

الإدراك الجمالي في الحوار الفلسفي لهيغل

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Abstract:

Philosophers and dictionaries have varied in their opinions on the concept of beauty, yet they agree that beauty refers to goodness, adornment, and elegance. As for Hegel, his aesthetic views are closely linked to his political, philosophical, and social ideas, where artistic beauty is that which is created by the human spirit and not what is produced by nature, since what nature produces is not considered true beauty because it lacks reason. Art takes on the function of revealing truth in a sensory form without performing other functions. The concept of the ideal is the main aesthetic idea, which he made the foundation for the development and diversity of art. Regarding the artist in Hegel's view, his genius appears in his ability to highlight the essential nature of the era and humanity through those individual forms and actions. Like ancient Greek civilization. Artists and sensitive people revel in beauty, are amazed by it, and try to express it along with their feelings and emotions towards it. With the abundance and richness of beauty, images appear with garden flowers, seas, the sky, and more, and the senses of hearing and sight contribute to conveying these images of beauty to us for our enjoyment. But when beauty intensifies and prevails, we remain silent and overwhelmed.

Keywords: Aesthetic consciousness, Hegel, Baumgarten, dialectical philosophy of spirit, symbolic art, classical art, romantic art.

the introduction

The problem of beauty is one of the issues deeply rooted in philosophical thought. In the history of thought, beauty is an idea. It is real when perceived by the senses, and authenticity is an idea that is perceived by the mind, i.e., by philosophy. The summary is also linked at the level of perception to mysterious human mechanisms, and that is what has led scientists and theorists to take varying positions to question its truth.

It is limited in terms of creativity insofar as it makes the imitation of reality its ceiling, and this is what led Hegel to think about art that tends toward that direction which presents only a caricature of reality, and this is what he studies. Beauty is established, and from there we must formulate the following problems: the nature of perception Is beauty in discourse aesthetic? Philosophical? According to Hegel, is beauty a product of the spirit or a product of nature? How can an idea or absolute manifest itself in a rational object, and how can it be an absolute truth?

There is no doubt that human thought about beauty is as old as humanity itself, and that humans have been fascinated by aspects of beauty in the natural world and the effects it produces since ancient times. The pilgrim Old to centuries ancient civilizations famous Like ancient Greek civilization, artists and sensitive people sing about beauty, are amazed by it, and try to express it and their feelings and emotions towards it.

The abundance and profusion of beauty, where images appear in garden flowers, seas, the sky, and so on, and the senses of hearing and sight contribute to conveying images of beauty to us for our enjoyment, but when beauty increases and prevails, we remain silent and dizzy. In modern times, there have been numerous attempts at aesthetics by a range of philosophers. Hegel, like Kant before him, tried to demonstrate Connection Aesthetics, in relation to things, is not merely a theoretical relationship expressed through science, but rather a relationship between ethical processes and utilitarian goals. He argues that "art differs from scientific utility—use—in that it leaves the object existing in its free independence, whereas use destroys the object when one employs it for personal gain."

In his book "Introduction to Aesthetics," Hegel started by posing the following problem: "Is it permissible for us to describe things of nature, such as the sky, its color, its hue, etc., as beautiful? Do these things in general deserve that description? And therefore, should we equate natural beauty with artistic beauty? In an attempt to uncover the true aim or purpose of art, he decided that art is a fundamental aim that seeks the inner truth that represents what is cooked up in the human spirit."

This does not mean, however, that there is an external essence from which the concept of this truth is formulated, for it is a truth of a different nature than that known by classical epistemological investigations. He claims that art is a means of improving the knower, morally or intellectually in general.

First topic: Beauty and the beautiful

First branch: Defining beauty in language

Beauty in language: It has come in the language of the Arabs that beauty is the source of beauty, and the verb is beautiful, meaning beauty is goodness(Son of ظور, *Lisan al-Arab* p666)

To gather something together: to collect it after it has been scattered.

The most beautiful: straight and upright

- Beauty: Goodness comes from character and morals, as stated in the hadith.

"And you have beauty in them when you bring them home and when you take them out to pasture."

And in the hadith: God is beautiful and loves beauty.

Ibn al-Athir said: Beauty applies to both images and meanings(Grotsche, *Aesthetics*: p. 213)

A beautiful and lovely woman, and it was said:

She is as beautiful as a rising full moon.

All of creation appeared beautiful

The man adorned himself: he made himself beautiful

And beauty with a damma and a shadda is more beautiful than the beautiful, and its beauty is: that is, its adornment.

And beautification: the effort to look beautiful(Walter, meaning *Beauty, a theory of aesthetics* p111)

Abu Zaid said: May God beautify you, if you pray for him that God makes him beautiful and good.

According to Lalande's encyclopedia:

Aesthetic: an attribute

What pertains specifically to beauty evokes an aesthetic emotion, a unique state akin to pleasure and enjoyment in moral feeling, but not supported by either, and its analysis becomes the subject of aesthetics. As a science.

Aesthetics: The science whose subject is evaluative judgment that applies to distinguishing between the beautiful and the ugly.

Beauty is defined in Webster's Dictionary as "the field that deals with Chubb Yeh roofs Artistic and aesthetic experience and its interpretation(dad N from ظور, *Lisan al-Arab* p677)

Dictionaries agree that beauty is a term that refers to goodness, adornment, and splendor.

Branch Two: Defining beauty term

It is easy to describe Behavior Or something beautiful, but from The difficult We need to formulate a definition for it because opinions His strength Accumulated, multiple positions, and theories varying Accordingly To differentiate Drinks minds Its owners.

Despite all this, humans Flino A On the love of beauty, since the latter is what gives life meaning, and beauty is everything that the soul finds comfort in and the conscience feels,

but sense various, Mix F The queen of "taste" in people, and therefore "beauty" is a quality Complete Things are a prominent feature of that existence, perceived by souls. And its distinction Obviously.

Beauty is found in things. In proportions Different, by virtue of Activate it And his transformation is that he It happened It is a dynamic and evolving field, and its appreciation varies from person to person, and from moment To another. The term "beauty" is ancient, and its history, marked by conflict, reveals the current that linked beauty (Laland, *mLalande's Philosophical Encyclopedia*: p. 322) With humanity, searching for the common core among people, which is the mind, and the second current, technology, which linked beauty with pleasure and enjoyment.

And it is man who take From beauty comes knowledge after one finds oneself and T Nature, where research and discovery began, is being examined to determine the characteristics of modern, conscious, and evolving human beings. In this regard, Hauser says: "That style The exquisite artistry with which it was drawn in the Paleolithic era is evidence that these were not works made by amateurs. Rather, it was performed by trained specialists who did not spend short periods of their lives mastering and practicing their art, and that said something. On the contrary, it indicates that the beginning of art was in the Stone Age, and that man, with his love of organization and its reduction to his cognitive mind, understood the importance of artistic forms of creativity that strive for beauty and elevate humanity.

The change and variation in color that beauty undergoes makes the definition of beauty a focal point of attention and a point of divergence, as Plato bases his aesthetic theory on an ethical current. model Y It combines beauty and goodness, affirming his conviction that "goodness" (TerKotzman and the others *Atlas of Philosophy*: p. 11) It is the first and highest form of beauty, rejecting poetry because, in its eyes, it betrays the truth. There are two reasons for this: the first is ethical, because it does not contribute to spreading virtue; the second is metaphysical, because it is associated with falsehood, and both... It does not lead to perfection, and that is not what the citizens of the republic are looking for.

Plato defines beauty as: phenomenon tangible It exists, whether a person feels it or not. Calculate the extent to which she shares the ideal of timeless beauty.. From this we see that Plato links the world of reality with the world of Growth Daj In his view, art is subject to idealism, distancing it from reason. This is the reason for his disagreement with his student Aristotle, who made reason the measure of beauty. Beauty makes art an organized principle.

The pattern of artistic creativity is an elevation of humanity and an achievement of beauty. The change and fading that beauty undergoes makes the definition of beauty a point of contention, as Plato bases his aesthetic theory on this. path moral model Y It contains beauty And prayer h Relying on his belief that "good comes first and beauty is supreme," he rejected it because, in his opinion, he betrayed the truth. The reason for this is twofold: the first is ethical, because it does not help in the pursuit of virtue, and the second is metaphysical because it is associated with falsehood (TerKotzman and the others *Atlas of Philosophy*: p. 21) Neither leads to the realization of the ideals sought by the citizens of the republic.

