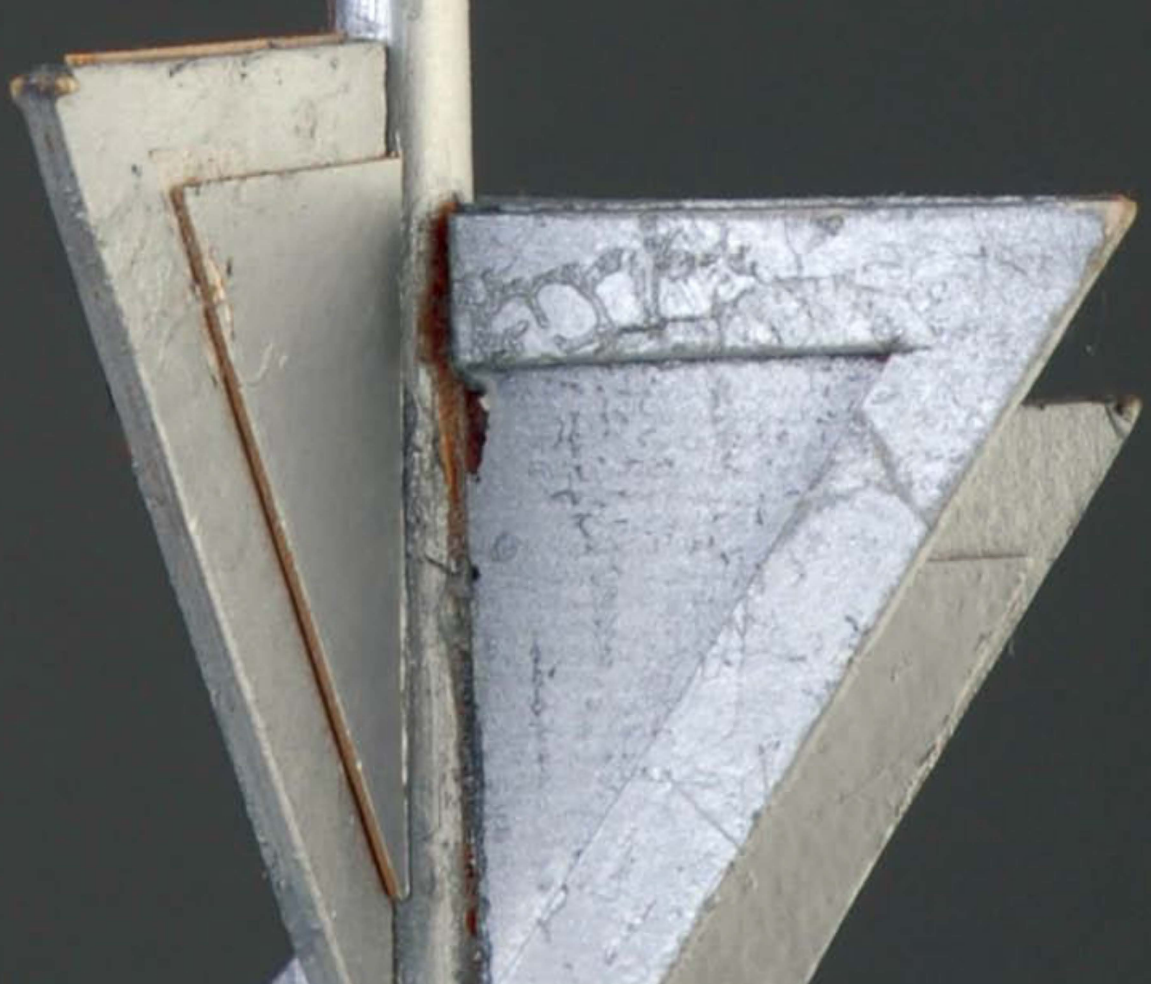




Masjid Al-Aqsa

Contemporary Art
Showcase



Inspiration

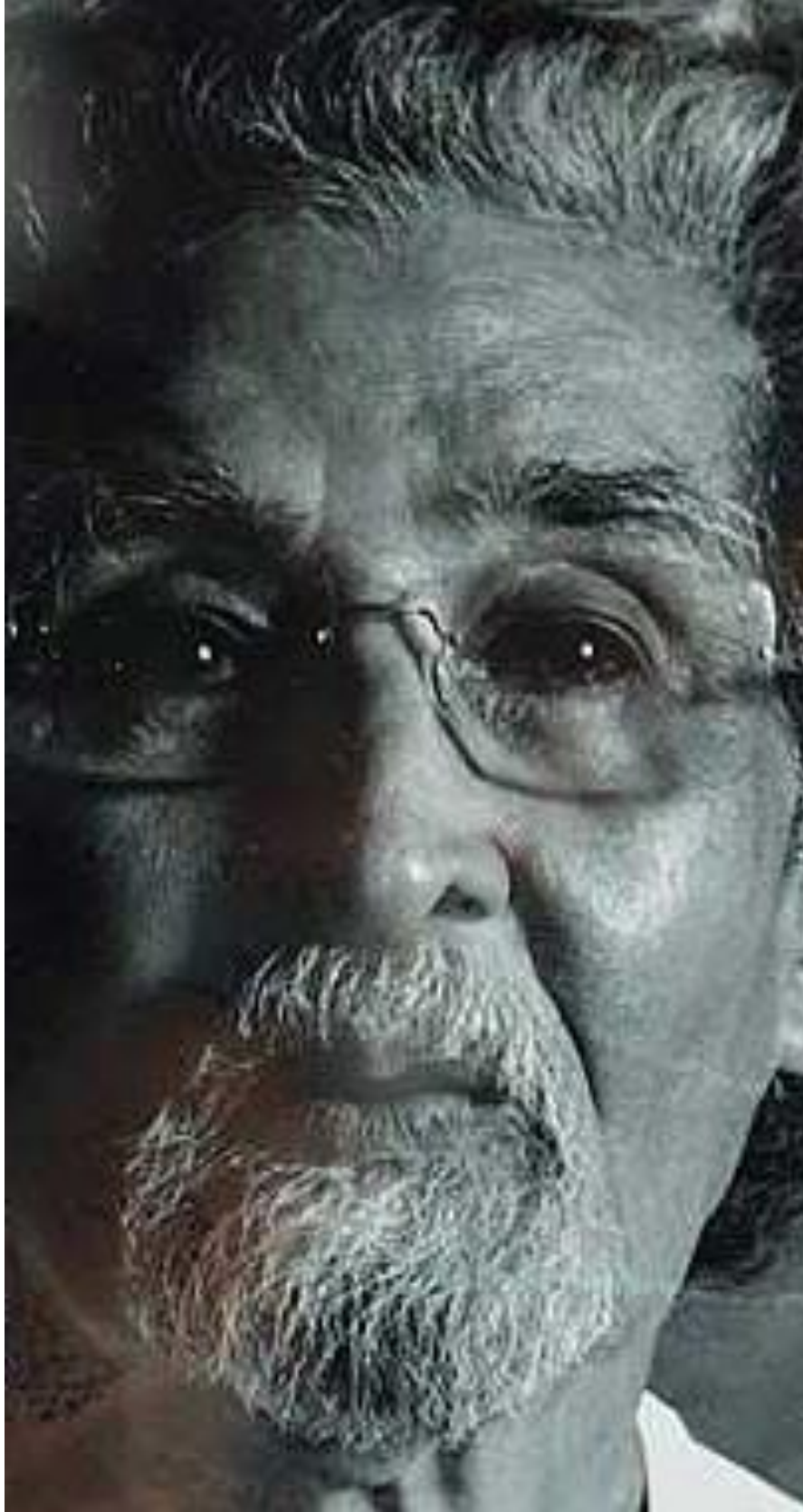
Syed Ahmad Jamal (1929-2011) was born in Bandar Maharani, Muar, Johor. He received his primary and secondary education in the Malay and English medium respectively in Johor Bharu. His higher education was gained abroad - Chelsea School of Art (1951-1955), Institute of Education, London University (1955-1956), School of Art Institute Chicago (1963-1964) and University of Hawaii, Honolulu (1973-1974).

