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The Perfect Man (Al-Insân Al-Kâmil) in Al-Ghazâlî's Perspective

Sumanta

Faculty of Ushuluddin Adab and Da'wah

State Institute of Islamic Studies (IAIN) Syekh Nurjati Cirebon, Indonesia

sumanta.hasyim@gmail.com

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Abstract

Human perfection in the perspective of Sufism lies in the purity of his soul, so that he can manifest the qualities of *Ilâhîyah* (divinity) in himself and reach the culmination point in his spiritual experience. The perfection of his soul becomes a mirror of God in seeing Himself. about humans from the spiritual-religious side then got a special place and attention for Abû Hâmid al-Ghazâlî who conceptualized about *al-Insân al-Kâmil* (Perfect / Plenary Man). This type of research is a literature study. This literature study puts forward and builds the concept of the perfect human idea in al-Ghazâlî's view. In addition, this study uses a philosophical approach because its form is a study of texts and literature. Humans are creatures formed from body and spirit with a certain number of potentials and instincts, which manifest as a singular identity in absolute togetherness, and function as 'abd and *khalîfah* (representative) of Allah on earth. -*Wâshilûn* according to him are people who have reached their acquaintance with God through maximum *al-dzawq* (intuition). The levels of *al-Wâshilûn*, according to al-Ghazâlî, are divided into two levels, namely: The first level, are people who occupy *maqâm* (positions) by gaining knowledge that is independent of the reach of the senses and thought, everything that exists apart from consciousness except beauty, the holiness of God and himself; and the second level, is the stage when his consciousness has merged with God, he is not aware of anything else, including himself.

Keywords

Human, Al-Kamil, consciousness, instinct, spirit.

Introduction

The human concept is something that is very important for a person's

system of thought and is part of a way of life and belief systems (Nasution, 2009). Therefore, humans in their various dimensions are very interesting objects to study. This is because humans have several sides of excellence and perfection compared to other creatures. In the history of Greek philosophy, the discussion of man has received full attention since the time of Plato. The philosophers before Plato, namely in the VI century BC, such as Thales, Anaximandros and Anaximenes were more interested in thinking about nature (the cosmos). Plato's thinking about humans was then developed by Aristotle (384-322 BC) into the field of ethics. He wrote his ethical thoughts in a book entitled Nicomachean Ethics. Then in later times the thought of humans developed into ethical and religious thought that seeks to find a good life, so that philosophy is a teaching that later developed in religious thought, as stated by Plotinus that the purpose of human life is to achieve union with God (Van der Weij, 1991).

The discussion about humans from the spiritual-religious side then gets a special place and attention for Abû Hâmid al-Ghazâlî (450-505 H/1058-1111 AD) who conceptualizes al-Insân al-Kâmil (Perfect/Complete Man). Humans are believed to be creatures that have the potential for perfection. It is based on God's word

فإذا سويتہ ونفخت فيه من روحي فقعوا له ساجدين

"So when I complete the event and have breathed into it My spirit (creation), then submit to it by prostrating yourself".

Human perfection in the perspective of Sufism lies in the purity of his soul, so that he can manifest the qualities of Ilâhîyah (divinity) in himself and reach the culmination point in his spiritual experience. The perfection of his soul becomes a mirror of God in seeing Himself (Rahardjo, 1987). However, this religious spiritual experience is difficult to accept in the spiritual reality of modern humans who prioritize the parameters of truth through correspondence and coherence which in turn gives birth to schools of thought of rationalism, liberalism, positivism, materialism, pragmatism and secularism. All of these schools with their basic secular nature have been uprooted and separated from the roots of spiritual values with the style of scientia sacra (sacred knowledge) (Plekanof, 1956; Schuon, 1956).. In this case, the dominance of reason has denied the role of the heart (dzawq) so that modern humans are less appreciative of knowledge that is outside the test of reason. Science is really secular and humans are only considered from the side of biology and physiology an sich.