Aristotle believed that a rational being adds something to nature or imitates it. For example, an existing thing that rises to the level of beauty, and that is what he said about him: "Everything that exists is imitation." (TerKotzman and the others, *Atlas of Philosophy*: p. 221) For example, the eye cannot see, and every work of art is similar. A beautiful work, whether existing or imagined, is something the eye falls upon, or something the mind makes comprehensible to it, or something the imagination depicts. The beauty of life is not based on the beauty of nature's subjects, thanks to his genius and ideas. Aristotle's difference from his teacher Plato is evident in his granting the artist space for creativity. He believes that beauty lies not in the content itself, but in the method of execution. By this, he means that the perfection and harmony that characterize a work of art reflect the artist's skill and genius, making beauty emanate from taste and artistic innovation, not mere imitation or mimicry (TerKotzman and the others, *Atlas of Philosophy*: p. 221)

Aristotle defines beauty as "formative harmony"; he believes that true knowledge reveals things not as they actually are, but as they ought to be. Saints Augustine and Thomas Aquinas, on the other hand, presented a conception of beauty as that which brings joy and pleasure to the soul upon seeing it, indicating that it is a changing manifestation of eternal divine beauty. God is the source of all beauty, and nature is merely a reflection of His magnificent art. This implies that beauty is subjective, belonging to the human soul and evoking a feeling of comfort and pleasure (Croce, summarizing the philosophy of art, p. 333) and Croce had his own view of beauty, which he considered to be "intuition. Or an innate perception or feeling, natural. A. By nature, but also by definition, it stems from the mind. And the perception. Together, its essence is perceived by a faculty whose degree and strength of perception vary among human beings." Charles Lalo had his own vision of beauty, where he saw Beauty is a gratification devoid of purpose; it is a free play and agreement of our faculties, that is, a harmony between our sensory imagination and our mind. Kant pointed out that beauty is both prohibitive without purpose (to respond to Al-Husayn) and pleasurable without understanding (to respond to the intellectuals). He distinguished between two types of beauty: beauty that touches and beauty that follows from that.

Some believe that beauty is linked to utility and pleasure, but Socrates transcended this understanding when he said, "A thing is beautiful and wonderful if it is done perfectly to achieve its intended purpose." However, reality reveals a different concept; beauty, in its essence, is far removed from the idea of utility or pleasure. When something is useful or necessary, or evokes feelings of pain or pleasure, it falls outside the realm of pure beauty. Therefore, it can be said that beauty must be pure, free from any aims, benefits, or moral considerations, to be beautiful in itself. Despite the ongoing debate surrounding the definition of beauty, we can conclude that beauty is a phenomenon that has evolved with the expansion of human understanding, extending from within the artist to manifest as an objective reality in the external world.

Definition of beauty, linguistically and technically

First branch: The beautiful language

The beautiful, the beautiful, and the beautiful: a bird from the groves¹.

Sibawayh said: The beautiful nightingale is only spoken in its diminutive form, and when they pluralize it they say two camels.

Al-Jawhari: Jamil is a bird that came in a diminutive form, and the plural is Jamalan. The source of Jamil is beauty.

Ibn Sida said: It is permissible that the word “أجمل” in it means “beautiful”.

Compliment: Treating someone kindly.

The beautiful thing is: the fat is melted and then gathered.

The hadith states: “God forbade the Jews from consuming fats, but they melted them down, sold them, and consumed the proceeds.”

The second branch: Defining beauty technically

The diversity of habitatsExperienceAesthetics has made definitions of beautyShe excelsIt is subjective and objective.And excitementTherefore, Aristotle considered “beautiful art to be useful art, because that usefulness achieves two essential actions at once: purification for man and bridging the gap between him and nature.” Therefore, artists were able to combine aesthetic values and utility, but thatInterestmaybeRestrictive, thus limiting the aesthetics of art.

Some have said that beauty is the brother of goodness, considering that it is involved in the process of adapting to goodness, and as a preparation for the science of ethics, and this agrees with Fichte's opinion when he said, "Beauty is useful, ah, the philosophy of beauty and all the theories of aesthetics." If we consider the aesthetics of poetry, then its beauty is measured by the meanings, allusions, and imagery contained within the text. Here we refer to... The theory of benefit advocated by Socrates when he said, "The poet²He isdistinctAAnd it would be great if that thing hadPrepareWell to performBenefitThe intended purpose is that a shield which performs its function well is beautiful, even if its decoration is of little value.³.

Because the Greek era witnessed the emergence of terms including “imitation” and “beautiful,” but they did not know aesthetics as it is now. Croesa says: about every person who describes a view as beautiful, where the eye is blessed with the green vision of amazement, where action moves, and the sun covers the limbs and touches them tenderly.

This shows us that Greek aesthetics weren't entirely straightforward, but were linked to moral and social values. Socrates' beauty wasn't associated with water. Some people equate beauty with pleasure, as he said.Q. Jess: "What is beautiful is pleasant, and what is ugly is unpleasant." It means the time when a person feels happy, beautiful, and everything is

¹TerKotzmanand the othersAtlas of Philosophy: p. 321

²TerKotzmanand the othersAtlas of Philosophy: p. 211

³Premi, A Study in Aesthetics: p. 166

delicious..It suggests beauty, and absorbing it leads to a feeling of pleasure; conversely, there are those who reject it.¹. By linking beauty with utility and pleasure, which contradicts what Oscar Wald said: “A beautiful object, or a moving object that brings us no benefit, and whether the object is useful or necessary to us in some way, or has affected us in some way with pain or pleasure, therefore that object has gone out of the fields of beauty.” By saying Oscar, he understood that he meant that people who provide a benefit are outside the realm of aesthetic subjects, except for those that were coincidental, and beyond that one cannot say that, for him, it is beautiful.

As long as we are within the framework of the relationship between beauty and utility, pleasure, and benefit, there is an opinion that sheds light on this subject, which is what Joyo said, who believes that utility is almost entirely absent in her view of beauty, to the point that it is almost nonexistent. He presents one of them the other² The entirety of Greek philosophy agreed that art is only beautiful if there is something behind it. utility And pleasure. Plato drew a different view of beauty, making it a higher reality perceived by the soul, as in this snapshot: “The eye can become equivalent and similar to the visible thing, just as the eye can see the sun without becoming similar to it, it sees the same beauty without being beautiful.”

Kant defined aesthetics as "that which pleases without purpose and without concepts." "This leads to one definition: the beautiful is an object of high satisfaction; the beautiful is what we acknowledge as an inevitable subject. This means that the inevitability of aesthetic judgment is a paradigmatic judgment, as engaging in judgment should be seen as a test of a law that cannot be entered into."³

:Aesthetic perception – Aesthetic subject

Definition of aesthetic perception.: Perception is a language

Perception is the heart's ability to retain and deeply understand something. A person is said to fully perceive or comprehend a subject if they memorize, understand, and accept it. This is illustrated by the verse, "And Allah knows best what they conceal," referring to the denial and sin they harbor in their hearts. Similarly, the Prophet Muhammad (peace be upon him) said, "May Allah grant victory to the one who hears something from us and conveys it exactly as he heard it, for perhaps the one who conveys it understands it better than the one who heard it," meaning that the one who conveys wisdom truthfully may surpass the first listener in understanding its meaning.².

In a hadith narrated by Abu Umamah, it is stated: “God does not punish a heart that has truly understood the Quran.” This refers to one who comprehends it, believes in it, and applies its teachings. However, one who merely memorizes it without adhering to its principles is not considered to have truly understood it. Similarly, Abu Zayd explains that when a bone is set

¹Laland, *mLalande's Philosophical Encyclopediap*. 111

²Bastawsi, Hegel's Aesthetic Philosophy: p. 222

³Heidegger, The Origin of the Work of Art: p. 158

after a fracture but not perfectly straight, it is said to have “been gathered together” (wa‘ā) in the sense of being properly aligned or straightened. Al-Azhari further clarifies that “to contain something in a vessel” (aw‘ā al-shay’ fi al-wi‘ā’) means to gather and collect it securely.

The Arabic word "الإدراك" means combining something with understanding it and grasping its meaning, and it corresponds in English to the concept of "consciousness" (awareness) and the word "conscience" (conscience) are similar in meaning, as both express a person's awareness of himself and the depth of his inner feelings.

Definition of perception (in technical terms)

Even if the meanings of perception change and multiply, they all ultimately stem from a human activity: thinking. And perception is that knowledge which is for each person in terms of their existence. His works and his ideas, so that the person is aware and acts accordingly. For knowledge which motivates him and living in existence. And speaking of "perception" conscience, then that refers to the concepts of subconscious perception, immanence, and lived meaning are all concepts connected. They are related to each other in terms of reference. The word "perception" refers to the plural of "livelihood" (ma'ish). Vécu, as in the perception of something and be warned what. And the act of living is a sign. As a sign of something, and of pleasure as "likewise for something."

It is clear that there is always an awareness in this regard. This is not a general observation, as perception is experienced in parts, not all at once. It is not surprising that perception perceives these parts as a collection of experiences that permeate the life of the self: for lived meaning is never devoid of meaning. sens vécu من Evidence Function of that life surrounding perception¹. The word perception is synonymous with the word conscience. The conscience It is everything that a person finds within the vessel of their own being, whether intellectually, consciously, or unconsciously, internally, and perceives. By the way: The inner workings of the human body. Perception is a word that describes a mental state in which the mind is aware and in direct contact with its external environment through the avenues of perception, which are usually represented by the five human senses. In every consciousness there is immanent content, not immanence itself. Immanence here is not the inner awareness that accompanies the ego at the core of its reflections.

Perception is awareness. Its content The content the tenor Consciousness and awareness are inseparable. That is, what perception itself carries is the subject of phenomenological study and research, and it serves as the basis for perception. However, if we consider the profound Cartesian path that perception traverses in its inner essence through what appears, then the self becomes aware of its own self as a result of this perception it undertakes toward things. and That perception is the origin, meaning that the latter is the reference point within which the object of perception is formed. And that formation runway As a building the topic And enjoy Together, the thing is formed through a flood of subjective manifestations.²

¹Nietzsche, *A human being born with humanity*. 112

²Hyul, the entrance to *Aesthetics*. p. 67

As for psychology, it studies perception as it exists. And standing in all circumstances. The varying*Which every person experiences. In order Varying in intensity and transparency. Because of its superficiality, reduction, and concealment, when a person relegates it to the unconscious. That is, when they relegate perception to the unconscious a second time. For a person. By nature, he does not like to confront his consciousness all the time, but rather he often prefers to escape from it.

