

The Modern World and the History: The Perspective of a Man

Fathor Rasi

Centre for Strategic Studies, University of Indonesia, Indonesia
fath.rasi@gmail.com

Abstract: *The modern man comes to revolt against heaven, they have made a foundation of knowledge without and free from the light of intellect guidance (Intellectus in Latin and Nous in Greek which has higher position than reason). This article argues that, the intellect itself will enable to know who himself and enable him to access direct and immediate knowledge of himself, while reason as only a reflection of intellect itself. Denying the existence of intellect means rely on the reason only to get the data through the external sense. Modern civilization in the West has built the new concept of man but unfortunately excluding the most essential part of man himself. It can be concluded that The human as microcosm has responsibility to maintain and care to the nature. The nature is no longer regarded as enemies to dominated and exploited but as friends in a spiritual odyssey and helper for man who has the spiritual journey through the forms of the world of spirits which become the source of humanity and the nature itself.*

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I. Introduction

The term of human beings, implicitly shows two entities, namely human which refers to the human body (body and mind), and being refers to the soul, human beings consist of two entities, namely body and soul (which is denied by many modern ideologies). An 80-year-old grandfather can remember his childhood. Yet according to biology, his current body is no longer like before when he was child, there are some changes of his cells, molecules and others. But surprisingly, although his body is not like before, in his childhood, he could still remember his state when he was child, it means his real “I” is actually his soul. So that, we can directly say that through his body, man is actually physical being, but through his soul, man is a non-physical being who is independent of his body. According to the traditional views, the nature of human is non-physical being, which is called soul.

Biologically, according to Mulyadi Kartanegara, man is “the most perfect creature.” Even Mulyadi said that man is “the final process of evolution of this universe.” Man is two-dimensional beings. On the one hand made of clay (thîn) and make him as physical beings, and on the other hand he is also spiritual beings because God breathed His Siprit (rūh) into him. Thus, man occupies a unique position between universe and God which is enabled him to communicate with both. As a physical-biological creature, man is the best and perfect creature, and he is the peak of evolution. As the most advanced beings physically and the most perfect being in structure, human beings contain of all the elements that exist in the cosmos, from the plant to the animal world with his ability to move freely through his external senses.

Compare to other creatures like angles, they do not have the power of choice. Neither angle nor animal are able to disobey their creator. God endowed human a potential so we can say that human is “potential being.” The teaching of certain Moslem philosophers and Sufis emphasize that all the Divine Names (or attributes) are reflected in the human heart. A

generous man is so because he reflects the qualities expressed in the Divine Name al-Karîm, 'The Generous'. The man who has beauty of character or the woman who has physical beauty reflects something of Jamîl, and the strong man would have no strength were it not for al-Qawî, 'the Strong' and al-Qahhar, 'the All-Compelling'.

In addition, man has rational soul that only belongs to the human race. This rational soul allows and enables him to absorb rational premises, and its usefulness to guide, manage, and to master the forces of the lower soul. Thus man is the center of universe, and no wonder if man also called as a "microcosm being" because it contains of all the elements of macrocosm (the universe). Because of his special position, man is blessed by Spirit (rûh) which then cause him to have two dimensions that form two entities called al-nafs. Both of them are physical and spiritual elements. As spiritual beings man is able to do the things which cannot be done by other creatures, such as receiving revelation (wahy) and divine inspiration (ilham), to continue life after death, to contemplate the abstract and to know ma'qûlat (the things that can only be understood intuitively not through the senses). Man is so special before God that is why He places him as His vicegerent (khalifah) on earth. No wonder if then Rumi call him as ultimate goal of the creation of universe. Of course, the ideal man who becomes the ultimate goal is His creations who has attained perfection (al-insan al-kamil) and it had already been shown by the Prophet Muhammad as a par excellence example.

II. Review of Literature

Man in Modern World

Those situations continue until in the 19th century which can be regarded as a century in which all beliefs and expectations of enlightenment reach its peak. It is the age where all teachers of science, especially natural sciences, have discarded the belief of God. The scientists and scholars are openly defending atheism. It is not as happen, but they regard themselves as forward thinkers, people who promote the humanity but they still believe in God they considered as old-fashioned people who still tie with superstition and tradition.

