

Soul in Islamic Perspective (Surgery of Anatomy of the Soul from Various Perspectives)

Rizqy Mutmainnah Amin^{1*}, Hamzah Harun Ar-Rasyid², Haeril³
Alauddin State Islamic University of Makassar^{1,2,3}

Email: rizqymutmainnah99@gmail.com* (Corresponding author)

Submitted: 10-1-2024 | Accepted: 17-3-2024

Abstract: The purpose of writing is to find out the soul in the Qur'an and the perspectives of Muslim philosophers about the soul. The soul is defined as something in a physical form that is materially attached to human beings, visible and not hidden, but at other times it has a meaning as something in a non-material form that flows in the human body as a substance (*jauhar*), spirit substance or thinking substance. In the Koran there are two terms that are often used to capture the meaning of the soul, namely *ruh* (spirit) and *nafs*. The word *nafs* in its various forms of derivation is found in 63 letters or 55,26 % of the total number of letters contained in the Qur'an. The word *nafs* has various meanings including: First, *Nafs* as self or someone, Second, *Nafs* as the self of God, Third, *Nafs* as spirit. Fourth, *Nafs* as a soul. The philosophy of the soul put forward by Muslim philosophers is an infusion of Greek philosophy which they later developed by drawing closer to Islamic teachings. According to Muslim philosophers, the soul is a spiritual substance as a place for the body. The relationship between the unity of the soul and the body is a coincidence, in which both stand alone and have different substances, so that the destruction of the body does not bring destruction to the soul. The soul remains eternally alive and will feel torment or suffering.

Keywords: Soul; Al-Qur'an; Muslim Philosopher

I. INTRODUCTION

Every human being has not the slightest doubt that at first they did not exist, then after that they came into being. Just as it is also clear to them that the chain of human entities arises through the process of birth and descent.¹

The concept of human in Islam can be known from the verses of the Qur'an and hadith. In QS. al-Mu'minun verses 12-16 explained about the process of human creation starting from the smallest element to a solid body building. Meanwhile in QS. al-Sajadah verses 7-9, Allah outlines several potential glories in the form of hearing, sight, and feeling. While the spirit exhaled by Allah swt. Into the fetus after he experienced the development of 40 days *nutfah*, 40 days *'alaqah* and 40 days of *youth*.²

From the verse above it can be seen that humans are composed of two elements (substances); material (body) and immaterial (soul), or physical and spiritual. The

¹Mahmoud Rajabi, *Insan Sycnazi*, terj. Yusuf Anas, *Horison Manusia*, (Cet. I; Jakarta: Al-Huda, 2006), h. 87.

²Muslim, *Sahih Muslim*, juz II (Cet. II; Beirut: Dar al-Kutub al-'Ilmiyyah, t.th.), h. 451-452.



human body originates from the ground, and the spirit or soul originates from an immaterial substance in the unseen realms. The body has physical powers, in the form of hearing, seeing, feeling, touching, smelling and moving. While the spirit or soul is also called *al Nafs* in the study of Islamic philosophy has two powers, namely; the power of thinking which is centered on the mind and the power of feeling which is centered on the heart.³

The soul element is very important in a system of thinking about humans, because it is a part of its substance, namely an immaterial substance. This substance has become a study of Islamic philosophy⁴ and Sufism, so that it is known that the nature of human beings is their immaterial substance.⁵

The soul is a higher substance and a higher character than the body. He has a tendency to something that is not material, wants to know the reality of divinity or prefers things that are more noble than material things and distances himself from physical pleasures in order to gain intellectual pleasures.

In the principle of science, the soul knows its object from its own essence and substance, namely reason. For this reason, without any assistance from the body, he is able to know the harmonious and contradictory causes of things cognizable by the senses. He always makes objective judgments, rectifying the sense-generated knowledge that lies at the source of his actions and rejecting his decisions. Thus, a person's virtue is measured by the extent to which he seeks and desires virtue. Virtue will be stronger if someone pays more attention to his soul and tries hard to leave everything that hinders him from achieving that virtue. In other words, his soul is always pure from heinous deeds.⁶

It's just that knowledge about the soul has not been able to be known and revealed by humans, it is still shrouded in secrecy and is still in mystery. Even though the philosophers with their rationality, and the Sufis with their ma'rifat (knowledge of feeling) try to uncover the nature of the soul, even spending a lot of time, and there is support from the Al-Qur'an texts, this means that the soul becomes a source of unlimited knowledge, a source of thoughts. clear. Debates and differences of opinion among scholars with different points of view further broaden the understanding of the meaning of the soul. Therefore, the study of the soul is an important thing to do. Based on the main problem, the formulation of the problem is drawn, namely how is the soul in the perspective of the Koran and the opinion of Muslim philosophers about the soul?.

