

MUHAMMAD IQBAL'S HUMANISM; A RESPONSE TO RELIGIOUS-SUFISTIC AND SECULAR HUMANISM

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Abstract: The nature of human being is not only the self who possesses 'will to power' or free will to determine the continuity of his life through fulfilling the biological needs, but also the self who is cosmological reflection of God, he is pervaded by divine values with active-participatory and creative manner. This article attempts to disclose a construction of Muhammad Iqbal's idea on humanism based on spiritual-anthropological perspective in understanding human being. This idea of him on humanism constitutes a response and synthesis, as well, to two views; first, the view that only emphasizes on physical-biological aspect and denies spiritual-metaphysical aspect of human being as what maintained by modern Western humanism. Second, the view that is exceedingly fixated on spiritual-theocentric aspect and underestimates the anthropological-sociological aspects of human's role as a living creature. The second one has afflicted mystical tradition in Islamic thought. By his philosophy of *khūdī* (ego), Iqbal proposes a holistic approach in understanding the reality of human being. He elaborates that human being is not only a creature that possesses privilege for actualizing his self-potential in material cases by means of creative actions but also a spiritual creature who has substance (human soul) which is everlastingly as the manifestation of Cosmic Creator who is Omni-Creative i.e., God as the Absolute Ego or the Perfect Self. This writing is proposed by means of qualitative-library research method where the data will be analyzed by critical-content analysis on Iqbal's philosophy of Self (*khudi*) which stated in his magnum opus; *Asrar-i Khudi* and sufistic-secular point of views concerning humanism which constructed in some works of its thinkers.

Keywords: Muhammad Iqbal, Humanism, active-participatory, Sufism, Anthropological aspect, Ego (*khūdī*)

INTRODUCTION

The need to understand and analyze the essence, role and function of man in the universe has been done systematically and measured since they know logos. There are at least two points of views here; *first*, brought by philosopher, said that the essence of man is a rational entity that can act freely, so the human role and function merely determined on how he can act in accordance with his essence. *Second*, what has brought by the religious, who identify that human essence, is the entity that creates by God and simultaneously connected with God in every condition. These two views are two forms of thought, which in the next step basing the ideology of human or what we called as “humanism”, which is a view that, as revealed by Giovanni Pico della Mirandola, an Italian renaissance philosopher, who consider human as to be understood as ‘a great marvel and the animal really worthy of wonder’ (Richard Norman, 2004, 3). Man is the biggest miracle and truly as an incredible living-being because of his incomparable privileged by other beings, so that man has to be the center and core of the continuity of this nature. And the privilege of this man was describes into those two views above, so it can make the humanism order having two different features.

Those points of views were not contradictory. Both, even probably other perspectives are valid as long as they were supported by a sufficient rational argument or acknowledged norms. Nonetheless, it went to negate each other when needed as a main standard and not integrative. Bertrand Russel, for instance, considers that human privilege not merely by religion or spiritual aspect, but only by science (Russell 1983, 26). Jean Paul Sartre and Frederick Nietzsche, on the other hand, understanding on human privilege on his absolute free-will, and so on, in the development of humanism based on western philosophy and modern science. In other word, man which essentially as an intelligence that perceive, having free-will and have a beautiful physical form, when they approach through the doctrine of materialism, naturalism, scientism and atheist existentialism that dominates in the modern era, instead of lifting human dignity, in fact they were reduces human understanding as nothing more than only natural elements of universe in its material-physical dimension, which treated and understood similarly with another natural elements and consider to have absolute freedom. Human ability to ‘feel’ with intuition in spiritual dimension was considered unable to specialized human dignity over others. As consequences, this doctrine has participate in nursing the tragedy and violence over humanity, for instance *holocaust* or *genocide* in World War I, II, and other human tragedies, even until today.

On the other side, the preachers whose represented by the pantheistic-sufism, perceived man as the entity of God’s image that always in their relationship with Him in every single beat of human life until his death. The most ideal purpose for men is that when he was able to negate himself to abort himself into God’s image, so that the other purposes as human being who had himself individually, whereas having socially are only secondary, if not been called as unimportant. Therefore, no wonder if in historical notes even until today, the understanding at this extreme point has brought into a static, passive and

fatalistic perspectives. On this perspective shown that the theocentric paradigm is too strong and disproportional so that rational ability and free will of human beings are meaningless. The episode of human's journey where they live their lives as a whole should be in spiritual way and living in a decent life without power and free will. There is no doubt that the other feature of life as socio-anthropologic only consider as a burden wall of obstacles that need to be left behind and abandoned. Fortunately, human understood as living in a vacuum room without any warm interaction and harmony among others and nature. The life in this world is only individual with no bond of caring and surrender living in His destiny. This phenomenon can be found in every religion in the form of pantheistic-mysticism school of order until present.