The crisis and instability the foundation of philosophy had occurred in the Middle Ages up to the 14th century that lasted until the 15th century, then in the 15th century and the 16th was followed by a period called the Renaissance.

The emanation of the renaissance's human concept then successfully inspired the modern period which born some outstanding philosophers such as Hegel and Marx who reduce human beings as a simple element in society. Including modern naturalism or the view that Darwinism, plants, animals, and humans as a living thing (Animate), a type of biological beings are composed of cells that interact in the organic-and then organized into a unity-which manifests itself in the next stage, life, and died that all was caused by a biological process established by the laws of nature. Human is another form of animal but is equipped with the brain and more complex nervous system. Here, there is no room to talk about a mysterious substance because naturalism stands on the principle of what can be observed and tested scientifically (what is observable and experiment able).

The emergence of Renaissance is as a correction, and it's opposed to traditional idea for the sake of the awakening of human autonomy. Roger Bacon (1214-1294), Copernicus (1473-1543), Francis Bacon (1561-1626), Tycho Brahe (1546-1601), Johannes Kepler (1571-1630), and Galileo Galilei (1546-1642) are prominent figures in the renaissance period. Then we have

arrived to the next period which is known as "Modern." In this chapter the writer focus on the analysis of the pillars of modernism as well as modern world view specially on the views of man which is offered by Emperism, Materialism, and Existensialisme. The emergence and main purpose of those modern ideologies, base on their claims, is to raise human dignity, glory and for the sake of their the future.

According to F. Budi Hardiman, the word of "Modern", is derived from the Latin word 'moderna', which means 'new' or 'present,' from its original meaning we can say that human being live in this 'modern' era as far as 'the present time' become his consciousness. Many historians agree that arround the years of 1500 was the day of birth of the modern era in Europe. Therefore, modernity is not only refer to the period, but also a state of consciousness associated with 'newness'. Therefore the terms of change, progress, revolution are the key terms of modern consciousness.

A slightly different view, but with the same essence, is proposed by Dominique Wolton formulate on how the spectrum of the idea of modernism. He argued that, modernity is characterized by distrust, the rejection of tradition, the privilege given to the individual, and the interests in freedom is unavoidable; believe in reason, progress, and science; cut off society from the sacred and religion through the process of secularization.

In the Modern period, As was wiewed by Betran said Russel, is marked by the collapse of the power of the church and the rise of science authority. At the next phase, the new image of man becomes inevitable. After modernist philosophers called on people to go away from the church, science in turn lock and catch the man, then he is traped in factories and industries. Substantive dimensions in man is eliminated, so that his presence in the world is subordinated by the industrial machines. Human in modern world is not more than a "The screw of industry".

Rene Descartes, a France philosopher, who is known as a father of modern philosophy and the founder of Rationalism. When Descates uttered, 'I think, therefore I am' (cogito ergo sum), he placed his individual awareness of his own limited self as the criterion of existence, for certainly the 'I' in Descartes's assertion wasn't the Divine 'I' which alone, according to traditional doctrines. But, with Cartesian rationalism, individual human existence became the criterion of reality and also the truth.

There was nothing higher in man than his reason and nothing higher in the objective world than what that reason could comprehend with the help of the normal human senses. And since modern man refused to accept a principle higher than himself. Obviously all that issued from his mind and thought could not be but anthropomorphic.

III. Discussion

3.1 Empiricism

In contrast to rationalism which assumes that the validity of knowledge is obtained only through ratio, empirism believe that a valid knowledge must come from experience (emperia). By this this principle, then their view then called "emperism." This group try to free himself from spiritual speculation which then marked the collapse of traditional metaphysics. The pioneers of this ideology are Hobbes, Lock, Bekeley, and Hume. The main source of knowledge, according to empiricism, is sensory experience. It delivers sensation concerning the world and delivers inner experience (reflection) concerning man's person. Meanwhile,

man mind only works and serves to organize and process the matter and data obtained through sensory experience. Therefore, empiricisms believe that man has no innate ideas as it has been said by rationalisms.

