

THE LITERATURE IS STRAIGHT OR STRAY?

Sabhan

Faculty of Teacher Training and Education, Universitas Lambung Mangkurat, Banjarmasin,
Indonesia

Email: sabhansaberi@gmail.com

DOI: 10.24815/.v1i1.14862

Abstract

"The poets are followed by people who go astray." (Syaikh, 2017, p. 552) The sentence is a translation of the Qur'an (Q. 26: 224). The content states that those who follow the poets are heretical, while the poet is not declared heretical. The next verse translation is "Do you not see that they wander in every valley" (Q. 26: 225). The word valley is a quiet place (foot of the mountain, canyon, on either side of the river) which became a place for wandering poets. That does not guarantee that the poet is a good person. The following verse is translated as follows: "They like to say what they themselves do not do" (Q. 26: 226). In this verse Allah states that the poet is not good because he likes to say things that they themselves did not do. Translation of the next verse (Q. 26: 227), Allah states, "Except the people (poets) who believe and do good deeds and many mention Allah and get victory after suffering tyranny. And the wrongdoers will find out where they will return. (Syaikh, 2017, p. 552) From the verse it appears that there are good / straight poets, namely poets who believe and do good deeds and many call Allah and get victory after suffering tyranny. Whereas the wrongdoers will know their place again. From the description above we can know that poets are righteous and some are misguided. Poets are writers who make poetry, which is now also called poetry or poetry. Thus, poems exist that show goodness and some are misleading. In addition, the Prophet Muhammad said, "Hold the *shaitan* by you. Because the fullness of one's throat with pus is better than being filled with poetry" (Syaikh, 2017, p. 554). This hadith expressly states that pus is better than poetry. Then what about other literary works such as prose and drama?

Keywords: Literature, straight, stray.

1. Introduction

Voice call prayer reverberated from the *musholla* microphone which was part of the building of the literary event. However, none of the participants left the chair to go towards the voice of the prayer call. Then, for hours, time passed along with the literary program which had arrived at the closing. Muslims who are travelers may later join the prayer with

the Asar prayer. However, who is Muslim is not a traveler, when is the prayer of the Sublime? Allahu'alam. It may also be people who really don't want to pray. That way, is it not heretical but the possibility of heretical or misleading people? It may also be fun, so the participants forget the prayer time. So, the heretic can be the person, the show, or literary work.

2. Literature about Love

Many literary works with love themes, such as poetry, short stories, and novels. Is love misguided? Love is not at all misguided. The heretic is probably the person or his work.

2.1 Poetry

MY LOVE IS FAR ON THE ISLAND

My love is far on the island,
Sweet girl, now it's fun

The boat runs smoothly, the moon shines,
on my neck, I stretched it out for the boyfriend.
the wind helps, the sea is bright, but feels
I won't get to him.

In calm water, in the wind,
in the feeling of exhaustion of all speeding
Ajal was enthroned, saying:
"Just aim the boat at my lap,"

Amboi! I've traveled a lot!
The shared boat isn't smoothing!
Why did you call first?
Before I could hug my love?!

Sweetie is far away on the island,
if I die, he will die alone.
(Chairil Anwar)

From the title of the poem, it can be seen that the contents are about emptiness or disappointment. The contents of poetry talk about love, even though it ultimately fails. There is a poet's love for the girlfriend he desires. Girl or lover lives far apart from me. Even though I tried to come by boat and was helped by moonlight, calm water and wind, I still felt I would not get to the island of his lover. Why won't he meet his lover? That was because death picked him up first. Death is what makes love fail. Such love cannot also be said as true love. In addition, the love in the poem is more accurately said as impure love because a girl is a boyfriend or lover.

2.2 Novel

Many novels in this world are themed love. Maybe the theme of love dominates the contents of the novel. Love is expressed is love between adolescents in adolescents, love

husbands on their wives or vice versa, love parents on their children or vice versa, love leaders on subordinates or vice versa. Love as a novel theme is not only limited to fellow human beings but more broadly, for example, love for nature, for peace, for religion, even love for matter and for oneself. Many novels are in demand after being made into films. Of course, the novel or film is mostly themed in love.