Syed Ahmad Jamal, the Malaysian National Art Laureate, has won acclaim and prizes locally and internationally. He won 1st prize in the Johor Art Exhibition (1950), Summer Competition - Chelsea School of Art London (1954), Federation Art Competition - Kuala Lumpur (1962), and the National Bank of Malaysia Mural Competition (1970). Syed Ahmad Jamal has contributed greatly towards Malaysian Art - in his teachings, writing and role as an art curator, his service as board member and committee members of art related organizations, particularly that of the Malaysian National Art Gallery. For his vast contribution, Syed Ahmad Jamal was awarded the National Art Award in 1995 by the Malaysian Government, which honors him as a National Artist.

Syed Ahmad Jamal is the only visual artist to have been awarded the rare accolade of Seniman Negara, or National Artist. Also a principal force in education and the local art scene from the time of independence, he is the most senior of a core of artists who studied in the west and returned as champions of Abstract Expressionism in the 1950's and 1960's, ushering in a new and dominant force in Malaysian Art.

It was in March 2011 when he had consented to become the inspiration for this Aqsa exhibition. He had led a group of art enthusiasts including art historians, museum directors, and curators to commit to this mission. A mission in which he had only been able to produce a Marquette for, as he was soon beckoned to return to his Creator, before the artwork could be fully realised.

He created the Malaysia Palestine Friendship Association Logo in mid 1980's. His painting 'Palestine, 1983' is the most iconic expression of his memory of Palestine until today.



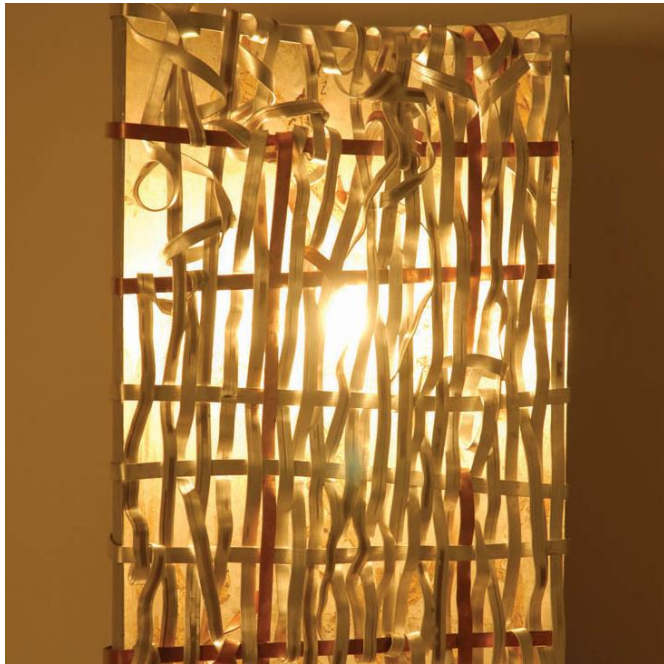


Syed Ahmad Jamal

Juxtaposition Aqsa

Aluminium and rock from Palestine 2011-2014

The Juxtaposition sculpture is an artistic expression to reflect the history of the holy site of the first Qiblah.



Syed Iskandar Syed Mustafa Kamal

Untitled

The Qibla is the inspiration for this sculpture.
Weaving forms its representation.

