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## The Development of Islamic Art from The Umayyad Period Until The Early Phase of Malaysian Islamic Art

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### Abstract

Islamic art in the world includes various fields and specialties. The value of Islamic art that is so subtle and has the concept of Tauhid is a conciliatory art. It can be divided according to religious importance and other functions such as architecture, carving, *khat*- calligraphy, painting, ceramics, gold, silver, jewelries and others. However, the development of Islamic art has received less attention because the journey of Islamic art has several periods and transitions of governments and empires. The purpose of this study is to summarize the journey and development of Islamic art so that it becomes a simple and compact reference for the audience. It is very important to conclude only the importance of it since there is a lot information has been recorded. This study covers the development of Islamic art starting from the Umayyad period, then the Abbasid, Fatimid, Seljuk, Mamluk, Safavid and then to Malaysia. Some examples of popular and elegant art of the time are also listed. This article examines, maps specific aspects of the development of Islamic art up to the nineteenth century. This study used a descriptive methodology whereby a few variables artwork includes: architecture, jewelries, coinage as well as the potteries. With regard to time, descriptive studies may examine Islamic art in these period. Based on the analysis of historical records founded and a compilations of contents, there was a gradual transformation in some of these works of art that took place around the period beginning with the Umayyads. The finding show that through the examination of some early collections, one can trace the origins and development of Islamic art that changed but still maintained the same concept of Tauhid. Although the focus of this article is the study of the development of the diversity of Islamic art, therefore it can be seen that each work produced has some similarities and consistency. Further research in more details about each period, the aesthetical value and interpretation of it is proposed.

**Keyword:** Islamic Art, Aesthetic Value, Islamic Art Development, Function

### Introduction

According to Al-Faruqi (1990) pg 168, in his book ' *Islamic Thought and Culture* ', mentioned that the art according to Islam itself is closely related to ethics and aesthetics available. However, Islamic art itself can not be known without the existence of Islamic art in the history of civilizations that began with Umayyad period and especially to Malaya so can be seen and

felt by all Muslims. The coming of Islam to the Malay Peninsula was back in 1303 AD some of the treasures and the earliest form of art that can be seen in Malaya was the discovery of inscriptions in Kuala Terengganu in 1889 which is the beginning of Islamic art in the region. They are successful because they have to learn and understand the philosophical teachings of the Quran and Hadith that a major source of Islamic teachings in the form of a masterpiece in the context of Tawhid because it has aesthetic values that played skills and refinement of a people. The Muslims of the past have shown their ability to explore areas of knowledge such as architecture, sculpture, calligraphy and so on.

### Literature Review

According to Ali (1994) : " *Objects made for Patrons by artists or a group Whose conception of forms and of function Considered tallied with what was proper, in the setting of feudal kingdoms dominated by Muslims , in selected ports along the Southeast Asian coastline .* "

It can thus be concluded that all Islamic art made beauty concepts and functions that can be used other than for religious and other interests, including in the daily activities.

Other than that, from the point of view of Jonathan Bloom & Sheila Blair, 1997: " *... the terms ' Islamic Art ' refers not only to the art made for Islamic practices and settings but also to the art made by and for people who lived or live in the most- lands or The Most IMPORTANT - people were or are Muslims , that's is Believers in Islam ..* " .

In conclusion, the importance of the Ancient art is not only for Muslims , but also for those who live in the area where all the arts that made the importance of each point as well as the message and still hold on to the concept of Tawhid itself.

Meanwhile Al-Faruqi & Al-Faruqi (1985) : " *... manifestation of aesthetic values suitable which is as it is tied to the revealed knowledge of Islam based on the Quran ...* " .

It is clear that, conceptually, the message and the teaching in the religion of Islam can be felt as it contained a clear knowledge and the message conveyed by the Al Quran as well as having the intention to bring Muslims admire the greatness and oneness of Allah because Allah's love to be beauty .

### The Development of Islamic Art From The Umayyad Period Until The Early Phase of Malaysia

The Prophet Muhammad introduced Islam to the world in Arabia in the early seventh. Muhammad was born in about 570 in Mecca, in what is now Saudi Arabia. Muhammad died in 632. Abu Bakr, his father-in-law and one of his supporters Most Trusted, Become the head of the Muslim community. He was the first caliph, meaning ' successor ' or ' deputy ' , and the first of the ' rightly - guided "Caliphs. By the death of Muhammad , Islam was establish in much of the following challenged , Arab Armies of Islam beyond Arabia and carried into lands controlled by the Byzantines previously in the west and the Sasanians in the east . Abu Bakr goals are to keep the Muslims united under his government (caliphate) and used jihad to control and expand the Muslim empire. This continues with caliphate of Umar Ibn Al Khattab , Uthman ibn Affan and last with Ali Bin Abi Talib. After Ali's death , 661 led to a civil war of the empire .

