

A CHAPTER I

INTRODUCTION

A. THE BACKGROUND OF STUDY

Human being lives in this world is elected as a caliph or vicegerent of Allah, he wouldn't bear a responsibility as a caliph otherwise he supported by the potencies, such as "*fitrah*" a pure natural tendency of mankind, "*ruh*" soul, "*aql*" mind and freedom. These are the characteristics of man that differenciate him from other creatures. By those supports man has to make an effort toward everything and always change himself by moving forward to the new impossibilities in his life for gaining the progress on each aspect of their life, he must be active, creative to make a dynamic life. In this regard Allah has pointed in His Holy Book : "That is because Allah never changeth the grace he halt bestowed on any people until they first change that which is in their hearts".¹

This means, getting an advance to the better level of perfection in everything is a duty and manifestation of human beings as caliph of Allah in this world. This duty of caliphate gives a chance for the freedom of man to decide and choose the ways for getting the improvement of his life in this world and all at once as a justification of man's responsibility of his deeds in front of Allah The Almighty.²

There was a poet-philosoper, Sir Muhammad Iqbal, who carried on the new approache toward Islamic thinking in his book *The Reconsruction of Religious*.

¹ QS. *Al-Anfal* : 53. All Qur'anic translation in this thesis refer to Muhammad Marmaduke Pickthall, *Al-Qur'an al-Karim*, Islamic Research Institute, Islam Abad, 1988

² Lukman S. Thahir, *Gagasan Islam Liberal Muhammad Iqbal*, CV. Pedoman Ilmu Jaya, 2002, Jakarta. Hal : 1

Thought in Islam. He seems absolutely understood that the main motivation of Al-Qur'an is dynamic and oriented to conduct carrying the history on spiritual pattern and trying to create the new world order that wasn't separated from past time, but in the reality is the continuation and perfection of goals and purposes from the former prophets.

"Thus, there is nothing static in my inner life; all is a constant mobility, an unceasing flux of states, a perpetual flow in which there is no halt of resting place, on the analogy of our inner experience, then conscious existence means life in time".³

Iqbal tries to show that the evolutionary process is in conformity with the Qur'anic idea of the creation of man. He says that Qur'an also depicts man as evolved out of matter.⁴

The essence of Iqbal's philosophy is called philosophy of ego. According to Iqbal, ego is reality being. The pantheist refused this concept, and said that the phenomena is unreal things. Iqbal didn't agree with the pantheism because the realities according to it are God. It brings human beings to live in sufisme. A life with conception of pantheism makes human beings keep away from the problems of life and always busy in spending time in the world of imagination. His concept of ego really takes human beings to against life with its problems and motivate to do advancement and development as the caliph of God in this world.⁵

³ Sir Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, Pakistan, 1986. Page : 38

⁴ Dr. Jamila Khatoon, *The Place of God, Man and Universe in The Philosophic System of Iqbal*, Industrial Printing Press, Karachi Pakistan, 1963. Page : 117.

⁵ Mochtar Zoerny.BA, *Dimensi Manusia Menurut Iqbal*, Usaha Nasional, Surabaya, 1984. Page : 31-32.

The spirit of Islamic teaching which is principally free and dynamic, like what was understood by Iqbal above, is a gift of God which never closed for whoever looks for it. This is why Al-Qur'an severely defect to human beings who wasn't manifestating the gift of freedom and only adhering strictly or following the traditions and worn-out way that was made by their ancestors. Al-Qur'an says:

"And if it be said unto them: follow that which Allah hath revealed, they say: No, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame".⁶

So, by the freedom that is based on the Qur'an, human beings' mind become free and independent from all shackles which were repressed, was being freed from the influence of following without any guidances and directions and restore the position of mind on its place and actual proportion. The existence of Islamic law isn't meant to disappear and to hamper the activity, creativity and dynamic of mind. And also not to restrict the progress of thinking which always improves. The mind has authority to give the decision itself, beside must submissive to the God The Knower.⁷ Iqbal, is an Islamic thinker who trusts the freedom and creativity of mankind. According to him, without freedom man can't gain the goodness.⁸

The Qur'an in its simple, forceful manner emphasizes the individuality and uniqueness of man, and has a definite view of his destiny as a unity of life. It is consequence of this view of man as a unique individuality which makes it impossible for one individual to bear the burden of another and entitles him only to

⁶ Q.S : Luqman (31 : 21)

⁷ Lukman S. Thahir, *Gagasan...Op. Cit.*, Page : 11

⁸ Ibid, Page : 45

what is due to his own personal effort.⁹ Then it's clear from the holy book that man is the trustee of a free personality which he accepted at his peril :

” we offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it, he hath proved a tyrant and a fool”¹⁰

By the explanation above, we know that the freedom of man isn't meant like liberal that was understood in West, it is the freedom which omits the aspects of moral value and transcendental aspect. According to Iqbal, freedom is a gift and reward from the God that was given to human beings as an elected creature. The world with its contents from the mechanical movement, from the matter that was named by atom until the liberal thinking movement in human ego is a manifestation from ultimate ego. From the study about ego which is free, not bound by time and space, and it must be active, creative, always get an initiative to create a perfect man as a vicegerent of God in this world.