2.3 *Song*

Song lyrics are part of literary works in the form of poetry. No different from other literary works such as novels, many songs in this world have the theme of love. Love in song lyrics varies too, for example in the following song.

In this world
There is no holy love
Until you die you search
You will not meet
.....
Millions, millions, of love blossom in this world
But, however, no love is everlasting
Love lovers
Not pure love
Because behind love
There is lust
What makes love impure?
(“Kelana III” Rhoma Irama)

From the lyrics of the song, it appears that in this world there is no holy love, even though we seek it to death. Of course, the love in question is love between teenagers and teenagers. There has been a lot of love that has sprung up in this world but no one lasted until old age or died. Love for a lover or boyfriend is not pure love but because of lust. Love because the woman is beautiful or because the man is handsome, maybe also love because of wealth. So, love in this world is all impure.

3.4 *Film*

Some say that film is not literature. There are also those who say otherwise that film is a literary work because of the results of the imagination of the creator. Apart from that, some of the film's stories come from novels. Films are similar to drama. Drama is a literary work performed. So, between film and drama, it can be said to be the same because it comes from the results of writing or text.

We know the Titanic movie. The film is full of tension and love, love between teenagers, although it is lifted from real events. If the film is not added to the decoration of love, it may not get the attention of the public, especially teenagers. Likewise with Indonesian films, many are themed love between teenagers. For example, in the film Dilan, this film was watched and liked by teenagers because of the theme of love between teenagers.

Some say that movies about dating/engagement can be watched for learning. The purpose of watching the film for learning is indeed good. However, can you watch a movie without seeing the face and body shape of the player (female genitalia)? Who watched or heard the voice? Isn't that weird? That is the greatness of Satan in misleading religious people, especially Muslims.

Allah has decreed in the Quran about eyesight for Muslims and Muslim women. We can see that in the following verse.

30. Say to men who believe, “Let them guard their eyes, and guard their genitals; that is more holy to them. Surely Allah knows all that they do.”
31. Say to a woman who believes, “Let them, guard/hold his gaze, and keep his genitals, and do not expose his jewels except those that are commonly seen. Let them cover the veil to his chest ... Let them not stamp their feet so that jewelry is known they hide. And ask for forgiveness of all of you to Allah, O believers, that you will be lucky “
(Q.S. An-Nur: 24)

Both verses tell Muslims and Muslim women to bow their eyes and maintain their genitals. In addition, for Muslim women, they are told to hide their genitals, except those commonly seen, namely the face and palms. Likewise, for the chest, Muslim women are told to close it with a veil. More than that, Muslim women are forbidden to stamp their feet so that the jewelry they hide is unknown.

Ibn Kathir stated that it was Allah’s command to His faithful servants to subdue their views from things that were forbidden to them. They do not see except those that are permissible for them and to subordinate their views to those which are forbidden, if they happen to look at the unclean without intentionally immediately turn their gaze as quickly as possible.

Imam Muslim also narrated from Jabir RA that the Prophet Muhammad say,

“Indeed, the woman, from the front, can be used by the devil to tease, from behind, Satan can also be used to tempt. So if someone sees a woman, you should immediately go to his wife. Because that will erase the thought.”

Among the causes of the outbreak of many people with this disease because some of them have been whispered by the devil that looking at women is okay if not accompanied by lust. There are also those who think that looking at women is a sin, but still underestimate it. Many people are infected with this disease and they continue to do it without feeling guilty, or they still underestimate this, even though there is an important rule that we all know, namely “No longer called small sins if (acts of immorality) are carried out continuously” (Al-Kabai’ir, Tahqiq Syaikh Masyhur Hasan Salman, Maktabah Al-Furqon).

Ibn Taymiyyah explained that it was well known that among the women there were beautiful women. This is *ibrah* and a sign of the creator, but is there a Muslim who says,

“One can look at the appearance of a woman who is not a *mahram* because she is a part of the universe and this is worship?” Who makes this view worship, then he has been an apostate infidel (because he has considered immorality as worship) his repentance must be requested and if he does not repent, he should be killed” (Salmaan, Al-Fatawa 4: 1514).

