
Dalam pengumpulan data dalam penelitian ini mengenai subjek yang dipilih, penulis menggunakan metode dokumen ter. Kemudian penulis menganalisa dan memaparkan pokok-pokok pemikiran Syed Muhammad Naquib Al-Attas dengan menggunakan metode diskriptif-analisis dan pendekatan tasawuf-falsafi.


Demikian penelitian sederhana ini kami tulis, meskipun masih banyak kekurangan entah itu dari segi pembahasan, bahasa dan isi. Penelitian ini masih jauh dari kata sempurna karena penulis sangat sadar akan kekurangannya, maka penulis berharap adanya penelitian lebih lanjut yang membahas dan merespon pemikiran Syed Muhammad Naquib Al-Attas terhadap konsep manusia dan aspek baru dari pemikirannya.
ABSTRACT

THE CONCEPT OF MAN

ACCORDING TO SYED MUHAMMAD NAQUIB AL-ATTAS

Erika Dayana

34.2.2.11460

Many diverse problems appear in Post-modern era, one of them is human spiritual problems. Western is described the human being as living human, which always give many alterations time to time. Human being is existential from humanism that moves self-consciousness by various motives. The influence of advancement human being is spiritual careless that they forget it. Al-Attas comes to answer all the human problems in ontology, which it concerned with spiritual substances, purpose, and function. Syed Muhammad Naquib al-Attas is a Muslim thinker and gift new contributions in Islamic world. Al-Attas explained the human concept in Islamic perspective that human beings have four spiritual substances to achieve highest spiritual degree. This is based on Muslim perspective which is rooted in the Qur’an and Prophetic tradition (Sunnah), which this approach is used by Sufism and Muslim philosophers to be Sufism-philosophy approach. This is very interesting to discuss in more advanced topics.

Based on background of study above that is explained, researcher tries to describe and analyze the concept man according to Syed Muhammad Naquib al-Attas. In collecting data of this research, the researcher use documentary methods. Then researcher analyzes to explain the main ideas of the concept of man according to Syed Muhammad Naquib al-Attas by using descriptive-analyze methods and Sufism-philosophy approach.

From this research concluded that human nature concept of al-Attas thought is hayawan dzu nutq (rational animal) living being that can speech consists of two aspects, they are soul and body. Both have related with two human dimensions; first physical dimension and second spiritual dimension. Both concerned with life. Which physical dimension begins from creation process of human body and spiritual dimension begins from creation process of spirit earlier being before create the body. Creation process of man is concerned with two dimensions of man, because every human has spiritual substances consisting of four unities they are: intellect (’aql), heart (qalb), soul (nafs) and spirit (ruh). Four substances of man concern with spiritual that gave of Allah to His slave, in order man to get a noble position as a vicegerent of Gos (khalifatullah) on the earth with a trust to brought justice. Therefore, high spiritual position of man is intuition that concerned with science and knowledge become from Allah. Only then, the body of man is concerned to physical dimension that will resurrect after death, and spirit (ruh) is concerned that will eternal in Barzakh. In the Day of Judgment, body and soul will resurrected to be a new substance.

Somehow, this research had written, although has many limitations and shortcomings in terms of discussion, language and content. This research is far from perfect, because researcher realize the shortcomings research that had written, therefore researcher hopes to discuss and respond in further research about Syed Muhammad Naquib al-Attas’ concept of human nature and new aspect of his thought.
Dear,

Dean of Faculty of Ushuluddin
University of Darussalam Gontor

Bismillahirrahmanirrahim

Assalamu’alaikum Wr. Wb.

I present this thesis written by:

Name : Erika Dayana
Reg. Number : 34.2.2.11460
The Title : The Concept of Man According to Syed Muhammad Naquib Al-Attas

It has been processed and corrected to meet the partial of the requirement to attain the degree of Licentiate (S1) in Aqidah and Islamic Philosophy. Therefore, I expect that the thesis could be examined.

Hopefully, this thesis would be useful for religion, nation and the development of educational institution.

Wassalamu’alaikum Wr. Wb.

Siman, Sya‘ban 28, 1438
May 24, 2017

Supervisor,

Moh. Isom Mudin, M.Ud.
Bismillahirrahmanirrahim

Assalamu’alaikum Warahmatullahi Wabaraka
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Faculty of Ushuluddin has received the thesis which has been written by:

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Wassalamu’alaikum Warahmatullahi Wabaraka
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Dean of Faculty of Ushuluddin,

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Bismillahirrahmanirrahim

Assalamu’alaikum Warahmatullahi Wabarakatuh

The team of thesis examination in partial fulfilment of the requirement for the degree of licentiate (S1) in Ushuluddin Faculty, University of Darussalam Gontor declared that the thesis written by:

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The team of thesis examination therefore has declared to grant her passed in the thesis examination and she is eligible for the degree of licentiate in faculty of Ushuluddin.

Wassalamu’alaikum Warahmatullahi Wabarakatuh

Siman, Ramadhan 1 1438 H
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(Moh. Isom Mudin, M.Ud.) (Farid Saifuddin, M.Ud.)

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1. Hasib Amrullah, M.Ud. (______________________)

2. Farid Saifuddin, M.Ud. (______________________)

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The Title : The Concept of Man According to Syed Muhammad Naquib Al-Attas

Declare that this thesis is the result of my own research, except here otherwise stated. I also declare that this has not been previously or concurrently submitted as a whole for any other degrees at University of Darussalam Gontor or another institutions. When, otherwise found that this thesis is a plagiarism. I am ready to accept any punishment according to academic regulations of university.

Siman, Sya’ban 28 1438
May 24 2017

Researcher,

Erika Dayana
12. And certainly We created man of an extract of clay, 13. Then We made him a small seed in a firm resting-place, 14. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

(QS. Al-Mu’minun (23): 12-14)

30. And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

(QS. Al-Baqarah (2): 30)
DEDICATION

I dedicate this thesis to:

My Lord Allah and His Noble Servant,

Muslims in the whole of world,

My beloved father and mother, Mr. Mattyas Dwi Martono and Mrs. Sri Mulyani who always pray, support in every my down, and guide me to the right way,

My younger sisters, Afiya Ria Sabila and my beloved husband M. Riduan, S.Pd.I., who honestly support me and believe me,

All my friends, students and whoever participated in completion this humble thesis
ACKNOWLEDGMENT

All praises is due to Allah, the Lord of this world, from Him all blessing flow, all that we are and all that we have comes from Him, especially a power and confidence to do this thesis, by ourselves we are nothing and have nothing. Peace and salutation be upon him, our Prophet Muhammad and his families, companions, and followers.

This humble thesis is outcome of my hard and long process of my study at University of Darussalam Gontor, where I can find myself and get the invaluable science and experiences. Special thanks to all Headmasters of Darussalam Gontor Modern Boarding School Dr. KH. Abdullah Syukri Zarksyi, M.A, KH. Hasan Abdullah Sahal, and KH. Syamsul Hadi Abdan, Rector of University of Darussalam Gontor Prof. Dr. Amal Fathullah Zarkasyi, M.A, Vices Rectors Dr. Hamid Fahmy Zarkasyi, Dr. Dihyatun Masqon, Dr. Setiawan bin Lahuri. Dean Faculty of Ushuluddin Syamsul Hadi Untung, M.A, MLS, and all lecturers of Ushuluddin Faculty who had guided and add my best Islamic world view as my future supplies.

I present this thesis for my parents, my Dad Mattyas Dwi Martono and my Mom Sri Mulyani who always support me in every minute I call them and pray for me every time I live. My sister Afiya Ria Sabila and My beloved husband M. Riduan, S.Pd.I. who always remind me to finish this thesis and ask, “When will you be graduated?”

Special thanks to my first supervisor Dr. Nur Hadi Ihsan, MIRKH and second supervisor Mr. Moh. Isom Mudin, M.Ud for guiding me to the right way, their suggestions, constructive criticisms, helps, and his corrections in every page I wrote, inspired me in completing this thesis. For my lovely father Mr. Ahmad Suharto, M.Pd.I and Mr. Dr. Fairuz Subakir Ahmad, M.A and all of my past teachers who sincerely educate many lessons of life.

Thanks to my roommate in Ghambia, we share laugh and confuse together. My graduate DREIZENH 62013 for every moments and struggle, my
little friends in 62013, thanks for all days we fill together. To my friends in Ushuluddin Faculty, four years is not enough to study Islam. To my ‘thalabal ula’ friends, Andin Desnafitri, to support me in her ‘busy’ life, Nur Kamilah Habibah, who always support me in every sadness, and Raudhah, for our rising after the darkness of life and all your helps, and many friends that I cannot mention in this paper. Wafaqanallah fii du’aina wa mashirati hayatina. Amiin.

Gontor, May 24 2017
Researcher,

Erika Dayana
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CHAPTER ONE

INTRODUCTION

A. Background of Study

Contemporary influence of ‘postmodernism’ represents to our worldview of science that it brought problems. They show modern science of ontology. Problem of ontology, come from their worldview. They define postmodern is a cultural phenomenon that view postmodern ontology as a ‘regional ontology’. The globalization transmits humans to modern life by technology. When the humans change to the current stage of modern life, they use intellect and technology for advancement of civilization.¹

The problem that appears in psychology, one of them is in phenomenology side. Human being is existentialism as a humanism that base on the essence for it-self.² Every human has a choice in his life of various motives, which every


² Paul Vincent Spade, *Jean Paul Sastre’s Beings and Nothingness*, (Class Lecture Notes, Acknowledgment Copyright, 1996), 80-81
human feel free with hopes else. The emotion is not passive phenomenon of consciousness, but conscious down spontaneously. Human defined by modern thought that is living being that pursuance by animal side (nafs al-hayawaniyyah) and build the main of absolute self-consciousness to freedom without look at spiritual side of man.³

In the current stage of postmodern, many people seek the solutions of life by empirical and rational characters, which it brought a spiritual problem.⁴ They left the spiritual life of man, but actually human never left it, because every man has a potential of spirituality. Then al-Attas come to answers this problematical by his spirituality that became related between epistemology and orientation aspect of man. The researcher wants to discuss the concept of human nature to give explaining the essential reason, function and purpose of human nature.


Philosophy thought appears on behaviour brought much confusion. Therefore, Muslim philosophers become to describe the concept of man by physic and spiritual aspect, and Sufism become to describe the concept of perfect human that thoughtfully many people become the purpose of human life to achieve the perfect worshipper.

The legend and the myth reside in human history according to many philosophers and Sufism, such as Al-Farabi, Ibn Sina, Al-Ghazali, Ibn Rusyd, Ibn Arabi, Al-Jilli, Mohammad Iqbal, Mulla Sadra and Izutsu.

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therefore this research becomes important forgive deeper explanation about the myths of human life in material or immaterial dimension. The earlier philosophers esteemed that the human nature is included in rational knowledge by philosophical approach, which explain by philosophical approach that identifying by an intuitive,\textsuperscript{14} while al-Attas explains it by \textit{tasawuf-philosophical} approach.\textsuperscript{15}

In Islamic philosophy perspective, the human element is composed of two substances (soul and body) as explained in the Qur’an\textsuperscript{16} about human nature. As for the spiritual dimension in accordance to the psychology of Islam it consists of four substances such as \textit{nafs}, \textit{qalb}, \textit{ruh} and \textit{‘aql}, which have a relation with each other. In Islamic framework,

\begin{itemize}
  \item \textsuperscript{12} Ibrahim Kalin, \textit{Knowledge in Later Islamic Philosophy; Mulla Sadra on Exisntece, Intellect, and Intuition}, (New York: Oxford University Press, 2010), p. 90
  \item \textsuperscript{13} \textit{Ibid}, p. 77
  \item \textsuperscript{14} Anton Bakker, \textit{Metodologi Penelitian Filsafat}, (Yogyakarta: Kanisius, 1990), p. 23-24
  \item \textsuperscript{16} \textit{Al-Hijr} (15): 28-29
\end{itemize}
the revelation is fundamental guide from God, and the statement of hadist Rasulullah is also fundamental guide Rasulullah.\textsuperscript{17}

The human being according to Philosopher perspective is the relations between soul and body, the soul is a part of the reality of the matter. In human soul, there are two relationships: the relationship with nous (spirit/ruh) that light and dark, which had matter relationship.\textsuperscript{18} According to Sufism perspective the human beings consists of two substances; the soul and body. The soul is the substance which moves the body. Without the existence of the soul, the body is unbeneficial. The aspect of the soul is nafs, which is the purpose of human life is happiness in world and afterlife dimension. Human nature according to Sufism perspective is the absolute soul. Thus, the soul (nafs) will gain happiness of

\textsuperscript{17} Mohammad Ibn Abdul Mohsin Al-Tuwaijiri, \textit{Psychology From The Islamic Perspective}, (Riyadh: International Islamic Publishing House), p. 39

\textsuperscript{18} Undang Ahmad Kamaluddin, \textit{Filsafat Manusia…}, p. 125, see also in the book Khudori Soleh, \textit{Filsafat Islam; Dari Klasik Hingga Kontemporer}, (Yogyakarta: Ar-Ruz Media, 2016), p. 102
the Hereafter of which will become the destination of human life.\textsuperscript{19}

Philosophers’ perspective is explained in intellect aspect and Sufism perspective is explained in transcendence side of human lives. Therefore, al-Attas comes to combine these perspectives as *tasawuf* and philosophy as fundamental theory to describe the anthropology concept of human beings.