Defining the aesthetic subject

The aesthetic subject is not so much the artwork itself as it is the perceived object. That is, when a work of art becomes an object worthy of the viewer's attention, the rich solution we are proposing is related to the aesthetic subject. And since the latter is established in this way, the artwork becomes an object of special contemplation. This is because the viewer is in the process of discovering the beauty of that artwork. That feature is nothing but the ability to express the aesthetic subject because it is a special expression of him... that is, the artist leaves his own self in his artwork. In terms of aesthetics, the artist can be likened to a living presence. *Présence Vivante*, which is located at the heart of the artwork, allowing the public at all times and places to participate in the artist's beautiful world.

The aesthetic subject refers to "a subject in the process of producing an aesthetic effect and a function with an intended effect." and By combining aesthetic pleasure with an intended function, it is suggested that the aesthetic subject represents that unique intersection from which the subject cuts through the purely possible seat of probability.

The aesthetic subject encompasses both the artwork itself and the aesthetic perception the viewer has of that artwork simultaneously. Thus, we find that the aesthetic object is constantly perceived by its very nature; every beautiful object is perceived, or episode. Or a field of perception. It is useful to see. The perceptual nature of what is beautiful highlights the difference. Basic. Between art on one hand and science and philosophy on the other.¹. The aesthetic subject that encompasses the two entities, from Dufresne's point of view, is, on the one hand, the subject entity that refuses to be reduced to a representative entity, and On the other hand, that entity is linked to perception, and we make that entity the appearance."

That is, the subject. The verb. The artist never exhausts his subject matter. Representative, because. The verb. The artistic remains fertile. The significance of meanings that have not yet been represented by the perception of the recipient, therefore the entity of the subject is greater than any representation that only partially affects the work, and the entity of the work has an aesthetic value that occupies a space and time of existence in general, and that entity is closely related to perception because it is the only one.

Who can bring out that tangible aesthetic value? The aesthetic subject is described as the fruit of a unique, nomadic activity. Therefore, it does not involve a preconceived idea that the

¹Stice, meaning *beauty*.p41

artist imposes on nature and tries to apply violently and forcefully. Rather, it involves a creative attempt to transform nature into a spirit.

The aesthetic subject in the phenomenology of art

In the phenomenology of art, the aesthetic subject expresses the intersection of aesthetic perceptions between the artwork and its recipient; thus, the experience of meaning is an integral part of the experience of those aesthetic perceptions. The aesthetic subject is a constant engagement with perceptual modes. Thus, the aesthetic subject becomes the living subject that captures our attention without referring us to anything else outside of it, because it is an end in itself. Because it does not involve any separation between matter and form.

The aesthetic aspect of that meaning is the specific subject whose essence does not remain unless it retains its image, and that internal unity in the depths of the aesthetic subject between matter and image is what makes the artwork the strongest expression of the human dimension of reality.¹ Aesthetics lies primarily in a good understanding of its form, that is, the artistic form of the artwork is an indication of the aesthetic subject within us, since we cannot imagine an artistic analysis and interpretation of the aesthetic subject outside of its form, which manifests itself through it.

Finally, we conclude that when analyzing an aesthetic subject, it is interpreted as an artistic form, and that aesthetic subjects are not only visual but also tangible, meaning they consist of external perceptions that we receive through the senses. And artistic creativity depends on the subject matter the artist achieves, not just the idea the artist imagines in their mind.

¹Ibrahim, Alvin's Problem: p50

Philosopher Hegel

The philosopher Georg Wilhelm Friedrich Hegel was one of the German innovators, whose theories dealt with how contradictions are ultimately reconciled into a whole, and he always said: "The real tragedies in the world are nothing but conflicts between right and wrong."¹¹¹²

A summary of the life of the philosopher Hegel

Georg Wilhelm Friedrich Hegel was born on August 27, 1770 in Stuttgart, Germany. He studied philosophy and classics in Tübingen, and after graduating became a teacher and editor, and began exploring theology. In 1831.

The earlier life of the philosopher Hegel

The philosopher Hegel was born in 1770 in Stuttgart, Germany. He was the eldest of three children born to Georg Ludwig, who worked in the civil service, and Maria Magdalena, the daughter of a high-ranking lawyer at the Württemberg court. His mother taught him Latin before he began attending a Latin school at the age of five, after attending a German school at the age of three. His mother died of a fever while Hegel was in his early youth, and he always said that she was the reason behind his love of learning and that she was the one who made him passionately absorb the writings of the Enlightenment philosophers.

After studying at the Alster Secondary School in Stuttgart, Hegel went on to study at the seminary of the University of Tübingen. His father had always urged him to join the clergy, but the superficial friendships he formed with other students before him sparked Hegel's interest in developing his own philosophy, which challenged the influence of other popular philosophies such as those of Aristotle. Upon graduating, Hegel became a private tutor.

Hegel and His philosophy

When youinHegel's father died before 1800, leaving him a small inheritance, after which Hegel was able to focus more on his philosophical system.inHe began with religious and social issues, but also moved towards further educational reform, and Hegel was able to establish a rigorous system of philosophy. He combined history, ethics, government, and religion, and began publishing his philosophical treatises while working as a university lecturer, though he did not accept payment for them, along with old friends from the university.

Ultimately, Hegel's philosophy was met with much rejection because it was so far removed from other popular theories. He developed this philosophy into what is called dialectical thinking, which was intended to be part of a comprehensive scientific system. Contrary to

¹¹Heidegger, The Origin of the Work of Art:p122

¹²Heidegger, The Origin of the Work of Art: p. 211

Aristotle's philosophy¹³Hegel's philosophy was not a "method" or a set of principles, but rather an empirical philosophy. He used experiences, which became data points, to shape his philosophy, and he always said that "rationality is the only real thing." The philosopher also realized how to employ a new element and an unprecedented way of thinking.

From 1808 to 1815, the philosopher Hegel studied philosophy and served as headmaster of the school in Nuremberg after briefly working as editor of a newspaper, a position that was not very popular for someone of his culture. During that time, the philosopher Hegel was about 40 years old. He then married Marie von, and they had three children together: a daughter who died in infancy, and two sons, Karl and Immanuel. In 1816, the philosopher Hegel took his own chair in the philosophy department at Heidelberg University and published there his Encyclopedia of Philosophical Sciences, which brought him fame and overwhelming advancement to the chair of philosophy at Berlin University.

The death of the philosopher Hegel and his legacy

AThe philosopher Hegel in Berlin on November 14, 1831, during the cholera outbreak¹⁴In 1820, he published several of his lectures, and other works were published posthumously. The philosopher Hegel is considered one of the last builders of the philosophical system.inThe great one of the modern era.

Hegel's philosophy and concepts

: His philosophy

Some have said of him that he was the first to open the way for many modern irrational conflicts and made him the greatest idealist philosopher who was able to speak in the name of the perfect, while others have argued that the elimination of the perfect was achieved at his hands, and some have said that he was the maker of the greatest revolution in modern human thought. The German idealist philosopher Hegel. This makes us happy today to discuss his philosophy and aesthetic views. German philosophy reached its zenith with Hegel's doctrine, who was the first to opinionTo the natural, historical and spiritual knower as a process, that is, a continuous movement of change and development, where he tried to reveal the internal relationship of that movement and that development. The great value of Hegel's philosophy lies in its coherent formulation of the dialectical viewpoint. He considered dialectics to be the law that underlies the nature of thought and reality.¹⁵.

Hegel formulated dialectics as a philosophical scienceinKnown history is also permeated by further laws governing the development of objective reality, and Hegel attempted to study the fundamental principles of dialectical reasoning, which stands in stark contrast to metaphysics.

¹³Zakaria Ibrahim, Contemporary Philosophy p144

¹⁴Nietzsche, the Joyful Mystic: p. 234

¹⁵Kunzman, Dar Al Fikr Al Arabi: p151

Hegel drew upon the dialectical ideas of Kant, Fichte, and Schelling, both to align with their work and to refute the erroneous ideas contained within their teachings. With Kant on Obligation philosophical research in From the basis of the activity for Among people. Hegel was also right when he asserted that the study of knowledge is only possible during the process of knowing. The search for what is called the instrument of knowing the instrument is nothing but knowing that instrument, and the desire for knowledge before we begin to know is no less absurd than the desire for that. SCOLASTIQUE Someone who wants to learn to swim before going into the water. He believes that nature exists in a certain way separate Regarding humanity, Hegel argues that human knowledge has objective content, asserting that appearance is no less objective than essence, and that essence is revealed through and by appearance; therefore, appearance is necessary. Based on the dialectical principle of the unity of essence and appearance, Hegel opposes Kant's views on the impossibility of knowing things in themselves. For Hegel, as for Fichte and Schelling, the dialectical system begins with unity and returns to unity in a circular line.

Unity of Being and Thought

Hegel seems to be asserting that neither matter nor human perception can be considered fundamental because it is not logically possible to deduce perception from matter, just as it is not possible deriving Matter is a product of human perception. For him, unity and difference are opposites, a Delakian concept.¹⁶ Neither exists without the other; therefore, Hegel emphasized that true philosophy is not a philosophy of unity, but a philosophy whose principle is unity. The axe is movement and defense, and thus it is about differentiation as well as self-definition.