There is more in Islam like that. That is, many Muslims are misguided because they do not understand the hadith of the Prophet Muhammad, which reads, “Indeed charity depends on its intentions.” Many say, based on this hadith, “The important thing is that the intention is good!

The purpose of the hadith is actually that the charity must be in accordance with the teachings of Islam, not the origin of charity. If the charity is in accordance with Islamic teachings, new intentions are used. In addition, the hadith was pronounced by the Prophet Muhammad when he and the Muslims migrated from Mecca to Medina. The hadith is stray as follows.

From Umar Radhi Allahu 'anhu, that the Prophet Sallallahu' alaihiwasallam said,

"Charity depends on his intention, and someone only gets according to his intention. Who *hijrah* to Allah and His Messenger, then the migration to Allah and His Messenger, and who is the emigrant because of the world or because of the woman he wants to marry, then the migration is according to where he migrated" (H, R. Bukhari, Muslim, and Four Hadith Priests).

The majority of *salaf* scholars argue that hadith is one-third of the Islamic religion. Why is that? According to Imam Baihaqi, because a servant's actions occur with his heart, oral and limb, and intentions that are in his heart are one of the three things and the most important thing. According to Imam Ahmad, because the science stands on three rules, where all problems return to him, namely:

1. First, the hadith "Indeed charity depends on intention".
2. Second, the hadith "Who does a charity that we do not command, then the charity is rejected."
3. Third, the hadith "The lawful thing is clear and the forbidden is clear."

In addition, the intention is a benchmark of practice; whether a charity is accepted or not depends on the intention, and the amount of merit obtained or even depends on intention. The intention is a matter of the heart whose affairs are very important, one can rise to the degree of divinity and can fall to the lowest degree due to his intention.

The Messenger of Allah made a parable against this rule by migrating; that is, whoever emigrates from the land of shirk expects the reward of Allah, wants to meet the Prophet to gain knowledge of *shariah* so that he can practice it, then it means he is on the path of Allah, and Allah will give a reward for him. On the contrary, whoever emigrates with the intention to gain worldly benefits, then he does not get any reward, even if in the direction of immorality, he will get sin.

The intention in terms is the desire of someone to work on something, the place in the heart is not in oral. Therefore, it is not justified to recite intentions, such as when going to prayer, about ablution, going to take a bath, etc. According to the jurists' (jurisprudence experts), the intention has two meanings:

a) *Tamyiiz* (differentiator), there are two types:

- 1) Differences between worship with one another. For example between *fardhu* prayers with circumcision prayer, midnight prayers with Asr prayer, obligatory fasting with *sunnah* fasting, etc.
- 2) Differences between habits and worship. For example bathing because you want to cool your body with a bath because of friendship, refrain from eating for healing by restraining yourself because of fasting.

b) *Qasd* (what does a charity mean "because of what?" or "because of who?")

The purpose of these words is whether a charity is intended for the face of Allah Ta'ala alone (sincerity) or because of others? Or is he doing it because of God, and because of others or not? How very clear is the intention of the hadith that good intention must be in accordance with the permissible charity in Islam?

A psychologist said that “the dating period is a period of fraud”. Why does he say that? Because he said, at that time people who were dating always showed the good things, the bad ones were hidden.

Do not approach adultery; (adultery) it is truly a cruel act, and a bad road.
(Q.S. al-Isrâ’/17: 32).

Abu Hurairah RA related that the Messenger of Allāh, said, “Allah has predestined the son of Adam in part from the adultery he will experience, not impossible. Adultery is seeing the eyes. Zina mouth is saying. Zina’s heart is hope and desire. Whereas the genitals prove it or deny it” (Bukhari, no. 6243 & Muslim, no. 2657).

Now, how clear is Islam to forbid adultery by not approaching it. The prohibited adultery includes adultery of the eyes by seeing the forbidden, adultery of the mouth by saying the dirty, and adultery of the heart by wanting to commit adultery.

3. Conclusions

Straight literature is a literary work whose contents are in accordance with the recommendations of Islamic teachings, while heretical literature is a literary work which violates the prohibition of Islamic teachings. In the end, there is a personal life that we can judge and control ourselves, whether we want to go astray or not with the contents of the literary work we read.

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