These two perspectives of humanism above will keep being source of problem that will make it more complicated in understanding human essence conceptually and treat human in a practical way. In other word, those concepts of humanism, according to the author, are inadequate to use as the foundation of the humanism paradigm, so it demand to be discovered more comprehensive understanding of the nature, role, and function man in the midst of this life so that henceforth may treating man as he is in essence.

One of the ideas that can be used as a basis in constructing a more comprehensive understanding of humanism and as an alternative solution to inadequacy of the two perspectives above, based on the results of the author's study, is the philosophy of *khūdī* (self) that proposed by a contemporary Islamic philosopher from Sialkot-India, namely Muhammad Iqbal (1877-1938). In his philosophy, Iqbal considered the human self from two sides; spiritual and physical (anthropological).

From the spiritual side, it is undeniable that man is a corporeal entity and is a manifestation of God in this material realm, but not in meaning that man is always in the shadow of God passively and neither The highest goal of human existence is absorption (melting/absorbing) with God so that there is self-negation or negated self [freedom]. Rather, on the other hand, human beings are given the privilege of affirming themselves (self-affirmation) in the freedom of the self, but not in the meaning of freedom absolute that is detached from God, for the highest freedom of man will be achieved when he is able to draw near to the All-Free through moral effort and religious or, as in the hadith of the Prophet Saw, when man is able to imitate the morals of God, *Takhalluqu bi Akhlaqi Allah* (R.A. Nicholson 1920, 12). Therefore, on this second side, human beings are required to be active and creative both morally and religiously in living life because, according to Iqbal, any form of existence is the effect of a creative self or ego and at the same time reflects the all-creative Absolute Cosmic Self. Iqbal asserted this in his poetry:

The form of existence is an effect of the Self
Whatsoever thou seest is a secret of the Self.
When the Self awoke to consciousness,
It revealed the universe of Thought. (Iqbal 1915, 11)

In this case, Iqbal sees human in a wider spectrum, even trying to synthesize the two perspectives above that are man had a cosmic relation with God as creation and His manifestation, but not in a monolog relation, but participatory one. Man has to be active as well creative to realizing himself as individual in the frame of moral-religious creativity, not passive and giving up to his condition and waiting for God's destiny to happen. Based on Iqbal view, every man has great value as individual that keep on work and spread for him directly and to this nature indirectly. And the greatest value is determined on how close he is with the Perfect and Absolute Self.

This writing is trying to reveal Muhammad Iqbal idea of humanism through analysis toward his philosophical thought on *khūdī* (self/ego) which he brought based on the review toward human spiritual and anthropological aspects. Through descriptive-analysis method, especially on the book *Asrār-i Khūdī*, and many literatures and the previous result of related research.

METHOD OF RESERACH

The method used in this researc is a qualitative – library research method; a research method that emphasizes the study of a phenomenon based on an idea or thought, in this case, related to humanism. These thoughts that explain human values with several perspectives such as sufistic, secular, and a combination of the two, like what Iqbal proposed, are contained in various literature or written works.

As for the data analysis method, the researcher uses the content analysis technique; considering that the data referred to as the object of study are in the form of thoughts about humanism documented in written works such as *Arar-i Khudi* by Muhammad Iqbal as a primary source and other literature as secondary sources. The researcher identifies patterns, themes, and meanings of humanism through interpretation of the text and critical-analyzes on explanations of it that exist, especially in primary sources, namely the book *Arar-i Khudi* by Muhammad Iqbal. Furthermore, the results of the critical-analysis on Iqbal's humanism are used to respond to Sufistic and secular thoughts on humanism.