What exists only in thought, which Hegel considers both a subjective human activity and an objective substance independent of humanity, is the source and primary foundation of all that exists, but also its consequence—that is, a higher stage of its development. This higher stage of the development of the Absolute Idea is what Hegel calls the "Absolute Spirit" of humanity. Hegel argued that human thought is nothing more than a manifestation of the suspended thought existing outside of humanity, the "Absolute Idea," which is God; that rationality, divinity, truth, and necessity are necessarily congruent with one another. This leads to one of the fundamental tenets of Hegelian philosophy: "All that is rational is true, and all that is rational is true."¹⁷ Hegel believes that the fundamental mind of the world is where the latter develops and grows according to the laws of thought and the laws of reason. Therefore, according to him, thought is the complete essence independent of man and humanity.

Hegel attempts to argue that thought, as a fundamental essence, exists within the world itself. Therefore, Hegel considered himself a follower of the philosophical tradition in Pantheism. He believes that all true philosophy must be pantheistic. The second part of Hegel's argument is that everything that is rational is real, meaning that Accepted That modesty should disappear. As

¹⁶ Faisal, *Encyclopedia of Philosophers* sp. 152

¹⁷ Heidegger, *The Origin of the Work of Art*: p. 153

for the concept **IE CONCEPT** It is the basic formula of his thought and the beginning of all life. **Specific** It encompasses all the richness of the content and **Reference** to that content, and existence is the embodiment of thought. Therefore, the fundamental premise of the Hegelian philosophical system is **proportionality** between existence **ETRE** And thought **ESPRIT**. **rose** All processes are reduced to the process of thought.

General outlines of Hegelian dialectics

Hegel's philosophy **It consists** It consists of three essential parts: dialectics, because being itself is dialectical. Intellectual dialectics is a reflection of dialectics. **The real** And on **The expert** Logically, one should be guided by it and think in its footsteps. Hegelian logic includes three parts **Great** and It is the theory of being, the theory of essence, and the theory of **mUnderstanding**.

1Logic: It is what guides Hegelian philosophy, therefore it should be understood where logic blends with ontology, for the categories of thought are at the same time categories of being, and if logical thought

A- Theory of Being: This theory deals with the simplest and least specific categories; being is nothing at all, and is therefore equal to nothingness. However, this contradiction finds a way out through becoming, which is the first concrete idea and thus the first concept. Being and nothingness, on the other hand, are empty abstractions..

All categories of being develop from becoming, and in order to simplify Hegelian dialectics, we can say that becoming is the transition from one quality to another. **Other.**

b) The theory of substance: The limit of destiny takes us from existence to annihilation, so what lies hidden beneath the changing aspects of empirical existence (ice, liquid water, and water vapor) is the essence of water insofar as it is always identical to itself.

What falls under the senses is merely appearance, and thus existence seems to have two aspects, one reflected in the other. In this case, words meet in pairs: root and derivative, thing and its properties, internal and external. These categories, when combined, contradict each other; one is incompatible with the other to the extent that it is intertwined, because some necessitate others.

C- Concept theory: Hegel addresses the concept from three **Areas** The first is the subjective concept, which comprises three moments: the universal, the particular, and the individual. Secondly, the concept is conceived in three forms: mechanistic, chemical, and teleological. The third—the teleological—paves the way for the emergence of universal thought, where the concept returns to itself through the union of subjectivity and objectivity. The general idea is the highest definition of the absolute.

2- Philosophy of Nature: According to Hegel, nature is the all-encompassing idea in the form of the other, that is, the idea that springs from itself. Therefore, it presupposes an external

existence in such a way as to produce conscious life and then reach the stage of returning to itself.¹⁸

Nature should be viewed as a collection of orders, each order necessarily arising from the others, but the dialectic of the concept guiding this development remains rooted in the overarching idea inherent in the nature of nature. Therefore, we should not view nature as...manufacturing External and actual. Hegel's natural philosophy is the most important section attract For purification ShBendama. Hegel possessed extensive scientific knowledge and did not underestimate its importance. Experience However, he neglected Show it The quantitative aspect at the same time as he was taking care of its qualitative aspects.¹⁹ For Hegel, the value of nature lies in its ability to make the emergence of perception and thought possible, insofar as it is a condition for life.

The Origins of Philosophy

Humans used to use thoughty Rah Since his appearance on Earth, this thoughty R It took multiple stages and different aspects characterized byy He broughty *Ahy and lootingy *Ahy IOther, some aspects of thinkingy R She was characterized by...y the Others attributed the occurrence of the phenomena to the universe.y *to material reasonsy *Tangible or perceptible, and weak AK fromy irrigation The existence of forces and ideas that explain the order of the universe.

Andy This duality remainedy *And the different trends iny Thinkingy R And it increasedy d States of doubt and mental disturbancesy *The Sophist appearedy One Fy Land of the Ghary Q Fy 5th century BCy N They focused on humanity and made it the center of their thinking.y They They exploited the increasing doubtsy da They promoted the doctrine of hedonism and pleasure.free One of the beliefsy Ny *And rejecting traditionsy d Custom, morals, and lawsy N Their target was the youth and the...y For them Fy That is their skill.y Language and wordplay, and making man ay S All shy and Chaos ensued, corruption prevailed, and vice spread.y for him Under the seedy *The freey *.

Fy In contrast to that sophistical approachy A sect emerged that called on people to adhere to religious doctrines.y Ny *Returning to traditiony d Beware of the wrath of the gods and call for swift repentance.y R Regarding sins, this is achieved through asceticism, austerity, and devoting oneself entirely to worship.y N They called themselves the wise men.

middle These fluctuations and declinesy The communityy And Nanany Fy During the appearance of the newborn Socratesy Athyus In 470 BC, he humbled himself and took upon himself the views of the Sophists. N And the wise men, using his method,y dialogue untily fory N He was ignorant of his opponents, and thus refuted the sophists' claims. N He

¹⁸Heidegger, The Origin of the Work of Art: p. 31

¹⁹Heidegger, The Origin of the Work of Art: p. 34

criticized the wise men for their extremism and their responsibility. This led them to laziness and spread fear and panic, and that there is no wise man, because wisdom is one of the attributes of the gods, and if there were wise men, he would be (A). Socrates was the wisest of men, and among his sayings is the famous one. "We are not wise, but we are lovers of wisdom." From this statement emerged the word "philosophy." (Philo) Love and (Sophia) Wisdom. Philosophy was among the Arabs. It means Love of wisdom. And from here laugh that philosophy is tempting. The original. Andy Oud Founded by Suha Righty To Socrates. He presented a philosophical approach. His dialogues were transmitted from him by Talmi Plato.

concept Philosophy

Discussing the educational concept and proof of credibility. And eatydrighly I killed her. About Tary Q Evidence is one of the tasks of philosophy. Therefore, philosophy is defined as "the search for truth." yQahtoy S One side, but from all sides. Aspects without neglecting Ay One aspect of the idea to be explored, and ydivorce On the sides. You are looking for it. A Philosophy: Elements or Fields of Philosophy

and custom Some define philosophy as: "an attempt to understand absolute existence," while others... yconsideration Philosophy is defined as: the search for essence and immutability. yR Some define it as: the study of general principles and underlying causes. yda Walghayat The greatest of the universe to obtain an interpretation. yR Ally Comprehensive in its scope, some limit philosophy to mere inquiry. yMahy They m Its derivation, sources, and medicine yHer Woky Fy Goldy Raha And its effect yCleanym the society.

Philosophy is known as yPhilosophical Dictionary yIn short, it is "a form of awareness yMeeting ylike A system of general concepts about the world, and the place of man in yh The basis of consideration yTo see ythe world.

And he reported Philosophers have several definitions yFat For philosophy as ytoy:

- Detection yF Plato:

Fy Plato's view is that yZ Philosophy has several characteristics, the most important of which are:

1- That philosophy uses methods yQah It has a special name (D) yThe book yk), Ay digression, argument yFy Criticizing the ideas presented, and consequently yFor sciences, even if yIts most advanced images, color yAddyat For example, it is subject to philosophical criticism. y.

2- yI think Plato said that they I will It has a direct connection to true reality. yQy Fy Tamay Za About the Ashya The variable yRah Constantly, and for this reason ySTATy A one thousand yI will that ypeople Final criticism yFor the ideas presented, and this yony that they I will y sought Behind the discovery of the truth of medicine yRighty Qy For reality or face friendship.

3- Understanding medicine's RightyQy For realityyask We need to know the goalI found the ashyaFor his sake, the universeyWe understand medicine's RightyQy For humansyusTo know the optimal model for medicine's Human beings, and the goalI found medicine's many For his sake.

4- That theyI willBased on his knowledge of the proverbbyA ycustomkyF yJabTo beyAMedicine's many'shyAccused.

DiscoveryFAyManuytoShe was (Kant Definition):

PhilosophyTashyAhuman mindyand jobsyFatahachallengeydPre-conceptsyThey flyfrom Knowledge and action work together, and the sequence of these concepts emerges and forms a framework.ywhatforyThe endA coherent system. Philosophy is either a theoryyIdentify a topic, AyTayNMedical qualitiesyAnd lawsyThe endOr it could be workyverificationthe topicAyHis transfer from HyZThe thought to HyZWork, the first science of medicine'sThe secondyThe science of freedomyEvery philosophy has its own perspective.yor workyTwo faces: one pure face, and another sister faceyAryFrom the first perspective, philosophy is based on pre-existing principles.yPrior to experience, and from the other side, philosophy is a test.yWhenAPrinciples are derived from experience.

