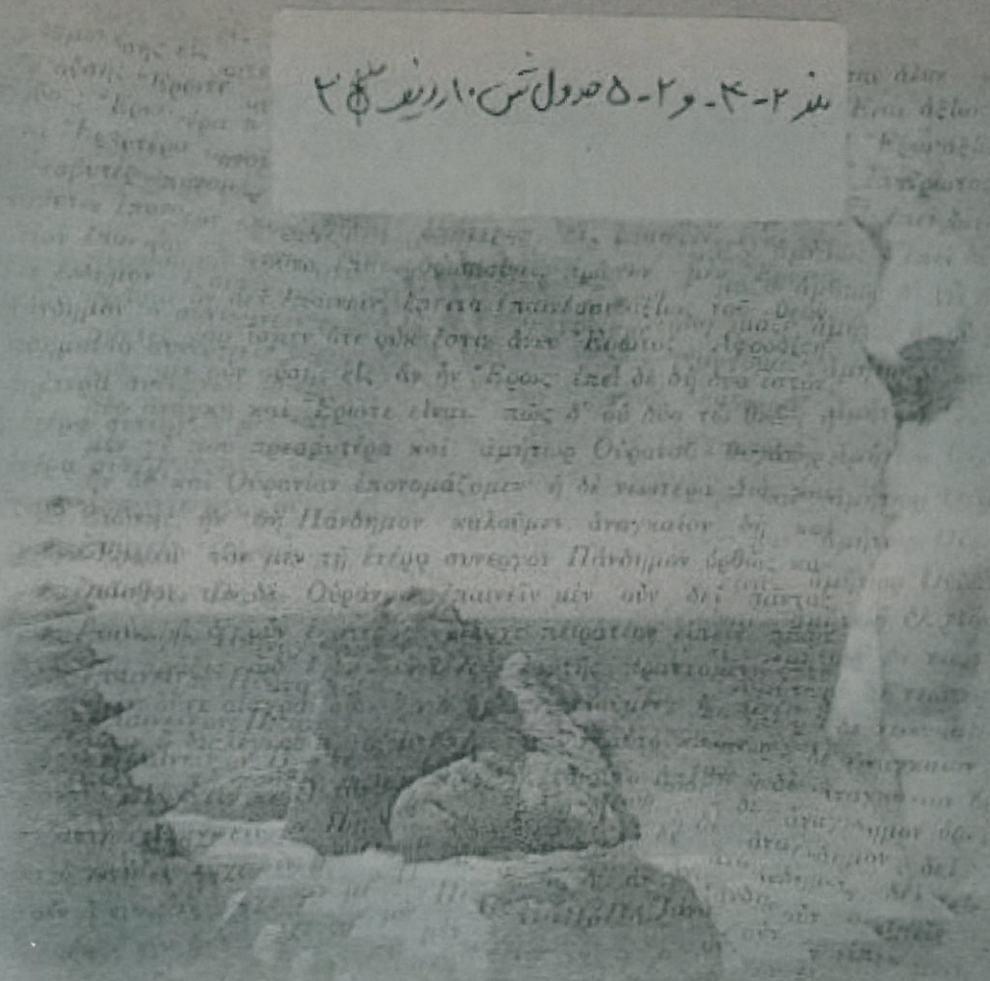
ΥΠΟ ΤΗΝ ΑΙΓΙΔΑ ΤΟΥ ΥΠΟΥΡΓΕΙΟΥ  
ΠΑΙΔΕΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ ΤΗΣ ΚΥΠΡΟΥ

ΕΙΚΟΣΤΟ ΠΡΩΤΟ ΔΙΕΘΝΕΣ  
ΣΥΝΕΔΡΙΟ ΦΙΛΟΣΟΦΙΑΣ  
ΠΑΦΟΣ: 21-27 ΙΟΥΛΙΟΥ 2009

UNDER THE AUSPICES OF THE MINISTRY  
OF EDUCATION AND CULTURE OF CYPRUS

TWENTY FIRST INTERNATIONAL  
CONFERENCE OF PHILOSOPHY  
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# ΦΙΛΟΣΟΦΙΑ, ΤΕΧΝΗ ΚΑΙ ΤΕΧΝΟΛΟΓΙΑ PHILOSOPHY, ART AND TECHNOLOGY



## ΟΡΓΑΝΩΣΗ ΣΥΝΕΔΡΙΟΥ:

ΔΙΕΘΝΗΣ ΕΤΑΙΡΕΙΑ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ  
ΔΙΕΘΝΕΣ ΚΕΝΤΡΟ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ  
ΠΑΝΕΠΙΣΤΗΜΙΟ ΝΕΑΠΟΛΕΩΣ - ΠΑΦΟΣ

ΜΕ ΤΗ ΣΥΜΠΑΡΑΣΤΑΣΗ:

ΤΟΥ ΚΕΝΤΡΟΥ ΠΟΛΙΤΙΣΤΙΚΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΤΗΣ ΚΥΠΡΟΥ  
ΤΟΥ ΥΠΟΥΡΓΕΙΟΥ ΤΟΥΡΙΣΤΙΚΗΣ ΑΝΑΠΤΥΞΗΣ ΤΗΣ ΕΛΛΑΔΟΣ  
ΚΑΙ ΤΟΥ ΕΛΛΗΝΙΚΟΥ ΟΡΓΑΝΙΣΜΟΥ ΤΟΥΡΙΣΜΟΥ  
ΤΗΣ ΕΠΑΡΧΙΑΚΗΣ ΔΙΟΙΚΗΣΗΣ ΠΑΦΟΥ  
ΚΑΙ ΤΩΝ ΔΗΜΩΝ ΠΑΦΟΥ, ΠΕΓΕΙΑΣ ΚΑΙ ΓΕΡΟΣΚΗΠΟΥ

## CONFERENCE ORGANISATION:

INTERNATIONAL ASSOCIATION OF GREEK PHILOSOPHY  
INTERNATIONAL CENTER OF GREEK PHILOSOPHY & CULTURE  
NEAPOLIS UNIVERSITY - PAFOS

WITH THE ASSISTANCE OF:

THE CENTRE OF CULTURAL HERITAGE OF CYPRUS  
THE HELLENIC MINISTRY OF TOURISM  
THE GREEK NATIONAL TOURISM ORGANISATION  
THE PAPHOS DISTRICT ADMINISTRATION  
AND THE MUNICIPALITIES OF PAPHOS, PEGEIA AND GEROSKIPOU

drawn which would rightly emphasize the role of philosophical discussions in illuminating the minds of people who do not know what is what or just suppose that they do.

MOHSEN K. AZIMI & MOHSEN F. FARAHANI

## PHILOSOPHY OF ISLAMIC ART: CHARACTERISTICS AND DISTINCTIVE FEATURES

Islamic Art enjoys certain characteristics by which we differentiate it from other types of art such as Western, Indian, and Chinese. Each has its own philosophy and distinctive characteristics. In Islamic Art Philosophy, the very first single feature drawing the attention of an onlooker is that it is manifested or materialized in abstract shapes in geometrical molds intermingled with Arabic script. The abundance of allegory, metaphor, simile, and esoteric and symbolic expressions all indicate that it could not have possibly existed without these means of expression. Then, the essence of Islamic Art is hermeneutic, simply because one of the major matters of concern in the Philosophy of Islamic Art is that an artistic work should have a touch or tint of mystery in it in a way that the addressees would get into contemplation and perhaps a new interpretation each time they see it. Islamic Art, just like the human nature which is made of a binary of body and soul, has duality in it. On the one hand, it answers the materialistic and/or objective needs of human life, and on the other, it satisfies the aesthetic needs of human beings, as love of beauty and gorgeousness seem to be natural inborn tendencies of all human beings. These two formal and functional structures are almost manifested in all types of Islamic Art. To a Muslim artist, all types of art are manifestations or realizations of the beauty of the Creator. In this article, some general characteristics of Islamic Art are specified. Then, the viewpoints of some Islamic Philosophers on Islamic Art and how it has reciprocally affected Western Art in architecture and the like would be mentioned. Finally, the shared grounds of the two terminate our discussion.

BARRY ALLEN

## THE ART OF THE ARTIFACT ARTIFICE, ART, AND THE AESTHETIC

The concept of an artifact should be fundamental to philosophy, though it has attracted little attention, and theory has made no progress since Aristotle, whose theory introduced a number of assumptions still current in modern behavioral sciences.

### 1. Summary discussion of concept of artifact (ergon) in Plato and Aristotle

The gist of the classical account is that an artifact is the product of an antecedent idea or form, which functions like a template guiding artifice.

## **PHILOSOPHY OF ISLAMIC ART: CHARACTERISTICS AND DISTINCTIVE FEATURES**

### **ABSTRACT**

Islamic Art enjoys certain characteristics by which we differentiate it from other types of art such as Western, Indian, and Chinese. Each has its own philosophy and distinctive characteristics. In Islamic Art Philosophy, the very first single feature drawing the attention of an onlooker is that it is manifested or materialized in abstract shapes in geometrical molds intermingled with Arabic script. The abundance of allegory, metaphor, simile, and esoteric and symbolic expressions all indicate that it could not have possibly existed without these means of expression. Then, the essence of Islamic Art is hermeneutic, simply because one of the major matters of concern in the Philosophy of Islamic Art is that an artistic work should have a touch or tint of mystery in it in a way that the addressees would get into contemplation and perhaps a new interpretation each time they see it. Islamic Art, just like the human nature which is made of a binary of body and soul, has duality in it. On the one hand, it answers the materialistic and/or objective needs of human life, and on the other, it satisfies the aesthetic needs of human beings, as love of beauty and gorgeousness seem to be natural inborn tendencies of all human beings. These two formal and functional structures are almost manifested in all types of Islamic Art. To a Muslim artist, all types of art are manifestations or realizations of the beauty of the Creator. In this article, some general characteristics of Islamic Art are specified. Then, the viewpoints of some Islamic Philosophers on Islamic Art and how it has reciprocally affected Western Art in architecture and the like would be mentioned. Finally, the shared grounds of the two terminate our discussion.

**Key Words: Philosophy of Art; Islamic Art; and Western Art**

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