Syed Muhammad Naquib al-Attas was born in 1931\textsuperscript{20}, and he is an Islamic thinker, philosophers, a drafter and expert are controlled the various discipline such as theology, philosophy and metaphysics, history and literature. The Islamic thought expressed by al-Attas became the main source of the rise of Islam in Malaysia. In addition, al-Attas also revived the concept of science, according to the perspective of Islam spread application and contributes to the intellectual realm of Islam.\textsuperscript{21} One of his thoughts that

\begin{itemize}
\item \textsuperscript{19} Imam Al-Ghazali, *Tahafut Al-falasifah*, (Libanon-Beirut: Dar-Kotob Al-ilmiyah, 1971), p. 191
\item \textsuperscript{21} *Ibid*, p. 59-63
\end{itemize}
describe this concept is ‘On Justice and The Nature of Man’ which explains the creation process and human nature concepts.

Al-Attas is a contemporary Islamic philosopher who explains various concepts of science, and explains that the human identity, which has been understood as “the thinking animal” (rational animal)\(^\text{22}\) is a concept of human lives. The earlier philosophical built on the theory of human evolution hold that humans are descendants of animal. But according to al-Attas, although humans have elements of animal within them, the process of His creation is perfect shape. After Allah breathes in to his spirit, humans have a limit time to live in this world. Al-Attas said that \textit{Al-hayawan Al-natiq}\(^\text{23}\) is a human being, which has a common sense to speak by systematically thought.

The human nature concept in this study is described by general meaning which encompasses every object through philosophical approach. Because it is only can be explain the


meaning of the concept of human being in systematically thought of Philosophers and Sufism. Al-Attas used *tasawuf*-philosophical approach to describe the concept of man in two dimensions.

So, the object of research in this discussion is a man. Therefore, to know what is the human nature concept according to al-Attas? Researcher will discuss the relation between human nature and creation process. Human nature concept according to al-Attas perspective is *al-hayawan al-natiq* as living beings who can speak and at once can think by systematically of intermediate senses.\(^\text{24}\)

The human beings have different character with animals. In his book ‘On Justice and The Nature of Man’, al-Attas explained two parts of human beings; the first part explain the human nature as *khalifatullah* who brought justice on the earth, and the second part describes the processes and functions of the creation of the human being.

\(^{24}\) *Ibid*, p. 31
B. Problem of Study

Based on above background of study, a deeper understanding of the concept of man according Syed Muhammad Naquib al-Attas, the researcher will explain the human nature concept in this research. The formulation of this problem is: “What is the concept of man according to Syed Muhammad Naquib al-Attas?”

C. Purpose of Study

The purpose of the researcher of this research is to raise the issue of the concept of man is: “To know the concept of man according to Syed Muhammad Naquib al-Attas”.

D. Significance of Study

The observation based on the purpose of study about the concept of man, the researcher is explain of the concept of man according to Syed Muhammad Naquib al-Attas, then significance of study from this research direct to two targets, they are:

1. This research will be able describes the concept of man according to Syed Muhammad Naquib al-Attas.
2. This research could be escalated explanation about the nature of man in Syed Muhammad Naquib al-attas perspective.

E. Literature Review

There were some researchers in other universities about the concept of man from thesis and journal. In some research, al-Attas hasn’t explained more of human concept in his work, but he described metaphysic, and some theses haven’t explained more specific like al-Attas thought. There some thesis and journal explain the human concept, they were:

*Syed Muhammad Naquib al-Attas’ Concept of Religion (Din) and Civilization (Tamaddun)*, this thesis had written by Esti Rahmaningrum.\(^{25}\) This thesis told about concept on religion and civilization. Al-Attas is a Muslim thinker who gives the influence Islamic thought in Malay. He related the theory of religion and civilization, which begin from his linguistic analyses of the religion meaning. He mentions the means of religion (din) word; (1) indebtedness; (2) submissiveness; (3) judicious power; (4) natural inclination or tendency. These means of religion word, view the

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\(^{25}\) Published a licentiate thesis in Darussalam University (UNIDA), (Siman: UNIDA, 2014)
systematically communities of civilization (*tamaddun*) concept. This thesis not been discussed about the human beings, but this thesis talk more about the religion and civilization. I will discuss human beings concept in the thesis for give complete contents of al-Attas thought.

*Konsep Manusia Dalam Pandangan Al-Ghazali,* this thesis had written by Adib Alamuddin.\(^{26}\) This thesis told about the identity of man never changeable, he explains about the soul (*nafs*) never change. The mean of soul (*nafs*) is something include into the body (*jism*). Begin from sperm shape and lodged it in a stable dwelling. When the sperm was prepared to accept, God blew the soul (*nafs*) include in. The essence of man according Al-Ghazali consists of some terms they are: *an-nafs* (soul), *al-qalb* (heart), *al-ruh* (spirit) and *al-‘aql* (intellect). These four terms give the influence of development, human thought. This thesis had not been discussed about human lives destination had brought that trust and justice as *khalifatullah* (vicegerent) in the earth. Then, I will discuss about human lives destination or purpose of man with on justice concept of al-Attas thought.

\(^{26}\)Published a licentiate thesis in Universitas Islam Negeri (UIN) Sunan Kalijaga, (Yogyakarta: UIN, 2003)
Human Nature: an Islamic Perspective, had written by Mohd Abbas Abed Razak, this journal explains the diverse background of knowledge to explore and investigate about a man has relation to his Creator. Other creations that exist in the universe those create with God. The concept of human nature in Islamic perspective highlights many interesting facts of man, such as he is the best creation of Allah, born in this world by fitrah (the nature of man), he has a dual nature (body and spirit), he is khalifatullah (God’s vicegerent), he is the recipient of amanah (trust) and mistaq (covenant). This thesis more specific in the spiritual dimension of man, but had not been discussed about formative dimension (biological-physical) the creature of man. Then, I will discuss about creation process of human nature in physical dimension of man to give complete research of al-Attas thought.

From these researches had not been discussed deep in knowledge about the concept of man to provide an explanation of human nature according Syed Muhammad Naquib al-Attas.

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27 This journal has publised by International Islamic University Malaysia Press (IIUM), (Kuala Lumpur: March, 2011)
F. Theoretical Framework

To discuss this research, the researcher should explain the problem above by *tasawuf-philosophical* approach. According to these frameworks, *tasawuf-philosophical* approach used to describe the sciences of man. The researcher uses *tasawuf-philosophical* approach to know how human nature concept in al-Attas perspective? Because philosophers framework that more specific by rational approach, which defined human being is rational animal. *Tasawuf* framework based on Sufism teaches like *irfani* method become to intuitive, which defined human being is substance to know his God (*ma’rifatullah*). The explanation interpreted approach to describe that a man by general meaning of this approach, in the base of *tasawuf-philosophy* approach used to observe radically and comprehensive.\(^{28}\) This research includes to the anthropology metaphysical domain.

Then let us know how philosophers and Sufism used to this method like Al-Kindi and Ibn Sina more specific in philosophical perspective, Al-Ghazali and Ibn Arabi more

specific in Sufism perspective. They were Islamic philosophers and Sufism who gift new contributions by Islamic science in the Islamic world by *tasawuf* and philosophy approach. Definition of man according to Muslims philosopher is consists of two elements, aim body, and soul, both of these concerned that grasped to belonging of Allah.\(^{29}\) While definition of man according to Sufism is composed of two terms; intellectual and intuitive are the faculty that perfected soul.\(^{30}\)

The philosophers and Sufism used this approach for open the frameworks to gift radical comprehend the concept of man in the philosophers and Sufism perspectives, because this framework had not been out of the Islamic worldview. The integration between *tasawuf* and philosophical approaches becomes to understand and determine the essence of reality about the concept of man according to Syed Muhammad Naquib al-Attas. Because al-Attas integrated these approaches, become to *tasawuf-philosophical* approach.


\(^{30}\) M. Yasir Nasution, *Telaah Signifikansi Konsep…*, p. 236
And this thesis hopes to represents comprehension by spread systematically method of knowledge.\textsuperscript{31}

\textbf{G. Method of Study}

The researcher uses some methods of study in this research by systematic method, as follow:

1. The Kind of Research:

This thesis use \textit{library research} method, that collect the data and more information had wrote before and relate to the research.

2. Source of Data

a. Primary Sources

The primary sources on this research as Syed Muhammad Naqib al-Attas’s books, especially focus to this research, as follows:

\textit{On Justice and The Nature of Man}, this book explains a worldview of the human nature had brought justice of man as \textit{khalifatullah} in the earth. The carry as a commentary on Surah \textit{al-Nisa} (4): 58 and Surah \textit{al-}

\footnote{\textsuperscript{31}Anton Bakker, \textit{Metodologi Penelitian Filsafat}, (Yogyakarta: Kanisius, 1990), p. 15}

*Prolegomena to The Metaphysics of Islam*, this book explains about metaphysics in Islam that include the concept of morality, philosophy of science, human beings as the essence of spiritual substance in Islam and all general conclusions of revealed truth. In this book, there is more important thing that has bound to relation with human nature in Islamic worldview and explains about the existence of human being.

*The Mysticism of Hamzah Fansuri*, this book describes the comprehend thought of Hamzah Fansuri of the mystical ideas that is part of Malay Sufism’s idea. He commanded about the nature of Unification (*Tawhid*), Gnosis (*ma’rifah*) and the science of the path (*‘ilmu ‘l-sulik*) in his book. He explained this knowledge by the mystic idea that the method used many Sufism. The mystic idea is the spiritual substance of man that explained immaterial dimension.
b. Secondary Sources

The secondary sources become from other books above like articles and journals that helps the researcher to understand about Syed Muhammad Naquib al-Attas thought and all about his journey in his life.


5) Wido Supraha, *Konsep Manusia Sempurna; Studi Komparasi Antara Pemikiran al-Attas dan Nietzsche*, (Kajian Dwi Pekanan INSIST)


3. The Method of Data Analysing

There are some methods of data analyse to describe this research and clarify all of the focus objects. The researcher used methods of data analyse such as descriptive analyse.

Descriptive Analyse

All of the research describes to know comprehensive research in another worldview. Definition of Man can be understood after giving expression with a good language. Because the definition of man part of knowledge obliged to explain. Descriptive method used for descript the definition of man to get real definition of man.\(^\text{32}\) Then, analysing method of research will be important to give good results.

\(^{32}\) *Ibid.*, p. 54
H. System of Study

Grounded of explaining and briefly about the concept of man, the researcher arranges systematically by include the arrangements into some chapters which include sub-chapters. And the system of study on this thesis, they are:

Chapter one is contained of background of study, problem of study, purpose of study, significance of study, literature review, theoretical framework, method of study and system of study.

Chapter two describes general description of a man and short biographies of Syed Muhammad Naquib al-Attas. The general description of man consists of the definition of man, formative dimension (physical-biological), the spiritual dimension (metaphysical aspect), the eternity of man, and the biography of Syed Muhammad Naquib al-Attas consists of his life, intellectual background and his books.

Chapter three explains the definition of the concept of man according Syed Muhammad Naquib al-Attas, the dimensions of man; formative dimension (physical-biological) and spiritual dimension (metaphysical aspect) and the eternity of man.
And chapter four is consists of closing as the last chapter they are: conclusion working through of the concept of man according Syed Muhammad Naquib al-Attas, suggestions from researcher as the result of this research to be better in the next research and the last closing.
A. Definition of Man

The human being is keeping move every times, the human to change the civilization by improvement and advancement in every corner of the world. Human is the slave of Allah to do intensely worship. The men have knowledge and senses to give the mind of the world as the mirror of Allah’s Creation. The universal man consists of the entire degrees existence spiritual and material dimension. This definition of man has explained about man and his dimension that bring us to understand the concept of man according to al-Attas.

1. Definition of Man

The definition of man source language from Anglo-Saxon language, the based on this mean concerned by men in Latin language that the meaning is ”there is a thinker”. And
in other men is *homo* that they mean “the person born on the earth”.  

Humans, animal, and plants are part of the universe. Over time humans changed by advancement, because human developed to organize the civilization. They have distinguished term; these three components are difference things, each part has different species or genus. To provide a definition each of these components by carefully, such the definition should be taken from the results of inquiry and examine to be able evidence of consideration. Western philosophy said that the essence of human being is soul.