Mad Anuar

Sebiji Benih

—Manifestasi semangat perjuangan membela maruah
pegangan dan bangsa—Sebiji hablur telus -
Lenturan garis dan satah menzahirkan rupa dan bentuk
abjad jawi pada ruang bersimpang siur penu akrab.
Menggetar semangat. Benih yang baik jatuh dilautan akan
menjadi pulau.





Jalaini Abu Hassan

Daerah Tamar Daerah Samar
(Bitumen on metal plate, 2011)

"Daerah Tamar Daerah Samar" is a poetical title addressing the issue of dislocation, relocation and de-location. Casually translated as the fading land of the glorious', the fertile soil of Palestine is vanishing away, together with her glorious history. The letters 'P' and T signify Palestine at the same time an acronym for 'Pohon Tamar - date tree. Interestingly, date tree resonate phonic sound of 'dead tree', which literally carries the exact meaning. The work dominated by single subject - the tamar tree, functioned as an object-sign echoing a dramatic narrative of the Palestine's uprising. It is a source of life, hope and struggle of the people.

The metal surface is deliberately left unfinished in an attempt to preserve its historical significance. The physicality of the mark on surface textures informed the strength of pictorial representation. "Daerah Tamar Daerah Samar" is a tragic narrative embedded within it, a sense of heroic, sacrifice and struggle.

Norwani Md. Nawawi

The Space Within...

This sculpture is inspired by the situation and condition in Palestine. It is just one piece of a square meter aluminum metal which is the actual part of the Dome of the Rock in Al-Aqsa that had been restored in 1992-1994. This piece of metal is being cut and bent to a 90° degree angle, in which the space and the shape of the Dome of the Rock in Al-Aqsa will be formed. The surfaces of the metal are decorated with one side in Arabic calligraphy of the word 'al-Aqsa' and on the other side is the design of the Palestinian head cloth for men to cover their head 'Keffiyeh'. The textile design represents the people of Palestine. The bending of the metal creates a space and shape that indicate within a piece of land (Palestine) there is space that every one can be share. In the past Palestinian lived peacefully with people of other faiths. In Islam god created many races so that they can learn and respect each other. It is different in Palestine, the people fight for peace and freedom in their own land. It is hoped that one day this will be achieved, as the Quran states:

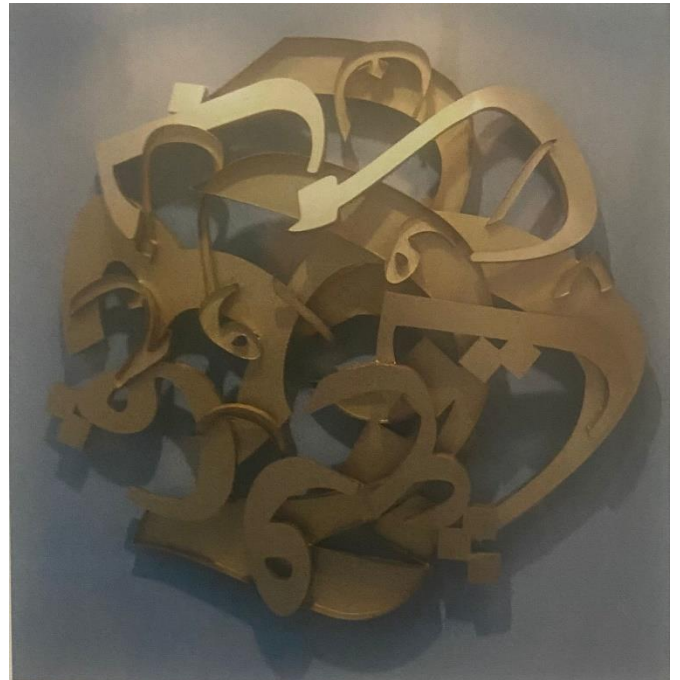
"Those who patiently persevere will truly receive a reward without measure!" [39: 10]

There is space for our 'doa' and place complete trust (tawakkal) in Allah for He knows best for our life.