One of the outstanding figures of empiricism is Hobbes (1588-1679). He asserts that philosophy is no longer deals with theology, the objects of philosophy has turned to be more outwardly, the objects that can be experienced through our bodies only. Any talk like God, and also untouchable constant substances like angels, spirits, and others, must be removed from philosophical reflection.

Hobbes tries to destroy traditional metaphysics. Hobbes argued that, the fact (truth) can be obtained and experienced through external senses. Automatically God as the first cause in the Middle Ages is rejected by Hobbes. He clearly said that the first principle of reality is matter and motion. Spiritual concepts are no longer relevant to philosophy.

Hobbes's view on man is totally using empirical approach. Hobbes sees man as a multi-social engine. They often compete and clash each other. In their competition, men should fight each other in seizing scarce resources, to protect what they have from others, and even subjugate others. And the power is an instrument to realize his self interest because man basically want to dominate the others. What has occurred in social life no less than *bellum omnia contra omnes*, or a war of all against all. In the war, man is a wolf to his fellow man, *homo homini lupus*.

Hobbes disagrees with Descartes's views on soul as a spiritual substance. According to Hobbes, the whole world, including man, is continually process upon the laws of mechanism. Man is not more than a part of material world surrounding him. Therefore, every phenomena in human being can be explained as the ways as occurs in natural phenomena in term of mechanical point of view. Man can survive as long as their blood circulation and heart work properly, which is caused by mechanical influence of the atmospheric air. Thus, man who is alive is no other than the motion the members of his body. Of course this opinion as compared with Islam is very contradictory, because the man -although physically has died- but his soul remains alive. Even for a Mukmin, the death is a continuation of eternal life.

In the Hobbes's philosophy, the concept of soul has lost its metaphysical character. Soul has changed into matter and motion. Feelings in human beings is the input from the outside through the five senses which produces a reaction either approach or make distance the object. If it approached, the reaction called "lust" like the feeling of pleasure, joy, love. But if make a distance the reaction is called "equivocation," such as hatred, sadness, fear and so forth. Man according to Hobbes, is a being who basically want to satisfy his self-interest to seek pleasure and avoid pain. A wise man is able to maximize the fulfillment of human desires for individual welfare.

For Hobbes everything in this world is under material law, man is emerge from this material world surrounding him. Therefore, all things that happened to him can be explained in the same way both naturally and mechanically. Human will survive if his blood circulation and heart work well, which is caused by mechanical influence of the atmospheric air. Human's life is a motion of the organs of his body. The soul is a complex form of mechanical processes within the body. Aql (reason) is not innate, but rather the result of the development because of his will to strive. The will in beginning is a small movement, which if it's directed toward something, called a desire, has the same meaning with love, and if its directed to go away or

leave something called reluctance, which is equal with hatred. memories, happiness and unhappiness, and all psychical phenomena, rely on the mechanical views.

The same idea has also been explained by David Hume. In the case of religion, Hume seemingly very critical, and if we trace back from the empirism's teaching, Hume is more consistent than John Locke and Barkley. Locke still acknowledges material and spiritual substance, even Barkley confirmed that the substance of God is the basis of any other substance. While Hume jumps further than that, by doubting the existence of God because there is no strong argument to prove the existence of God either a posteriori or a priori. We only know that this nature is matter. If we assume an alignment of cause and effect, we would say that nature is caused by the material cause, not because of the spiritual. Then assertively he refused miracle as one of the basic religious beliefs. According to him, the main source of religion is superstition. Man in the first time found a mirror in nature and then create gods according to individual taste. The philosophers and theologians function as a drug seller and a spiritual preacher of what is desired by Man.

Sometimes words such as soul and God are frequently use by scientist and writers in book titles (often in big bold letters) to attract readers, but these words are rarely defined, scientifically or otherwise, and the important human issues dealing with these concepts are also rarely discussed.