In Islamic philosophy, definition of human being consists of two aspects; they are body and soul, and both of these concerned by God acts. The source of the body come from the universe that created by Allah and the source of the

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35 Undang Ahmad Kamaluddin, *Filsafat Manusia; Sebuah Perbandingan antara Islam dan Barat*, (Bandung: Pustaka Setia, 2013), p. 69-75

soul come from commanding of Allah. Each of both has different dimension, but each of both one unity. The eternal of soul never dissolved like the dissolve of the body, and still in another dimension.  

Every creature has a soul, like an animal, human being, and plant. The rational or intellect is different with animal. Human senses have a noble position, since human reason can develop by making changes so that man can form a civilization. The man can set their time to advantage better job, because human being think forward, while the animal hasn’t intellect like a man. 

Al-Farabi is one of Islamic philosopher. Al-Farabi is the second teacher than Aristotle. Because Aristotle is the first teacher, which he shed his thoughts to the logical thought. Al-Farabi is one of Muslim philosophers of dabbling in the philosophical world. Al-Farabi combines religion and philosophy, which makes Islam in the middle of two toes.

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37 Undang Ahmad Kamaluddin, *Filsafat Manusia*,..., p. 128 dan 131

38 Undang Ahmad Kamaluddin, *Filsafat Manusia*,... p. 69-79

Thus, he had known as the philosopher syncretism. With his emanation theory, Al-Farabi divided reality in two parts: spiritual form and material form. The spiritual form distinguishes than material form, because spiritual reality consists of God, intellect and active intellect. And material reality consists of the human soul, form and material forming non-physical.

The soul is a part of the reality of the matter. In human soul, there are two relationships: the relationship with nous (spirit/ruh) that light and dark matter relationship. An inhabitant is the last of result 10 illuminates in his emanation theory. Like sunlight through intermediate that will bring to the dark illuminate. It is an example of the human soul that from the essence of the soul. Human soul consists of three substances aim: nous (Ruh/intellect), soul and body.

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40 Qasim Nursheha Dzulhadi, Al-Farabi dan Filsafat Kenabian, (UNIDA Gontor: Jurnal Kalimah, Vol. 12, No. 1, Maret 2014), p. 128


42 Undang Ahmad Kamaluddin, Filsafat Manusia…, p. 125, see also in the book Khudori Soleh, Filsafat Islam; Dari Klasik Hingga Kontemporer, (Yogyakarta: Ar-Ruz Media, 2016), p. 102

43 Undang Ahmad Kamaluddin, Filsafat Manusia…, p. 125-126
The substance is an entity interlinked, makes the soul as a centre activity and achieve the metaphysics. The direction of Al-Farabi thought is creating nature directly; it will be deny his divinity. Because impossible think if the Lord been the one of His created. Therefore, the creature concept of human nature through an intermediate been the first reason to the last reason.\textsuperscript{44}

Al-Farabi reflected the Greek philosopher like Aristotle. Aristotle said that human beings consist of two parts they are body and soul, which each have different definitions and functions.\textsuperscript{45} The soul cannot be touch, its movement necessary an intermediate on the material dimension such as the body. The body cannot move without the existence of soul. Due to the body do a variety of activities. Both of these components are an entity, which the soul as the body driving.\textsuperscript{46}

\textsuperscript{44} Ibid, p. 128
\textsuperscript{45} Ibid, p. 3-4
\textsuperscript{46} Ibid, p. 4
body. For it is not a body, but something which belongs to a body, and for this reason exists in a body, and in a body of such and such a kind....”\(^{47}\)

The soul is a part of the body that cannot be separate. These two entities make human and activities in daily life. Aristotle had already explained that the soul as the actuator the body and the body is a tool for moved by the soul. Human beings have experiences of life as feeling such affection, fearing, and thinking, this essence of the human beings is the soul. That human encourages being able whole experience things is the soul.\(^{48}\) The whole of His creation has a soul like human beings, animals, and plants.

The different human beings and animals is intellect. The intellectual has magnificence degree with his mind, almost development, and advancement to change the human tradition to form the wisdom of civilization.\(^{49}\) Human thought of his life to manage the time, as the binder of time to

\(^{47}\) Aristoteles, *De Anima*,... p. 14

\(^{48}\) *Ibid*, p. 81

increase human quality. Because human think forward, while animals have no sense as feeling of human beings, but the animals can feel by instinct.  

In addition to Al-Farabi, other philosopher such as Ibn Sina (Avicenna) who defined about science also has a definition of the soul. Avicenna was a philosopher who studied about religion, philosophy, science of knowledge, science of medicine and much more he learned, and professional about it. One of them is philosophical about the soul.  

Ibn Sina explained about soul and body is the entity of two elements mutual needs each other. His premise is the same as the earlier philosophers such as Aristotle, Al-Kindi and Al-Farabi. In describing on the perfect soul, Ibn Sina has a different premise with Aristotle. Ibn Sina has defined about the soul as spiritual substance (jauhar) or a divine illumination, which comes from God. The soul is substance

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stand on itself either from body or form part of the body. Because the soul is eternal, the soul is separate from the body, but the emanation inside the structure of the body.  

Definition about man according Ibn Sina same to Aristotle thought. Ibn Sina was inspired the metaphysical concept of Aristotle. Soul and body are two different substances. The existences of bodies shape of four elements that are water, fire, air, and earth, which fourth of these give the power. Ibn Sina describes about soul divided to three species they are: the vegetative soul, the animal soul, and the human soul.

First, the vegetative soul evolves the power inside the human soul and animal soul. Vegetative soul consists of three kinds faculties: nutrition faculty, growth faculty, and reproductive faculty. Second, the animal soul that natural body make the perfect animal consists of two faculties: motion and perception. Third, the rational soul based

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54 Seyyed Hossein Nars and Oliver Leaman, *History of Islamic…*, p. 236

55 Mostafa Kamal Mokhtar, *The Traetise on…*, p. 57
manifestation of human being by mechanical system. The rational soul consists of two faculties: practical intellect faculty and theoretical intellect faculty.\textsuperscript{56}

The faculties of soul nothing one faculty which stand on itself, but their moves are relationship and need each other. Every faculty has advantages, which they serve and lead in every physics.\textsuperscript{57} Therefore, not every power can stand on itself but need each other, then it will done an inefficient provision power of human physics. On the perfection, human physic become from the unity of every faculty. Al-Farabi and Ibn Sina defines the human soul by philosophical approach that to other philosopher such as Aristotle, Plato, and Neo-Platonism. Al-Ghazali defines the human beings by tasawuf approach. Therefore, al-Attas combined two approaches to define concept of man.

Other philosophers’ addition Ibn Sina and Al-farabi who have definition about human being is Al-Ghazali. He defines about human being, and the soul according Al-Ghazali is composing of two substances such as soul and

\textsuperscript{56} Fazlur Rahman, \textit{Avicenna’s Psychology}, (London: Oxford University Press, 1952), p. 24-33

\textsuperscript{57} Syah Reza, \textit{Konsep Nafs Menurut…}, p. 273
body.\textsuperscript{58} This definition the body and soul are same as previous earlier philosophers such as Ibn Sina and Al-Farabi. But, the different definition between philosopher and Al-Ghazali is that of the soul is immaterial (out of dimensions of the matter) according to Al-Ghazali. Due to the nature based of the essence of body is the soul. The soul that moves the body, but two of these distinguish substances are the unity.\textsuperscript{59}

The worldview of Al-Ghazali about man consists of intellectual and intuitive are the faculty that perfected soul.\textsuperscript{60} According tasawuf worldview, Al-Ghazali has different thought to the two previous earlier philosophers Al-Farabi and Ibn Sina, Al-Ghazali said that intellectual and intuition need each other and help each other. The intellectual was incorporate to man to know who is a creature of this world, which is God. Other than common senses in the human beings to know who is God by natural processes.\textsuperscript{61}


\textsuperscript{59} Al-Ghazali, \textit{Ma’arij al-Quds fi Madarij al-Nafs}, (Kairo: al-Jundi, 1968), p. 16

\textsuperscript{60} M. Yasir Nasution, \textit{Telaah Signifikansi Konsep…}, p. 236

\textsuperscript{61} Al-Ghazali, \textit{Mizan al-‘Amal}, p. 199-200
Ibn Arabi also has a concept of man that had defined in tasawuf perspective that is the perfect man. Ibn Arabi gifts his attention much to concept of the perfect man that begins the Names of God. The human will achieve the highest spiritual if he has been in the degree of perfect man. The purposes of the creation of human nature to introduce know his God.\(^{62}\) In addition, the relationship between man and God is close.

Spirit or soul in the English language has the same meaning with Nafs in Arabic language. Ibn Arabi began discussing about the soul in the Barzakh. The soul are attributes of the soul that are infirm, Ibn Arabi gift his intimation that the soul related to God. The base of every soul and spirit is the Divine Spirit (\textit{al-ruh al-Ilahi}). And when the human death, then faith is present on each of soul will die too.\(^{63}\)

The concept of the perfect man in the creation context of Ibn Arabi is the human beings who can actualization to


himself as a man who has potentiality with all the commendable treatment. Because the purpose of the creation of human to the human noble, which can show all the commendable the nature of God. Impossible thing if doesn’t happen to each human being, but that only reach by a human capable of achieving the balance of perfection soul.\textsuperscript{64}

1. Formative Dimension (Physical-Biological)

Formative dimension is physical aspect of man. Human beings born to this world because of Allah created the human by creation process. The creation process of man is a part where human has process. Why we use physical aspect because if we discuss about man, we always involve material aspect, they are physical and biological aspects. We thought about our great-grandfather, who the first man's life in this world before beings all of the people? The first man's life in this world is Adam as who the first creature of Allah. Adam as created from the soil that makes of him Hawa as his wife from his side-bone. Qur’an had explained how Allah created the human soul as the slave of God whom nobler one than another.

\textsuperscript{64} Happy Susanto, \textit{Filsafat Manusia...}, p. 113-114
Allah had described the human in the Qur’an, the human as the best man in everywhere and every time, Allah Said:

O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth
as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything... \(^{65}\)

The process creates of man from the observation had done professional scientist of biology about the first artificial insemination of sperm and ovum in the womb’s mother. The artificial insemination of sperm and ovum have done in oviduct that the meeting 23 chromosomes of sperm. The feast of fission and blood, flesh movement, change the shape to perfect shape like a small perfect human. \(^{66}\) Therefore, Allah had blown \textit{al-ruh} on his body, and Allah gift the sight and the heard of doing everything useful.

The human beings had born in this world with \textit{fitrah} that cleanest without any sins. Their parents and his environment are places that gift more the basic education of life. The leaving and the death had Divine decree of Allah since the man still baby. Therefore, how the people can life without known his Create and who the gift more of bliss that

\(^{65}\) Surah \textit{Al-hajj} (22): (5)

never the end, but the people nothing realize that he must thankful and never satisfied of this all Allah’s gift. ⁶⁷

The people had born because of his parents, then Islam has taught us devoting to our parents, because Allah gift to them as the entrusted. We obliged thankful to Allah and the whole of grace that He gift to us still now. And the direction of life is the hereafter life after this world. ⁶⁸

2. Spiritual Dimension

The distinctive concept of human nature between Islam and Western perspective is the spiritual dimension. The spiritual dimension of Islam is a metaphysical concept. Islam had described the evident of spiritual substance, in the Qur’an spiritual dimension consists of four terms, they are: spirit (al-ruh), heart (al-qalb), soul (al-nafs) and intellect (al-‘aql).⁶⁹ The four of these terms are the essential inner of human nature.

⁶⁷ Surah Ar-Rahman (55): 13
⁶⁸ Surah Al-Ahqaf (46): 15
⁶⁹ Zafar Afaq Ansari, Qur’anic Concepts of Human Physiche, (Pakistan: International Institute of Islamic Thought-Islamabad, 1992), p. 15
The spirit is one of the substances that the distinctive with the body, because the man consists of two terms; body and soul. According to Ibn Sina about the soul that the relationships between soul and body when they life. But, independent of the soul of body happen when they die. The existence of the soul cause drives the body life in the matter world. The dependability of the soul of the body is not same, that they separated one.  

Among the Muslims thinkers like Ibn Arabi had described that the spirit as the essence of man. The manifestation of the body is the existence form in the material dimension, while the spirit still in the metaphysical world passes through the spiritual aspect with transcendence process. Ibn Sina by emanation theory said that the God is Qadim, from God appear the first intellect till the tenth intellect. Human soul according to Ibn Sina has potential to be al-Haqq by transcendence process that the inside is spirit as spiritual substance.  