RESULT AND STUDY

Humanism in the Span of History

Humanism as an awareness of human values and upholding these values (Luik 1998. 3676), in fact, did not appear around the 14th century when there was an intellectual and literary movement in Italy that later developed into the driving force of modern culture in Europe, but long before that, that is, since man had an awareness of his nature both as an individual and as an entity in the midst of other entities in this realm. In fact, what developed in Europe in the 14th century cannot be separated from the process of interaction and authorship by Islamic thought in previous centuries. It must be admitted that the humanism movement in the West has been initiated by Muslims and spread it there through

interaction with Europeans, ranging from Spain, then to Italy to the rest of Europe. Muslims have transmitted awareness of the nature and important role of man through the development of all treasures human intellectuals and further from what was taught by the previous church (H.Z. Ulken. 1966, II, 1349). It's just that in detail, according to historians, humanism appeared in the second half of the 14th century in Italy as a derivation of the word 'umanista' which is intended to refer to a scholar or teacher in the field of humanities in the form of language, rhetoric, poetry, history and moral philosophy (Richard Norman 2004, 8). And terminologically in terms of the school of philosophy, humanism is interpreted as an understanding that upholds the highest level of human values and dignity so that it occupies a central and important position in life in this realm (Zainal Abidin 2001, 39).

In the 14th to 16th centuries, humanism placed great emphasis on the search for the most ideal form of human life. In that context, the movers of this understanding or humanist figures, one of the largest being Pico della Mirandola, are very busy themselves with studying the treasures of Greek and Roman civilizations, even they seek to revive them in this modern era. Humanism at this time can be described as religious humanism, since one of its characteristics is the reconciliation between the treasures of classical thought and religious faith in diving into human values, as was done by Pico in Italy and other humanists both in Christianity and in other religions such as Islam (Norman 2004, 9).

In the 19th century, as science developed, the pattern of humanism underwent a shift in characteristics and an emphasis known as the renaissance spirit towards humanism in Italy. In this era in Europe, humanism was no longer fixated on an educational curriculum with religious nuances, but was extended to cultural phenomena, namely rational and empirical cultures, especially those from ancient Greece and Rome and evolved throughout European history which later became a fundamental part of Western approaches to science, political theory, ethics, and law (al-Fandi 2011, 76). The trend of humanism at this time has opened the way for conflict with religious humanism, because rational-empirical and naturalist-scientific approaches tend to lead to skepticism and rejection of presumptions, superstitions, and everything supernatural including religious beliefs or faiths. Baron d'Holbach, a modern philosopher and scientist, hints at the naturalist paradigm of understanding man by saying that man as a part of nature is governed like other objects through the laws of nature. He believed that by understanding oneself as part of nature, Man will understand how to create his own happiness by continuing to live in harmony with other parts of this part of nature; it does not take other teachings and norms to realize it all. He further says that: "Man is the created work of nature: he is in nature: he is subject to his laws: he cannot extricate himself from nature, nor can he move away an inch from him even in the mind". (Norman 2011, 12).

Furthermore, humanism that took a skeptical stance and discarded religious and spiritual perspectives resonated further into the following centuries, particularly in the West. In the 12th century, for example, criticism of religion in reinforcing the beliefs of natural humanism was launched by philosophers and thinkers such as Ludwig Feurbach.

Then it was Karl Marx, Sartre, Nietzsche, and others in the 18th-19th centuries that increasingly showed a secular and, even, atheist complexion of humanism. In the 20th century, secular humanism still persisted despite strong reprimands with the occurrence of WWII and II because they were considered to play a role in the naturalist perspective of humans. An institution called Ethical Societies in England which later changed its name to Ethical Union in 1920 and changed again to the British Humanist Association (BHA) since 1967 which, driven by H. J. Blackham, sticking to the stance of removing all religious beliefs from the understanding of man; moral values in humans can be understood and lived even without religious principles (Norman 2011, 13).

In the end, in the development of the discourse on humanism even today, the main trend has returned to two patterns, namely religious humanism which is rooted in the doctrinal traditions brought by the prophets and the philosophical thoughts of scholastic philosophers, and secular or atheist humanism reflecting the rise of globalism, technology, and the fall of religious power that is regarded as a form of affirmation of human dignity and a celebration of the highest value of human thought and creativity.

The two shades of humanism seem to continue to be on two opposite and opposing sides without any single point of intersection that can unite the two in the spirit of integration.