The clan that's come to Power started the **Umayyad Empire**, but the rise of the Umayyads led to a division of Islam. The Umayyads expanded the empire, which brought new wealth and Islamic coverts. The expansion under Prophet Muhammad is during your 612 until 632, while the first three Caliphs during your 632 to 655 and 661 starting Umayyad caliphate conquered until 750. When the Umayyad took over power in 661, the eastern boundary extended up to

Persia and pushes the boundaries to the Middle East. However, these developments are starting to do some raids to attack the cities of Bukhara and Samarkand, which is both a city and that was the main point of the most trading in the region.

Sculpture, *maqsurah* (arcade) and forms a beautiful diagrams were first introduced by Islamic architecture in the Umayyad reign. Umayyad government also built the city. Construction of the city aimed to defend the country from enemy attack especially Damascus. There is also the construction of a city during the government of Bani Umayyad known as the city of Wasit. The architecture of the place at the time of the Umayyad government was no less impressive.

1. **Dome of the Rock:** is the **oldest** Islamic building to survive in its original form. Its circular dome sits on an octagonal base and is supported by twelve pillars and four piers. The outside of the dome is covered in gold leaf, and the inside is decorated with mosaic tiles.
2. **Great Mosque in Damascus:** The building has a broad courtyard surrounded by arcades and a huge prayer hall constructed against the southern or Qibla wall. The major façade of the building was turned inside out to face the interior court, since the outside of the building was of secondary importance.
3. **Alhambra:** also means the **Red Palace**. It is located in the heart of Granada, in the highlands, making it the tallest building in the city, the water for performing ablution out of the mouths of lions and the sources whence water can not be known because during the reign of Islam, the water came out when the time for prayer and automatic.

From the point of trade and currency system, the Umayyad government has introduced and developed a system called the Saudi currency dinar (gold) and dirham (silver). Establishing the use of Islamic money has gone through several stages until the advent of Islam in the money supply and money Dirham. In conclusion, under the Umayyad's, Islamic art spread to various lands, generating considerable prosperity and wealth. This engendered growth of new architectural forms and buildings. In that's period, the mosque developed its main structural and functional element *Minaret* the annual, chamber, *Maqsurah* and Dome. Slowly and contemporary art established the foundations of what was to become the Muslim art through the use of the calligraphy (Kufic), glass mosaics and vegetal and geometric Abstracts.

The second group took over the Umayyads after the government began exploring the Abbasid Islamic empire in the 750 -state to 890. Baitulhikmah become a center of learning in many fields and translation activities. Factors fall of the Abbasid Caliphate was; the weakness of the caliphate an emergence of small governments in the Persian and Turkish.

1. **Courtyard and Minaret of the Great Mosque of Al-Rafiqa, late 8<sup>th</sup> century:** It has massive mud-brick wall strengthen by baked brick facing and encircled by a chain of semicircular towers. This mosque is the first known example of piers used to support the roof and served as the model for mosque at Baghdad, Samarra and Cairo.
2. **Palace of Ukhaider, Iraq, second half of the 8<sup>th</sup> century:** The best preserved of the early Abbasid palace, it was built of a rubble and brick masonry and originally stood 3 stories high.
3. **The Spiral Minaret of the Great Mosque of Samarra:** The Friday mosque built by Caliph Al-Mutawakil was for centuries the largest mosque in the Muslim world.

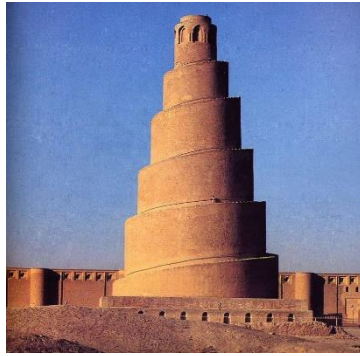


Figure 5: The Great Mosque of Samarra

Source: *Islam dalam Sejarah dan Kebudayaan Melayu*, 1972.