According to Al-Ghazali, spirit the based on the Qur’an and Hadist is the Pure Light of God and Spirit has the

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70 Fazlur Rahman, *Avicenna’s Psychology*…, p. 59

71 Zafar Afaq Ansari, *Qur’anic Concepts of Human*…, p. 41-42
difference, but the path of that have concerned. The light had
gave elemental power of light. Other Muslim thinker is Mulla
Sadra also describing about the human soul. Mulla Sadra
describes the human soul is relation between soul and body
that are concerned and necessary each other. 72

The different between soul and body, human physic still
in the material dimension, while the soul still in immaterial
dimension. Man being from the sperm and ovum in the
mother’s womb. Baby born by cleanest condition and with
his fitrah from Allah, same with Prophet Adam As, Allah
blew Ruh inside the human physique. 73

Heart is one of the spiritual substances of man is
essence of man. Thought and feeling in every man as the
consciousness of man. The heart as the potentiality spiritual
substance of man, that interaction between man and God
begin from his faith to obedience God. 74

72 Ibid, p. 43
73 Ibid, p. 1-14
74 Mohd Abbas Abdul Razak, Human Nature…, p. 266
The relationship between heart and body the character and heart function represents capacity of personality to understand the truth:

“An Important characteristic of qalb is that it represents that faculty or capacity of human personality which enables person to know and understand the reality of things, make evaluative judgments, and sift the right from the wrong. The function of the qalb are described quite frequently in the Qur’an along with sensory capacities of human beings, indicating that what the qalb does is an extension and a superiorfunction or what is being done at the lower level by the sensory organs like eyes and ears. However, if the function of the qalb are blocked the sensory organs lose their utility.”\(^{75}\)

The heart is the important role of human. Human can differ between the truth and the wrong by feeling. The heart can feel what never feels intellect. With heart, the man can make communication with Allah. Behaviour and intellect are

\(^{75}\) *Ibid*, p. 6
quiet if the human heart nears with Allah by spray the light of faith from Allah.

Human natures according to Socrates, Plato, and Aristotle have same opinion with Ibn Sina about the soul that the soul is a substance (jauhar) and stands on its own independent of the body. The substance of the soul consists of four elements: water, fire, air, and earth. Prove the existence of the body that movement have supported by the essence of the soul like the reason or intellect. ⁷⁶

Nafs is substance of the body. The nafs concerned all of the spiritual substances of human nature; they are al-ruh, al-qalb, al-nafs and al-‘aql. These four of spiritual substances have relevance each other to be perfect human transcended. The nafs has a relationship with the body as the best friend. The evidence of the material parts of human physic, though the human physic will escape to his body. ⁷⁷

⁷⁶ Seyyed Hossein Nars and Oliver Leaman, *History of Islamic…*, p. 238

The next faculty is intellect (al-‘aql). The highest power of man is rational power.\textsuperscript{78} The intelligence is a gift from the God to every human (rational beings) for the explanation imagination world and understand by the senses. That the human mind need to reach of highly intelligible of the human soul by two ways: intuition and intellect.\textsuperscript{79} The intuition can open all of knowledge on of his experience meant to reach the truth of the truth. Who possess the intuition of the people he achieved a high spiritual degree out of intellect.\textsuperscript{80}

Human have an occupation of sublime, have fire and greater degree than animal. Because the human being is a rational animal and have, the reason can difference between the right and the bad things. Which intellect inside human beings to make the advanced civilization and leave far primitive. The created of human being with all of kindness that Allah gift the great degree of sublime, because to be Allah’s vicegerent on the earth as the better vicegerent, either

\begin{itemize}
\item\textsuperscript{78} Steve Allan Johnson, \textit{A Critical Analysis of Epistemological Basis of Ibn Khaldun’s Classification of the Soul}, (USA: University Microfilms International, Indiana University, 1989), p. 28
\item\textsuperscript{79} Fazlur Rahman, \textit{Avicenna’s Psychology}..., p. 36
\item\textsuperscript{80} \textit{Ibid}, p. 36
\end{itemize}
too destructive nor to dissolve. The nature of man is *fitrah* that the man used to follow spiritual life and contact to spiritual world by intellect and reason.

### 3. The Eternity of Man

The human physic had not stood forever here. It will destroy and the whole of his body participated except his soul. In addition, the basic of thought about metaphysics dimension is the behaviour of man that gives greatest influence as the eternity of human. The spirit and body are separate spiritual dimension. The physical body has important instrument for spiritual practice. In traditional school psychology thought, the inner hierarchy of spirit, soul, and body in man to achieve the higher levels of man, that is Divine body. The Divine Body has concerned with various levels of cosmic and metacosmic.

The body was a boding of the spirit and intimate soul’s journey in the material dimension. The existence of the body in this world of the nature that connected between physical and spiritual dimension, through our bodies as the good

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81 Mohd Abbas Abdul Razak, *Human Nature*..., p. 256 - 258

abode of the souls, and the spirit connect to the both as worship of God and the world as the great creation to whole of people that the mirror of the Divine Creation.\textsuperscript{83}

The whole of behaviour, human in the world will be answerable to Allah in the hereafter. After the human death from this world, would have cut off his deeds. People’s worth is only determined by his action, not only to know, but to act according to knowledge because that is the destination of man.

When the Day of Judgement come to the whole of human, the human resurgence from their grave by physic and spirit at the second blown. The human resurgence will be unaccountable for his deeds in the world. This is the destination of human physic to enter the paradise or the hell. The spirit is separate with the body when the people died. And after the resurgence of human, the spirit and physic become to be one for uncountable the whole of their deeds in the world.\textsuperscript{84}

\textsuperscript{83} Ibid, p. 222

\textsuperscript{84} Abdu As-Salam Khodhir, \textit{Al-Falsafah Al-Islamiyah fi Al-Maghrib}, (Kairo: Universitas Al-Azhar, 1984), p. 124-128
BIOGRAPHY OF SYED MUHAMMAD NAQUIB AL-ATTAS

After discuss about definition of man in general definition of Islamic worldview, researcher will describe about Syed Muhammad Naquib al-Attas who had human beings thought. The researcher will give an explanation of his intellectual background and his books that gives influence and contribution to the world. Therefore, in this chapter the researcher will provide the brief of biography, intellectual background and his books.

A. Short Biography

Al-Attas complete name was Syed Muhammad Naquib ibn Ali ibn Abdullah ibn Muhsin al-Attas. He has the pedigree of the descendants of the Prophet Muhammad. He was a descendant of the nobility’s Sukapura, because her mother is Syarifat Raquan Al-Aydarus, come from Bogor West Java. He was born on September 5, 1931 in Bogor. While his father was Syed Ali al-Attas has descended from the Kingdom of Johor, Malaysia.85

At fifth years old, Syed Muhammad Naquib al-Attas goes to Johor to continue his education in *Ngee Heeng* Elementary School 1936-1941. After the occupation of Japan to Malaysia, he came back to Java and continues his education in *Urwatu-l Wusqa* Boarding School, West Java. He spent a lot of time to keep himself wading through the science of the world. He reads many manuscripts, literature, history and religion.\(^{86}\)

From reading many science sources, can improve his speech style, so the language can be increased in his scientific papers. He followed military school t the Royal Academy, Sandust, United Kingdom. He knows the many kinds science and metaphysics if Sufism.\(^{87}\)

**B. Intellectual Background**

When he attended Undergraduate at the University of Malaya, he wrote two papers that are currently being published. First, a series of books “*Ruba’iyat Series*” published by Department of Language and Literature, Kuala Lumpur 1959. The second book is “*Some Aspect of Sufism as


"Understood and Practiced among the Malays" published by Institute of Sociology in Malaysia 1969.\(^{88}\)

From second book of his papers, he got scholarship from University of McGhill in Canada. He graduated with his thesis *Raniri and The Wujudiyah of 17\(^{th}\) Century Acheh* by academic tittle The Master of Art (M.A) 1960. He continued his education as Doctor (Dr.) in SOAS (*School of Oriental and African Studies*) in London University, and he received his academic title by the Philosophy of Doctor (Ph.D.) dissertation entitled *The Mysticism of Hamzah Fanshuri* 1965.\(^{89}\)

He is a calligrapher and his creations had been still an exhibition of Amsterdam’s Tropen Museum 1954. He has high artistic taste, with evidence to build ISTAC (*International Institute of Islamic Thought and Civilization*) designed with artistic purposely in the stacking order for showing that science is art definition which comes from the beauty and glory of Allah. ISTAC decoration contains the


meaning of al-Attas’s desire that the establishment of a responsive soul.\textsuperscript{90}

Al-Attas was one of thinkers who brought the great influence of the development of Islamic Science in the contemporary world. Restore and refresh the contributions of science which has forgotten and misunderstanding. Because we necessary a solution from the problems to raise the presence by the Western contemporary issue.\textsuperscript{91}

Muslims necessary a figure that can resolve whole Muslim’s problems in the contemporary era. The time went change slowly with the rapid global development, but there’re no people realize. This life inclining to Western lifestyle now, therefore we as Muslims obliged to have an establishment of religion to stand on ushul syari’ah that never changes the way of Islam.

C. His Books

More of his books created to increase the sciences and religion by Islamic framework. He gives new contributions in

\textsuperscript{90} Ibid., p. 51-52.

\textsuperscript{91} Ibid., p. 61-62.
Islamic thought contemporary with the workshop of Islamization and some books or articles in journal and translate to some languages; English, Arabic, Persian, Turkey, Urdu, Indonesian, France, German, Russian, Japanese and to another language. His books those are:

1. **PROLEGOMENA TO THE METAPHYSICS OF ISLĀM: An Exposition of the Elements of the Worldview of Islām**, al-Attas write this book to explain about metaphysic in Islamic worldview. This book has significance of Eastern (Islam) and Western. That significance inside the decline of Muslim civilization in the science. He gift new contributions in Islamic worldview from this book to explain the confusion of science and knowledge that confronted Muslim civilization toward Western worldview. Islamization of science began from the language to form Islamic worldview of fundamental science.

2. **Islam and Secularism**, this book describe about secular, secularism and secularization concept of Western world, which embraced Western civilization. Western raised this practice in Western and Eastern (Islam) that refuse Islam of this concept. Therefore, al-
Attas write this book to gift the response of secular concept with dewesternization of knowledge and he critique the concept that didn’t agree to Islamic concept.

3. *Rubā’iyat Series and Some Aspects of Sufism as Understood and Practiced among the Malays*, al-Attas describes in this book about Tasawuf thought and Sufism practiced in Malay. He had written these books while he was studying in University of Malaya in the first degree. He met some Sufism to know Tasawuf teach in Malay.

4. *Islam the Concept of Religion and the Foundation of Ethic and Morality*, in this book he explain about Islam as the main of concept ethic and morality in the Islamic world. Because Islam as the concept of civilization that distinguish the term than Western thought in the religious history of Western.

5. *Islam and the Philosophy of Science*, in this book he explains about the science and philosophy in Islam. The West adopted the secular concept include to the science. The source of Islamic science didn’t departed from
secular concept, but from divine revelation and Islamic worldview.

6. **The Mysticism of Hamzah Fanshuri**, Al-Attas wrote this book on the mystical teaching of Malay. This thesis was published when he achieved doctoral submitted in Scholl of Oriental and African Studies (SOAS), University of London. He describes the comprehensive presentation about the commentary of the mysticism Hamzah’s thought.

7. **The Concept Education in Islam**, in this book al-Attas explain the concept of education in Islam that agree with the Islamic world, while translated to another language.

8. **Preliminary Statement on a General Theory of Islamization of the Malay-Indonesia Archipelago**, he describes the Islamization theory by Islamic worldview and story about Islamic history in Malay and Indonesia.

9. **The End of History and The Last Man**, he explains after The West conquest his rival, the world achieves the fame of one consensus toward liberal democration, which the last evolution or final term of state.
10. **Risalah Untuk Kaum Muslimin**, this book created to the most of Muslims in the world which to face many problems. Because many of Muslims haven’t consciously all of the mistakes that through Muslims themselves about misunderstanding of the Islamic worldview. And al-Attas wrote this book for Muslims in the world to face a great challenge which The West gift to us.

11. **Tinjauan Ringkas Peri Ilmu dan Pandangan Alam**, from the cosmic worldview we found many explains the character of civilization. From this book we dived to base of civilization and found a framework from the cosmos.

12. **Historical Fact and Fiction**, this book published in 2011. al-Attas explain about the spread of the new thing and literature as the medium of Islam, science and knowledge used more people in the Malay Archipelago for the creation of civilization. The language is the source of material for the study of history in the Archipelago.
13. On Justice and The Nature of Man; A Commentary on Surah Al-Nisa (4):58 and Surah Al-Mu’minun (23):12-14, in this new book al-Attas provides us with his Tafsīr, his explication and commentary, of the verses in two Sūrah of the Qur’an: Sūrah al-Nisā’ and Sūrah al-Mu’minūn. He shares with us his philosophical insights, which reveal his nearly unique perception, the singular important point of this book, that there is an intimate connection between justices on the one hand and the nature of man as an individual person on the other.
CHAPTER THREE

THE CONCEPT OF MAN

ACCORDING TO SYED MUHAMMAD NAQUIB AL-ATTAS

In this chapter, we discuss about definition of man, which describe the concept of man. The human concept described two dimensions of man; they are the formative and the spiritual dimensions. The formative dimension will explain about physical-biological aspects of man, while the spiritual dimension will explain about faculties of substance. And the last chapter, discuss about the eternity of man, which explain about resurrection concept after death. Therefore, we will begin our discussion the concept of man according to al-Attas from definition of man chapter.