Mohd Jamil Mat Isa
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Suhaimi Fadzir
Jangan Dijolok Sarang Tebuan

Aznan Omar

Doa-doa

Doa adalah senjata orang mukmin. Doa merupakan tanda pergantungan, pengharapan dan permohonan seorang hamba kepada Allah S.W.T. Firman-Nya dalam surah Ghafir ayat ke-60; Maksudnya: Dan Tuhan kamu berfirman: "Berdoalah kamu kepada-Ku nescaya Aku pekenankan doa permohonan kamu.

Sesungguhnya orang-orang yang sombong takbur daripada beribadah dan berdoa kepada-Ku akan masuk neraka jahanam dalam keadaan hina."

Dalam karya ini digambarkan lima pasang tangan milk pelukis yang dalam keadaan menadah tangan berdoa. Setiap pasang tangan dihamparkan sehelai sapu tangan. Secara konsenya ada tulisan doa sebagai simbol kepada munajad pada tuhan untuk memohon pertolongan bagi membantu Palestin.

Pertolongan yang jauh dari kemampuan kudrat dan fizikal. Lima pasang tangan dibayangi lima waktu sembahyang pada setiap hari, menandakan berdoa secara berterusan.

Di tengah-tengah susunan tangan yang membulat, terdapat sebahagian bentuk segitiga atau pun bentuk bucu. Ia sebagai simbol kepada sudut yang paling sempuma yang diharapkan daripada dog yang dipanjatkan.

Hati ku sentiasa merintih....

Hanya doa ku mampu panjatkan.

Aku bukanlah orang Arab dan bukanlah juga orang Palestin tapi aku adalah orang muslim. Islam adalah bersaudara. Aku memiliki semangat persaudaraan

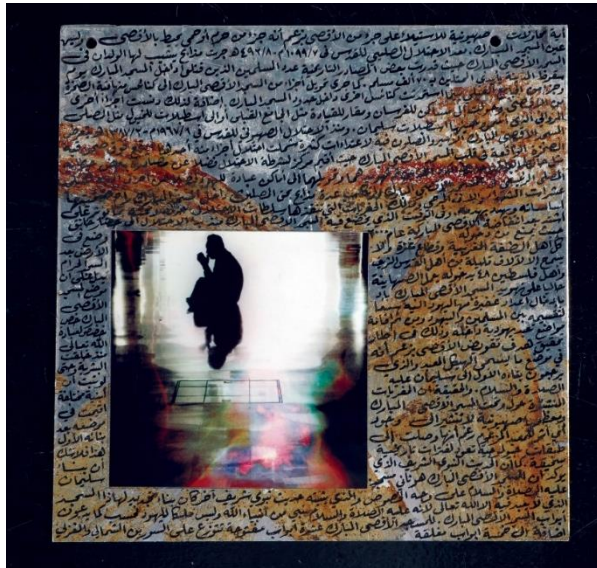
Islam. Aku ingin berjuang dan berjihad untuk Palestin. Tapi yang termampu hanyalah berdoa atas jalan yang lurus. Ya Allah bantulah saudara ku Palestin. Selamatkan Palestin...



Mohainee Khalid

Light of Humanity

Light is nur, an-Nur is the true light from Allah. The work symbolizes that light. Light symbolizes knowledge, Peace and freedom.



Mohd Azlan Latib & Firdaus Mahadi

in remembering Al-Aqsa...

Our special tribute to all Palestinian's refugees who have suffered a long all cornered torment, torture, persecution, massacre and massive brutality in their OWN land. The promised land. May one day, your flag will be high on the sky of Humanity Freedom. The WALL will fall. Stop this modern colonialism and crusades. This is our right to defend this Palestinian brothers and our Al Aqsa. This is A Hope. A sacred Trust and Hope.

Stop killing innocent children. Stop killing innocent women. Stop racism. Stop this modern genocide. Stop this brutal occupation.