4. **Coinage:** Major changes to the dinar and dirham time were the caliph's name appears with the title on its surface and the caliphs did not only display the name of the command and appointed the crown prince, but also bore the names of governor or others.

For the conclusion, architecture in contrast to the Umayyads, who in Syria had built the stone structures. Abbasids builders favored mud brick and baked brick covered with a rendering of gypsum plaster, often painted, carved or molded with geometric and vegetal designs. In port, this choice of materials and style of molded stucco decoration, which combined late anti practical innovation, was transformed into an aesthetic one, as builder throughout the Abbasid land adopted this type of stucco revetment.

Next is The Fatimids in between 909 to 1171 M. The dynasty was named after Fatima, the daughter of the Prophet Muhammad, who was married to Ali, the fourth caliph. The Fatimids occupied Egypt in 969 and founded Al-Kaherah (Cairo), meaning 'the victorious', as their capital.

1. **The Al-Azhar Mosque:** Built as the main mosque in Cairo and as a center for religious instruction. Today, it still functions as a mosque. Its teaching facilities have expanded into a fully-fledged modern university. However, a devastating natural disaster occurred in 1315 AD equal to 702 AH. Al-Azhar also lost most of its construction during the earthquake.
2. **The Mosque of Al-Hakim (996-1013):** An important example of Fatimids architecture and architectural decoration, played a critical role in Fatimid's ceremonial and procession, which emphasized the religious and practical role of the Fatimid caliph.
3. **Pendant, 11<sup>th</sup> century, Egypt:** Survived from the early Islamic period. The fabrication of this pendant is typical of Fatimid goldsmith's craftsmanship.

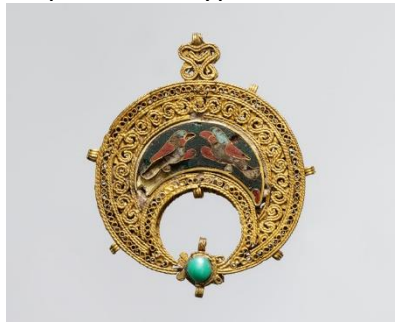


Figure 6: Pendant in Fatimid Empire

Source: *Museum With No Frontiers [MWNF]*

4. **Casket, 11<sup>th</sup> – 12<sup>th</sup> century, Italy or Sicily:** The box, known as the 'Morgan Casket', is one of the most accomplished Islamic work of art in ivory.
5. **Coinage:** Caliph ruling has made several circles on its surface. He has made three circles compared with only one previous circle. It means certain. The circle in the middle at first left empty, but then embellished with certain words. Ring on its surface made for a specific purpose, which symbolize. Center circle to symbolize the absolute truth and the outer circle represents the circle followers regarded as believers and true believers

For the conclusion, the wealth of the Fatimid 's was based on local agriculture, fine crafts , and international trade . They controlled the trade routes with Africa South of the Sahara , Providing access to precious raw materials like gold , rock crystal and ivory.

After the Fatimids is the **Seljuqs** from the time of 1038 until 1307. The Seljuq cultural and artistic efflorescence ranch well beyond the Sultanate 's political influence. In fact, as there are few surviving examples of Iranian art dated from the Seljuq period proper, works of art dating to the late twelfth and early thirteenth centuries are frequently labeled.

**1 . The Sultan Han at Konya, Turk:** The Silk Road connected the East and West in many Ways: economically, socially, culturally and demographically and have been key drivers in these exchanges. The Han or caravanserais, was a place could stay the coop merchants, with safe storage for their goods and stabling for their animals.

**2. The Seljuqs Minarets:** The adoption of the cylindrical form, instead of the usual square, with tapered shafts often broken by balconies supported on an Iranian Briefly preference was later expanded to Most of the Muslim area.

**3. The Seljuqs Mausoleum (tomb):** Evolved from early funerary monument, which was first erected, to honor, the Umayyad rules in the 8th century. Seljuqs mausoleum display great diversity of forms involving the octagonal, square shape cylindrical and topped with a dome.

**4. Coinage:** The dinar has gone down because there is mixed with other metals in the content of the dinar. This can be proved by clear when looking at the ancient kingdom dinar Seljuqs faint yellow. They also have to mix it with metal and silver and the amount equal to the amount of gold in the dinar. This government has dropped the dinar Seljuqs in production.

**5. Leaves from the Al Quran Manuscript (1137):** Explains that the manuscript was copied by the scribe Muhammad Al Zanjani from the town with two facing illuminated pages includes a text-sometimes placed at the beginning of a manuscript discussing the number of verses containing in the Al Quran.