Therefore, if we pay close attention, we will soon realize how much "modernity" has actually reduced the noble values of humanity, especially the spiritual values that have been fostered by major religious traditions. Science, as the dominant component of modern civilization for example, has reduced humans to the level of animals or even mere inanimate objects (physics or chemistry). Humans, who in many religious traditions are seen as "images" (or created through images) of the Divine, are often reduced in scientific research to an animal level (as Watson did in behavioral psychology comparing the human learning process to that of a mouse), or even he (humans) are often seen as chemical-physical beings

only and stripped of all supernatural or spiritual elements, so that in the final analysis humans in the view of modern science are like a pile of inanimate objects, or in other words a grain of dust among other scattered dust. in the universe, which in turn are equally seen as mere physical objects (Kartanegara, 2004).

From the academic anxiety above, the author has the intent and purpose of this article. The purpose of this article is to provide insight at the theoretical level for academics, especially the authors that this article provides the initial DNA that humans have a role represented by the mind and heart to walk to reach the stage of perfection. This is the antithesis of Science's discovery that humans consist of mere organs that can move according to their senses. The author feels that this is the main topic so that humans can maximize the nature that is in them.

Methods

This type of research is a literature study. This literature study puts forward and builds the concept of the perfect human idea in al-Ghazâlî's view. In addition, this study uses a philosophical approach because its form is a study of texts and literature. In collecting this data using library research, namely this data collection is done by collecting data from various reference books, journals, magazines, and relevant letters. In addition, data analysis in this study uses a content analysis model, namely textual investigation through scientific analysis of the message content of a communication as stated in the literature that has relevance to the theme of this study (Furchan, 2007).

Results and Discussion

Portrait of Al Ghazali's Life

Al-Ghazâlî was born in 450 H. (1058 AD) in the Thûs area, one of the cities in Khurasan which was marked by differences in religious understanding, because besides being inhabited by the majority of Sunni Muslims, this city was also inhabited by Shia Muslims. and Christians. The first environment that formed al-Ghazâlî's consciousness was his own family environment. His father was classified as a person who lived a very simple life, but had a very high religious spirit (Nasution, 1996).

Before he died, al-Ghazâlî's father had entrusted and entrusted his two sons (Muhammad and Ahmad) to one of his friends, namely a kind-hearted Sufi to educate them until their inheritance was exhausted. Because of their mother's upbringing and love, both of them were encouraged to follow and study with their father's friend. Furthermore, al-Ghazâlî and his brother received guidance from various branches of knowledge until one day their father's inheritance ran out. Their father's friend had succeeded in educating both of them as their father wanted, which was to equip them, especially about the basics of Sufism (Syukur & Masyharuddin, 2002).

Al-Ghazâlî's lifetime was at the end of the classical period (650-1250 AD)

which entered a period of disintegration (1000-1250 AD) (Nasution, 1975). Where the Islamic community at that time was experiencing a period of decline. The Abbasid dynasty as a symbol of the socio-political power of the Muslims at that time had experienced the collapse of power due to the emergence of several factors: First, a weak control system from the center of power to the regions, due to the wider territory of the Abbasid dynasty itself. Second, there is dependence on the strength of the mercenaries. And third, weak and inefficient state financial management arrangements at that time (Syukur, 2002; Watt, 1990).

However, the dynamics of thought still grew and developed at that time. The dynamics of thought develops into streams with their respective methods and systems of thought and shows a very high level of diversity. It's just that each school of thought claims that the truth only exists in its own class, so that the position of another school of thought is seen as incorrect (Nasution, 1996).

Perfect Human Concept

The term al-Insân al-Kâmil is not explicitly mentioned by al-Ghazâlî, but from his explanation of the concept of "light" in the *Mishkât al-Anwâr* (al-Jundi, 1970; Al-Fikr, 1998), actually al-Ghazâlî is talking about what is actually called al-Insân al-Kâmil (Perfect/Perfect Man).