DiscoveryFBertrand Russell (Rassl Definition)

Russell's philosophy was mediated byyNTheology and science, thereforeyIt resembles theology because its foundation is contemplation.yTopics that did not reach the level ofyQyNAnd heyIt is similar to science because it addresses the human mind.yMore than relying on coercion, whether this coercion stems from the force of tradition.ydOr about the power of unityy ysay(Russell): "Philosophical knowledge'sThey do not differ in essenceyAAbout scientific knowledge's, flySThere is an external sourceyFor wisdomyto openIts doors to philosophy andyClose itFyThe face of knowledge, and all thatymyZPhilosophy differs from science in that it is more critical and general.ywhat.

DiscoveryFBrunshofyk(Brenshific Definition):

"That philosophy andyForymPhilosophyyAbout TaryQTaryKhAnd the ruling onyh"And thereforeyhyDialogue ByNone thousandyI willAndyNSchools of ThoughtyIts various forms and shapes, and this dialogueyTargetThe searchyforAbout QymThe right mindyHaTheyhyQymThe freeyTherefore, philosophy aspires to "creative development" and...qThis development, andyFyAt the same time, "Critique of Reason"yKhY.

DiscoveryFJohn Dyandy(Dewey. J.Definition)

Philosophyy(Dr. lookedyandy Dewey) forysixTaryQaaSpecialyzyTo ShyandGharyforAbout the beliefs of the common people'sKnowledge, behavior, pleasure, and pain; but onlyyCritical analysis and close examination of these issuesyaBadyThe familiar vernacular in particular, and this criticism does notyDifferentAbout GyRahOf the criticisms, except for

theyBeingyTrythatygoldBeyond that, andycontinuedThe examination is a methodyA DiscoveryFHardy(Hardy Definition):

yConsider(hardy Hardy) is a contemporary philosophyNHe defined philosophy as...ysixA set of principles or teachingsymBut rather ityActivity, HyThPhilosophy interpretsyRIssues and clarificationyHaha.

DiscoveryFFytoyforFyNaks(Phinex. Ph. Defintion)

Define (F)yNaks Phinex) Philosophy as: a methodyQahOne way of looking at knowledge isyForyusIndeed, andyIt includes cleaningymWhat already existsymyDanKnowledge, experience, and interpretationyRahAnd explainyhhAnd its criticism, and it is used as a material that includes what the various sciences and arts contain andyNLiterature is a form of knowledge, just as general concepts and customs are used.y

ResearchSecondy:

- Ethical thoughtyFyIdeal philosophyy
- Ethical thoughtyFyRealistic Philosophyy
- Ethical thoughtyFyPragmatismy
- Ethical thoughtyFyPragmatismy

PhilosophyExampley:

It is one of the oldest philosophies, and its origins can be traced back to its founder, Plato.yAthyusThe example is defined.yThat it is "philosophical tendency"yTheyIt is based on reducing existence to thought, andyThis contradicts realityyTheyHe acknowledged the independent existence of thought (Lalande, 1996, 585).

"AndyirrigationExampleyOneAnd at their head was Plato, who believed that existencyWe divideTo the sectionyNThe first section is the world of the senses.y yDependIt is based on the senses and is the world of appearances or the world of illusion, etc.ytheHe is a changing worldlyRgyRConstant. And the world of reason.y yDependOn the mind, which is the inner world, the world of truth.yQahor true existencyQyHe is the eternal worldlySakin LayTagyRHe is the world of truth.yQahOr proverbs or ideas (Ideas). The world or existence, in the example,NIt has an outward and an inward aspect, butyDependFyJewel and rightyHisOn the inner self or on the mind and intellect, therefore medicineyKnowledge is in their mindsyIt is based on reason.

lookIdeal philosophyyFor morals

yBalancePlato always ByNThe individual and society: the individual has three categories.yKology:

- 1- The mindy peopleOn the mindyRandySaqrFyThe head.
- 2- EmotionsymAndyIt comes from the heart.

3- Lust and its source is the stomach.

As to divide Society is divided into three social classes. Why:

1- The gold layer – The ruling class.

2- The silver layer – The class of soldiers and spearmen.

3- Copper layer – The class of farmers, manufacturers, and merchants....

Plato believed that the powers of the soul are the rational power (reason) and the appetitive power. These powers are governed by three virtues: Wisdom, courage, justice, and temperance. He has the submission of desire to anger and yielding to anger for the mind. He called for the idea of harmony. The parts of the soul composed of the faculty of desire and to the mind. He is like a ruler. And to justice... It concerns the individual just as it concerns the public. As he included it among the virtues, the principle of harmony applied it to the state. The principle of "performing each task" applies to the individual. The individual – like the state: It is a homogeneous unit, but rather a compound with many parts, just as it folds. The state is stratified. On Chapter By Parts of the soul, such as the state classes.

This harmony was conflicting forces; rational force seeks to subdue the power of lust and its desires, like rulers with soldiers to control the people. The intention is to subdue the lustful power. For rational power. Happiness is also linked to justice, and happiness is with him. Inequality of people for whom was born? On the shoe industry...

He confirmed both Plato and majority – From the example that they give. Don't come except for an organized society remained organized. What world? Plato's audience – an example of society. For each individual, a private. And ruling this society is composed of an elite group of philosopher-kings. Announced majority. Something standing. To the extent of his participation, everyone is greater than themselves, so the individual does not achieve the self, except insofar as it is an active member. In society, it is said: Man is a stretch to society with full loyalty, because he extends from him, medicine, dementia, creation, and freedom.

and suggestion. Kant's philosophy of creation: Less intercourse, urging people to factor each one of them is like the other. And Kosy for him. Its base is conditional or the law of creation. He decided that we should always act as if our actions become a universal law of medicine. Obligatory to restrain people in similar circumstances.

And what called Plato (asceticism) and contempt for the material world. And it offers knowledge. And among the things that... We must pay attention to. That this asceticism did not be. It is the moral element. The loneliness of Plato, rather. Wazyh. Another element. Kad. It is difficult to imagine, and it stops with the ascetic element side by side. Platonic Ethics: A clear trend towards not neglecting worldly pleasures and.

Plato's call was for asceticism and that they are the best short trip. Ha. The more short the story. In clear contradiction to his call for organization. Celebrations including the

FatythatAnd the girlyatAnd rewarding the warrior with opportunities for sexual contactytoyKonThat's a treasureyZaFor him. And his view that sexy♣The proverbys♣legitimate, evenyIt will improveandyEncourageperhapsyHa.

yDisagreementExampleyOneHowever, theymAbsolute, constant, and centered on the axis of the axisyRAnd the beauty ofytoySMan-made, but it is not part of ityFragmentationWho leftyBTherefore, the school must base its principles on this foundation.ymThe established ones. The youth mustyto learnTheyShbugymConstantly consistent, like a part with the wholeThereTel practicesyQWith a member of theyAll ByGrowThere are actions that are not...yQIn this relationship.

Plato was the standard-bearer of the absolute view of the universe.ymFyThe Old WorldymAnd the most eloquent fatigueyRRegarding his tendency to dye themIn its absolute form, it is unityyThisforyNetcyRAyThe top symbol ofym– andyNAloahy♣And he made ityYesA supreme principle of the universe. And Plato was...yIn this regard, AManyConsistent with itself from manyyRFrom theological doctrinesy♣The followingy♣And that is hyNHe confirmed that the dyeydaFor Gody♣hyetcyRAnd that Gody♣noyMaknTo be a cause of evil.

Plato made the...yRThe pinnacle of his ethical doctrineyAndyTafyZyQyThat is because he described it as theyRPrinciple of BeingyAIn addition to being aymIt is the highest subject of science. He called for the search for the underlying causes of...yYou pay to theyorIn action, Plato was the first researcheryNEthics♣NTheyNThey tried toyOvercomerangeThe goalyatDirectness, such as pleasure, honor, and repetitionymAnd money, foryPrayTo the underlying principle behind it, which is the principle of reasony yheightFor all partial examplesy♣For theyR. And if it was all cancelledyatDirect derivationyMathaFrom this single principle, it is notyExtendQyWhen?Except from Himself. In other words, thePlatoThe first to realize that the philosophy of ethicsyHer final imagey♣yNabghyTo transcend herself for youyIt takes for itself a fundamental, ultimate ideal.yFrom it, the goal is derivedyatEthicsy♣QyMathaRather, it derives its concepts from it.ymEthicsy♣Its meaning.

The principle of theyRTheyPlato made it the pinnacle of his ethical philosophy.y yIncludeIn defense of freedomy♣many♣And NafyAFor the will to enter the universey♣FyhyYesHumans,y sayAs for the fertile landyfor himSo you don't know SyDaSo the personyHe gotIncluding theydOr at least as much asyKaramhaoryZderyHaThe blame lies with...yفعOn whom?yChooseAs for heaven, there is no blame upon it.yHa.