A. DEFINITION OF MAN

The definition of man according to al-Attas is a ‘rational animal’. The term ‘rational’ signifies the term ‘natiq’ in Arabic from the root *nataqa*, which it means pronounce to ‘speech’ or ‘speaking’. The man is an animal

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that conveys articulated speaking. The term animal is *hayawan* in Arabic derived from the root term *hayy*. The term *hayy* is being to organize the spirit (*ruh*). The meaning of term *hayawan* is an animal, the means of term animal not as a man, but as ‘living being’. The term *hayawan* is living being as *nafs al-nathiqah* that can speak from the term *nutq* in Arabic.  

From explanation above, we know the definition of man is *hayawan al-nathiqah* (rational animal) living being that speaks, rational is explain a man has intellect and animal is explain that a man as living being.

Al-Attas explained dual nature in the constitution; they are the spiritual and the physical. Every human has four spiritual substances such as soul (*nafs*), spirit (*ruh*), heart (*qalb*) and intellect (*‘aql*). These four substances is single being in the body. The body is organs of moral and ethical conduct, and body as the responsible of senses; sight,

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93 *Ibid*, 31

94 *Ibid*, 32

hearing, tongue, smell and touch.  

Physical nature of man is biological aspect that was refers to the life, shape and construction. The spiritual and physical nature of man are managed by the body, because spiritual and physic are important aspect of man.

Human beings concerned in the body called by bashar, other term only used insan. Insan and bashar refer to kind equal to male or female. The bodily aspect refers to spiritual nature that refers to rational soul. Man is rational operating system of morality and ethical conduct through by cognitive and powers in the insaniyyah aspect. The direction of soul is purify or corrupt the powers in the insaniyyah aspect of man, but direct of soul dependent on his spiritual aspect, which it effect from bashariyyah aspect. Bashariyyah is aspect of man that acquires of the kindness or wickedness acts, but the intention to do good or evil acts comes from the insaniyyah aspect, as he said in his book:

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97 SM Naquib al-Attas, On Justice..., p. 39

98 Ibid, p. 39-40
Man considered in this bodily aspect is called *bashar*, a term that is proper only to *insan*. *Insan* and *bashar* both refer to mankind and apply equally to male and female. That aspect that refers to the rational soul is man’s spiritual nature. It is proper to this nature, that is, his soul, that the term *insan* refers.\(^99\)

Human beings have the limit time, beginning from creation process of man being on the earth until the Day of Judgement, the *bashariyyah* and *insaniyyah* aspect will be resurrected to be a witness of all do when they life. Two aspects of man *insan* and *bashar* will be end after come the Hereafter and human will returned to his former state.\(^{100}\)

Therefore, definition of man according to Syed Muhammad Naquib al-Attas is a rational animal that the means is *hayawan al-natiqah*, which can speak as living being. He described that every people has formative and spiritual substance dimensions that both concerned in life, which human consists of two aspects; *insan* and *bashar*.

\(^99\) *Ibid*, p. 39

\(^{100}\) *Ibid*, p. 40
B. THE DIMENSIONS OF MAN

Every human in this world has the dimensions; they are the formative dimension and the spiritual dimension. The formative dimension is physical and biological state. Physical state in material dimension that have limited time, and every human will be resurrected and return to new state when the Day of Judgment is come.\(^\textit{101}\) The spiritual dimension is metaphysical aspect. The term spiritual is an aspect of faith, because faith is a higher degree in Islam that is separate from moral and ethical conduct. The faith is residing in the heart and related to the religious aspect of man.\(^\textit{102}\)

1. FORMATIVE DIMENSION (PHYSICAL-BIOLOGICAL)

We will discuss the physical-biological aspects of man, and then we begin from definition of the formative dimension. The formative dimension explains about humanity as a living being. The physical nature of man is one aspect of dual nature. In a physical nature, human beings


born into this world have a life as people that lives need each other. Human beginning of his time when he bore until the Day of Judgement, because the physical nature will resurrected and escaped from his body to achieve other dimension.\textsuperscript{103}

The creation process of human beings becomes too perfect creation then another. The soul and body are capable anything with their senses; sight, smell, hear, touch and taste. These are the five senses used to do anything in order, to fulfil the necessities of life. Human is living being by a spirit.\textsuperscript{104} The creation process begins from simple thing to perfect, and then God made him perfect shape.

The formative dimension explains physical aspect, and physic concerned with creation process. Allah explained in the Qur’an about the creation process of man. We can find the biological theory in the Qur’an, because Allah taught us from the Qur’an. The Qur’an is a guide from Allah to the human kind, that through our Prophet Muhammad (peace upon him) by Jibril. However, the kind is a part of

\textsuperscript{103} SM Naquib al-Attas, \textit{On Justice and…}, p. 40

\textsuperscript{104} \textit{Ibid}, p. 36
anthropology. The creation process of man is explained in the Qur’an, as follows:

وَلَقَدْ خَلَقَنَا اَلْإِنسَانَ مِن سَلْلَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنِهُ نَطْفَةٍ فِي قَرَارٍ مُكْيِنٍ

ا لَّثُّنَٰيَةِ عَلَّقةٍ فِي خَلَقَانِهِ مُضَعَّةٍ فِي خَلَاقُهُ

ثُمَّ مُضَعَّةٍ عِظَمًا فَكَسَوْنَا الْعِظَمِ لَحَمًا ثُمَّ

أَنَشَأْنَاهُ خَلَقًا ثَانِيًا فَتَبَارَكَ اللَّهُ أَحْسَنُ

١٢. And certainly, We created man from a choice selection of clay, ١٣. Then We made from it sperm and lodged it in a stable dwelling, ١٤. Then We created the sperm to become a clot, and of the clot We create the clot a lump of flesh, then We made (in) the lump of flesh, bones, then

١٠٥ Ibid, p. 33
We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.\textsuperscript{106}

The \textit{ayah} above helps us to understand the creation process of man, which explained the nature of man as living being in this world by His Power. Physical has a space, being from creation process, which everything in material dimension has physics that have space. Then, every physic begins from creation process. This is a proofing the Great Power of God who created the kind with His blessing and decisions of the life. Allah explained the creation process of human nature from His message. The Qur’an explained the creation process by semantic method, to describe the important \textit{ayah} of the creation process in the Qur’an.\textsuperscript{107}

Al-Attas used semantic method to explain three terms such as \textit{khalaqa}, \textit{ja’ala} and \textit{ansha’a} in surah \textit{Al-Mu’minun} with different meanings to understand. The three terms above explain words of created (\textit{khalaqa}), made (\textit{ja’ala}) and originated (\textit{ansha’a}).\textsuperscript{108} Those three terms appear to convey

\begin{itemize}
  \item[\textsuperscript{106}] Surah \textit{Al-Mu’minun} (23): 12-14
  \item[\textsuperscript{107}] SM Naquib al-Attas, \textit{On Justice and…}, p.34
  \item[\textsuperscript{108}] SM Naquib al-Attas, \textit{On Justice and…}, p. 34
\end{itemize}
the manifestation means, but they separated when explaining each word.

The first term ‘created’ (khalqa) has priority that bringing the existence of being for the first time not having before. The second term ‘made’ (ja’ala) is emerging out from something hidden as something else, in which drawing the new object never been before, which it as creative act in the sense rather than creating. The life is control by God and written in laukhim mahfud that will be happening and before. The third term ‘originated’ (ansha’a) is bringing on to living being or existence from earlier thing or after the similitude of a former. The earlier thing is not having been before, like originating a man from a foetus.109

Al-Attas explained in verse 13 (23: 13) with made (ja’ala) term that the foetus made from a smaller cell of a male and a smaller particle of female then kept in the mother womb. In the next verse 14, God created (khalqa) an organism to an embryo that becomes a foetus, which is a proofing of the creation process. After the creation process, God originated (ansha’a) a foetus to another part. It means

109 Ibid. p.34
that, God created man to be at the next level of world, which is to be a vicegerent of the earth.\textsuperscript{110}

According to the Qur’an, a man with physic nature has a limited time to stay and live in this world, because human beings achieve other dimensions after death; the spiritual dimension in metaphysical state. Al-Attas agree with Qur’an concept of human nature.\textsuperscript{111} The Qur’an explained in earlier verse:

\begin{quote}

\textit{ثُهَّۡ}
\textit{خَنَق ٌَاۡ}
\textit{ٱلنُّط فَثَۡ}
\textit{عَنَقَثٗۡفَخَنَق ٌَاۡ}
\textit{ٱم عَنَقَثَۡ}
\textit{ۡ}
\textit{مُض غَثٗۡفَخَنَق ٌَاۡ}
\textit{ٱل ىُض غَثَۡ}
\textit{ۡ}
\textit{عِظََٰىٗاۡفَكَسَو ًَاۡ}
\textit{ٱم عِظََٰهَۡ}
\textit{ۡ}
\textit{نٍََُٰۡخَن قًاۡءَاخَرََۚۡفَتَتَارَكَۡ}
\textit{نشَأ}
\textit{َ}
\textit{ىٗاۡثُهَّۡأ}
\textit{ٱللَُّۡ}
\textit{ۡ}
\textit{ح سَيُۡ}
\textit{َ}
\textit{أ}
\textit{ٱم خََٰنِقِينَۡ}
\textit{ۡ}
\textit{١٤}
\textit{ۡ}
\textit{ۡ}
\textit{14. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed}

\end{quote}

\textsuperscript{110} SM Naquib al-Attas, \textit{On Justice and…}, p. 34-35

\textsuperscript{111} SM. Naquib al-Attas, \textit{Prolegomena To The Metaphysics…}, p. 145-146
the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

The *ayah* above explains the formative dimension of man that man grows into another creation as the perfect creation. God created (*khalaqa*) a new individual organism from two gametes. He created (*khalaqa*) an embryo to be a fetus. Thus, we look at the creation process of human nature, whole this process not automatic system, but this being process of human nature on His own. It is not something due to the working of nature, but every creation working by God’s act.\(^{112}\)

So, from this chapter about formative dimension conclude that every physic begins from creation process, which every human will advance time to time. The human nature is no more than creature of God, but human nature is being with his ability consider how would he organize whole attributes, he is created with least bit of ity or thinking. God created the body to specific for every organ. The body is

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\(^{112}\) SM Naquib al-Attas, *On Justice and…*, p. 35
created as external attribute to organize spiritual substances of man.\textsuperscript{113}

2. SPIRITUAL DIMENSION (METAPHYSICAL ASPECTS)

Spiritual substance has a different degree than formative dimension. Spiritual substance is the way of worship to achieve the dependability of Allah. Therefore, the spiritual substance is important, because spiritual nature is requirement of equanimity heart. This is way for close up to our God.\textsuperscript{114} Then, al-Attas will explain the human concept by spiritual nature.

Al-Attas divided the spiritual dimension to four parts; they are the spirit (\textit{ruh}), soul (\textit{nafs}), heart (\textit{qalb}) and intellect (\textit{\textacuten aql}).\textsuperscript{115} These terms are spiritual substances and include in the metaphysical dimension of man, which explain the human physic according to the Qur’an. The Qur’an asserts that the

\begin{itemize}
\item \textsuperscript{113} Abdul Hameed Al-Qoz, \textit{Men and The Universe; Reflections of Ibn Al-Qayyem}, (Birmingham: Al-Hidayah Publishing, 2000), p. 68
\item \textsuperscript{114} \textit{Ibid}, p. 6
\item \textsuperscript{115} SM. Naquib al-Attas, \textit{Prolegomena To The Metaphysics…}, p. 145
\end{itemize}
four terms are degree softness spirit (latifah ruhaniyyah), which reside in human physic.\textsuperscript{116}

Al-Attas has described about the four terms, in which each term essence. These terms are not only names, but each of them has an authority given to the essence of behaviour consciousness. When the latifah ruhaniyyah keep with the natural mind, reside in the intelligence of man; if it kept on the good morality reside in the soul; if it kept on the light of faith reside in the heart; if it's back on the immaterial dimension escape from his body achieve to the spirit dimension.\textsuperscript{117}

A human nature consists of two terms; the body and soul. If we discuss about man, we never left the relation between body and soul, because both of them is a single oneness.\textsuperscript{118} God created man as equality creation back to the natural characteristic (fitrah) and taught him everything to know his God. He made him a good human with the religion (al-Islam) and made him as an obedient worshipper of Allah.

\textsuperscript{116} SM. Naquib al-Attas, \textit{Ma’na Kebahagiaan dan Pengalamannya Dalam Islam}, (Kuala Lumpur: ISTAC, 2002), p. 8

\textsuperscript{117} Ibid, p. 8

\textsuperscript{118} SM. Naquib al-Attas, \textit{Prolegomena To The Metaphysics…}, p. 143
The earlier philosophers and Sufism explain dual concept of man.