³Harun Nasution, *Islam Rasional; Gagasan dan Pemikiran* (Cet. III; Bandung: Mizan, 1995), h. 37.

⁴Ahmad Fuad al-Ahwaniy, *al-Falasifah al-Misriyyah* (Kairo: al-Maktabah al-S'laqafiyah, 1962), h. 10-18, dan Mustafa' Abd al-Raziq, *Tahmid li Tarikh al-Falsafah al-Islamiyyah* (Kairo: Muhammad 'Ali Syubayh, 1959), h. 16-19.

⁵M. Seed Sheikh, *A Dictionary of Muslim Philosophy* (Lahore: Institute of Islamic Culture, 1976), h. 40.

⁶Ibn Maskawaih, *Tahzib al-Akhlaq*, terj. Helmi Hidayat, *Menuju Kesempurnaan Akhlak* (Bandung: Mizan, 1995), h. 38-39.

II. UNDERSTANDING OF THE SOUL (AL-NAFS)

The word soul comes from the Arabic "*al-Nafs*". In the book *Lisan al-Arab*, Ibn Manzur explains that the word *nafs* in Arabic it is used in two senses namely *nafs* in the sense of life, and *nafs* which contains the overall meaning of something and essentially refers to the individual self. Every human being has two *nafs*, namely the *intellect* and *the spirit*. The loss of the *sense* of reason causes humans to be unable to think but they are still alive, this can be seen when humans are asleep. Meanwhile, the loss of the *soul's* soul causes the loss of life.⁷

In English *Psycho* means soul or mental soul.⁸ According to KBBI, the soul is: the human spirit that exists in the body and causes life, or the entire human inner life that occurs from feelings, wishful thinking and so on.⁹

Al-Nafs also interpreted as blood, because if someone loses blood then he loses his soul,¹⁰ or heart (*qalb*) and heart (*damir*), there is a hidden secret in him. Also means spirit¹¹. In *al-Mu'jam al-Falsafi*, said *al-Nafs* interpreted by referring to the three versions of opinion; Aristotle, with the beginning of life (*vegetative*), the Spiritual Group (*al-ruhiyyun*) interprets it as *far away from the spirit* (spirit substance), and Des Cartes defines it as *far away. mufakkir* (substance of thinking).¹²

From the description above, it can be understood that the soul is sometimes interpreted as something in a physical form which is materially attached to human beings, visible and not hidden, but at other times it has a meaning as something in a non-material form, which flows in the human physical self as a stream. (substance), spirit substance or thinking substance.

III. THE SOUL IN THE QUR'AN

In the Koran there are two terms that are often used to capture the meaning of the soul, namely *ruh* (spirit) and *nafs*. At least the word *nafs* in its various derivations *breatha*, *anfus*, *nufus*, *tanafus*, *tanfus*, *yunafisu*, *mutanafis*. It is mentioned 298 times in 270 verses. In the singular (mufrad), *nafs*, is mentioned 140 times. Whereas in the plural it is 2 times in the form of *nufūs* and 153 in the plural *anfus*, then in *tanaffasa*, *yatanafasu*, *mutanāfis*, each is called once. So the total is 298 times.

The word *nafs* in its various forms of derivation is found in 63 letters or 55.26 % of the total number of letters found in the Qur'an. Most published in QS. al-Baqarah (35

⁷ Ibnu Manzur Muhammad Ibnu Mukarram al-Anshari, *Lisān al-'Arab, Juz 8* (Kairo: Dar al-Misriyah li al-Ta'lif wa al-Tarjamah, 1968), h. 119-120.

⁸ J.P. Chaplin., *Kamus Lengkap Psikologi* (Jakarta: Rajagrafindo Persada, 2006), h. XXVIII.