In summaryThe researcher's point of view:

ylaughThe fallacies of this ideology, the enslavement of people, and their placement in a...ydishyattoySThey have freedom after that.y♣FysisteryArBuilding the elementy♣This thought lacks ideals andymTheyATheyPreserve people's dignity and pietyymWomen have their rights, and children are human beings.y♣This thought also restricted the mind and prevented it from thinking.yROr showing theSeeyOr participating inyBuilding knowledge under the pretext that it isyayer noyAdvanceTo the thinker classyN,He called for the killing of the elderly, the sick, and children, and the trafficking ofydWomen, in their femininity and equality with men, and even in their exposureyForyorWith activitiesyAddy♣He also destroyed the family system and called

for...yAndy Women, children, and money, formayThis ideology destroyed morality and eradicated divine nature.y TheyIt elevates humanity and prevents it from slipping and falling.y Vices.

Philosophyrealityy

andyIntendedIt includes "events and events"yathe topicyIncludingyHaRelationships, connections, and workyatAs it meansyThe sayingsyQyNy TheyIts validity has been established, as in our statement that copper is a conductor of electricity, and indeed, reality is the more prevalent view.yQyNyFyScientific Knowledge Monumenty

andyuConsiderone thousandyI willtheyAnd NananyAristotle, the father of realityyhyThHe corrected the thinkingyAnd NananyFrom thinkingyRFyworld ofytheTo thinkyRFyThe worldyYesyShFyhAnd what he emphasizedyhyrealityyOneIt is the existence of a world ofymAnd ethics andyMaknAccessyhyAbout TaryQReasoning requires the teacher toyplantingFy mindsThe talonsydhEthics and principlesyNy.

thoughtEthicsyAccording to Aristotle

AristotleHe was the first to establish a doctrine of ethics.yThe West, and the most important legacy left by Aristotle is his book: "Ethics"yComachusAristotle's limitationyFrom ethicsycommanderyNThey are:

(challengeyMeaning of "Kh"yRControlling the conductive behavioryhThen he came lookingyGrandfatherydaTheyCollected FyHaJamyAThe virtues andyThe middle ground is the bestyfor himhyAverage ByThe endWithout excess or extravaganceyTandyirrigationAristotle said that theyRIt is happiness andyThe goaly They ysoughttheyHaPeople,ysay"And that we seeyDahaAlways deliciousIt,No languageyAnother one behind it, we truly desireyRespect for othersyN,AndyThe refuge, andyIntelligence, andyEverything we breatheyhفرضfor himOr merit...yWe want toyhWe seek it for the sake of happiness, and that is because of what we do.yfor himFyhFrom TaryQL connectoryHa

andyDifferentPeopleyUnderstanding happinessyTh yTheir divisionAristotle divided it into three levels of...yThMoral behaviory,General natureyancoryظYou see happiness inyPleasure, sinceyChooseMost people, by their own choice,yShaThe beasts, and against these people of excellent intellects, the youngyTahaGaychargesCheckyQHappiness isyGlory or honormTheySyThe third level of ethical behavior remainsyAndyRank HyYesWisdom and contemplation, or theyShaMeditationyand reasonyAndyTrue happiness according to Aristotle.

yDisagreementrealityyOneHowever, theymPermanent, because medicineymanyAndyEHuman MedicineyAyPermanent and thereforeyThe true goalsyQyFor soilyDon't overdo ityRAnd that whatyLearn itThe youngyJabthatyKonIn harmony with themyThe constant and togetherرcreateydivorced womanyOn doing what is rightyhHumans are not subject toRadahwithynOr belonging to a gender withyNAnd that there is a law and a system createdyA yincludedJamyAHuman beings and accessible to minds, and that this law is

binding on humans. They are rational beings and are capable of myZawa This law is because theyMalakon The power of the mind.

"And reality calls for it. Right and wrong only. That on human understanding of medicine. One of the principles of morality. To build. According to what scientific research has shown. He is. Human beings are considered the highest of creatures. Illness is evil, and health is good. That we take measures to sense. We. The mountain or creation. And that we overcome evil by understanding and improving it. They. Yes. Half many. From reality. Science. We. Curve. Dy. But they. To understand them. And knowledge as a face. Various. For the same right. Qah. And this is their science, not. They wrestle necessarily. Rah. One with the other, they. That. Towards a greater understanding of the ultimate secret. For the universe

He confirmed. Aristotle argued that actions. To be performed in a moderate manner, without excess or negligence. TValky. Ethics. They. Image. A good person. Silver. For him. Moral perfection. Specify it. The ethical middle ground. Represented by. Kamal Al-Fadhy. For him. Pleasure and pain are also... Directed towards human behavior to do the following. R. If use it well, or it will lead to evil if misused. And many. Kon. Fadila. Hy. Works of the sifter. For him. After this. It was necessary. Three conditions, knowledge, will, and perseverance, because many. He got. On the space. For him. Through practice and repetition, the human being. Ryd. That. Kon. Fairy. March. Justice, and they. Ryd. That. Kon. Forgiveness. Fa. y. March. Moderation

Philosophy The Pyramids

Pragmatism is defined. That it is a "work philosophy". It calls for action. And made the ashya. The most suitable, to achieve. Q. Purposes we wish to achieve. Qah. Fy. Our. The job.

It was called. Ha. Several names. Arabic language. Among them are: pretexts. Intended. The idea is merely a seed. To achieve. Q. Gay. Limited. And the means: Ay. That ideas are means to achieve. Q. Gay. The tool: Ay. That mental perceptions. Just tools that can. A. To help. Check. To. Future events in. Tary. Qah. Limited

As he called. Ha. Name of benefit. Andy. Thoughts and perspectives. At. And the works. y. People. From it, the individual derives strength. Matha. From the extent of the benefit he and his community have gained, and what. Result. From it, pleasure and benefit

Pragmatism is a philosophy. Philosophy of command. Contemporary, even if its origins are intellectual. It goes back to the. Fy. I will. They. And. Nanany. hy. Raqaly. Tasandy. Consider. One thousand. I will. The matter. ky. Who planted the seeds of the bergamot. Then they. Contribute. To. Localization. The Pillars of Pragmatic Philosophy. As well. Counting. One thousand. I will. The Pragmatists were among the most prominent philosophers. NHy. Th. He gave pragmatic thought. Methodology. He translated the ideas into practical applications. Q. The job. Fy. Soily.

Ethics Pragmatism

came Moral Revolution. The command thought. With the change. At the Science brought it about, and it was a revolution against morals and customs, characterized by its emphasis on...for Happiness and pleasure are the foundation of brilliance. Morality. The splitter. At the pygmies. It increases in strength or weakens, so it does not. A fixed and binding rule of conduct for all humans, indeed, the laws. Creation. And beauty. It is exposed to change. Via the tweet. Culture. Therefore. Nabghy. For the young people to learn. Take Creation decisions. He produces the best results by relying on his intelligence without depending on established principles.

According to "Will", ethics. Three elements. The obligation of creation, Creative optimism, And free human will. These three elements form the head. Morality. Then to speak. Is the world a world of ethics? Or is it. Gy. And that is by division. To the doctrine. Mady irrigation. The rulings. Related to. Actions are facts. And absolute. Irrigation that I think. With interests and. To be obeyed, no. Just sensing it, then compare. The doctrine. By saying "the difference is work". This type of subject. From ethics and. The other type is vastly different. The material. From ethics. N, when. Kon. His feeling. For. Contrary to the facts surrounding him, free. That research. About harmony. By. No. And. They. E. By trying to hide. From the intensity of sensitivity. Creation. Since the facts on the ground. Toys. Khy. Ra. No evil. The same, so it is from. God. N. Perhaps. That. Gy. R. From. My. And he. And his attitudes towards it, or that. Fondle. Perhaps. Ha. To sleep with all that you. Secret. He has from. Means. And ways. So what is submission and obedience? Q. And they. R. And rotation with change. R. Time and its vicissitudes and its ways. Mann. Exation. R. And his submission is only to names, according to this view. Suitable for optimal methods. Found. It has harmony with. N. Psychological conditions. And the external facts. That harmony is what. On. h. By the word Hassan or Khy. R. As for the. Hold on. According to the absolute doctrine. Morality is the opposite of what he thinks. S. He has. They. Ask. Harmony through sacrifice. For example, when it conflicts with the. By. E. The like of it. Jab. To be as he is. From. Gy. R. Tag. R. And do not change. To.

It is considered sensory experience. hy. Source for. m. They. A person feels. They. Ah. When it is verified. Q. aha, no. y. This is the feeling of. arty. Ah. y. counting. Q. y. m. As much as it means. That they. And. And the tendencies. Basic material. Medicine. Ay. They. It consists of. Yes. Medicine. Ay. and. Jab. To be subjected to experimentation. for. E. it. y. Kon. Arty. Ah. Present time. y. An. y. counting. Q. y. m. Individual desires may conflict with each other or even with the same individual. However, if the desires... y. Ah. Constantly. y. counting. Q. y. m. y. growth. Community activity.

