

ART FROM AN ISLAMIC PERSPECTIVE

Muhammad Amin Subiakto, Wisnu Pratomo

Universitas Lambung Mangkurat

Email: m.amins0307@gmail.com, wisnupratomo99@gmail.com

ABSTRACT

Art is defined as the expertise to disclose or express ideas and thoughts a esthetics, including the ability and imagination to realize the creation of objects or the work atmosphere capable of inflicting a sense beautiful, Art is diverse and most of it always questionable in terms of Islamic law. In general, the art divided into two: first, sculpture, painting and drawing. And second, sound art.

The main problem in sculpture, painting and drawing is if the object of animate beings, because on the one hand there are members of hadith that prohibit making images that are either raised or incurred and three dimensions. While on the other hand, it has been commonly done in the community, especially in the natural environment that is fertile and rich with a variety of animals created by God as our Stute that inspired the artists. In addition, the sculpture on the side can be an expression of sheer beauty, it also has benefits for lessons and so on.

Furthermore, sound art is a universal cultural phenomenon, practiced by many nations. In the time of the Prophet himself has been known to sing and play music. In terms of general principles of religious teachings that sound art including mu'amalat dunyawiyah category. Restrictions on the arts (sculpture, painting, drawing, and sound) for their prudence of Muslims. Prudence was intended that they do not fall to the things that are contrary to the values of Islam which is the focal point at that time. Art as aesthetic manifestation of the spirit of monotheism and not a waste of money but the art necessary for the improvement of human life,

promotion of the dignity and the dignity and refining the soul and the mind. If so the purpose of art, then it is possible that the skill and sunnah favor, not against it.

Keywords: Art, Worldly Transactions (Mu'amalat Duniyawiyyah), Esthetics

I. INTRODUCTION

When talking about art, what is discussed first is beauty. It is human nature to like beauty. A mother will be happier if she is blessed with a child who is physically beautiful, both physically and mentally. Someone would prefer a beautiful house and wearing beautiful clothes rather than all that in mediocre or bad condition. Likewise, with paintings, drawings, statues, songs, and poetry, which also symbolize beauty, humans will like them.

Humans like art as a representation of their nature to love beauty. Art and human life cannot be separated. But what about the current phenomenon which turns out that in everyday life, pornographic images or love songs which are claimed as art by some people are increasingly being consumed by people, even children and teenagers? What is the view of Islam regarding these matters? Therefore, this article will discuss art in the context of Islamic law.

II. A GLIMPSE OF ART

Art is defined as the skill of expressing or expressing aesthetic ideas and thoughts, including realizing the ability and imagination to create objects, atmospheres, or works that can create a sense of beauty.

Art is an expression of beauty. And beauty is one of the characteristics that God attached to the creation of this universe. Allah through his words in the Qur'an invites humans to look at the entire universe with all its harmony and beauty. Allah says in Surah Qaf verse 6, which reads:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ۝٦

“Then do they not look at the sky above them, how We have raised it and decorated it, and there is not a single crack in it?”

Allah also invites humans to see from the perspective of beauty, how the fruits hang on the trees, and how the fruits are ripened. If humans pay attention and

enjoy a beautiful view when the procession of livestock enters the pen and also when released to the grazing area, in fact, in that event, there is an element of beauty.

These invitations to humans show that humans are given by God the potential to enjoy and express beauty. Art is the instinct and nature of humans. This ability distinguishes humans from other creatures. Therefore, God can't forbid humans from engaging in artistic activities.