⁹ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Balai Pustaka, 1990), h. 364.

¹⁰ Abu al-Husain Ahmad ibn Faris ibn Zakariya', *Mu'jam Maqayis al-Lughah, Juz V* (tt: Dar al-Fikr, tt.), h. 460.

¹¹ Asyraf Taha Abu al-Dahab, *Al-Mu'jam al-Islam* (Kairo: Dar al-Syuruq, 2002), h. 619-620.

¹² Majma' al-Lughah al-'Arabiyyah, *Al-Mu'jam al-Falsafi* (Kairo: Al-Hai'at al-'Ammah, li al-Syu'un al-Matabi' al-Amiriyah, 1983), h. 204.

times), QS. ali -Imran (21 times), QS. al-Nisa' (19 times), QS. al- An'am and QS. al - Taubah 17 times each, as well as QS. al- A'raf and QS. Joseph 13 times each.¹³

Of all these mentions, the word *nafs* has various meanings, including: First, *Nafs* as self or person.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ

Translated :

"... ourselves and ourselves..." (Ali-Imran/3:61)¹⁴

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Translated :

"and (also) to yourself. So didn't you pay attention?" (al -Dzariyat/51: 21)¹⁵

Second, *Nafs* as God himself

قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ اَلَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ

Translated :

"Say : "To whom belongs what is in the heavens and on earth." Say: "Belongs to Allah." He has set upon Himself mercy..." (al- An'am /6: 12)¹⁶

وَإِذَا جَاءَكَ اَلَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلٰيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ اِنَّهُ مِنْ عَمَلٍ مِنْكُمْ سُوْءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا - وَأَصْلَحَ فَاِنَّهُ غَفُوْرٌ رَّحِيْمٌ

Translated :

"... your Lord has ordained mercy upon Himself..." (al- An'am /6: 54)¹⁷

Third, *Nafs* as spirit

وَمَنْ اٰظَلَمُ مِمَّنِ افْتَرٰى عَلٰى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحٰى اِلٰىّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَاَنْزِلُ مِثْلَ مَا اَنْزَلَ اللّٰهُ وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ غَمْرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْا اَيْدِيَهُمْ اَخْرِجُوْا اَنْفُسَكُمْ اَلْيَوْمَ تُجْرٰوْنَ عَذَابِ الْهُونِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلٰى اللّٰهِ غَيْرِ الْحَقِّ وَكُنْتُمْ عَنْ ءَايٰتِنَا - تَسْتَكْبِرُوْنَ

¹³ Muhammad Fuad Abd al-Baqi, *Mu'jam al-Mufahras li al-Fadli al-Qur'an al-Karim*, (Beirut: Dar al-Fikr, 1994), h. 881-885

¹⁴ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: Diponegoro, 2014), h. 58.

¹⁵ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 521.

¹⁶ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 129.

¹⁷ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 134.

Translated :

"...How terrible it would be if you saw when the oppressors were under the pressure of death , while the Angels hit with their hands, (while saying): "Take your life out..." (*al- An'am* /6: 93)¹⁸

Fourth, *Nafs* as a soul

يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ

Translated:

"O calm soul." (*al-Fajr*/89 : 27)¹⁹

وَنَفْسٍ وَمَا سَوَّاهَا

Translated:

" and the soul and its perfection (its creation)." (*asy-Shams* /91 : 7)²⁰

IV. SOUL ACCORDING TO MUSLIM PHILOSOPHER

of Muslim philosophers is a long discussion, therefore in this discussion the author will only limit it to the views of Muslim philosophers on several aspects related to the soul.

Muslim philosophers who have spoken about the soul or *al-nafs* , which include:

a. Al- Kindi

His full name is Abu Yusuf Ya'qub ibn Ishâq , Al- Kindi is recognized as the first Muslim philosopher .²¹ Al- Kindi was born in Kufah around 185 H/801 M (Zar, 2010). Al- Kindi is called an Arab philosopher , because he is of Arab blood who has received an award from Caliph al- Mu'tasim as a personal adviser.²²

Al- Kindi argues that philosophy is part of Islamic culture. He made philosophy a thorough study that encompassed all sciences. Philosophy is knowledge of truth far above experience, and eternal. Philosophy is knowledge about the nature of everything within the limits of human ability. In Al- Kindi 's philosophy that God is the truth "One True" (*Al- Wâhid Al-Haq*).²³

In Islamic philosophy the discussion of the soul was first carried out by al-Kindi.²⁴ He said that the soul is *Jauhar al - Basith* , divine in nature, and spiritual (single, not composed, not long, not wide, not deep) nur which originates from God 's

¹⁸Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 139.