Two schools of social reform have emerged. y. One of them says: Morality stems from within, and if we wish to change. R. human systems. S, Fy. Jab. To rely on purification. R. The soul and describes. The heart. The other says that man is the fruit of. They. E. And that you. R. Systems. y. y. To. Tgh. R. Medicine. many. Mother. A. Doctrine. Dy. and. Fy. say. Behavior is a reaction to. N. Humans and. y. E. By. N. What is medicine? y. Ay. What is the probability? y. There are

forces within man and forces outside him. about him or the other. Visual adaptation. The intended meaning of visual harmony. The rooster enters. Deliberation. crown. Behavior

and irrigation John Dyand "That the youth bitter In stages. They. Creation. Forth:

First stage: The group imposes. Q. methics. and. Katsab. Types of behavior. Jab. On the youth. In it, as well as. Jab. perhaps. Dismissing other types of behavior as reprehensible morals and wrong conduct. This stage is considered morality outside of it. External influences. He understood. Issued. From the community and six. From the same generation.

As for Phase Two. The individual. March. Siluka. Dhaty. A. His own morals. I became responsible. individually. and a personal decision. A. And an individual achievement. A. He moved it from being a garment. For the needs of society and its ethics outside. It was imposed on. To conviction and. Man. This behavior. Practice it. On its own and. Shape. Morality within. perhaps. Practice of individual behavior. with. NI may be convinced of the best. And he grew up.

"Indeed, they. Mokhtary. Intelligence from a pragmatic point of view. Prepare. that. One of them is the other. Andy. Range. By. Edy. Mokhtary. y. STATy. Intelligence is reached. free. Thinking. R. And the behavior. It requires it from the side. Example. Andy. Jab. The school should encourage the spirit of. Mokhtary. Ay. He brought. A. And to allow its students the widest possible range of. Makn. From self-governance.

that. The relationship with. Individual behavior and the consequences of practicing this behavior. Earning. They. Creation. Subject matter. "So, ethics. Its rulings are formulated. my. Based on the results. Jab. To rely on arrogance. Qah. I rely more on the results of science. Because knowledge of relationships with. The change. Rat. Knowledge enables us to connect the dots. As causes and effects. Science. Hence, the commas fall away. They. They. A. And behavior. Hy. Th. y. harsh. This behavior. The light of its results and. The light of this. y. And from here as well. Arrives. behavior and morals. In the future, Hy. Th. that. its goal. To count. to. Circumstances and choices. Ar. From. By. The end. In light of knowledge of them. R. And evil.

Alla joby. Result. It has desirable results. y. Ha. He is Khy. R. And every action. Result. Results from it. R. Desirably. Ha. It is evil, and the consequences of actions are with. I see. For. Matha. As well as the art. Ah. To do something meaningfully. Matha. But in the form of. gy. R. divorced unless. Be. This art. Ah. Constant and impactful on them. Yes. The individual and society.

and irrigation. And. y. James that "Fy. Ethics are complex issues. Ze. And it must remain so. y. Ze. It is divided consecutively. The question is. Cluj. The issue is. Tafy. Zy. Qy. The issue is. Ary. It means. The lament. The first is originally. Tary. Khy. For our rulings and consideration. Our. Ethics. And the side is concerned. Second. By explaining the right. Qah. Both Al-Hassan and Al-Qabyh. The obligation, and as for the one who is praying. They. Ary. So you ask about the position. SHassan and Qubyh

In summary. The researcher's point of view:

that Ethical thought is a pragmatic building based on benefit and interests, constant and variable from one situation to another. It is also a morality emanates from the material spirit. And related to it, yes, and its actual circumstances. They impose on man the creation of an envelope with a morality according to pragmatism. Made it unless Nissan MakneyseriousetcyR By fighting evil and Makn There is coincidence, just as the world came into being by chance. Their morality is... Complete, as the world is Complete, therefore shadow of struggle and resistance until the very last moment. They Yes.

and laugh From that tool Benefit and the call to freedom. Excessive even to the point of ethical thought. It is also devoid of a link. Nyor innate creation.

Research the third:

—The concept of the Islamic worldview

Islamic perspective. It is a concept derived from the Holy Qur'an, infallible and protected from error. And from the Prophetic Sunnah. Purgatory, it is a concept of the spirit inspired by the Creator of the universe, humankind, and the earth. Yes, And who knows best? Qah Assets of Heaven and Earth.

and people Islamic perspective. Based on a number of assets, including:

- 1- They Man By the laws of God. The universe
- 2- They Man That everything. The universe is subservient to humankind.
- 3- Inclusiveness
- 4- Soily. The mind is on precision and accuracy. And the calculation

As One of the characteristics of the Islamic worldview, what to you:

1- Imagine a captain. Its source is the Holy Quran. And the Prophetic Sunnah. The purifier.

2- A proven concept: people. On the use of reason and the acquisition of knowledge

3- A middle ground: A person must follow the middle. By elevating man to a status that God Almighty has deemed appropriate for him. With happiness. The denial and victory in the Gardens of Bliss. Hereafter.

4- A fixed concept: The Qur'an is the Holy Qur'an. God Almighty has promised to protect it and consequently. The source of the Islamic concept. By consistency, it is comprehensive. Affairs of them. Yes. Every time and place.

5- A balanced perspective: No overwhelmed. On the other hand, man was created from matter and spirit for the purpose of worship, so worship is. Islam leads to balance the side. No.

6- Imagine. He brought. By elevating man to a status that God Almighty has deemed appropriate for him. With happiness. The denial and victory in the Gardens of Bliss. Hereafter.

7- Visualize reality. March. Human beings. He accused him. In fact. In compliance with the methodology of the Holy Quran. And the Prophetic Sunnah. and more. From various sciences and using a group. Technology. So he gathered. The material reality. And the meaning.

8- Conceive of worship: FJMyAAdythatThe skyy:I sent down a languageyOne goal, and that's it.yThe worship of God Almighty, and it regulates the relationship of man with his Lord, with himself, or with others.yNor with whatyhyTIt contains some of the secrets of the universe.

The philosopher Kant's vision

Kant is the axis where the rays of artistic thought converge in the seventeenth century, and this is reflected in his Critique of Judgment, with its research, discussions, and doubts. This field also holds the position of an emperor or Napoleon, a man armed for two centuries, waiting to have the final say. The aforementioned book—Critique of Judgment—isThe positionIn which Kant expressed his theory of beauty, namelyInterfaceIt is indispensable to aesthetics, as he summarized his theory of beauty in it. His interest in it dates back to 1764, when he wrote his essay "Remarks on the Sense of Beauty and Grandeur," which is considered a solid foundation for the construction of aesthetics.

Kant concluded that it is impossible to establish a rule that one can know the beauty of something; therefore, judgments of beauty are subjective and vary from person to person. Judgments of taste cannot be called objective or universal, however, since the subjective conditions of the faculty of judgment are the same for everyone. It is possible, nevertheless, that judgments of taste possess a degree of universal validity. From this perspective, Kant defines beauty as a "law without a law."²⁰ Kant sought primary elements prior to experience and moved from the idea of critiqueTasteQTo other questionsIt hangs With a muskWakaThe Queen of Judgment, and in that way, he addressed two questions in his research on the philosophy of beauty: the ideas of beauty and teleology. In other words, aesthetic judgment and the critique of teleological judgment.

Kant used aesthetic language in his book "Critique of Pure Reason", which means that psychological forms become feeling and meaning, so his critique of judgment turns into a study of judgments that value the earth. In his book "Critique of Judgment," Kant situated aesthetics between the idea of transcendence and the realm of spiritual freedom, arguing that the Idea from above governs the sphere of spiritual freedom. This then develops into a stage of perfect harmony, at which point the Kantian view of beauty is defined. Here, the Transcendent is consistently presented as a northern and definitive middle ground between the world of nature and the world of spirit.¹²¹

Kant was able to prove the independence of the human faculty of aesthetic appreciation from the faculty of knowledge, a matter that depends on civic activity.²²It also utilizes the faculty of moral conduct, which depends on the human faculty of will. Khan identified four conditions he considers necessary for our judgment of beauty:

²⁰.Bedouin, the pinnacle of artistic beautyp. 80

²¹.Bedouin, the pinnacle of artistic beautyp117

²².My dream, the philosophy of beauty: p. 39

1- The beautiful thing about good taste is the beauty of linking it to the realization of a practical benefit or sensory pleasure.

2 - Beauty has the characteristic of being universal and necessary, and that means that we do not have the ability to differ in everything related to beauty.

3- According to the individual's personal tastes or preferences The beautiful is a proposition of a specific end unless beauty serves a limited external purpose.

4- The beautiful thing is told to us in a way that has dimensions and limits. and That is, in a limited way, within the bounds of our mental capacity for understanding. But if everything transcends the limits of reason and our capacity for perception, the world of infinity is quickly grasped, and a feeling of another plane is born within us. Kant calls this "sublimity," and the sublime half of the self. What is beautiful in nature, what is in nature, and what is sublime does not exist only within the framework of our thinking, and Kant was prepared to see beauty in nature as it is in nature.²³Therefore, for Kant, the phenomenon of beauty inspires our admiration because it expresses harmony, coherence, or order, which is the foundation of beauty and the basis of our appreciation and admiration for beauty in the natural world. It is an infinite realm; our admiration stems from a feeling of majesty. Kant called for primary beauty and transcendent beauty. The former relates to the senses, and the latter to...With reason.It is simply an assumption of the existence of the tribal system in the abstract mind.

The first is modern thought, which knew how to give dialectical debate a great place, as the necessary source of reason.