Philosophical Background of Muhammad Iqbal' Thought

Muhammad Iqbal was born in Sialkot, India, in 1289 H/1873 AD, as a son of a family of shalih and devout in religion. Since little he had been introduced by his parents about sufism and had a tendency towards him which later became his area of expertise later besides philosophy.

Iqbal's philosophical thought was formed from intellectual and spiritual phases what he lived while spending his studies and his intellectual activity in his hometown between the 1880s and 1905, Sialkot-Lahore, India, and when he dived into Western philosophy in Europe between 1906 and 1908. From both phases of his intellectual and spiritual journey, he later concocted his original philosophical ideas. It was on his thoughts that he poured in a number of works, notably his three magnum opus, namely: *Asrār-i Khūdī*, the *Reconstruction of Religious Thought in Islam*, and the *Development of Metaphysics in Persian*, we will easily find traces of sufism, especially the thought of Jalaluddin Rumi and Mawlavi Mir Hasan, who have indeed made him an expert in the field from the beginning and the influences of post-Hegelian philosophy through Western philosophers such as Henry Bergson, Thomas Arnold, McTaggart, and Nietzsche, in particular on the critique of idealism and essentialism summarized in existentialism.

From the process of assimilation between Eastern thought (sufism) and Western thought, it is undeniable that it is not easy to categorize Iqbal's philosophical thought in a particular school that already exists. This is because Iqbal, although much influenced by Western rationality, is very firm in holding the Eastern spiritual tradition. At the very least, by Caliph Abdul Hakim, Iqbal's thought was identified as a pattern of creative evolutionary

thought. As a person who is firm in the Islamic faith in a personal God, his thinking is very theistic. On the other hand, he also believed in the plurality of existence as egos in reality, so he could be grouped together with Rumi and Bergson as monad logical philosophers (Caliph Abdul Hakim 1966, 1620).

Iqbal was a philosopher who was able to synthesize various treasures of thought (East and West) into a distinctive thought. He appreciated, for example, the thought of atheistic existentialism initiated by Nietzsche as an idea of human independence and freedom, although later criticizing it in various ways for example by assuming that Nietzsche idea of 'superhuman' was an idea that placed humans as beasts because, according to Iqbal, Nietzsche had drawn his speculative conclusions about humans from Darwinian theories of biology. On the other hand, however, Iqbal sees differently from what had been developed earlier regarding 'superhumans' by Muslim sufistic metaphysicists such as Ibn 'Arabi, Rumi, al-Jilli, and others. Iqbal puts the 'superhuman' in the position of being touched by anyone with recognition of self-individuality and does not allow it to be drowned out and veiled by God's Individuality, but remains in the spirit of drawing closer to Him.

In his thinking, Iqbal asserted his independence. In it, we can see that he did not doubt the great thinkers of the past and present, yet he really never bowed wholeheartedly to any of them. He traveled halfway with one or more (thinkers), but then he suddenly stopped and parted ways with him (Caliph Abdul Hakim 1966, 1621). He is very good at exploring and taking the essence of various thoughts, then synthesized everything in his own and distinctive notions.

The Philosophy of Ego (*Khūdī*) as Religious Existentialism of Thought

The idea of *khūdī*, that is, the self or ego, has marked the maturity phase of Iqbal's philosophical-metaphysical thought phase, so it is said that this idea is the most important of his entire philosophical edifice. Iqbal's philosophy of *khūdī* or self is built on his contemplation of man's existence and relationship with God, at least, in two phases, as mentioned earlier, namely the phase of sufistic thought when Iqbal was still in India and the phase of his authorship by existentialism when Iqbal was in Europe.

Khūdī is a Persian or Urdu word commensurate with the word 'self' or 'ego' (hereinafter referred to by this term), meaning pride and splendor. But in its use, Iqbal meant this word by the meaning of independence and personality or individuality. According to Iqbal, everything starts with the ego and develops in various forms and degrees depending on the ego. The ego becomes the most fundamental thing in every occurrence and existence. There is no such thing as universal without the ego or the individual that shapes it. Including the universe is an association of egos. Even God Himself is the Ego or the Individual, but the all-unique Ego, there is nothing that equals Him. Iqbal has explained this in his verse in the book of *Asrār-i Khūdī*, as mentioned at the beginning, which states that 'a form of existence is the effect of the Ego, whatever you seek is the secret of the Ego' (Iqbal 1915, 11). So based on the above, the ego is a principle in

understanding everything and if it is drawn its understanding more deeply, it can be said that existence or reality is the ego itself.