In the *Mishkât al-Anwâr*, al-Ghazâlî uses the term al-Wâshilûn to designate a complete human figure. Al-Wâshilûn according to him are people who have arrived at their acquaintance with God through maximum al-dzawq (intuition). The levels of al-Wâshilûn, according to al-Ghazâlî, are divided into two levels, namely: The first level, are people who occupy maqâm (positions) by gaining knowledge that is independent of the reach of the senses and thought, everything that exists apart from consciousness except beauty, the holiness of God and himself; and the second level, is the stage when his consciousness has merged with God, he is not aware of anything else, including himself (al-Jundi, 1970; Al-Fikr, 1998).

Still in the discussion of the *Mishkat al-Anwar*, al-Ghazâlî also often hints at 'weird' things that can be observed. Among them is that he raises the figure of al-Mutha' (one who is obeyed). Al-Mutha' is the khalifah of Allah or the highest representative, the highest controller in the universe. The relationship of the figure of al-Mutha' with Allah is like "the inseparable relationship between the center of light and the sun", or "between the point of fire and the burning coal.

To understand clearly and thoroughly the thoughts of al-Ghazâlî's Sufism regarding the concept of al-Insân al-Kâmil which is applied in the figures of al-Wâshilûn and al-Mutha', the author will describe three main discussions that can lead to an understanding of al-Insân al-Kâmil in the perspective of al-Ghazâlî. The three main discussions in question are discourses on God, human dignity and dimensions, as well as various climbing stairs to maqâm al-Insân al-Kâmil according to al-Ghazâlî.

Human perfection -according to al-Ghazâlî-- is related to what he calls al-Fadhâ'il (virtues), namely the functioning of the inherent powers of man in accordance with the demands of his perfection. The al-Fadhâ'il are: al-hikmah as the virtue of the power of

reason; al-syajâ'ah as the virtue of al-ghadab power; al-'Iffah as the virtue of al-syahwah power; and al-' is a balancing factor of the three forces. Al-' is this is a balance from two aspects, namely from the placement of each of these virtues between the two evils and in terms of placing reason as a means of control (AlGhazali, 1964).

Then, to be able to get the perfect soul--according to al-Ghazâlî--humans must go through certain efforts, namely: First, al-takhalliyyât, namely efforts to empty oneself of despicable qualities; Second, al-tahalliyyât, replenishment with commendable qualities after emptying oneself of despicable qualities; and Third, through these efforts, in humans a muthma'innah soul will be formed, namely a soul that is ready to receive God's tajall. At this stage man experiences the perfection of the soul, because he has gained abstract knowledge about the unseen world (Al Ghazali, 1980).

Al-Ghazâlî uses various terms to describe human essence. In addition to the term al-nafs, he also uses the terms al-qalb, al-rh and al-'aql. However, according to al-Ghazâlî, the four terms are al-alfâzh al-mutarâdifah (words that have the same meaning). The essence of man, according to al-Ghazâlî, is an immaterial substance that stands alone, is divine (derived from 'âlam al-amr), is not located in the body, is simple, has the ability to know and move the body, is created (not qadim), and eternal in itself. Al-Ghazâlî tries to show that the existence of the soul and its basic properties cannot be obtained through reason alone, but by reason with syara'. Therefore, in addition to quoting the verse of the Qur'an which reads:

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

"So when I complete the event and have breathed into it My spirit (creation), then submit to it prostrating yourself." (Qs. al-Hijr (15): 29)

Al-Ghazâlî also quotes two other verses to support his argument. Like the following two verses:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يَرِزْقُونَ

And do not think that those who are killed in the way of Allah are dead; they are alive and provided with sustenance with their Lord (Qs. Ali Imran (3): 169)

وَيَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask you about the spirit. Say: Spirit is part of the business of my Lord; you were not given knowledge, but a little (Qs. Al-Isrâ' (17): 85).