May Allah bless us all.



Mohd Daud Rahim

Dari Tanah Jadi Logam, Dari Logam Jadi Senjata, Dari Senjata Jadi Kematian, Dari Kematian Kembali Kepada Tanah.

Manusia berada ditengah-tengah antara kehidupan tabie dan benda-benda yang direka oleh manusia sendiri. Manusia telah membuat usaha yang bersungguh-sungguh terhadap alam tabie ini sejak awal kehidupan lagi.

Hinggakan batu pun dibakar mengeluarkan logam dan dari logam direka kepada bermacam benda untuk pelbagai kegunaan.



Rosli Zakaria

Doa buat Al Aqsa

'Doa Buat Al-Aqsa' satu 'sumbangan' pengarca dalam menyemarakkan empen menyelamatkan Al-Aqsa dari Yahudi Zionis Israel. Karya yang dihasilkan dari intipati kekecewaan, kegusaran serta kebencian diatas tindak tanduk Zionis yang tidak henti-henti mencemarkan dan akan memusnahkan Al-Aqsa.

"Ya Allah lindungilah Palestin bumi ambia dari kezaliman Yahudi "Ya Allah lindungilah Al-Aqsa Al Qudus dari dicemar Israel "Ya Allah kau satukanlah hati-hati kami menentang keangkuhan Zionis.

'Berpeganglah kamu dengan tali tali Allah dan jangan kamu berpecah belah (Al-Imran : 103)

Together We Save Al-Aqsa. United We Stand Dived we fall."

Alias Yussof

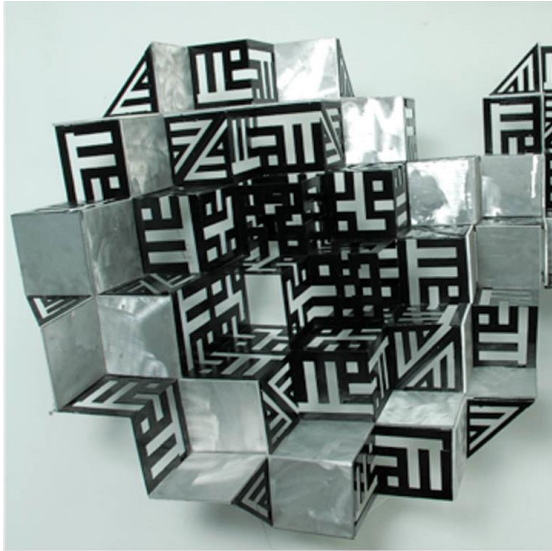
Muslihat

Pencerobohan rejim Yahudi terhadap Al-Aqsa serta wilayah Palestin dilakukan secara terbuka, bersistematik dan zalim. Tanpa segan silu mereka merampas tanah, hasil bumi, menghalau dan membunuh rakyat Palestin tanpa belas kasihan.

Arca 'muslihat' adalah sebagai peringatan kepada umat Islam seluruh dunia agar sentiasa berwaspada dengan mainan serta taktik jijik rejim zionis.

Bubu mempunyai bentuk yang menarik dan kebiasaannya dibuat dengan penuh ketelitian. Namun disebalik bentuknya yang indah, sebenarnya terselindung bahaya yang mampu membunuh.





Abdul Rahman Amin

inside Aluminium

(Koleksi Bank Negara)

Suhaimi Fadzir

Ilham

Dengan nama Allah yang Amat Pemurah lagi Amat
Mengasihani
It is a simple observation or a study to understand why
it is so difficult for us to work together in doing
something good for the betterment of the human race.
So many hassles and difficulties one has to go through
for a good cause. My work is about assembling that
hardship

(Koleksi Haslinda Hashim)