However, there are many contributions from Seljuqs rule at that time, it includes covering the courtyard which was widely used in Anatolia to cope with climate circumstances, expanding the use of madrassas to spread learning in the Islamic world, expanding and elaborating the mausoleum architecture, introducing caravanserais (Hans), advancing the use of the conical dome, promoting the use of motifs briefly, and introducing the first element of the baroque at that's spread to Europe in the 16th century. There is also the factor for which the collapse of the monarchy Seljuqs misunderstandings occurs because of a power struggle and the government's inability Seljuqs the consolidation of several regions.

Next is the dynasty from the **Mamluk's** which divided into 2; Mamluk Bahri and Burji. The majority of the historians agrees that the government achieves its heyday at the time of the Mamluk Bahri and gradually declined during the Burji Mamluk era<sup>1</sup>. However, Mamluks

<sup>1</sup> al-Nabarawi, Ra`fat Muhammad. 1993. *al-Sikkah al-Islamiyyah fi Misr 'ahd dawlat al- Mamalik al-Jarakishah*. Giza: Markaz al-Tijarah al-'Arabiyya lil I'lam wa al- Nashr.

textiles and carpets were prized in international trade. In the eastern Mediterranean provinces, the lucrative trade in textile between Iran and Europe helped revive the economy and artistic tradition.

1. **Sultan Hasan's Mosque, Cairo:** The building was constructed for Sultan Hassan bin Mohammad bin Qala'oun in 1256 AD as a mosque. However, this mausoleum is empty, for Sultan Hassan died several years prior to its completion. Structurally from the outside, the mosque is very impressive, holding its own with its impressive cornice and the protruding verticals of its facade, even though it stands in the shadows.
2. **Simonetti Carpet, 1500, Egypt:** Has 5 medallions instead of the more customary one or three, and displays a slightly brighter and more varied color palette. It is rich in appearance considering their relatively coarse weave and limited color range and the effects is that of a shimmering mosaic.
3. **Pair of Mimbar Doors, Mamluks. 1250-1517:** Exhibit a great variety of patterns, most of which are also found in other media, such as stone carvings, marble mosaics, and stucco window grilles.

From these, we can conclude that the Sultan seems to be racing for the erection of high artistic value such as mosques, schools, and museums and also been involved in improving the Nabawi Mosque in Madinah and fencing at the mausoleum of the Prophet Muhammad. Besides erecting mosques as a place of worship and knowledge, Mamluk Sultan Qalawun is conscious of health affairs. This can be seen with the construction of several hospitals reign.

After the Mamluks, the Safavids was conquered empire in around 1501 to 1722M. The most distinguished of Safavids rules and the greatest patrons of the art was Shah Abbas. Referring Nurhakim, M. (2008), Shah Abbas encouraged trade with Europe; silk being Iran's main export. Carpets and textiles were also important export items, and these were produced in workshop set up under state patronage in Isfahan and other cities.

1. **Suleiman Mosque, Istanbul:** The best in the Turkish sultan could send sultanate Turkish back to achieve Islam. Suleiman Mosque is the largest mosque in Turkey designed by an architect named Minar Sinan in the 1550M.
2. **Velvet fragment, 16th century; Safavid-Iran (*Silk and metal thread*):** A lattice pattern formed by staggered rows of lobed medallions. The princely pastime of falconry is the subject of the medallion scenes.

For the conclusion, Safavid art is characterized by numerous aesthetic traditions, including miniature painting, bookbinding, decoration, calligraphy, and handicrafts such as tile making, pottery, and textiles. In the 17<sup>th</sup> century, increased contact with distant cultures, especially those of Europe, provided a boost of inspiration to Iranian artists who adopted modeling, foreshortening, spatial recession, and the medium of oil painting.

Next is the **Ottoman Empire**<sup>2</sup>, which was in the year of 1281 to 1923. In the medieval Islamic kingdom emerged based in Turkey and is one of the three great kingdoms of Islam at that

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<sup>2</sup> Utusan Online. (28.01.2012). *Kegemilangan Kerajaan Uthmaniyah*.  
[http://www.utusan.com.my/utusan/info.asp?y=2012&dt=0228&pub=Utusan\\_Malaysia&sec=Bicara\\_Agama&pg=ba\\_02.htm](http://www.utusan.com.my/utusan/info.asp?y=2012&dt=0228&pub=Utusan_Malaysia&sec=Bicara_Agama&pg=ba_02.htm)

time as well Safavid and Moghul. Ottoman government was once the strongest and powerful country after the defeat of Istanbul and the government of the Eastern Byzantine. Government plays an important role in the religion of Islam, particularly in expanding the provinces.