Thus, Hume denies the existence of "I" which is embeded spiritual substance. He never find "I" which stands alone. He find "I who get angry", "I fear" and so forth. Even according to Hume, what we have seen is just impressions only. Therefore, the so-called "I" is actually a composition or arrangement of the impressions. Hume further states that, there is no evidence to prove that God is exists or He takes a part in the world, also there is no evidence that soul is eternal.

3.2 Materialism

After the Renaissance, when philosophy and religion in Europe went through a crisis, atheism and materialism more or less came into vogue. In the nineteenth century, some biologists and physicians such as Vogt, Buchner, and Ernst Haeckel emphasized the fundamentality of matter and the denial of metaphysics, but the most important materialist school of philosophy was that founded by Marx and Angle.

In the mid-19th century this ideology emerged in German philosophy. This ideology has also taken part in building and strengthening the pillar of modernism. Materialism is a school of thought and the holders of this ideology think of matter only and give no importance to soul. For them reality is matter, while the consciousness or the human mind is just the symptoms secondary from the material processes alone. For materialism, the human mind has no ontological status, because it won't be exist without the material processes.

Materialism was first built by Ludwig Feuerbach, a German-born philosopher. He studied theology in Heidelberg and Berlin to Hegel's philosophy. Feuerbach was among the disciples of Hegel from the left wing. He received his dialectical method but rejected the contents of his teachings. He is the first who change of Hegel's idealism into materialism.

Feuerbach's view that, the more we imagine about the perfection of God, the greater the alienation of man. Since Christianity is the most noble religion, then the religion at once became the most powerful factor of human alineation of his nature. Therefore, those who want to get back his glory they must must divorce from religion.

In this case, Feuerbach acknowledged that religion is one of the fundamental categories of human life. However, the power of God and the gods have lasted long enough. Furthermore, Human being has become mature to end this alienation and now its time to get back the totality of his nature. Feuerbach said that if the sacred of nature is the basis of all religions, including Christianity, then the holliness of human being should be the final destination. The most important starting point in the history is when human being has become aware that the only God for human is himself, *Homo Homini Deus*.

Feuerbach said that man is not created by God, but rather God is created by man, through a process called projection. Man found in its own infinity within himself, and it was then regarded as something which stands independently, out of human himself. The Infinity was then assumed as God. God, who is just a creation of man, then adored and respected in their prayer and worship. It means that man becomes slaves of his own creation. As a result Man sees himself as a creation of his own thought. Man has projected his freedom out of himself above of his creation. finally man loses something. He was exiled, alienated from himself. So, to be cured of this alienation, man should aware of this process. Man must understand that God only is the creation of his own, so he would from his slavery. Man now has become a creature of his own creation, man can bring back both of his nature and freedom if he understand his mistake.

Feuerbach's projection theory was taken over by Karl Marx, Nietzsche, Fried, and Sartre. But Feuerbach's opinion about the role of religion is quite different from their opinions. According to Feuerbach religion has taught how great human is. All men dreams have been formed and named of God. This means that religion teach us about human nature, But Feuerbach then changed theology into anthropology. Theos, God, is not the origin of human being. but precisely Human is the origin of God.

God is the greatest dream in the human heart, human feels free and blessed in his religion. In religion, man celebrate his Sunday. God is revealed from the deepest of the human heart. God is the center of feeling. Therefore, God has become man and God has awakened from the dead. To Feuerbach, God's attributes are just the projections of human desires.

For Feuerbach, theology is very important, not in the doctrine of God, but as anthropology. Theology teaches much about human beings. Man is the center, the beginning and end of religion. All human relationships are formed in religious context. Therefore theology should be read as anthropology. The first and most important commandment is "*Homo homini Deus est*" (human is God for his fellow being).

This Materialism, which pioneered by Feuerbach, then is matured by Karl Marx (1818-1883). Karl Marx is the most prominent and influential figure after Feuerbach. Marx supported the idea of Feuerbach especially his view that everything is in the term of nature, including human. Nevertheless according to Karl Marx, Feuerbach's thoughts hadn't been concrete yet because Feuerbach did not glorify human being from other natural objects. As *gattung* (natural beings), according to Marx, human beings must be distinguished from animals because he is a social creature, a creatures that involved in the production process, and in employment and ownership.