Al-Farabi defined that the human soul consists of the body and soul. He adopted Aristotle thought about human nature. The soul possesses three faculties as nutritive, sensitive, imaginative, and rational. The body as actuators, which have senses for actuated soul with his faculties. His faculties of human intellect to improve the characterize intellectual has belonged to every human.\textsuperscript{119}

Another philosopher such as Ibn Sina also defined those human beings consists of soul and body, which the relation of both treats currently.\textsuperscript{120} Ibn Sina views two substances as relation like Aristotle thought. The relation between soul and body, according many philosophers to proof the intellect existence, but the intelligence of man cannot appear in the world without knowledge. Therefore, the


human being is a rational animal, because his intellect can appear and prove the existence of logic state.\textsuperscript{121}

Mulla Sadra refused Ibn Sina’s thought. Ibn Sina views self-contradiction of Aristotelian background as well, but Mulla Sadra explained that the soul becomes from nothing into existence that relates to the body and needs a substantially motion in early existence, which according to Ibn Sina that as rational substance and he did not imply the substantive one.\textsuperscript{122}

Mulla Sadra explained about two substances; the soul is eternal (\textit{qadim}) as immortality in out matter dimension, then the created existence of body after creating the soul in time (\textit{hardest}). The soul allied body as a physical thing in matter dimension, because the soul inside the body as motion thing.\textsuperscript{123} Mulla Sadra agrees with Ibn Arabi’s thought in soul concept. He believed that the soul as oneness of being, which

\textsuperscript{121} M. M. Sharif, \textit{A History of Muslim Philosophy}, (Pakistan: Pakistan Philosophy Congres, 1966), p. 487


\textsuperscript{123} \textit{Ibid}, p. 35 and 42
existentially is in the form of a complete unity (ittihad) with the Divine of God.\textsuperscript{124}

Ibn Arabi had defined that the human being consists of soul and body. Ibn Arabi’s view that the self in Sufi perspective that human being belonging the limit of time. According to Ibn Arabi, the translation of nafs term in many Sufism perspectives is ego. The ego as negative side of nafs, and nafs, according to scientist that the soul as speaking animal. The definition of nafs is attribute of nafs that is infirm thought.\textsuperscript{125}

Al-Attas agrees with al-Farabi, Ibn Sina, Ibn Arabi and Muhammad Iqbal thought. He defined that the human being consists of two substances the body and mind, which created to lead, to achieve the ideals of life. The two of substances have a unity that relates to mystical and logical state. Iqbal has the definition of soul (nafs) and he said, “The Nafs is the pure act, the body is only the act become visible and hence

\textsuperscript{124} Zafar Afaq Ansari, \textit{Qur’anic Concept of Human Psyche}, (Pakistan: International Institute of Islamic Thought Islamabad, 1992), p. 43-44

measurable. But, Iqbal most agrees with Ibn Arabi thought about *nafs* as ego.

Nevertheless, al-Attas said that the man also arranged out of forgetfulness (*nisyan*) to his promise to God. He had promised to do the right thing and to keep away from His prohibition about *syari’ah*, but he forgets his promise (*nisyan*) that we called the man came to forget something because the man comes from the term *nasiya*, which means is forgetfulness (*nisyan*).

Then, Allah gifts the power of senses to know the truth and run until the people have a choice of life. Heart can give the different definition between the right and the wrong things make the heart appear the right thing (*ikhtiyar*). However, the existence of intellect that human beings own based on faith could bring great power to man.

Al-Attas describes that man has separated between physical and spiritual dimension. This has implied the

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127 Ibid, p. 144
128 Ibid, p. 145
relation between the soul and body. He explained that man has four terms to make the power related to God, that is the heart (qalb), soul (nafs), spirit (ruh) and intellect (‘aql). Spirit (Ruh) is a term of the spiritual dimension that refers to metaphysical aspect. The spirit (ruh) was the first thing that God created before anything, and this is a Prophet says in the Prophetic Tradition.

According to al-Attas in Hamzah’s thought about identifying of the spirit (ruh), become with the Light (al-Nur), the intellect (‘aql) and the pen (al-Qalam). The spirit as the Light is called the First Light (an-Nur al-Awwal), which the Qur’an explains in Surah an-Nur (24:35), Spirit (ruh) is identified by light (nur).

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\text{مُحَمَّدُ نَبِيُّ الْمُلَائِكَةِ وَالْأَرْضِ مَثَلُ نُورِهِ}
\]

\[
\text{كَيْشْكُوَةً فِيهَا مِصْبَاحٌ أَلِيْمُصْبَاحُ فِي رَجَابِيَةٍ}
\]

129 SM Naquib al-Attas, *On Justice and…*, p. 36

130 SM. Naquib al-Attas, *Prolegomena To The Metaphysics…*, p. 146


132 *Ibid*, p. 86
35. Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah
sets forth parables for men, and Allah is Cognizant of all things.

Al-Ghazali also described the first Light in his book *Misykat al-Anwar*. The Guider who has a Light gives guidance on the earth and the heaven. The meaning of light here is not only the light which brightens the earth and the heaven, but Al-Ghazali’s premise about light is that God’s Light gives the light in a Muslim’s heart as the light of faith (*nuru-l al-iman*).\(^\text{133}\)

The first creation of God is the Spirit, which the spirit had mentioned in the Traditional Prophetic and keep in the Guarded Tablet (*al-Lawh al-Mahfud*) that had a related to the Universal Soul (*al-Nafs al-Kulli*). The Spirit was the first intellect (*al-‘Aql al-Awwal*), because the Divine Knowledge of God is the Spirit that had visualized to the Light that called by Intellect or the Reality of Muhammad (*Haqiqat Muhammad*). The Reality of Muhammad (*Haqiqat

Muhammad) is the Light of Muhammad (Nur Muhammad).

The term spirit has two means that first term is ‘uncrated’ (Khaliq) for God and the term ‘created’ (makhlut) for man. The term ‘create’ is a special thing like human beings who derives from the Divine of God. In Hamzah’s premise according to al-Attas about the spirit, that the spirit is a Command from the Divine of God (al-ruh min amri rabbi), and this sense has come in the ontological level. The manifestation of Spirit draws to the Spirit of God, and appears too particular spirit (al-nafs al-juz’i) into human, animal, and plant.

Ibn Sina has the same thought about soul, which he explained about three souls, they are rational soul, animal soul and vegetative soul. The rational soul is human soul and that includes to the practical and theory faculties, animal soul has two divisions; the motive and perceptive, then the

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134 Ibid, p. 136-137

135 SM. Naquib al-Attas, The Mysticism of Hamzah..., p. 87

136 Ibid. p. 88

137 Fazlur Rahman, Avicenna’s Psychology…, p. 32

138 Ibid. p. 25
vegetative soul has three faculties that are nutrition, growth and reproductive faculties.\textsuperscript{139}

Al-Ghazali also explained about soul. He described that soul is dividing into 3 degrees of souls that the mean of soul is spirit, which created on the Divine of God.\textsuperscript{140} The animal soul has the advantages of vegetative soul such as instinct for doing everything. While the rational soul, has advantages of higher degree than plants and animals such as the highest of intelligence.\textsuperscript{141} Reasoning helps s to do all of problems and mistakes. Moreover, it helps making a perfect soul.

Therefore, Al-Ghazali and Ibn Sina have one perspective in soul concept that they agree with Hamzah’s thought, according to al-Attas about three faculties of the soul. Three kinds of soul have their distinctive work to apply each faculty. Their thought is the spirit refers to the soul, which the Divine Consciousness (Sirr Allah)\textsuperscript{142} who Create spirit as the nature Spirit.

\textsuperscript{139} \textit{Ibid.} p. 24


\textsuperscript{141} Al-Ghazali, \textit{Ma’arij al-Quds…}, p. 16

\textsuperscript{142} SM. Naquib al-Attas, \textit{The Mysticism of Hamzah…}, p. 86
Hamzah explained the spirit is a symbol. The symbolic of the spirit is Luminous Bird and the Unique Fish. The symbol of fish according to Hamzah refers to Tablet (Lake Mahfud) or Universal Soul (al-Nafs al-Kulliyah). These premises also publish to Al-Jilli, which the Divine Light was a Tablet of the Great Creator. Because of Him who created the universe cause, this proof cannot contradict with another Creator of the universe. Al-Jilli calls it by Ummu al-Hayula, because hayula needs not to manifest, but it is keeping into the Table.

Hamzah identified that the Spirit and the Soul is to be one with the essence Divine of God. He decided the soul to the repetitive and the Spirit, which the appetite is also called by sensual expressed as emotion (al-nafsu al-Ammarah) of sensor system. Sometimes, when the power of animal is expressly as evil (al-nafsu al-lawwamah) that is the bad express of soul as an aspersion itself. The calm (al-nafs al-Mu’mainnah) of human soul become the power of

\[143\] Ibid, p. 89

\[144\] Abdul Karim bin Ibrahim Al-Jilli, al-Insan al-Kamil…, p. 146-147
intellectuality and intelligence that bright from the light of faith (*Nurul Iman*).\(^{145}\)

He identifies the First Intellect (*al-‘Aql al-Awwal*) as the Reality of Muhammad (*Haqiqat Muhammad*) that refers to the process of natural creation. Prophet Adam As. was the first man and he was our great grandfather, which God created him from the water and clay to shape him as the human nature. God creates Prophet Muhammad Saw from His Light, and then he was sending to give the light of Islamic faith to kind, as he was the universal man (*al-Insan al-Kamil*).\(^{146}\)

The perfect man according to Ibn Arabi is manifestation of God, which God created the Prophet Adam As by His manifestation. Al-Attas agree with Ibn Arabi about human concept. The manifestation of from Adam’s shape is the universe, which the being of human completes as the


\(^{146}\) SM. Naquib al-Attas, *The Mysticism of Hamzah…*, p. 91
universe.\textsuperscript{147} The universe oneness includes in himself, which
the universe man is essentially of the Spirit.\textsuperscript{148}

The Universe Man and Prophecy identified as one
meaning. The Universe Man also called Reality Muhammad
\textit{(Haqiqat Muhammad)} that is an essence of substance as a
living being according to Ibn Arabi.\textsuperscript{149} The living being is a
shape of macrocosmic (universe) and microcosmic (human
beings), both of them contained in the Divine of God as
manifest of shape. The manifestation is justice by his hearing,
sight, knowledge and all of his power.\textsuperscript{150}

Muhammad Iqbal had described the human soul as the
good deed of God. Qur’an has explained the relation between
man and the universe, in which men grow from time to time
until he gets to understand the value of the world. This proves
the human personality; in which humans have the potential to

\textsuperscript{147} Muhyiddin Ibn Arabi, \textit{al-Insan al-Kamil al-Qatb al-Ghaust

\textsuperscript{148} Seyyed Hossein Nasr, \textit{Three Muslim Sages}, (New York:
Caravan Books, 1997), p. 110

\textsuperscript{149} \textit{Ibid}, p. 110

\textsuperscript{150} Muhyiddin Ibn Arabi, \textit{Fushush al-Hikam}, (Beirut: Dar al-
Kotob al-Arabi), p. 81-83
reach the perfection. A human possesses the role, potentiality, and creative man on the earth.\textsuperscript{151}

Ego is a concept of Iqbal in his philosophy. To improve the knowledge of man in mystic area is that immaterial achievement the spiritual consciousness. Muhammad Iqbal’s thought had explained about a man by his premise \textit{ego} philosophy to improve the relation between worshipper and God, which is a new contribution in Modern Psychology.\textsuperscript{152}

Ego philosophy according to Iqbal is ‘\textit{khudi}’, which in ego as \textit{khudi} concept is the nature of life that hidden by the potentiality of man. The base on direction of man is religious approach, which related to the Divine of God.\textsuperscript{153} Everybody had prepared himself or herself to the final direction of life,

\textsuperscript{151} Mohd Abbas Abdul Razak, \textit{Iqbal’s Ego Philosophy}…, p. 147


which is immortality. Iqbal’s theory of his thought is as follow:

In the life-process of this deeper ego the states of consciousness melt into each other. The unity of the appreciative is like the unity of germ in which the experiences of its individual ancestors exist, not as plurality, but as a unity in which every experience permeates the whole. There is no numerical distinctness of states in the totality of the ego, the multiplicity of whose elements is, unlike that of the efficient self, wholly qualitative.¹⁵⁴

Ego in Iqbal’s thought is the unity of soul and body. The influence of ego to the human comes from the environment. We know the ego of man (ego insani) in Iqbal perspective is the intuition that is to approach the relationship between God and human being. Because life as a creation, begin from ‘will’ (iradah). The human lives give the influence to his environment that becomes to develop better

character. The perfect ego in his life becomes to prepare him to be a vicegerent of God and to spreading human ethic that brought the justice to kind on the earth.