¹⁹Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 593.

²⁰Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 594.

²¹Seyyed Hossein Nasr & Oliver Liaman, *History of Islamic Philosophy*, diterjemahkan oleh Tim Mizan dengan judul *Eksiklopedia Tematis Filsafat Islam* (Bandung: Mizan, 2003), h. 207.

²²Andi Muhammad Ikbâl Salam, "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", *Jurnal Kajian Keislaman* 1, no. 1 (2020): h. 36.

²³ M. M. Syarif, *History of Muslim Philosophy*, penyunting Ilyas Hasan, *Para Filosof Muslim* (Bandung: Mizan, 1994), h.15.

²⁴ Sirajuddin Zar, *Filsafat Islam, Filosof dan Filsafatnya* (Jakarta: Rajawali Press, 2010), h. 37.

nur . The soul is important, perfect and noble. Its substance comes from the substance of God. His relationship with Allah is the same as that of light with the sun. The soul has its own existence, separate and different from the body, is spiritual and divine.²⁵

The soul has the characteristics of being divine and spiritual, having a perfect and noble meaning. *Al- Nafs* is a spiritual being , then its relationship with the body is *accidental* . Although *al -Nafs* united with the body, with which it can carry out its activities, but *al- Nafs* remains separate and distinct from the body, so that it is eternal after death.

Al- Kindi explained that in the human soul there are three powers, namely: the power of lust (*al -quwwah al -syahwdniyyah*) which is in the stomach, the power of anger (*al -quwwah al -gadabiyyah*) which is in the chest, and the power of thinking (*alquwwah al- -' aqliyyah*) which is centered on the head (reason).²⁶

The power of thinking which is then called *al - aql* , according to Al- Kindi is divided into four parts, namely:

1. Active mind, that is, a mind that is always in action.
2. Potential mind, namely the mind that potentially resides in *al-Nafs*.
3. The mind that switches from the potential mind to the actual mind, that is, the mind that has changed in *al-Nafs* from power to actual.
4. Intellect is born, namely the mind that has knowledge without practicing it .²⁷

The active mind in question is God. This mind is always in an active state because it is the cause of what happens to *human beings* in particular, and in nature in general. While the other three senses are *al-Nafs* itself. *Al-Nafs* is a potential mind before thinking about the object of thought, and after having the object, then it turns into an actual mind. Although actually *al -Nafs* either before he thinks about the object or after having the object, he first has outward knowledge which is called intellect. Examples of "writing" contained in *al-Nafs* as a form of writing knowledge, then used to write by the writer whenever he wants.²⁸

Al- Kindi argues that the human soul is simple (unorganized), noble, perfect and important, and comes from God, like light comes from the sun. The soul has its own form, different from the body, its substance immaterial . The soul opposes the desires of the body which are oriented towards the interests of the body. For example, the desire to be angry encourages people to do something, so the soul forbids and controls or controls. If lust comes to the fore, then the soul thinks and judges the invitation of lust to be wrong and leads to humility.

According to Al- Kindi , the soul is eternal after parting with the body. After a person dies, a clean soul returns to a higher realm which is called the realm of truth. A soul that is still dirty or not yet clean must first experience purification. At first he went

²⁵Sirajuddin Zar, *Islamic Philosophy, Philosopher and His philosophy*, h. 59.

²⁶Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, Nasution, Harun. Falsafat dan Mistisisme dalam Islam (Jakarta: Bulan bintang, 1992), h. 19.

²⁷T. J. De Boer, *The History of Philosophy in Islam* (New York: Dover Publication Inc, 1967), h. 103.