Marx agrees with Feurbach's view that man should be seen as a *Gattung*, as natural beings. If we talk about human beings we should not make him as an abstract figures or out of this world. We must talk about human being here and know including human world, namely the state, society. From his research Marx research found, that human life is only controlled by

economic relations. All spiritual activity, either science or art, religion, morality and so forth, is actually the deposition of the economic relations which are determined by history. Based on the principles of the human being should not be viewed in the abstract being. human should be viewed as a concrete being, namely in his relation to world surrounding him, as a worker being. Human nature is a worker (laborans homo, homo faber).

Seemingly, the critics of both Feuerbach and Marx have the same basis, namely humanism. Human must be returned to his true origin. Feuerbach has emphasized human being a part of the natural-material world, the nature of man has been wrapped by false beliefs. Therefore, according to Feuerbach, as mature being, man should be able to divorce himself from these religious delusions, in order to achieve the real nature of himself. Whereas Marx views that human being as social creatures who are confined by the social structure itself, so that he can not reveal his real nature within the structure. Religion and State, according to Marx, is a structure which is the most influential factor in the exploitation of human identity. By eliminating the social structures and classes in society, human will get back his real nature, which is a society without classes and automatically the illusions and promises of religion will be lost.

Finally this ideology comes to conclusion the whole reality including human beings, can be explained solely in terms of matter and energy. From this viewpoint, any talk of human beings as having a mind, soul, self, personality, as if any of these things existed separate from their bodies and brains, is merely an expansionist “error” and really no basis in fact. The extreme form of this view would say that there is no god or supranatural, no mind, inner self, spirit or person.

3.3 Existentialism

The choice of the word “existence” over “being” can initially be explained by resource to the etymology of the word. The word “existence” comes from the Latin *existere*, which itself composed of the prefix *ex* meaning “out of” and the verb *sistere* or *stare* meaning “to cause to stand, to stand”. Hence, *existere* literally means to “stand out, emerge”. As a variant of *esse* it often has the nuance (suggested by *ex-*) of “coming into being” and as a “falling out of” independent, self-standing and self-substituting absolute Being. Existence then seems to imply the act of creation and origination and in consequence, existence the created beings, are seen to stand out and apart from Absolute Being-because they are relative-and to stand out from one another in otherness and distinction-because they are limited. As man “stand out”, seeking independence, he actually falls toward nothingness and away from his origin and principle-distancing himself and becoming more relative and limited.

This version of existentialism, whose most prominent advocate is the late Jean-Paul Sartre, the twentieth-century philosopher, believes that there is no prior essence, nature, or meaning from which human beings acquire self, personhood, or their essence. There is only existence, and out of this existence human beings create their, own essence or selves. Before going any further, it is important to elucidate the distinction between “existence” and “essence”. “Existence” refers to the fact that things or persons are, the fact of their being, the fact that they exist. “Essence,” on the other hand, refers to what they are or in their nature or meaning.

In Sartre’s view, human beings have existence over which they have no control; they are born into whatever family, culture, time, and circumstance in which they find themselves.

However, out of this existence, they and only they, according to Sartre, can create their essence, their own human natures, their selves. Sartre states that other being in the world have limited essence that is interviewed with their existence and that is determines by natural forces. Only human beings are different because they have consciousness, which make tem free. The assumption that human beings are determined by outside natural and cultural forces is, according to Sartre, a fallacy.

The peak of advancement of existentialism is in Germany, the 19th century. Existentialism recognizes that existence prior to essence. As Marxism, existentialism prioritize human as free individual and eliminating the role of God in his life. Both of them prioritize human, Marxism places human in terms of social improvement, while existentialism prioritize and focus on human here and know. The extreme form of existentialism is not only led to the disbelieving in God, but also to attack God. Nietzsche, one of the figures of existentialism, loudly proclaim that God is dead and buried. Therefore, those who believe in God no need to be afraid of sin anymore. But Soren Kierkegaard take difference stance, he still acknowledge the existence of God, even the peak of his thought ended in the Absolute, God. God for him, is the place to submit all the authenticity and his life.