Furthermore, Iqbal asserts that the ego that is highest in degree among God's creations or as the center of the entire creation is the human ego, since only man has the privilege of being a conscious ego and who is able to draw closer to the Absolute Ego. Man is the only entity that God created with the ability to achieve freedom of will and choose what he wants and only man is able to achieve the freedom that is closest to that of the Supreme Free through moral creativity. In his book, the Reconstruction of Religious Thought in Islam, Iqbal explains that in Islam, the Qur'an has affirmed the individuality and uniqueness of man as the center of the life of the universe. Furthermore, Iqbal mentions 3 things as reasons for man's privileges, as affirmed in the Qur'an, namely:

1. Man is God's chosen being. This is as mentioned in Sura Thaha verse 114.
2. Man is the representative of God or the caliph of Allah on earth, as stated in Sura al-Baqarah, verse 28.
3. Man has freedom of will, as hinted at in Sura al-Ahzab, verse 72. (Iqbal 1934, 90)

Based on these privileges, the human ego becomes different from other egos in this realm. Man as a conscious ego is guaranteed by God to have free will in order to draw closer to Him, on the one hand, and manage the universe, because he is mandated as God's representative on earth, on the other. From this explanation, Iqbal tried to show that both sides are *fitrah* that must be carried out by humans. To optimize his freedom of will, man must move actively and creatively within a moral framework to manage the universe as God's representative. Freedom here does not mean actions without borders and rules, but rather an attempt to get rid of arals that hinder or that make man unable to affirm his essence or emphasize his human value, that is, to heighten his ego as God's representative on earth. So, according to Nicholson, human freedom is not absolute, but rather freedom in one aspect and determination in another, because absolute freedom in beings is impossible (Nicholson 1920, 11). In other words, man's freedom can be seen on the side that he is able to actively and creatively do things, but on the other hand it becomes unfree because he must always exercise God's obligation in managing this nature in a moral framework, and this is the highest essence of man and this is where the highest freedom (fuller freedom) ends.

The active effort of man is also a form of affirmation of selfhood or individuality of human beings who have the freedom and ability to act. And this is the ideal purpose of life for man, not the obliteration or affirmation of oneself in union with God, for this, according to Iqbal, is contrary to the purpose of God's creation of man. In this regard, Iqbal points out his rejection and criticism unequivocally, on the one hand, against any form of pantheistic sufism which considers that absorption in the universal life or soul is the ultimate goal and form of human salvation, as well as against the Hegelian idealism which believes that the conscious man is a form of incarnation or part of the Spirit or Absolute Idea in the historical landscape of dialectics, the higher the consciousness of man, it further

emphasizes the existence of the Absolute Spirit and absorbs human existence within Him (Nicholson 1920, 10).

The nuances of existentialism¹ are so pronounced in Khūdī's philosophy. This can be found in Iqbal's attempts to affirm the human ego and reinforce its individuality. Nevertheless, Iqbal's existentialism has differences with what developed in the West that are more inclined to claim absolute freedom for man and are atheist or reject the existence of God (Roswanto. 2004. 3: 2, 10). This is demonstrated by Iqbal's attitude of dismissing all forms of consciousness and freedom of will within the framework of moral creativity as a form of absolute freedom, but rather placing it as a form of manifestation of the all-Creative God. In other words, human spirituality in Iqbal's view is not manifested in the form of passivity and negation towards one's own self or ego, but rather always in an active and creative attitude so as to form dialogical and participatory relations and emphasizing human individuality (Adian 2003, 80). In his verses, Iqbal paints a free, independent, and creative form of ego affirmation and individuality by rejecting one's own condescending attitudes by being followers and imitators of others. Iqbal says:

Do not degrade yourself to imitate.

Guard yourselves from them.