If that is indeed the Islamic view on art, why in the early development of Islam (read: the era of the Prophet SAW and his companions), was there no clear expression of Muslims towards art? As is known, at the time of its birth, Islam as a religion had very little contact with art or art. The reason for this limited contact was due to:

1. the vital energy of the people at the beginning of Islam was mostly devoted to the struggle to uphold the new creed so that there was nothing left for artistic expression;
2. the formation of this new creed resulted in the "cleansing" of pre-Islamic concepts, beliefs, and convictions, which were attached to the spirit and values of ignorance and, therefore, were strongly rejected. Starting from there, why the making of statues and paintings of living creatures, such as humans and animals, was so condemned in the hadiths of the Prophet. Meanwhile, a new tradition had not yet been formed to become the basis and source of artistic expression;
3. with the change of pre-Islamic Arab society into a new society with different values and outlooks on life than before, the purpose of expressing pre-Islamic art in Arab society, such as praising tribes, arousing war spirits, and others, lost its place in Islamic society. However, the new purpose has not yet crystallized because it requires a long sedimentation; and
4. early Muslims were more fascinated by the beauty of the composition of the Qur'an because the Qur'an is the most beautiful literary composition that Arabic has ever had, so they were more busy appreciating the book in terms of its teachings and aesthetics than carrying out artistic expression.

The reality of the limited contact of early Islam with art made some Muslims skeptical of art and, therefore, tend to limit artistic expression so that it seems anti-art. Therefore, many questions arise in society, "What is the law of art according to sharia provisions?" To examine this problem, it can be seen in the two main sources of Islamic law, namely the Qur'an and the hadith,

Also, the method of discovering law in Islam is not individualistic and particularistic, in the sense that when faced with a case, legal resolution is carried out by looking for one or more verses or hadiths to be used as a basis for resolving the case.

However, more than that, if we talk about art from the perspective of Islamic law, the legal premises must be sought in a broad spectrum, even outside the law

itself, namely within the overall insight of Islamic reality, such as the view of God, nature, and humans and their lives.

III. ART IN THE VIEW OF ISLAMIC LAW

Art is indeed diverse and most of it is always questioned from an Islamic legal perspective. In general, art is divided into two, namely first, sculpture, painting, and drawing. And second, sound art (read: vocal and instrumental). First, namely sculpture, painting, and drawing. The problem with sculpture, painting, and drawing is when the object is a living creature (human and animal). The problem is because, on the one hand, some hadiths prohibit making images, both non-embodied and embossed and three-dimensional. While on the other hand, this has been commonly done in society. Especially in a natural environment that is fertile and rich with various animals created by God, such as our country (Indonesia), which inspires artists. In addition, sculpture art, besides being an expression of beauty alone, also has benefits for lessons and so on.

In the Qur'an, there is no explicit prohibition on making statues, paintings, and pictures. However, it only tells of the actions of the Prophet Ibrahim in eradicating idol worship and destroying the idols.

Meanwhile, in the hadith books, there is a special chapter that contains some hadiths, all of which strictly prohibit making and using statues and paintings of living creatures except paintings on cloth and children's dolls. Among these hadiths are:

عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مُتَسِتِّرَةٌ بِقِرَامٍ فِيهِ صُورَةٌ فَتَلَوَنَ وَجْهَهُ ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ ثُمَّ قَالَ إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ

“From Aisha, she said: The Messenger of Allah caught me while I was behind a thin curtain on which there was a painting (picture). His face changed color, then he took the curtain and tore it. Then he said: Verily the people ‘The most severe punishment on the Day of Resurrection are those who imitate Allah's creations.’”

Furthermore, the hadith states that angels, especially Gabriel, will not enter a house that contains a statue (read: statues and paintings) and dogs. The hadith include:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ^s

“The Prophet SAW said: no angel will enter a house where there are dogs and sutorah (statues and paintings).”

These hadiths regarding the prohibition of making statues and paintings of living creatures are very famous among Muslims and are narrated in the sixth hadith book, so their position is indeed strong.

Al-Sabuni even emphasized that these hadiths reached the limit of mutawatir and Muslim nations were very aware of this prohibition so that the art of sculpture and painting of animate creatures was not developed among them. Muslim artists in fine arts. prioritize the use of geometric carvings and plant figures.

Although generally the hadiths and opinions of scholars say that statues and paintings of living creatures are forbidden, it is not impossible to review this. Therefore, the following things can be considered:

1. that this problem can be categorized as a legal problem that is ma'qul ma'na, namely a problem whose legal logic can be understood. through rational reasoning;
2. the prohibition on making statues and pictures of living creatures can be seen in the context of the Prophet's struggle to eradicate the teachings of idolatry and uphold the pure understanding of monotheism, where if making statues and pictures is not eradicated it will damage the new aqidah; and
3. in modern times, making statues and paintings of living creatures is not for worship. On the other hand, statues and paintings have several benefits, for example for lessons, immortalizing historical events and others. On this basis, it can be concluded that as long as Islamic religious norms are observed in sculpture and painting, then the law is permissible.

