

CHAPTER II

THEORETICAL FRAMEWORK

II.1. Background of the Theory

This thesis uses objectives theory since the study focuses on the work itself. In The Mirror and The Lamp, Abrams states that literary work can be regarded as "a self-sufficient entity constitute by its part in their relation and set out to judge it by criteria intrinsic to its mode of being" (26). It means that the analysis concentrates on the intrinsic aspects of the novel. Wellek and Warren have the same opinion about this matter. In their Theory of Literature, they say that a study of literary work should have been based on the interpretation and analysis of the literary work itself. "The first and the most prominent concentration of this study should direct toward the work itself" (139).

II.2. Intrinsic Approach

The analysis of the novel based on the theory explores the intrinsic aspects of the work--plot, setting, and characterization. The intrinsic approach in this thesis concentrates mainly on the character analysis. The analysis of the framework of the story--

plot--and the analysis of place, time and all circumstances the protagonist lives in--setting--is directed to spotlight the analysis of motives, feelings, actions, and reactions--characterization-- that are performed by the main character. This is done because the novel meets the criteria of self-fulfillment novel. Self-fulfillment novel is a novel that tells us the adventures or struggle of a central character in finding his or her destiny in life (Little 105).

II.3. Philosophical Approach

To get more understanding about what the protagonist of the novel does and why, it is used philosophical approach. The approach is based on Wellek and Warren's view that "Frequently literature is thought of as a form of philosophy, as 'ideas' wrapped in form"(134). This approach is used to reveal the protagonist's philosophy of life. The philosophy is manifested in protagonist's opinion, attitude, and action toward himself, his world, and his life.

Philosophy of life is a system of belief, values, and categories that become the standard in understanding and answering the problem of life. In other words

philosophy of life here is a world view, which according to Geertz is a conception about nature, self, and society (Geertz 127). The philosophy becomes the background of the protagonist's point of view toward himself, his environment, and his attitude to the world outside himself.

The philosophical approach used here is based on Islamic philosophy of life. It is used since the protagonist is a character within the setting of Muslim society in Egypt. The use of philosophy approach based on a religion in analysing literature is proposed by T.S. Eliot in his essay Religion and Literature:

Literary criticism should be completed by criticism from a definite ethical and theological stand point. (qtd. in Scott 43)

Furthermore, according to Elliot, literature--fiction--and religion has "the same common ground":

The common ground between religion and fiction is behavior. Our religion imposes our ethics, our judgement and criticism of ourselves, and our behaviour towards our fellow men. The fiction that we read affects

our behaviour towards our fellow men, affects our pattern of ourselves. (qtd. in Scott 47)

Islam is a comprehensive set of life system rather than just a spiritualistic religion. God had sent His Messenger Muhammad (peace be upon him) with a life guidance to humankind in order to help them to live in this world according to God's way.

Say thou: This is my Way: I do invite unto Allah, On Evidence clear as The seeing with one's eyes... (Al Qur'an 12:108)

The quotation from Al Qur'an above explains that Muhammad (peace be upon him) was sent to invite humankind to a certain life system. It means that Islam is a way of life that is provided by God to humankind to take it as their way of life. Thus Islamic philosophy of life is a conception about nature, self, and God that is based on Islamic teachings as a standard in understanding and answering the problem of life.

II.2.1. Islamic Philosophy of Life

Abdullah Yusuf Ali in his introduction of The Meaning of The Holy Qur'an comments on the special relationship between God the Creator and man. Man is not

let to live in this world without support. God supports man with a capability to understand His Sign, to think about the nature and himself. He guides man to help him to live in this world and to glorify Him in every aspect of life:

Glory to Allah Most High, full of Grace and
Mercy;

He created All, including Man.

To Man He gave a special place in His Creation.

He honoured man to be His Agent,

And to that end, endued him with understanding.

Purified his affections, and gave him spiritual
insight;

So that man should understand Nature,

Understand himself,

And know Allah through His wondrous Signs,

And glorify Him in Truth reverence, and unity.

(Ali 1)

"Knowledge of God and belief in Him constitute the very foundation of Islam" (Abdalati 1). God is High and Supreme, but He is very near to the pious thoughtful people; He answers their prayers and helps them. He loves the people who love him and forgives their sins. He gives

the peace and happiness, knowledge and success, life and protection. He welcomes all those who want to be at peace with Him and never rejects any of them. He teaches man to be good, to do the right things. The door of His mercy is always open to any who sincerely seek His support and protection (Al Qur'an 2:186; 50:16). "This faith secures man's dignity and saves him from fear and despair from guilt and confusion" (Abdalati 11).

Therefore, man has to maintain and control his different dimensions that God has given i.e. body, spirit, and mind. Man should not become the servant of these elements. The needs and development of his body, his spirit, and his mind must be submitted under the consciousness of the power of God "to reach the perfection in accordance with his innate nature and inborn intellect" (Lari 83).

Man is equipped with various element of interests. If these interests are let uncontrolled they will destroy the humanity. Sayyid Mujtaba Musawi Lari calls these elements as urges:

...an uncontrolled and unrestrained satisfaction of these urge is contrary to development. Should these urges be left free

and uncontrolled in person, he will become a slave of his savage and primordial urges and desire. (Lari 84)

Life in Islam is a journey to God. It is a demonstration of God's wisdom and knowledge, a vivid reflection of His art and power (Abdalati 28). Man in this life is a stranger traveler and he should take good care of his journey to keep him on the right path to God. Abdalati in his Islam in Focus states:

Life may be likened to a journey starting from a certain point and ending at a certain destination. It is a transitory stage, an introduction to the Eternal Life in the Hereafter. In this journey man is a traveler and should be concerned with only what is of use to him in the Future Life. (29)

To that end Islam provides man with a certain way to conduct his life to live it at its best. He must realize that life is a gift from God. He endows man with qualities and abilities to think about his nature "to fulfill the purpose of life and to realize the goal of his existence" (Abdalati 28).

CHAPTER III

MAINSTREAM OF THOUGHTS IN EGYPT