Because your Khūdī diamonds are priceless. (Iqbal 1915, 56)

Iqbal's attitude that puts the human Ego at a point between freedom in the sense of affirmation of an independent and creative individuality, and determination in the aspect of reflecting the image of the Absolute Cosmic is also evident when he criticizes Plato's philosophy which he considers a postulate for schools of idealism such as Hegel's philosophy and the teachings of pantheistic sufism (Iqbal 1915, 42-43; Iqbal 1934, 91). This is as existentialist philosophers in general believe. On the other hand, Iqbal also did not discard entirely the belief of sufism, as he demonstrated by believing that God or the Cosmic Self is the Creator and egos that God has created or that have come out constantly from His creative activities as creative potentials at various levels of consciousness (Caliph Abdul Hakim 1966, II: 1621). With this explanation, Iqbal's idea of existentialism that upholds the creative individuality of human beings still remains with sufistic spiritual values in the spirit of man's participatory progressiveness towards his Creator.

Iqbal's Humanism: The Development of Creative Ego of Man as God's Representatives

¹ Existentialism is often associated as a general term to refer to a number of thinkers in the 19th and 20th centuries who emphasized the individual concretely as the core of their thinking. In a broader sense, existentialism appears as an attack or critique of the philosophical and scientific system that explains the entire particular object, including the human being, as the parts that make up the genus or instance of universal laws or explain everything by emphasizing aspects of its quidity or essence based on mental categories. As for existentialism, it emphasizes more on a detailed explanation of the self of all things, especially man, as an 'existing individual'.

It is undeniable that the philosophy of Ego (*Khūdī*) initiated by Iqbal is an idea that indirectly highlights the issue of humanism, since all his elaborations on the Ego trace the path to how man upholds the human values he possesses through an active and creative attitude so that there is an affirmation of ego or individuality and, in addition, in order to fulfill his responsibilities as God's representative on earth.

As it is known that in his Ego philosophy, Iqbal affirmed the views of Western existentialist philosophers such as Bergson, Nietzsche, Heidegger and others who were not only fixated on the essential aspects of understanding everything, in particular the human being, but rather from how he was. Man in the view of existentialism is the only existence of consciousness and free will. Therefore, man is the center of life in this realm. To maintain this status, man must continue to process in becoming both physically and spiritually, because man is an unfinished individual (Nicholson 1920, 11). Human beings must continue to move actively until they achieve perfect individuality. Man is an ego that continues to develop itself, even its selfhood it is unique and different from the ego of a closed and final object, the non-ego or the ego-ego of other living organisms. The human ego is capable of develop and transform to be more perfect both physically such as from infants to children and to adults, as well as spiritually in intellectual development or science.

If on Pantheistic Sufism, human values in the ego or self the independent and free vanished and sank into divine consciousness, experiencing absorption in God, so it is different in Iqbal's view, human values must remain actualized and affirmed through the ego that is constantly in motion, because life is a forward motion to get rid of all obstacles. The essence of life is to constantly maintain hopes and ideals, and the purpose of life is to nurture and develop what has been achieved through sensory power, reason, and intuition (Nicholson 1920, 11).

In addition, Iqbal also believed that all ego creativity in affirming its individuality and achieving perfection in freedom still affirmed its relationship with God (*Khūdā*), the all-perfect. The closer man is, but not by self-negation in the Absolute Ego, the stronger his individuality will be, on the contrary, the more distant man is from Him, the weaker his individuality will be. In other words, the man closest to God, yet remains in self-affirmation/individuality, is the most perfect ego. This can be understood, according to Iqbal, from the essence of man as God's representative; the individuality of the representative lies in the closeness, but not in the sense of obliterating or negating the self in the represented Self, and lies in the expediency in acting as represented in the spirit of affirmation towards one's own egohood.

Furthermore, Iqbal's philosophy of the Ego shows the idea of humanism based on the spirit of divinity by guiding the movement of ego development through moral and spiritual creativity which is reflected in three stages of action, namely:

1. *Obey God's law (shari'a)*

Iqbal understood that God's law as an instrument in embodying and applying human values, is not, on the contrary, as a restraint on freedom. Laws are the guidelines that can

lead people to the highest level as real human beings. Therefore, God's law must be obeyed, if man desires a good life and gain real freedom in the form of an affirmation of individuality, because, according to Iqbal liberty is essentially the fruit or result of a coercion derived from God's law. The law that comes from the Owner of life will certainly never deny the principles of goodness for the individuals who are the objects set forth in it. This is because the main function and principle championed by law is the observance, not the hostage taking of freedom. The law would not exist, if there were no principles of civility to be fought for in it. Therefore, violation and disregard for the law is a form of denial of good for man. Therefore, man must always be reminded that he will return to obey the law and return to life as stipulated in God's law. In his verse, Iqbal asserts:

*Thou, too, do not refuse the burden of Duty.
So wilt thou enjoy the best dwelling-place, which is with God.
Endeavour to obey, O heedless one!
Liberty is the fruit of compulsion.
By obedience the man of no worth is made worthy;
By disobedience his fire is turned to ashes
Since Law makes everything strong within,
Why dost thou neglect this source of strength?
Do not complain of the hardness of the Law,
Do not transgress the statutes of Mohammed! (Iqbal; 1915, 50-51).*

From the above, Iqbal understands the status of the law and the observance of it in a frame that affirms two sides, namely the freedom of man to apply his values by obeying God's law as a guide and God's law is not a restraint of freedom, but the way for man to find his human strength and value, because God's law is the source.

2. Self-Control (Ego)

Self-control, according to Iqbal, is the highest form of self-awareness or ego-hood, since control indicates self-confidence, mastery, and ability to act. Ego control can lead man to ward off attacks of fear and excessive lust for worldly desires. This can be realized by always holding fast to the faith that there is no God but Him (God). Iqbal says:

*So long as thou hold'st the staff of "There is no God but He,"
Thou wilt break every spell of fear.
One to whom God is as the soul in his body,"
His neck is not bowed before vanity. (Iqbal 1915, 52).*

Furthermore, in Iqbal's view, ego control must be continuously applied in order to achieve ego perfection through some things that must be done and avoided. Things to do include: Love (*isyq*), *Faqr*, Passion or courage, Tolerance, *Kasb al-halal* (halal business), and Honest and creative work. The things to avoid include: fear, *su'al* or begging, Slavery, and a sense of pride in offspring.

3. God's Representative (Niyabat/Caliph) on Earth

The final stage is to become God's representative on earth. This stage is the stage where man reaches the highest or most perfect degree of ego, and this is the ultimate goal

of humanity. This is because the pinnacle of life lies in the soul and body, so in a representative of God, the imbalance of the two disappears, there is only harmony between the two. Moreover, being a representative of God indicates the union of the highest power with the highest knowledge. In human life, thoughts and actions, instincts and reason, become one. Furthermore, Nicholson painted Iqbal's idea of this stage, being God's representative is the ultimate fruit of the tree of humanity. God's representative is the true ruler of mankind, for his kingdom is God's kingdom on earth (Nicholson 1920, 13).

To be God's representative on earth based on Iqbal's philosophy of ego in the previous sub-chapter, human values in a person both in physical and spiritual terms must develop creatively by which the ideal people emerge because of the nature of their leadership that resembles the leadership of God.

The representative figure of God is the perfect man or *Insān Kāmil* in the terms of *the 'Arif* or superman in Nietzsche terms, for there is nothing more perfect than him among men. It is the soul of the universe and the manifestation of the names of God. In his verse Iqbal reveals:

*God's vicegerent is as the soul of the universe.
His being is the shadow of the Greatest Name.
He knows the mysteries of part and whole.
He executes the command of Allah in the world. (Iqbal 1915, 53)*

CONCLUSION

An attitude that upholds human values by understanding humanism both religious and secular in nature includes atheistic echoed by Iqbal in different ways and points of view. Iqbal affirming all of the above types of humanism in recognition of man's privilege as an entity or creature of God, but annulling one by one from the other sides. Iqbal's humanism takes The position is opposite to religious humanism, especially with the pattern Pantheistic Sufism, which has affirmed human individuality in order to achieve its highest level, which is absorption in the Form of God. Iqbal is more inclined on the attitude of maintaining human individuality and considering goals the highest of man is not absorption in the Form of God, but rather animate the attributes of God in man. So that the highest goal Human life is not godhead-oriented (theocentric) per se but also on humanity (anthropocentric) by encouraging humans to act actively and creatively within a moral and spiritual framework both as individual as well as social beings. In addition, Iqbal's humanism also takes a different side with secular and atheist humanism that concentrates attention to absolute independence and freedom by affirming human spiritual side.

Iqbal's humanism places individuality or egohood (*Khūdī*) human beings, but still in order to get closer to the absolute Ego (*Khūdā*) and act as *kamil* people who function as God's representatives on earth.

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