Then secondly, vocal art (vocal and instrumental) is a universal cultural phenomenon, practiced by various nations. In the time of the Prophet himself, singing and playing music were known. And viewed from the general principle of religious teachings, vocal art is included in the category of mu'amalat dумыawiyah, the principle of which is:

الأصلُ في المعاملةِ الإباحةِ إلا أن يدلَّ دليلٌ على تحريمها

“The original law in mu'amalah is permissibility until there is an argument showing that it is prohibited.”

All human actions, such as seeing, hearing, moving, making sounds, and using feet and hands, are permissible (mubah). In the letter Yasin verse 35 it is stated

that hands are useful for producing edible sustenance and in the letter al-Balad verses 8 and 9, it is stated that humans are given eyes, tongues, and lips which of course can be used for all purposes of seeing, speaking, singing and so on as long as they do not violate the provisions of sharia.

On this basis, singing and playing music are permissible. The prohibition only exists if there is a violation of religious norms in singing and playing music. Prohibition arises because of something else; for example, it is done in a way and with a purpose that is not permitted by religion.

The verse reads:

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ۝

“That they may eat of its fruits and of what their hands have earned. So will they not be grateful?”

The verse reads:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ وَلِسَانًا وَشَفَتَيْنِ ۚ

“Have we given him two eyes, a tongue and two lips?”

The scholars who forbid singing and playing music put forward reasons including that music and singing are a type of entertainment, play or pleasure that can make people neglect their obligations, both towards religion, such as praying, forgetting their studies and being lazy to earn a living, or towards society and the state such as neglecting organizational or state duties. It seems that the sharia argument used by the scholars who forbid music and singing is what is called sadd al-zari'ah, which means preventing people from doing things that are forbidden by religion. These arguments include Surah Lukman verse 19 which reads:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْغِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

“And be modest in your walking and keep your voice soft. Indeed, the worst sound is that of a donkey.”

Furthermore, the hadith narrated by Bukhari explains that when Aisyah held a wedding party for a woman and a man from Anshor, the Prophet asked: “O ‘Aishah, do you not have entertainment? The people of Anshor like entertainment.” And a hadith narrated by Bukhari is also in the book ‘Idain which explains that the Messenger of Allah and his wife ‘Aisyah watched the dance games of the Habasyah people and heard the singing of the ladies-in-waiting on holidays.

With this argument, it can be concluded that singing and music as art that produces beauty are permissible or permissible. Indeed, scholars have different opinions between those who consider it disliked, permissible, and forbidden to listen to singing and music, on the contrary, the text shows its permissibility.

The reason the scholars forbid it is because singing is considered useless speech or useless actions. Meanwhile, Yusuf Qardhawi said that singing and music which prohibited are those that stimulate, arouse lust, give rise to slander and drown people in immorality.

According to Yusuf Qardhawi, things that must be considered in terms of singing include:

1. not all songs are permissible or allowed, because their content must be in accordance with Islamic ethics and teachings;
2. you also need to look at your appearance and singing style;
3. the singing is not accompanied by anything that is haram, such as drinking alcohol, exposing one's private parts, or unrestricted promiscuity between men and women; and
4. singing like all things that are legally permissible, must be limited to an attitude of moderation.

Thus, from Qardhawi's explanation, art in Islam is the embodiment of aesthetics and monotheism. Art is functional and utilitarian, but not in the limited sense of words related to external views of the world.

The usefulness of art is directly related to humans for whom the value of beauty is a dimension of life that is necessary for the improvement of human dignity and status. Art is not based on the idea of art for art's sake but rather on the idea of art for humans, which in the context of Islam, humans are caliphs on earth, serving and worshiping God, meaning art for God.