Philosopher Schiller

A German poet formed and His philosophical views were influenced by the political philosophy of Rousseau and Willing. He was known as the Dove of Pleasure and Politics. Schiller published "Letters on the Aesthetic Education of Man".²⁴Schiller recognized that these letters were influenced by Kantianism. Returning to "The Phenomenon of Spirit," Part II, we find Hegel devoting many pages of his chapter entitled "Spirit" to the study of Kantian ethics. As an artist, writer, playwright, and poet, Schiller was deeply committed to the idea that his art, and art in general, is not useless but the opposite, that art can serve the destinies of humanity, all life in harmony with nature and virtue.

And free acceptance of both nature and virtue. Schiller wrote important books on the philosophy of beauty, including this.The Beautiful and the sublimed, which was published in 1793, and another book entitledA Brief on Aesthetic Education for ManWhich was published in 1795. Art in the sense ofChiarFor activity and play, its domain is the reconciliation of spirit and nature, because beauty is the true image that illuminates the meanings of life. Schiller holds great importance because he envisioned the creative artist as one who exerts his utmost effort to illuminate and conceal the material beneath. Schiller imagined that art possesses great power

²³ Abu Rayyan, The Philosophy of Beauty and the Origin of Fine Arts: p. 41

²⁴ Zakaria, The peace process: p. 55

over matter because it can control and utilize it through its various creations. The material is what is imposed on the artist, and Therefore, it volunteers and creates as a basis for artistic creativity, and without it, artistic works cannot be achieved, but the artist can exercise his freedom and creative activity. and By creating aesthetic images, he reduces his control over it, thus highlighting the image and raising it above the level.

Schelling

Kant and the followers of the Kantian school had a great influence on Schelling, as embodied in his lectures on art in 1802-1803, which were published after his death in 1804. Schelling believed that "art is not something foreign to philosophy, nor is it an instrument of it, but in fact it is its source and its first source. The first philosophical reflections of the Greeks sprang from the masterpieces of poetry and the creation of artists." According to Schelling, through this vision in which he praises the relationship between philosophy and art, philosophy will break its initial course and address the question of art in our time, and It is connected to it and interacts with it. In fact, philosophy and art are in a way an expression of the transcendent whole between them..

Which transcends real life and It goes beyond that. Schelling says that "all aesthetic production begins with the fundamentally infinite separation between two activities (the activity that invokes truth and The unconscious activity of nature—a distinction derived from Kant's treatment of art in relation to nature—is separate from free production. But when it becomes necessary to conceive of these two productive activities as a union, this represents infinite production in a limited way."²⁵and He says in another context: "The product of art differs from the organic product, especially in the following ways."

(a) Organic production before separation represents what aesthetic production represents after separation, but it returns to union..

(b) Organic production does not stem from perception, and therefore does not stem from perception and Therefore, it does not stem from the infinite contradiction that creates the richness of aesthetic production. and Therefore, nature's organic production is not necessarily beautiful.

Art theory covers the following topics:

1. Defining beauty as the ideal image that is achieved through what is tangible.

2The principle upon which all absolute rulers are based is that perfection is the principle upon which the knower is based.

3. The true reality lies in the story of the soul's self-awareness in space and time. These principles were applied by Hegel, and His great task, which he accomplished with great skill, was to establish his distorted knowledge of the history of the arts of all the learned peoples, as well as of artistic studies and literary criticism. At times, he drew upon Plotinus, and at others, his own work.

²⁵ Husseini, *Philosophy of beauty*:p. 9

In light of the above, we see that a great philosopher and scholar of aesthetics has presented himself to us, and whose value was diminished only because of Hegel's fame, after which he retired to Europe. The light, as it was in Schelling's philosophy, whose form we find inspired sometimes by Kant and sometimes by Plotinus.

Stages of the emergence of art according to Hegel

Art has gone through three stages of development, which is a mental or logical development, and it is not bound by time.

First branch: Symbolic art

It showed that man is always struggling to find a symbol that expresses his spiritual ideas, but he is unable to find a complete embodiment of them, and for this reason he uses the symbol as a means of expression. Because a symbol is a sign, but the link between meaning and Expressing it can be anything related to the meaning of words, but design can take any form.²⁶

There can be a partial correspondence between form and meaning. That's what we use in our lives, like the lion as a symbol of strength, the fox as a symbol of cunning, and the triangle as a symbol of power. Because we find in the lion and the fox the qualities they represent, a symbol is not merely an object, but a link between a relationship and the meaning it signifies. In symbolic art, the symbol functions as a physical embodiment and its meaning is the content. The symbol must differ from its meaning, otherwise it would not be a symbol; this is what makes symbolic art relevant to the times. In the ancient world, humanity had not progressed and had failed to solve spiritual problems; the knower was a mystery to them.

Hegel discusses the question of whether every rich form can be considered symbolic; as he said, "What is symbolic stops at that point, where free individuality takes on content and The form of presentation, rather than abstract general concepts, is because the self is inherent in itself. It explains itself when it feels, thinks, and maintains the qualities, actions, and morals that are itself, and every sphere of its spiritual and sensory manifestations has no meaning other than the self. The self, through its self-replication, is the master of all its selves and expresses them, meaning and The sensory presentation, both inside and out, the object and the image! They are separate from each other and do not appear as something simple in relation or kinship, but rather as each being distinct. The phenomenon has no other essence, and the essence has no other phenomenon outside of it or alongside it. They are free, independent, and autonomous individuals. It should not be seen as merely a symbol and interpreted symbolically, but rather it should stand on its own."²⁷

²⁶Abdulrahman, Beauty and Art in Hegel: p. 223

²⁷Hegel, Introduction to the World of Beauty: p. 435

Classical art

Through this art, the ego separates from the spirit, where subjectivity manifests itself as subjective, for it abandons the objective and true content of the spirit and becomes connected only to itself. Thus, the individual rises above the fundamental principle of things and achieves individuality. However, classical art possesses the essential characteristic of a complete interaction between the spiritual and the natural. Accordingly, classical art cannot be symbolic, even though it sometimes contains symbolic elements. Undoubtedly, this art originated with the Greeks because they were the ones who produced art with the highest vitality, reflecting their view of the middle realm, the source of beauty.

As for classical beauty, it combines spiritual individuality with the embrace of tangible reality. It expresses itself from within through outward appearance, but since the goddess retains her comprehensive and extended personality, the independence of the spirit must be represented through the appearance of stillness and Unshakeable security. That is why the tangible individuality of the gods, that ideal and sublimity which proclaims that they have no relation to humans, is instilled in their souls.²⁸

"The statues of the gods among the Greeks all bear that calm personality and other fixed worldly qualities or that eternal veneration."²⁹

Sculpture is inferior to poetry. Poetry does not possess the same vivid, three-dimensional clarity with which sculpture expresses the material, but poetry can also describe a form that must be, on the other hand....Sculpture is inferior to painting; we prefer the colors of the face and the manipulation of light and shadow. Photography captures the expression of the soul more precisely and vividly than sculpture.

From the above, we conclude that sculpture is the art that achieves classical idealism to the highest degree, because the sculpted form must be the product of imaginative thought, and that regardless of all the symptoms of the spiritual self and the material form, sculpture must represent each one who creates in his own field according to eternal and everlasting forms, leaving gods and creatures free to do as they please.

Romantic art

At that stage, the soul only comes to know its true nature by withdrawing from the outside world to enter its inner self and renouncing the external world. Thus, beauty transforms from sensory beauty to pure spiritual beauty. This gives art a new dimension, one in which the soul gradually inclines towards wandering and exploring its own world. Until the masks of the senses fall completely and withdraw into themselves, stripping themselves of their physical embodiment, thus the appearance of physical embodiment disappears and the spirit takes control of matter(*Philosophy of the soulp.* 149)

²⁸ Hama, Philosophy of Beauty and Art: p. 236

²⁹ Abd al-Fattah, Hegelianism: p. 634

1-1. Conclusion:

After examining Hegel's aesthetic philosophy, we reached an undeniable conclusion: the philosophy of any thinker cannot be comprehended in isolation from their broader worldview. This is particularly evident in Hegel's philosophy, where his aesthetic concepts are intricately linked with his philosophical, political, and social viewpoints. For Hegel, art is inseparable from civilization; he regards art as equal to religion and philosophy. He perceives art as a manifestation of human endeavor, contending that artistic beauty arises from the human spirit rather than from nature, as natural beauty lacks rationality and is thus not deemed true beauty.

Hegel attributed a distinct role to art: to unveil truth in a sensory manner, separate from any other purpose. As a spiritual pursuit, art mirrors the realization of the harmony between the subjective and the objective within the realm of consciousness. Since art is a component of the Absolute Spirit, its objective is to sensually represent the Absolute, with its essence being the Idea, which, existing independently, embodies Truth itself. Consequently, art serves as a manifestation of the Absolute Spirit. For Hegel, the artistic ideal is reality articulated according to his notion, the aesthetic concept that underpins the evolution and variety of art.

When discussing artistic genres and forms, Hegel does so by mapping the historical progression of human civilizations. His philosophy of art history adheres to the same trajectory he established in his philosophy of the history of knowledge, perceiving the evolution of art as interconnected with the advancement of the civilization from which it emerges. For Hegel, the primary focus of art is the significant transformations and inherent contradictions that each nation experiences. Regarding the artist, their genius is revealed in their capacity to encapsulate the essential spirit of their time through unique forms and actions. The heroic age, as Hegel envisioned it, represented the pinnacle of artistic creation, a period when humanity experienced freedom and autonomy, and art was pivotal in articulating the people's aspirations.

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