

Art and Beauty from the Perspective of the Doctrines of Islamic Jurisprudence of Akhbari and Ijtihad

Abstract

The matter of art and beauty has been deliberated upon as one of the inherent aspects of human life in various religions, accordingly, a main part of art in diverse societies has advanced around religious art. An imperative share of the history of Shiism has been devoted to the confrontation of Akhabri and fundamentalist scholars. The effects of this confrontation are generally beyond the scope of view and have manifested themselves in various forms in historical periods. Each of these sects have at times attempted to isolate the other party in the field of thought and action, and at times due to the necessities have reached coexistence. With the rise of the Qajar dynasty, the fundamentalists and the followers of the Akhbari opinion returned to politics after a long period of segregation and renewed previous rivalries. However, the confrontation between the fundamentalists and the Akhbaris was their last serious opposition. Art and beauty are one of the vital features of society and as a central issue, study in this field is considered significant from the viewpoint of Akhbari and Ijtihad Islamic jurisprudence. This research is accomplished via a descriptive and analytical method by relying on library data. The findings of the study indicate that the fundamentalists and the Akhbaris both had a positive and supportive view of the issue of art, its dimensions and beauty, considering the basic principles of Islam and the Hadiths remained from the Imams.

Research aims:

1. Studying art from the perspective of the principles of Akhbari and Ijtihad Islamic jurisprudence
2. Studying beauty from the perspective of the principles of Akhbari and Ijtihad Islamic jurisprudence

Research questions:

1. How is art defined from the point of view of the principles of Akhbari and Ijtihad Islamic jurisprudence?
2. How is beauty defined from the point of view of the principles of Akhbari and Ijtihad Islamic jurisprudence?

Keywords: art, beauty, Akhbari, Ijtihad, Islamic jurisprudence.

Introduction

The categories of art and beauty in diverse societies have been influenced by various factors. In Iranian society, according to cultural and temporal requirements, these two categories have had their own evolutionary course; among these, the feature of religious culture has been one of the most influential factors. In some historical periods, there have been gaps and differences in religious culture, which have also been effective in art. The confrontation between the companions of hadith and the companions of opinion and then the fundamentalists and the Akhbari has been one of the most important historical and intellectual challenges of the Shiite Imami scholars. Variances in opinion on issues such as ijthad and the field of voting are among the most important dissimilarities that have led to the separation of the two methods. Undoubtedly, re-reading the history of Imami Shiism and its pathology will be in vain, regardless of the principled and prophetic views. In fact, understanding the views of these two sides will aid in better understanding the positions of Shiite scholars. In addition, the teachings of these two groups have played an influential role in the development of rationalism or its decline and stagnation. As the political stances of fundamentalist and akhbari scholars play a decisive role, so a scientific and impartial approach to the existing issues and writing a treatise on the recent issue play a valuable role in understanding the nature of the thoughts of both parties and the historical role they behold in cultural aspects. Therefore, recognizing the views of these two religious groups towards art and beauty can shed light on some of the factors influencing the development of Islamic art.

Regarding the subject in this research, no independent work has been written so far, but a number of research studies have considered the categories of art and beauty in Islamic culture. An article entitled "Study of beauty from the perspective of Islam and its use to promote the improvement and creation and perception of architectural spaces for human beings" by Chegini et al (2014). This article examines the Islamic view of beauty as one of the salient aspects of art; Islam repeatedly mentions the principles of beauty and aesthetics in the Qur'an, and celestial man can use it to better understand architectural spaces. In another article entitled "Art and beauty from the perspective of the principles of ijthad jurisprudence" has been written by Mohammad Ebrahim Janati (1996). In this work, it is necessary to observe the Islamic limits in using art and the status of art among the Imams. However, the mentioned works do not refer to the two categories of art and beauty in dissimilar religious groups. Among these, Akhbarians and fundamentalists as two tendencies in Shiism have played an important role in the cultural and artistic propositions in Iranian society as a Shiite community. Therefore, the present study attempts to analyze the categories of art and Pay attention to the beauty of news and principles.

The present research is accomplished via descriptive and analytical methods and relying on library data. This work attempts to address the main roots of variances by examining the historical events of thought, to answer the most vital ambiguities in this regard. It was clear to which method the Infallibles (peace be upon them) acted and from what historical period and for what reasons, Akhbari, fundamentalism and Ijthad emerged. Hence, this research strives to clarify their views on the cultural and artistic issues of the community.

Conclusion

Each of the principled and Akhbari currents, by mentioning evidences of the behavior of the Imams of the Infallibles (peace be upon them), consider themselves as the true continuation of the path of those great men and accuse the other of deviating and imitating the Sunnis. What is clear is that both groups, with a selection of the history of the beginning of early Islam, have been satisfied only with the evidence that is favorable to their views and have not paid attention to its violations. In fact, the method of the Imams (PNUT) has been a middle way in relying on Akhbari and Ijthad. Of course, it is obvious that in the days

of his "presence", the Shiites certainly needed less ijtiḥād of the jurists and had solved their jurisprudential issues by referring directly or through the knowledge of those great men. However, if the hadithism resulting from the time of presence, according to the claim of Astarabadi and his students, is considered the first steps of journalism and the Shiite hadith are assumed to be the first narrators of the Imams; In this case, it can be accepted that the Akhbaris have a much longer history in terms of historical antiquity than the people of Ijtihad and the fundamentalists, but if we look at the historical evidence of the fundamentalists regarding the teaching of Ijtihad by the Imams (PBUH) and such news is the criterion; it can be claimed that the original form of both schools of thought, the mentioned religion, has existed since the time of the Imams (PBUH) and those great people have tried to pay attention to the leaders of both intellectual factions in their place. However, according to historical texts; it indicates the initial victory of the Shiite hadith over the ijtiḥād. The presence of the Imams (PBUH) as well as the negative interpretation of Ijtihad, which at that time expressed the interpretation of the opinion, caused some stances of the Imams (PBUH) and such negative signs are a serious pretext for the Shiite hadith scholars and the Akhbaris to reject in the future. This negative attitude was such that for centuries after the position of the fundamentalist scholars was established, they refused to use the title of Ijtihad. However, regardless of the sometimes fanatical biases of both groups, the initial superiority of the hadith scholars and the subsequent superiority of the fundamentalists can be considered only the product of the needs of the time and the effect of time requirements. As in the days of the emergence of Astarabadi, due to the extreme attitude towards Ijtihad and neglect of hadith sources, the instructions and teachings of Astarabadi were given special attention and providence by many Shiite scholars. The feeling of historical need for hadith knowledge was such that a considerable number of fundamentalist scholars were also attracted to the news method. The study of the Akhbaris' view of art and beauty is based on existing hadiths and the Qur'an, and they refused to accept any change in their intellectual foundations in this field, while the Ijtihad school relied on the rational foundations of the broad view. They are related to the acceptance of new and changing principles about art and beauty throughout history and in the present age.

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