1. **Blue Mosque, Istanbul, Turki (*Sultanahmet Mosque*):** Construction of the mosque was built in 1609, by the famous architect of that era, namely Mehmed Aga. In 1616, the mosque was completed. The Sultan Ahmed Mosque is first one of the two mosques in Turkey that has six minarets.
2. **Hagia Sophia (Hagia Irine):** Built by Emperor Justinian of the Roman Empire in 537. During 900 years, it became a center or church to spread orthodox Christianity in Turkey until it was taken by the Islamic state, the Ottoman Empire in 1453 thus converting the church as a mosque for Muslims Islam.
3. **Topkapi Palace:** Situated at the meeting point of the Bosphorus Strait, Cape Horn Gold (Golden Horn ) and the Marmara Sea is a typical Turkish building that has lovely gardens that connect between the buildings and other buildings and which is the official residence of the Ottoman sultanate or also known as the Turkish Ottoman Empire for over 400 years.

In conclusion, 18th century witnessed many a deal that go with that power. Ottoman slowdown led to reforms in the 19th century. However, the Ottoman Empire was still intact on the lips of all and become a great historical legacy that can be emulated because there is numerous historical relics can still be seen and places of interest as well as strong and beautiful architecture there.

### ***The Development of Islamic Art in The Early Phase of Malaysia***

Characteristics of Islamic art can be seen as a result of architectural heritage around the world, especially the arts in building mosques, palaces, administrative buildings or tombs. The coming of Islam to Malaya brings all elements of the Islamic culture of the Arabic script which replaces the art of ancient writings. Arabic script is then transformed into Jawi as evidence, Inscribed Stone of Terengganu dated 702H was found in Sungai Besut. Relations with the Islamic calligraphy can be translated into a number of aspects including the religious perspective, Sufism, beauty , and writing , in addition they can make a manifestation of religion, the beauty of calligraphy that covers the completeness and quality of wisdom and intellectual pearls and mind with a sense of unity among. With the arrival of Islam in the region have been able to improve Malay language and literature. The use of the Arabic word, which assimilated into the Malay language, adds perfection and strengthening of Malay literature. Malay language is limited, now made their high position and firmly established as a lingua franca throughout the archipelago. Success has been mixed and the traditions and culture of the Malays.

Then the architecture of which is synonymous with the history of architectural conservation areas to identify building as a building, it should be known in advance historical roots. Significant alterations were showing up mosque concrete covered five which is Lebuah Aceh Malay Mosque in Penang, built in 1808. Municipal Council of Penang can be seen the benefits of Moorish architecture with the influence of Islamic architecture inspired by Moghul architectural style found in North India. Colonial influence from China and India will be seen



when China was established in the 14th century, having been in a relationship trade. Advent of Islam has influenced society Malacca administratively, culture and architecture. Sheep have decorations and sculptures such as the temple of China but has been abstracted to the natural flora and religion Kapitan Kling Mosque While in Andhra Pradesh is India Muslim influence or Kapitan designs which is visible on a high minaret and dome shaped like a cut onion of the mosque is also a masterpiece of Islamic architecture and the most important in the archipelago. In terms of patterns and pattern, the building of the mosque showing the chronology of the century to the 18th still defends the continuation of traditional structures. However, the mosque serves as the places of worship of Islam would influence extruded and much more visible. Every part of the building of them has meaning and role.

Islamic sculpture can clearly be seen in homes across the Malay Archipelago. Words like Allah, Muhammad and Bismillah often carved in wood material that is placed in various places in homes, mosques and other institutions connected with local religious and cultural customs.

### Conclusion

In conclusion, it can be concluded that the history and developments in Malaya can be seen in old buildings, which remains a functional and high aesthetic value. It is a testament to the skills mentioned above, progress, culture and civilization of a nation. This can be explained in more detail because Islam forbids Muslims were unable to enjoy the beauty of engulfment as long as it is contrary to the prohibition of Allah and the beauty is also *Esā*, greatness and perfection of Allah. Muslim leaders view the art, " *Islam is not anti- art, it should be put, add and complete appreciation and value to add creative and artistic sense of Islamic art form in itself* " .

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