The existence of man beings in the world become with the soul and body. That both of two relationships are drawn on the Divine of God creation. The reality of the creation process is the main principal human soul, not becoming to his body, but man is the rational animal that become of his soul. Because human soul as eternity than the body in immateriality. The human being has four substances that they as the unity of the relation between God and His slave, four substances refer to the intelligence of man.\textsuperscript{155}

Al-Attas had explained the relation between four spiritual substances, as he wrote in his work:

Thus when it is involved in intellection and apprehension it is called ‘intellect’; when it governs the body it is called ‘soul’; when it is engaged in receiving intuitive illumination it is called ‘heart’; and when it reverts to its own world of abstract entities it is called ‘spirit’.

\textsuperscript{155} Wan Mohd Nor Wan Daud, \textit{The Educational Philosophy}…, p. 94
Indeed, it is in reality always engaged in manifesting itself in all its states.\textsuperscript{156}

This thought is proof that the relation among four substances of man. The common sense (\textit{al-‘aql al-salim}), the five senses (\textit{al-hawwas al-khamsah}), the right information (\textit{al-khabar al-shadiq}) and intuition (\textit{ilham}) are the channel of human to get a new knowledge and proving the truth of science.\textsuperscript{157} This is a reflection of the truth according to al-Attas in his argument about the channel of human to get the science and knowledge.

Al-Attas agree with Muhammad Iqbal thought about Knowledge of man that Islam never takes knowledge on the backward. Islam never sees the knowledge like a small thing, but he realized the intellect is an important thing as the channel to achieve the new knowledge and science that become as empirical reality.\textsuperscript{158} The building of the great intellectual effort, the man need a research and experiment to

\textsuperscript{156} SM. Naquib al-Attas, \textit{Prolegomena To The Metaphysics}…, p. 148

\textsuperscript{157} Wan Mohd Nor Wan Daud, \textit{The Educational Philosophy}…, p. 158

\textsuperscript{158} \textit{Ibid}, p. 158
achieve the right science that to get a movement and changeable of human. As we know today, the high intellectual science of the new technology brought us to change the characteristic of civilization, because the advancement of high technology and Greek thought give the influence in the Muslim world.\footnote{Muhammad Iqbal, \textit{The Reconstruction of Religious…}, p. 67}

The rational mind become from the intellect aspect of human. Because the intellectual aspect of human as a channel to get the new knowledge and important thing. Which the intellectual should have brought the human to understood in the human sense. The rational sense binds and relates new knowledge with the old knowledge. If a man had been wrong argument, this argument not become from the foolish thought, but this argument become from the wrong brain in thought and the premise was not complete to give the last conclusion. The human thoughts become from the effect of estimation of an imagination, that to achieved a spiritual sense of men that pass this intellect of man.\footnote{Wan Mohd Nor Wan Daud, \textit{The Educational Philosophy…}, p. 159}

The intellect (\textit{al-‘aql}) not only the device of mind, but it's also become as faculty of mind, which the intelligence
device used to interpret and systematization of the right thing from empirical reality in intelligence device. The ratio is one part of intellect aspect, which intellect is the spiritual entity that inherent in the heart (qalb), which the heart is a place of intuition. In this way, Sufism did not give the limit of reason to the ratio, because the director of intuition of human state in the external world.\footnote{SM. Naquib al-Attas, A Commentary on The Hujjat Al-Shiddiq of Nur Al-Din Al-Raniri, (Kuala Lumpur: Kementrian Kebudayaan, 1986), p. 31-32}

Al-Attas and Iqbal are one consideration of perspective about intuition. They are as Muslims Thinkers who given the influence of science in the metaphysical state, which they explained about intuition. The intuition in their perspective is something else at external world that the high position than human sense. The Sufism’s influence in his thought was a proving that they learn theology aspect from Tasawuf. The intuitive sense was difficult thought to explain; therefore intuitive is the higher sense than intellect.\footnote{Wan Mohd Nor Wan Daud, The Educational Philosophy…, p. 160 see also in Muhammad Iqbal, The Reconstruction of Religious…, p. 4}

Al-Attas explained about intuition that it can transform into two kinds, they as follow; the first is lower intuitive was
scientist and scholar academic that as inspire from God and the second is high intuitive that become to Prophet as the revelation from God to man. Therefore, al-Attas defined science and knowledge become from God, and human knowledge of spiritual substance channelled to direct the intuition position.\textsuperscript{163}

Al-Farabi has described that the intellect is made to direct intuition of imaginary or reasonable sense (\textit{ilham}), which doing every intellect direct to the intuitive sense by passing through the common senses of man to achieve the high position of the Divine Light. The Prophet had the revelation of God to direct intuition, and intuitive sense through from intellect like al-Attas and Iqbal thought.\textsuperscript{164}

Toshihiko Izutsu also views the concept of man and God by Qur’anic worldview. The Qur’an approaches the knowledge by Theological view, Philosophical, Sociological, Grammatical, exegetical etc.\textsuperscript{165} The Qur’an describes that God is the Great one the Divine of Power who create

\textsuperscript{163} \textit{Ibid}, p. 160

\textsuperscript{164} Qosim Nursheha Dzulhadi, \textit{Al-Farabi dan Filsafat Kenabian}, (Ponorogo: UNIDA, Jurnal Kalimah, Vol. 12 No. 01, Maret 2014), p. 131

everything; human or non-. The man as insan, existence as salvation to be obedient to God, because God is a Creator of all creations in this world who controls the whole universe and the relation between God and man is an ontological relation.\(^\text{166}\)

The relation of God and His servant refers to a spiritual substance. God is the Lord of kind and has the absolute power; man is a creation of God as His slaves or servants with ethical relation to be closer to God. The spiritual approach of man is through by the substances that as human senses. Which human senses is through the medium of spiritual approach.

The Islamic religion is intermediately of spiritual substance that human need to get composure to human heart. As an obedient slave, human beings become closer to God with thankfulness (syukr) and Oneness of God (tauhidillah), which the power of spiritual ethical of man.\(^\text{167}\)

The true human nature according to al-Attas is conceptually of Islamic Psychology. The basic nature of human being is spiritual and metaphysical dimension. The

\(^{166}\)Ibid, p. 77

\(^{167}\)Ibid, p. 78
main title about the psychology area is body and soul. Human beings are relating, in which the body refers to the soul in human physic. The both of this relation have a relationship with each other.  

His self is the soul (nafs), something of the Divine spirit (ruh) that breathed into him, and that governs the body by means of its spiritual powers, the heart (qalb) and the intellect (‘aql).

Before beginning the history of human civilization, that human being created on the earth, which described in the Qur’an about the creation of man is intermediate by Allah’s Messenger a long time ago. God created whole of universe than the configuration causality of the earth could be happening. The creation of earth has prepared until becoming to perfection. A long time thousand years ago, before God created human beings on earth, He created the universe by perfectly preparing a habitable environment. Because the

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168 SM. Naquib al-Attas, Prolegomena To The Metaphysics…, p. 143

169 SM Naquib al-Attas, On Justice and…, p. 21
creation process needs the principle of a long time to shape the configuration of the world.\textsuperscript{170}

After creating the universe, God creates a man, which God has decided to create man and the opportunity of a man to be the vicegerent on the earth. The man is a special creation and he has a noble direction of life. When the man lives in the world with his potentials, the human beings improve their selves until they can give the contributions and advancements of science to be a good civilization. From here, the history of man on the earth begins, because the history of kind began from Adam’s arrival, which has taken place between since 7000 and 8000 years ago.\textsuperscript{171}

Al-Attas thought established by Iqbal’s concept of human nature. Human nature is created from \textit{fitrah} that given from God. A correlation between religion and knowledge is original nature of man, this concept same with Qur’an.\textsuperscript{172} Iqbal’s concept of human nature is based on Qur’anic rule. He believes Qur’an has explained that Adam faced a challenge in the paradise (\textit{Jannah}). When he tempted evil to

\textsuperscript{170} \textit{Ibid}, p. 45
\textsuperscript{171} \textit{Ibid}, p. 45
\textsuperscript{172} SM. Naquib al-Attas, \textit{Prolegomena To The Metaphysics}…, p. 144
defiance, ate Khuldi fruit, which was Commanded of God to stay away from, since it forbidden to eat.\textsuperscript{173}

However, Iqbal saw this happen by positive view to shape human culture on the earth, and he said:

Thus we see that the Qur’anic legend of the Fall has nothing to do with first appearance of man on this planet. Its purpose is rather to indicate man’s raise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience. The Fall does not mean any moral depravity; it is man’s transition from simple consciousness to the first flash of self-consciousness, a kind of waking from the dream of nature with a throb of personal causality in one’s own being.\textsuperscript{174}

God Commanded Adam to begin life of kind on the earth as a vicegerent (khalifah). The creation of human


\textsuperscript{174} Muhammad Iqbal, The Reconstruction of Religious..., p. 60
beings has a purpose of life that leads to paradise (Jannah) with good deeds as a worshiper. Allah said in the Holy Qur’an:

And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.175

This ayah above is proofing the man as vicegerent of God (khalifatullah) on the earth has a vision of life. Human beings have a central position on the earth, because they have mind of rational to think logically thing. This proves that human beings are rational animal, which can lead the kind to an improving civilization. Therefore, God created the first man to shape human culture on the earth.176

Adam is the first man (insan), and he is a progenitor of kind. Allah blew the breath of spirit in human body; He

175 Qur’an Surah Al-Baqarah (2):30

created human as a rational soul with senses until he can differ between the right and wrong. He taught him a sea of knowledge and gifted him the power to communicate with a complete motive of the body. A man is not a *homo sapiens* who stayed in the cave incessantly. *Homo sapiens* are genus or species used by modern thought of Darwin’s theory, which includes a process of natural selection.¹⁷⁷

This proof is a perfect creation of God, the being of human life because of His Breath, which the Qur’an had explained:

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فَإِذَا سَوَّي تٍُُۡ وَجَفَخ جُۡفِیۡرُّوحِِۡ وَقَعُواْۡلَُۡ
\]

So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him. (15:29).¹⁷⁸

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¹⁷⁷ SM Naquib al-Attas, *On Justice and…*, p. 47

¹⁷⁸ Qur’an *Surah Al-Hijr* (15):29
This perfect creation is a mirror of the Divine Great Power, which He creates Adam as a prototype of the universal man that appears a mirror of His sifah.\textsuperscript{179} Al-Attas taught that the first direction of religion is to turn back the people of the state of the pre-separation, the plight consciousness of identity and spiritual way from the right knowledge and good-behaviour. This is the right way from the great direction of man in the world, aiming a forward life turn back to the Great Creator.\textsuperscript{180} Therefore, after life human beings will back to his Creator who is created him however his condition.

Human beings and cosmos is similar, both is created of God. God create the cosmos allow for the full manifestation (\textit{wujud}), and peculiar of human beings characteristic is called ‘all-comprehensiveness’ (\textit{jam’iyyah}). Ibn Arabi expressed that idea by microcosmic and macrocosmic. Man is expressed Microcosmic and macrocosmic is expressed by universe, because human beings is a part of cosmos and cosmos is not manifest of God

\textsuperscript{179} Annemarie Schimmel, \textit{Dimensi Mistik Dalam Islam}, (Jakarta: Pustaka Fidaus, 2009), p. 238

\textsuperscript{180} Wan Mohd Nor Wan Daud, \textit{The Educational Philosophy}…, p. 96
that unperfected without human beings. However, human being is created of his God, because human beings have relationship to the universe and universe uncompleted without human beings.

The religion refers to human beings to be able to distinctive the right and wrong. If we talk about religion, we will discuss about God. The relationship between God and His creation refers to Oneness (tawhid), Lordship (rububiyyah), and Divinity (uluhiyah). His creation like men as regard is from Allah to be a vicegerent, with a responsibility to the world and his duty to God. Therefore, human beings relate with religion, because Islam is complete morality law to be a complete human.

The integrity of knowledge as a base of Islamic religious that possess every human brought the history to pass the time, back the history to first man as the first creation. Prophet Adam As. came to the earth and brought true trust (amanah) from God as vicegerent (khalifatullah) on the earth.


182 SM Naquib al-Attas, On Justice and…, p. 2
Amanah refers to responsibility and the accountability as God’s vicegerent (khalifatullah) on the earth.\textsuperscript{183}

Al-Attas thought about the term ‘amanah’ terms begins from the root of worm ‘amn’ that the means is security. The security refers to freedom and peace to protect them from fear. When the people in confused with themselves or any other things, which belief to Great Power, that is called ‘Iman’. Iman become to individual soul to raise the feeling of the existence of The Divine of God, to direct him the right way.\textsuperscript{184}

Since the creation of man, a long time ago God had decided the creation of Adam As. with a natural sense (fitrah) in order to worship obediently to God. Islam comes as a perfect religion that has a relation between God and His worshiper. Islam according to al-Attas is a subjective religion, which personal religion as objective religion brought the good shape of environment and civilization as single entity. Islam is a firm of heart (qalb) and intellect (‘aql),

\textsuperscript{183} Ibid, p. 5-6

\textsuperscript{184} SM Naquib al-Attas, On Justice and…, p. 6
which is confirmed and applied by tongue, and done as good deeds on the earth.\textsuperscript{185}

*Iman* grows in the heart and signals if people if they do something wrong. The faith in the heart comes from the natural sense (*fitrah*). From the nature (*fitri*) appears justice, because justice refers to The Divine of God. The good character appears from inner nature of sense that refers to happiness.\textsuperscript{186} The good deeds become a case from the *iman*, if the human lives a vain without good deeds and he will be regret. *Iman* is the base of good deeds of kind that refers to happiness in the world (*dunya*) and the hereafter (*akhirah*).\textsuperscript{187}

The important thing in metaphysical area according to al-Attas is the justice, which the justice is wisdom area. The obligations of justice do not only build the relationship between kind, but a relation to God and a relation to the environment or sociality. The men have responsibility to their selves to achieve the good character with high morality.