²⁸T. J. De Boer, *The History of Philosophy in Islam*, h. 103.

to the moon, as one of the places of purification, after that he continued with the following steps of purification in mercury, then rose again to a higher level, until finally in a state of absolute purity, reaching the realm of reason in nur (light). Allah) and saw Allah.²⁹ That is the meaning of the immortality of the soul indicated by *khalidina fiha*, but his immortality because God immortalized.

That's al - Kindi 's thought about the soul. However, the discussion about the soul at al Kindi is not satisfactory. Perhaps to provide a broader understanding can be done by presenting the thoughts of other Muslim philosophers . This indicates that the discussion on the soul will not be finished. But we can't stop exploring.

b. Al- Farabi

Al- Farabi , full name is Abu Nasr Muhammad ibn Muhammad ibn Tarkhan al - Farabi (257 – 339 H / 870 – 950 M). He is referred to as "*the second teacher*" after Aristotle. He is one of the greatest Islamic philosophers who pays deep attention to the existence of the soul. According to him the soul that is in the human body, emanates from the tenth mind. The soul is a spiritual being as a form of the body.³⁰

Al- Farabi cannot explain what the substance of the soul is, but can only explain that the soul emanates from God. Like Plotinus, al -Farabi adhered to the theory of emanations. This theory surfaced because al - Farabi saw an inaccurate problem regarding the relationship between God as the creator and His creatures.³¹

In this emanation theory, al - Farabi states that from God emanates (*yafidhu*) a second form called the first Intellect. Because there are two beings (God and the first Intellect), the objects of thought for the first Intellect are also two, namely God and the first Intellect itself. When the first Intellect thinks about God, a second Intellect is born which has the status of a third form. If God thinks about Himself only giving birth to one form, then reason when thinking gives birth to two forms, because what is thought is two forms, namely the form of God and the form of himself. When the first mind thinks about itself, the first sky appears. When the second mind thinks about God, the third mind is born. When the second mind thinks about itself, stars are born. The third mind thinks about God, the fourth mind is born and thinks about itself, Saturn appears. The fourth mind thinks about God, the fifth reason is born, and thinking about itself, Jupiter is born. The fifth mind thinks about God, the sixth mind is born, and thinking about itself Mars is born. The sixth mind thinks about God, the seventh mind is born, and thinking about itself the sun is born. The seventh mind thinking about God gives birth to the eighth mind, and thinking about itself Venus is born. The eighth mind thinks about God, the ninth mind is born, and thinking about himself, Mercury is born . The ninth mind thinks about God, the tenth mind is born and thinks about itself, the moon is born.³²

²⁹Afrizal M, "Pemikiran para Filosof Muslim tentang Jiwa ", *Jurnal Pemikiran Islam* 30, no. 1 (Januari-Juni 2014): h. 8.

³⁰Muhammad Huzain, "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", *Jurnal Kajian Keislaman* 1, no. 1 (2020): h. 37-38.

³¹Majid Fakhri, *Sejarah Filsafat Islam*, terjemahan dari *A History of Islamic Philosophy*, oleh Mulyadhi Kartanegara (Jakarta : Pustaka Jaya, 1987), h. 312.

³²Harun Nasution, *Filsafat Agama* (Jakarta : Bulan Bintang, 1983), h. 8.5

In contrast to the first through the nine senses, the tenth sense also thinks about God and itself, but here the birth of reasoning stops. The reason for the cessation of the emergence of reason is that the power of the tenth mind has been reduced, it does not have enough power to give birth to reasoning. The result of the thought of the tenth mind is the birth of spirits and objects under the moon.³³

According to Harun Nasution, in line with Aristotle, al-Farabi argued that the human spirit has three powers, namely the power of motion, the power of knowing and the power of thinking. *Locomotion* (*almuharrakah*) consists of three elements, namely the power to eat, the power to maintain, the power to develop. The ability to know (*al-mudrikah*) consists of two elements, namely the ability to perceive with the five senses and the power of imagination. The intellect (*al-'aql*) consists of two elements, namely the practical intellect, which directs attention downwards to the natural world of matter, and the theoretical intellect that directs attention upwards, namely the spiritual realm.³⁴

Practical reason, according to al-Farabi, as explained by Sharif, is the mind whose job is to conclude what must be done and control the human self so that the desires contained in the body do not prevent them from achieving perfection.