Ramlan Abdullah

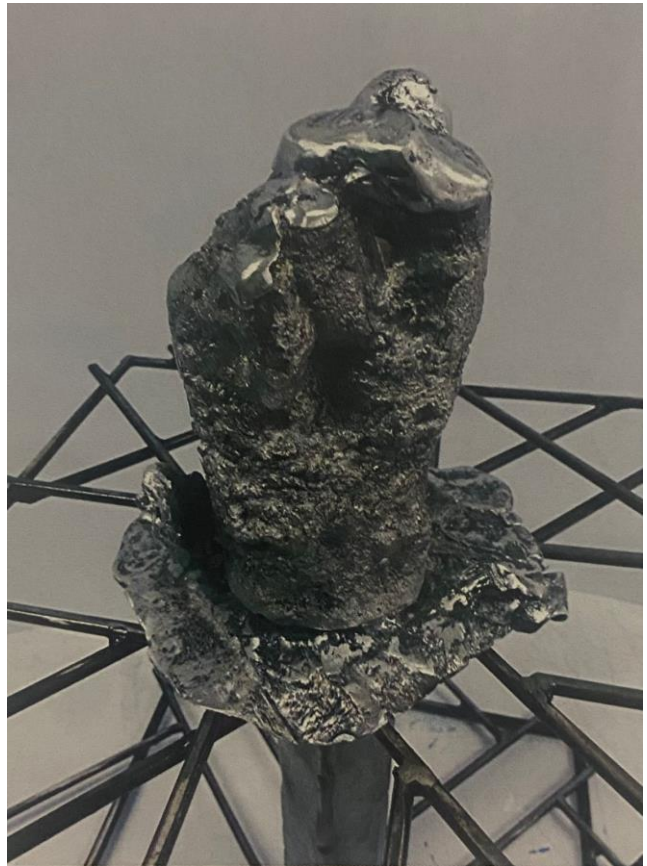
Mapping Al Aqsa

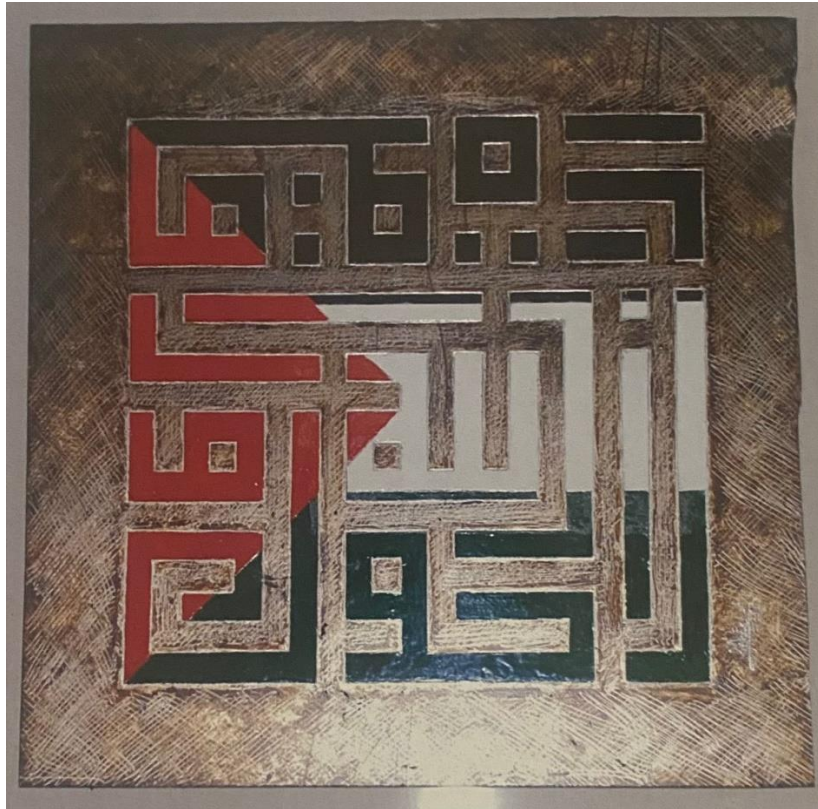
The spirit of exposing the conspiracy and intrigue by the enemy of Islam i.e. the Zionist is unstoppable. This work is about condemning the continuing illegal settlement activities including the construction of thousands of new settlement units. Israel's settlement activities are clear and gross violation of international law, including the 4th Geneva Convention, United Nations Security Council and General Assembly resolution, and the July 2004 Advisory Opinion of the International Court of Justice.