B. ELABORATION OF TITLE

It seems necessary for the writer to elaborate the chapter of this thesis to avoid misunderstanding ;

Muhammad Iqbal is a muslim poet-philosopher that was born at Sialkot, Punjab on 22nd of february 1873 and died on 21st of April 1938. He is well-known by his philosophy of ego.¹¹

⁹ Muhammad Iqbal, *The Reconstruction...* Op Cit, Page : 76

¹⁰ QS : 33 : 72 (Al-Ahzab : 72)

¹¹ Abul Hasan Ali Al-Husni An-Nadwi, *Percikan kegeniusan Dr. Muhammad Iqbal*, Penerbit Integrita Press, 1985. Page : 13

Concept is an idea or a principle relating to something abstract.¹²

Perfect man is a true man who has actualized the ontological comprehensiveness of the human form and thereby participates in both the Totality and Originality of the Muhammadan Reality.¹³

The above mentioned title (*Muhammad Iqbal's Concept of The Perfect Man*) contains the meaning; a study of thinking of Iqbal, a muslim thinker toward human being as a caliph of God in this world that has to be creative, dynamic and productive and always try to gain the progress and improvement in each step of his life to become a perfect man.

C. PROBLEM OF STUDY

The problems of study of this research are as below :

1. How is the definition of perfect man according to Muhammad Iqbal
2. What is the characteristics of perfect man according to Muhammad Iqbal

D. PURPOSE OF STUDY

The purposes of this study are :

1. To recognize the definition of perfect man according to Muhammad Iqbal
2. To recognize the characteristics of perfect man according to Muhammad Iqbal

¹² Jonathan Crowther, *Oxford Advance Learner's Dictionary of Current English*, Oxford University Press, 1995, Page : 236

¹³ Joseph Lumbard, *al-Insal al-Kamil Doctrine and Practice*, The Islamic Cultural Centre, London 1994, Page : 262.

E. SIGNIFICANCE OF STUDY

This research is expected to give the benefit as below :

1. To give a contribution to whom concerned and interested in studying Muhammad Iqbal's thinking.
2. To create the critical attitude and culture surrounding the muslim for not being rigid toward ancient Islamic thinking.
3. To create a nuance of thinking to be more conducive and realistic.
4. To enrich the references for the academics.

F. REVIEW OF LITERATURE

The books that's concerned and related to the subject in this research are:

1. *Muhammad Iqbal View's on Kalam*, a thesis written by Najwani, this literature studies Iqbal's thought from the side of *kalam*, it covers the problems of Iqbal's views of God, cosmology and freedom of man. But this research is too extend for the subject that would be studied in this research, but giving a significance contribution to the writer.
2. *Gagasan Islam Liberal Muhammad Iqbal*, written by Lukman S. Thahir. This book is a study of Iqbal's philosophical thinking focuses on liberal aspect of his thinking for the main purpose to criticize the classical Islamic thinking.
3. *The place of God, Man and Universe*, written by Dr. Jamila Khatoun. This book analyzes about Iqbal's view of God, man and univese compared to the views of Western philosopher. This book is very helpful to the writer to research the subject.

4. *Percikan kegeniusan Dr. Muhammad Iqbal*, written by Abul Hasan Ali Al-Husni An-Nadwi, and translated by Suyibno Hz.M. It contains the history of Iqbal's life and the aspects which influence Iqbal's thinking and Iqbal's poets.

From those mentioned literatures above which nudge a little about the subject of research, so the writer supposes that it's necessary to do a research about Muhammad Iqbal's thinking that focuses on concept of perfect man.

G. METHODOLOGY OF STUDY

1. Sources of Data

The sources of data in this research are classified into primary and secondary.¹⁴ Primary sources are Muhammad Iqbal's own works which deal with the object of this research, while secondary sources are those works written by others about Muhammad Iqbal or about the problem discussed.

2. The Technique of Collecting Data

This is library research, therefore, the data will be collected by using the technique of documentary.¹⁵

3. The Method of Analyzing Data

This research is library research. For that the writer uses the *descriptive analytic-critic method* to deal with the subject.

This method is used in the following steps :

¹⁴ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, Penerbit Rineka Cipta, Jakarta, 1992, Page : 102

¹⁵ Ibid, Page : 200

First: the writer describes and explains the main idea of Iqbal as an object of research. This main ideas can be gained from the primary source and secondary sources.

Second: The writer interprets the description above from another side.

Third: the writer criticizes upon those ideas.

Fourth: in this step, the writer tries to analyze Iqbal's thinking, to compare and to connect with the thinking of the other philosopher that related with the object of this research.

Fifth: the writer concludes the result of research.¹⁶

H. SYSTEM OF STUDY

This study will be divided into four chapters, as below :

Chapter I : Introduction,

Contains the background of study, elaboration of title, problem of study, purpose of study, significance of study, review of literature, methodology of study and system of study.

Chapter II: Muhammad Iqbal dan Perfect man

In this chapter, the writer will explain the historical background of Muhammad Iqbal and a brief information about man and his aspects.

¹⁶ Prof. Dr. Ir. Jujun S Suriasumantri, *Tradisi Baru Penelitian Agama Islam (Tinjauan Antar Disiplin Ilmu)*, Pusjarlit dan Penerbit Nuansa, Cetakan I, Bandung, 1998, Hal : 44-47.

Chapter III: Muhammad Iqbal's concept of the perfect man.

The writer will discuss about Muhammad Iqbal's concept on the definition of the perfect man and his characteristic which deal with ego, freedom of man, human's deed and divine decree in Iqbal's view.

Chapter IV: Closing

It consists conclusion, suggestion/recommendation, and closing.