Theoretical reason has three levels, namely material reason, actual mind and acquired mind. Potential reason is a mind that has the ability to think abstractly, but has not yet implemented it. When this mind is able to escape from matter, then its position increases to become the actual mind. When this actual mind is able to think about something that has never existed in matter, such as angels, then it increases to become a *mustafad* mind (acquisition mind). It is this acquired mind that is capable of capturing the light of knowledge emitted from the active mind. The active mind in question is *al-'aql al-Fa'al*, or *ruh al-Amin*.³⁵

Until there al-Farabi explanation of the spirit. We have not been able to understand further what al-Farabi meant by that description and efforts to understand it have not stopped.

c. Ibn Sina

Ibn Sina's full name is Abu Ali Al-Husain ibn Abdullah ibn Ali ibn Sina. Ibn Sina was born in Afsyana near Bukhara in 380 H / 980 M and died in 1037 M at the age of 58 years.

Ibn Sina, like Al-Farabi, argues that the soul is a spiritual (immaterial) being in the body. The immaterial being which is not in or does not directly control the body is called reason. However, if it controls it directly it is called the soul. The body can change physically, but the soul existed before the body existed and changed.³⁶

Ibn Sina's argument about the immortality of the soul is based on the view that the soul is a substance and not a body form, the soul is closely related by a certain mystical relationship between the two. In the soul which arises from the separate substance of active intelligence together with the appearance of a body with a certain

³³Sirajuddin, *Filsafat Islam*, h. 75.

³⁴Sirajuddin, *Filsafat Islam*, h. 76.

³⁵Harun Nasution, *Filsafat Agama*, h. 86.

³⁶Dedi Supriyadi, *Pengantar Filsafat Islam* (Bandung: Pustaka Setia, 2019), h. 137-138.

temperament there is a certain tendency to associate itself with this body, to care for it and to direct it in a way that is mutually beneficial. Furthermore, the soul as non-corporeal, is a simple substance. This substance ensures its continuity of life even if the body itself is damaged.³⁷

Thus, the relationship between soul and body is so close that it can also influence reason. Of course, all actions and other psychophysical states have both mental and physical aspects. For example, the influence of the mind on the body, namely the influence of emotions and will. Ibn Sina said, "Based on his medical experience that actually physically sick people, only with the power of his will, can be healed and so can healthy people can become really sick if influenced by the thought that he is sick. Actually if the soul strong enough, the soul can heal and nourish other bodies without any means."³⁸

d. Al-Ghazali

Abu Hamid Muhammad Al-Ghazali was born in 1059 M. in Ghazali is a small town located near Tus in Khurasan. In Ihya Ulumuddin Al-Ghazali stated that humans consist of *al-Nafs* (soul), *al-ruh*, and *al-jism* (body). These three compositions have an inseparable relationship, because if one of these three compositions does not exist, then human existence does not appear or in other words cannot be called a human.³⁹

According to Al-Ghazali, the psychological aspects of humans are collected at once by four psychological dimensions, namely the physical dimension (*al - jism*), the vegetable dimension (*al -natiyyah*), the animal dimension (*al -hayawaniyyun*), and the human dimension (*al -insaniyyah*). All of them have various aspects with their respective functions and powers, both those that are outward and observable as well as those that are inward and unobservable.

According to al-Ghazali (d. 1111) the spirit is the essence of the *ghost*.⁴⁰ It is part of a number of *divine qudrah* and is God's business.⁴¹ The term spirit as described by Hana al-Fakhri is closely related to the *nafs*, *qalb*, and *'aql*. Spirit also has two meanings, first; the element of maturity due to the heat of the heart, both very high human knowledge which is amazingly *rabbinic* and transcends all thinking and understanding. *Nafs* is a collection of human anger and lust power, and understanding is often used by Sufis. Second *nafs* is defined by the true nature of man, this is what is called self.

"Al-Ghazali distinguishes between the soul and the *soul*. Spirit exists in plants, stars and humans. The *nafs* is only found in humans. Plants and animals only have spirit, not *nafs*, while humans have spirit and *nafs*.⁴²

³⁷Dedi Supriyadi, *Pengantar Filsafat Islam*, h. 139.

³⁸Dedi Supriyadi, *Pengantar Filsafat Islam*, h. 139-140.