The first verse is to show the immortality of the soul and the second verse is to show it comes from a world that is very close to God ('âlam al-amr).

From his various works, it can be concluded that -according to al-Ghazâlî- humans are creatures formed from body and spirit with a certain number of potentials and instincts, which manifest as a singular identity in absolute togetherness, and function as both 'abd' and khalîfah (representative) of Allah in the presence of God. Earth. Humans are created in a position between animals and angels and contain animal, demonic, angelic and divine qualities.

Al-Ghazâlî also stated that man has a fixed, unchanging essential identity, namely al-nafs (his soul). In contrast to the definition of al-nafs above, al-nafs here is defined as "substance that stands alone and has no place" and is "the abode of

intellectual knowledge (al-ma'qûlât) originating from 'âlam al-malakût or 'âlam al-amr. This shows that the essence of man lies not in his physical and also in his physical function. Because, the physical is something that has a place, while the physical function of humans is something that does not stand alone, because its existence depends on the physical (AlGhazali, 1964).

In that journey, the term about humans above will refer to the notion of al-Insan al-Kâmil. Technically, the term al-Insân al-Kâmil, as previously explained, first appeared in Islamic literature in the 7th/13th century AD on the idea of Muhyiddîn Ab 'Abdullâh Muhammad ibn 'Alî, or more popularly as Ibn al-'Arab (560 H/1165 CE - 638 H/1240 CE). According to AlGhazali (1964), al-Insân al-Kâmil, on the one hand, is a perfect human being who describes the image of God in a definitive and complete way, because in him, God – with His attributes, through Muhammad's nr – performs tajall completely. While on the other hand, it is at the same time a synthesis of the permanent and actual macrocosm. Therefore, al-Insan al-Kâmil was placed by God as His caliph who was equipped with 'ilm al-ladûnnî.

Al-Ghazâlî, with the concept of al-Walî, al-Wâshilûn, and al-Muthâ' is actually the same as al-Insân al-Kâmil. Al-Wâshilûn, for al-Ghazâlî, is a figure who has transcended stages in the Sufi world. And he has come to an understanding of the presence of God within him so that all his behavior in life (his actions, words, and circumstances) reflect the qualities possessed by God.

In his work, Ihyâ' 'Ulûm al-Dîn, al-Ghazâlî even describes the three levels of one's faith or tajallî (unveiling) of God for a person. The first level of faith is the faith of the 'awwam people, most of whom have no knowledge but are merely taqlid. The second level of faith is the faith of the kalâm experts (al-mutakallimîn) where their faith is based on thought and reasoning. However, this level of faith is not much different from the first. While the third level of faith is the level of faith of the 'Arif people, namely those who reach the level of faith with nûr al-yaqîn (the light of certainty). Thus al-Wâshil in the conception of al-Ghazâlî is not only occupied by one particular person, but can be occupied by everyone who has succeeded in his efforts in that direction, even though only one person has reached the khitâm level. So that the ultimate goal of the journey of the people of 'ârif said al-Ghazâlî, is to meet (al-liqâ') with God.

Conclusion

Humans are creatures formed from body and spirit with a certain number of potentials and instincts, which manifest as a singular identity in absolute togetherness, and function as 'abd and khalîfah (representative) of Allah on earth. Humans are created in a position between animals and angels and contain animal, demonic, angelic and divine qualities.

Al-Wâshilûn are people who have reached their acquaintance with God through maximum al-dzawq (intuition). That is the term used by Al-Ghazali to refer to the perfect human being. Humans are believed to be creatures who have the potential for perfection, namely the functioning of the inherent powers of humans in accordance with the demands of perfection. The al-Fadhâ'il are: al-hikmah as

the virtue of the power of reason; al-syajâ'ah as the virtue of al-ghadab power; al-'Iffah as the virtue of al-syahwah power; and al-' is a balancing factor of the three forces.

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