Liu Cheng Hua

Keluar Lumpur

"Keluar Lumpur" is the symbolism of the hand in the release of suction of the mud. Mud is a mix of soil and water which in Malay "tanah" and "air" means nation - into a viscous and sticky and hard to get through or escape from that if stepped on, and may be killed if he stepped into a hole in mud. For me, the people of Palestine is under the suction of mud, and they are working hard to get over this difficult challenge. Here I wish to say that people in Kuala Lumpur and the nation are concerned about them. Therefore, this work is so significant among Kuala Lumpur and nation, urge all to be out of scope in order to help, to give prayer and seeking the miracle that will happen. The element of arabesque is being used as a form DOA which symbolized as a hope.





Sirajudeen Kamal Batcha

"LAA HAULA WA LAA QUWWATA ILLAA BILLAAH"

'The meaning of this phrase (there is no power and no strength except with Allah) is a person's admission that he is unable to do anything without the help and support of Allah. No matter how great his power, energy and strength may become, a person still cannot do anything without the help of Allah Who is Above all of His creation, the Most Great, compared to Whom nothing else is great. Every strong person is weak when compared with Allah. Every great person is insignificant and weak when compared with His Might.

This piece of artwork made from 4mm Aluminum sheets retrieved from the Dome of the Rock in al-Aqsa, Jerusalem, Palestine during the last Restoration Work of 1992 until 1994.



Noorismaniza Said

"kebebasan"

Sepasang burung merpati yang berwarna bendera Palestin membawa maksud Kebebasan untuk negara Palestin.

Lukisan bunga Ros pula melambangkan keharmonian, kedamaian, kasih dan cinta yang perlu ada dalam membina sesebuah negara.

Warna merah pada bunga Ros itu pula melambangkan rakyat Palestin telah melalui penderitaan, kesengsaraan dan kekejaman untuk mencapai keharmonian, kedamaian, kasih, cinta yang dikatakan tadi.

Bunga ros sengaja diletakkan sebanyak 6 kuntum - membawa erti rukun iman. 5 baris plate kubah masjid pula membawa erti rukun Islam dan 5 kali solat sehari. Latar belakang disapu dengan bintumen/tar untuk menyamakan latar belakang yang telah sedia ada.

(tar memang sedia ada pada plate aluminium tersebut)

Shaarim Sahat

"5 kunci kembali - al baqarah"

5' anak kunci kembali melambangkan solat 5 waktu. Loket gambar kubah masjid pula melambangkan negara Palestin itu sendiri.

Anak-anak kunci itu sengaja diletakkan kelling loket untuk menyatakan yang Palestin perlu kembali kepada asas agama Islam jika mereka ingin mengambil semula negara mereka dari penjajah Israel.

Beberapa potong ayat Al-Baqaroh diletakkan untuk mengingatkan orang Islam kepada ancaman orang-orang Yahudi dan Nasrani. Maksud ayat tersebut dalam bahasa Inggeris "And never will the Jews or the Nasrani approve of you until you follow their religion."

Say, "Indeed, the guidance of Allah is the [only] guidance."

If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper..."

Warna-warna yang digunakan adalah dari warna bendera Palestin. Gambar masjid runtuh akibat bom Israel diletakkan di bawah bersama terjemahan untuk memperlihatkan kemusnahan lambang agama Islam yang musnah di Palestin.

memperlihatkan kemusnahan simbol agama Islam (masjid) yang musnah di Palestin.

