

Abstract

This study attempts to investigate into the concept of beauty in Islam as well as how this can constitute a theoretical framework for Education Through Art . The Descriptive Approach and primary sources of data had been used by the researcher to clarify the aims of the study through answering the study's guiding questions .

The study was divided into six chapters :

The first chapter includes the plan of the study and its methodology .

The second chapter includes the theoretical and conceptual framework of the study .

The third chapter is devoted for the previous and pertinent studies .

The fourth chapter includes the results of the study .

The fifth chapter discusses the results and interprets them .

The sixth chapter contains the conclusion , the recommendations and the suggestions of the study .

The results obtained are many , the most significant are :

1- Throughout the history of art that told human civilization , the artistic fineness was highly correlated with religion and ethics .

2- As Hebert Read depended on S. Frued's interpretations concerning the proceeding of the moral sense through the Psychological Analysis , the ethical concept that overlaps Education Through Art context , was almost suppositional and secular .

3- The concept of beauty in Islam is a religious one , and it is organically correlate with Islamic Doctrine and Ethics . It includes The Beauty of the Godhead (Athaat Al-ilahiah) , The Inner Beauty (Al- Jamal Albatini) , The Godly created physical nature (Ad-Dunia) - The metaphysical Paradise (Al- Janna) and the human artistic fineness . The concept of beauty within this description had educationally been employed through Holy Quran and Prophetic Sunna .

4- The concept of beauty in Islam constituted a theoretical framework for Education Through Art as follows :

a / The Beauty of Godhead , God-made physical and metaphysical beauty , and human artistic fineness , had created a real domain for aesthetical applications and artistic expression , exemplified by the auditive arts like poem and vocalism , and the visual arts like Arabic calligraphy , Arabesque , sculpture and architecture .

b / Refining the educational content introduced by the aesthetical experience to match Islam , is a critical mode availed by The Inner Beauty through which the art is promoted or banned , and , thus Islamic Art acquired its peculiar character .

In conclusion , the researcher recommended that :

1- To feature its educational meaning , the concept of beauty in Islam must be tackled comprehensively as integrated levels that are mutually affected with art .

2- The concept of beauty in Islam that identify the artistic creation and critique , must be given its suitable place among the educational , aesthetical and all other humanities relevant to art , especially in a comparative perspective .