Soren Aabye Kierkegaard, a founder of existentialism, emphasizing discussion on individuals autonmy and reject all forms of classification and grouping (segmentation) of man, especially the opinions which is formed through the press, is very dangerous because with opinion that human existence will disappear. Kierkegaard further said that the “public” is the most dangerous force because people can make a speech to the nation on behalf of the “public”. Kierkegaard emphesized the individuality of man, so that he is considered as the first figure who formulates existensialism appropriately. What make differences between Kierkegaard and another existentialist is at the end of the adventure of their thought. Although their starting points have emphasized individuals freedom, Kierkegaard does not fall into atheism, in fact he is a believer in God.

Nietzsche not only rejected the existence of God, but also attacked God. By killing God, according to Nietzsche, man can get back his freedom. Because human is haunted by religious values, such as reward and sin so that he cannot be free. Now God is dead and buried. Therefore man no need to be affraid of sin. He is free to decide their destiny and become superman. Superman, thus Nietzsche, is the ulitimate goal a perfect man, his opponent is a a slave man who has no ambition to get his freedom.

For Sartre, the concept of freedom has become the main reason of his atheistic stance. If God is exists, according to Sartre, “I might not be free”. God iss omniscient and already knows everything before I do something and God will determine also the moral punishment. if so, no more opportunity for creativity and freedom. God as Absolute Being then He would destroy human freedom.

Basically existentialism has underlyed the concept their atheism stance on human freedom. Human Being is the highest creature, compared with other creatures human has a way of being completely different. The difference lies in the freedom to act. Both Nietzsche and Sartre are place man as the central and the highest being. Any ideas of sepernatural being must be rejected because they curb human freedom.

Human identity, according to eksitensialism, has been undermined by religion and established institutions massively. To restore the original identity, people must liberate themselves of being tied to them. Thus, the existentialist is not just anti-religion, but also anti-

established values. Certainly the concepts and views on human for Sarte and Nietzsche is no longer based on religious teachings which he considers barrier of human existence itself.

Existensialism opposed to materialism which regards human beings as an ordered and well-established material being. Existensialim views that, every manifestation in this nature can be said that it has existence after it's determined its essence, except human being. Because, the essence of human actualize after the existence of human himself. Coconut trees for example, before it is exist first known what and how it will be. But not for human beings, and it is unknown how and where he will later. He himself is free to determine his quality of himself and chose his own essence. Thus, human is neither God's creature nor nature's creation, but man is "God who created himself."

As a results of the new ground of philosophy has materialized in the form of the advancement of science and 'isms' which then more various that was originated from the enlightenment of the 18th century in Europe, the view that science can describes human completely as the material world under objective mechanism has caused an endless crisis. Positivism, scientism and materialism tends to deny God as the source of existence, morality, religiosity and aesthetics and the symptoms of man's mental and spiritual at last projected factually and materially within the framework of a mechanical world view. As a result, mostly of modern man when talking about nature tends to view it physically by ignoring essential aspects: symbolic and spiritual as been done by Sufi.

IV. Conclusion

Now, by this modern's concept of man, the reality of man becomes man possessions, so every event, symptoms, and any assessment, must always be linked to his existence and for the sake of human needs. Man is the center, so every reality must be returned to man himself. Thus, any assessments, interpretations of all events and human phenomena cannot be accepted if placing human as a marginal entity or rim.

By possessing of the similarities between the nature (the macrocosm) and man (microcosms) both in terms of physical and spiritual, it emphasizes the balance and harmony in their relationship as theophany of God. The human as microcosm has responsibility to maintain and care to the nature. The nature is no longer regarded as enemies to dominated and exploited but as friends in a spiritual odyssey and helper for man who has the spiritual journey through the forms of the world of spirits which become the source of humanity and the nature itself.

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