\textsuperscript{185} SM. Naquib al-Attas, *Prolegomena To The Metaphysics…*, p. 61

\textsuperscript{186} *Ibid*, p. 20

\textsuperscript{187} SM. Naquib al-Attas, *Ma’na Kebahagiaan dan…*, p. 36
Justice is not only to Islamic religion, but also other religion, which gives the influence to the virtual direction of life.\textsuperscript{188}

The happiness of man has a limited time and abiding time. The limited time would be the manager life of own people. The happiness is consists of two parts that are a feelings and emotions, which variably move to improve the quality character time to time that agree with psychology and mental condition. Abiding time is beyond out from the matters of dimension. The entity of physical consist of these terminal states (feeling and emotion), which stays permanent with spiritual and illuminate into the right faith.\textsuperscript{189}

C. THE ETERNITY OF MAN

Many philosophers agree that the resurrection after death of man, but they have different thought about resurrection. The different arguments of philosophers would be debate on their own. They agree of resurrection concept after the death, but they have some questions which would soul or body resurrected at the hereafter? The specialist of theology believe that the body is one only would be

\textsuperscript{188} Wan Mohd Nor Wan Daud, The Educational Philosophy…, p. 99

\textsuperscript{189} SM Naquib al-Attas, On Justice and…, p. 21-22
resurrected, but philosophers refuted, the philosopher believe that the soul is one only would be resurrected.\textsuperscript{190} This debate become from distinctive interpretation of the concept of resurrection day and the hereafter on the Qur’an.\textsuperscript{191}

The material intellect of Al-Farabi is called by the soul. The soul according to Al-Farabi is potential intellect that a faculty have the power of abstract and apprehend beings of quiddity. The potential intellect in a material dimension, which becomes with inscriptions carved. Inscriptions become with perceptions and intelligible that intelligible reside at potentially sense that as abstraction. The perceptions and abstraction have important role of mind, which bring the intelligible from potentiality to actuality. These senses perceptions of intelligible is raising to the finally graduate to acquired intellect (\textit{al-}`\textit{aql al-mustafad}). The achievement of intellect in the direct of final graduate is being immortal.\textsuperscript{192}

This is a different thing in Ibn Sina thought. According to Ibn Sina the existence of material is resembles of active intellect. This perception not become from the Divine

\begin{flushleft} \textsuperscript{190} Siti Ikhwanul Mutmainnah, \textit{Konsep Jiwa Setelah Mati Menurut Mulla Sadra}, (Jakarta: Journal UIN Jakarta, 2015), p. 1
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\begin{flushleft} \textsuperscript{191} Qur’an \textit{Yasin} (36): 79-81 and Qur’an \textit{At-taghabun} (67): 7-9
\end{flushleft}

\begin{flushleft} \textsuperscript{192} M.M. Sharif, \textit{A History of Muslim...}, p. 461
\end{flushleft}
Consciousness, but that is implication from the right active intellect. Therefore, human soul is substance without the body, than after death soul being immortal by active intellect. When it comes in the resurrection day, all the soul becomes resurrect without body, because the hereafter (Akhirah) is resided place for souls.\textsuperscript{193}

Ibn Sina’s thought about the eternity of human soul is that human soul does not die with the death of body; the soul is an absolute substance and never destroys as human physic dissolved. Earlier proposition of human physic is completely of everything, if it corrupts by something else in other way, which it become to appear the existence of human soul as priority essential.\textsuperscript{194}

The soul join in the body to apply soul will (iradah), and the body cannot move without soul, both have a relation. Ibn Sina explained the eternity of human soul that has the way to composed it, he said:

Thus the attachment of the soul to the body is not attachment of an effect to a necessary cause.

The truth is that the body and the temperament

\textsuperscript{193} Fazlur Rahman, \textit{Avicenna’s…}, p. 33-34

\textsuperscript{194} Fazlur Rahman, \textit{Avicenna’s Psychology…}, p. 58
are an accidental cause of the soul, for when the matter of a body suitable to become the instrument of the soul and its proper subject comes into existence, the separate causes bring into being the individual soul, and that is how the soul originates from them.\textsuperscript{195}

This is Ibn Sina’s thought about human soul, which has potential as eternal out the matter in immortality and the body is destroyed because it is has the limited time still in the matter. But, al-Attas explained the absolute of soul differently with absolute to the Divine of God.\textsuperscript{196} The Divine Absolute is the great power that He controls everything and He catches every soul if it stays in immaterial dimension out from the matter.

Al-Ghazali refuted their thought about resurrection concept of the soul. Al-Ghazali has an assertion that soul and body that consecrated in the hereafter. The resurrection of man after death is the consecrated soul and body.\textsuperscript{197} And this

\textsuperscript{195} Ibid, p. 59
\textsuperscript{196} SM. Naquib al-Attas, The Mysticism of Hamzah…, p. 369
\textsuperscript{197} Al-Ghazali, Tahafut al-Falasifah…, p. 201
thought refuted by Ibn Rusyd. He explained the earlier philosophers (*peripatetic*) that the resurrections of soul and body will have consecrated after death in the hereafter. Ibn Rusyd give the analogical concept of sleep and die. When people sleep he don’t feel anything, but his soul realize. This is view of resurrected body of Ibn Rusyd’s thought about resurrection day that he explained the earlier philosophers.¹⁹⁸

The human lives have limited time in the matter world, and after death human stay in *barzakh* according to Ibn Arabi. The two substances soul and body are different things, both of each have other dimension, but one of them is not to destroy that has potentiality to absolute one, which the absolute definition have not the same meaning with God. Ibn Arabi views that the *Barzakh* is a place to unite the two substances of man (Qs.25:53). Ibn Arabi explained the unity of duality:

> You should know that this waystation of the true barzakh. People think widely about the barzakh, but it is not what they think. It is rather as God identified it to us in His words concerning the Two Seas between which there

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is barzakh, which they do not overpass. The truth about the barzakh is that there can be no barzakh in it. The barzakh is what meets the two (sides which it separates) with its (undivided) essence. If it were to meet the one side with a face that is other than the face with which it meets the other side, there would have to be between the two faces of barzakh to separate them so that they do not meet. In that case it (that which meets one of the things with a face which is other than the face with which it meets the other) is not a barzakh. The true barzakh is that which meets one of the things between which it separates with the very face with which it meets the other.¹⁹⁹

He explains that Barzakh is a separate thing. The definition of Barzakh according to Ibn Arabi is tentative. Barzakh existence is a proof of the divining activities, which described as separation between the divining that create

anything, and the universe that becomes manifests in the time and has the limit. Understanding the definition of Barzakh is identic as understanding the divining activity of the Oneness essence.\textsuperscript{200}

From many premises of philosophers above, al-Attas most specific in his concept of existence of God’s eternity. He explains more about the Essence of God. God is one nothing before and after, because ‘the eternity of God the Glorious and Exalted with perfect gnosis.’\textsuperscript{201} Human achieve knowledge of perfect gnosis by perfect knowledge.

If we talk about the eternality that due possess the absolute eternal is God, which the Divine Consciousness as the eternal divine. God is the great Creator who grants the life and death. He create whole universe with His power by the Divine of God. God with His attribute controlled the universe by One Word “Be” (become being) but obliged to God Will.\textsuperscript{202}

The seven attributes of God is view in his analogy of pure-Essence. The names of the seven attributes are Life,

\textsuperscript{200} Ibid, 87
\textsuperscript{201} SM. Naquib al-Attas, The Mysticism of Hamzah…, p. 361
\textsuperscript{202} Ibid, p. 370
Knowledge, Will, Power, speech, hearing, and sight. These attributes have the function to reach the perfect knowledge.\textsuperscript{203} These Essence without count by number, and seven attributes above never been separated.

Prosperity and happiness according to al-Attas does not only comes from his body to motion the will \textit{(Irada)} of soul, nor from animal reason of life or mind in intellect of sense that just feel on consciousness toward the common sense. But, the eternity of happiness feel in the heart that memorizes of every soul.\textsuperscript{204} life has limited time in matter dimension and absolute soul has in immaterial dimension. According to al-Attas, that eternity happiness of soul is in \textit{Akhirah}. Because direct of live in this world temporarily, but the real direction of life is \textit{akhirah}.\textsuperscript{205}

\textsuperscript{203} \textit{Ibid}, p. 361-362

\textsuperscript{204} SM. Naquib al-Attas, \textit{Ma’na Kebahagiaan…}, p. xxxv

\textsuperscript{205} \textit{Ibid}, p. viii
CHAPTER FOUR

CLOSING

A. Conclusion

Syed Muhammad Naquib Al-Attas is a Muslim thinker and he is reformer in the Islamic world who brought great influence of development of Islamic Science in the contemporary world. He is one of the contemporary Muslim intellectuals who contributed a great deal of Islamization. Islamization concept most need to shape Islamic worldview that make references to Qur’an and Sunnah way, because he know that master of science become from discipline of science such as theology, philosophy, metaphysic, history, and literature. His thought gives many positive alterations in Islamic worldview, especially the alterations in Malay civilization.

Al-Attas defined the human beings is rational animal, that the means ‘speech’ or ‘speaking’. The rational animal (hayawan al-natiq) is being life by spirit (ruh). God created man as equality creation back to the natural characteristic (fitrah) and taught him everything to know his God as a
worshipper. Al-Attas also said that human beings arranged out of forgetfulness (*nisyan*) to his promise to God, therefore he must keep the religion well and remain in *syari’ah*.

The creation of human beings have capable ability is related their senses; sight, smell, hear, touch and taste. The man is a special creation of Allah. He used semantic method to explain three terms such as *khalaqa*, *ja’ala* and *ansha’a* in *surah Al-Mu’minun*. He explained the first step of human creation has begun from a smaller particle then kept in the womb. A man bor to this world brought trust (*amanah*) of God to be a vicegerent (*khalifah*) of the earth, and live in immaterial dimension afterlife.

Al-Attas said that the man also arranged out of forgetfulness (*nisyan*) to his promise to God, which means is forgetfulness (*nisyan*), but God give them power of sense to think. Because intellect is the first aspect of man, which keep the human beings to do something right that agree with the right fact. Because a good morality become in the soul and the light of faith become in the heart, then human body applies all substances. He describes the separated between material and immaterial dimension by four substances. The
material dimension applied by senses and immaterial dimension applied by spiritual senses such as heart and spirit.

Al-Attas has same thought with Qur’anic concept of human nature. The creation of human beings has a purpose of life that leads to paradise \((Jannah)\) with good deeds as a worshiper. God Commanded Adam to begin life of humankind on the earth as a vicegerent \((khalifah)\). He taught that the first direction of religion is to turn back the people to the state of the pre-separation, the plight consciousness of identity and spiritual way from the right knowledge and good-behaviour.

He explains more about the Essence of God. God is one nothing before and after, because ‘the eternity of God the Glorious and Exalted with perfect gnosis. Human life is His perfect creation that has limited time in matter dimension and absolute soul has in immaterial dimension. According to Al-Attas, that eternity happiness of human soul is in \(Akhirah\).

B. Future Research Suggestion

After exploring and describing the concept of man according to Syed Muhammad Naquib Al-Attas, the researcher know the truly of all describing is perfect less and
have more shortage. The researcher hopes this thesis useful for whoever want to discuss the concept of man better than before and make this thesis as support for reach the better result of other Al-Attas thought.

C. Closing

The configuration of thankfulness are pray and effort. When the effort has been aligned, let appear the result on itself. The obligation of a servant is effort accompany with pray hard. Effort and pray is a configuration of thankfulness and deep in a great gratitude to the Divine Life Owner.

This perfection of being and reason cannot become to left in a vain. Religious devotion always gives way of close to the Creator. Because in the pray hard containing thousand million unlimited kindness.

Shalawat and greeting to the Prophet Muhammad (peace upon him) and all the blessings that Allah has given to us. May we always being in his guidance and his teach is in the right way.

Thousand gratitude dedication to Allah who has given us many things become easy. Allah never stay far from us, He always beside us whenever and wherever we are. He is perfect one become this research easy, although this research
far from perfectly. With all my limit ability may this research become useful for whoever reads it.

Amiin…
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