From the perspective of Islamic legal philosophy, art can at least be categorized as a tertiary need (*maslahah tahsiniyyah*) the purpose of which is create benefits. Islamic law experts categorize benefits into three levels:

1. *maslahah dharuriyyah*, namely interests that must exist for the sake of human survival, where if these interests are not fulfilled, then survival is threatened;
2. *maslahah hajiyyah*, namely interests that must exist so that human life can be decent and normal, where if these interests are not realized, then human life is not threatened but is in difficulty and is not decent or normal; and
3. *maslahah tahsiniyyah*, namely interests whose realization can provide added value above a decent and normal life so that human life becomes more beautiful, more complete and more perfect.

Islamic law does not forbid something that is truly needed by humans in the reality of their lives. Islamic law takes into account emergency situations that can befall and oppress human existence at any time. Islamic law also pays attention to

human nature in terms of its tendency towards various kinds of games, such as running races, horse racing, and the like, which are also included in art, as long as it is not followed by gambling and does not hinder worship.

Art, as an aesthetic embodiment of the spirit of monotheism, is not something wasteful, but art is necessary for the perfection of human life, increasing dignity and honor and refining the soul and mind. Art is a *maslahah* whose manifestation is the goal of Islamic law. If that is the goal of art, then it may be permissible.

IV. CONCLUSION

The journey of establishing Islamic law is in line with benefits. Man. Every matter that contains public benefit is a requirement of the Shari'ah. On the other hand, every matter that contains *madarat* elements is a rejection of the Shari'a. And every matter that contains benefits but has more *mafsadat* becomes a rejection of the Shari'ah.

The existence of restrictions on art is due to the cautious attitude of Islamic legal experts and Muslims. The caution is intended so that they do not fall into things that are contrary to Islamic values that were the focus of attention at that time. It is also based on this caution that the hadiths that prohibit drawing, painting, and sculpting living creatures should be understood.

If art brings benefits to humans, it beautifies life and its decorations, which are justified by religion, perpetuates noble values purifies them, and develops and refines the sense of beauty. In the human soul, the Sunnah of the Prophet supports, not opposes, it. However, if the work contains immorality or sinful acts or leads to such things, then the act is prohibited.

BIBLIOGRAPHY

Abbas, Ahmad Sudirman. 2004. *Qawa'id Fiqhiyyah dalam Perspektif Fiqih*. Jakarta: Anglo Media.

Alwi, Hasan, dkk. 2005. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.

Al-Syatibi, Abu Ishaq Ibrahim bin Musa al-Lakhmi al-Ghimati al-Maliki. 2005. *Al-Muwafaqat fi Usul as-Syari'ah*. Kairo: Dar al-Hadits.

- Al-Bukhari, Muhammad Ismail. 1423. *Sahih al-Bukhari*. Beirut: Dar al-Fikr.
- Djazuli, H. A. 2006. *Kaidah-Kaidah Fikih*. Jakarta: Kencana Prenada Media Group.
- Al-Faruqi. 1986. *The Cultural Atlas of Islam*. New York: Macmilland Publishing Company.
- Haroen, Nasrun. 1997. *Ushul Fiqh*. Jakarta: Logos Wacana Ilmu.
- Mudjib, Abdul. 2005. *Kaidah-kaidah Ilmu Fiqih*. Jakarta: Kalam Mulia.
- Muslim bin al-Hajjaj. 1424. *Shahih Muslim*. Beirut: Darul Fikr.
- Qardhawi, Yusuf. 2002. *Fatwa-fatwa Kontemporer*. Jakarta: Gema Insani Press.
- Al-Sabuni. 1977. *Rawa'i al-Bayan*. Damaskus: Maktabah al-Ghazali.
- Syarifuddin, Amir. 2005. *Ushul Fiqh*. Jakarta: Logos Wacana Ilmu.
- Tamrin, Dahlan. 2007. *Hukum Filsafat Islam*. Malang: UIN Malang Press
- Zuhdi, Masjfuk. 1997. *Masail Fiqhiyah: Kapita Selekta Hukum Islam*. Jakarta: Toko Gunung Agung.