³⁹M. Yasir Nasution, *Manusia Menurut Al-Ghazali* (Jakarta: Srigunting, 1988), h. 94.

⁴⁰Al-Ghazali, "Kimiya' al-Sa'adah", dalam *al-Munqidz min al-Dhalal* (Bairu: Maktabah al-Sya'biyyah), h. 108.

⁴¹Al-Ghazali, "Kimiya' al-Sa'adah", h. 111.

⁴²Hana al-Fakhuri dan Khalil al-Jar, *Tarikh al-Falsafah alArabiyyah* (Bairut : Dar al-Ma'arif), h. 175

Nafs according to al-Ghazali has a practical power that functions to move and control humans in their actions. Besides that *The nafs* also has a theoretical power that functions to capture immaterial knowledge. Between practical power and theoretical power is interrelated. If the practical power succeeds in carrying out its duties well, the practical power can focus on immaterial things and draw closer to God and the human level is also getting closer to perfection by carrying out worship according to God's commands.⁴³ That is the true purpose of human life.

e. **Ibn Miskawaih**

His full name is Abu 'Ali Ahmad bin Muhammad bin Ya'kub Miskawaih . He was born in Ray, Iran in 330 H / 940 M and died in Isfahan in 421 H/ 1030 M. According to him, the soul is a spirit that is not destroyed by the death of the body. It is a unity that is indivisible and will always live. The soul can perceive the existence of His substance and it knows its activity. The argument put forward is that the soul can perceive the form of something opposite at the same time, such as black and white, while the body cannot distinguish between them. Ibn Miskawaih stated that the soul which cannot be divided has no elements, while the elements are only found in matter.⁴⁴ However, the soul can absorb both complex matter and simple non-matter. Regarding the reward in the afterlife, as Ibn Miskawaih also stated that it is the soul that will receive the reward (happiness and misery) in the hereafter. Because, physical delicacy is not the true delicacy.

V. CONCLUSION

Based on discussion above, then can be pulled conclusion that is:

- a. The soul is sometimes interpreted as something in a physical form which is materially attached to human beings, visible and not hidden, but at other times it means something in a non- material form , which flows in the human body as a *substance* (substance), spirit substance or thinking substance.
- b. In the Koran there are two terms that are often used to capture the meaning of the soul, namely ruh (spirit) and *nafs* . The word *nafs* in its various forms of derivation is found in 63 letters or 55.26 % of the total number of letters contained in the Qur'an. The word *nafs* has various meanings including: First, *Nafs* as self or someone, Second, *Nafs* as the self of God, Third, *Nafs* as spirit. Fourth, *Nafs* as a soul.
- c. The philosophy of the soul put forward by Muslim philosophers is an infiltration of Greek philosophy which they later developed by drawing closer to Islamic teachings. According to Muslim philosophers , the soul is a spiritual *substance* (substance) as a place for the body. The relationship of the unity of the soul with the body is an *accidental unity* , where both stand alone and have different substances, so that the destruction of the body does not bring destruction to the soul. The soul remains eternally alive and will feel torment or suffering.

⁴³Harun Nasution, *Filsafat Agama*, h. 90.

⁴⁴Andi Muhammad Ikbal Salam, "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", h. 39-40.

REFERENCE

- Abd al-Baqi, Muhammad Fuad. *Mu'jam al-Mufahrasy li al-Fadli al-Qur'an al-Karim*. Beirut: Dar al-Fikr, 1994.
- Ahmad ibn Faris ibn Zakariya', Abu al-Husain. *Mu'jam Maqayis al-Lughah*, Juz V (tt: Dar al-Fikr, tt.)
- al-'Arabiyyah, Majma' al-Lughah. *Al-Mu'jam al-Falsafi*. Kairo: Al-Hai'at al-'Ammah, li al-Syu'un al-Matabi' al-Amiriyah, 1983.
- Al-Ghazali, "Kimiya' al-Sa'adah", dalam *al-Munqidz min al-Dhalal*. Bairu: Maktabah al-Sya'biyyah
- Al-Raziq, Mustafa' Abd. *Tahmid li Tarikh al-Falsafah al-Islamiyyah*. Kairo: Muhammad 'Ali Syubayh, 1959.
- Chaplin, J.P. *Kamus Lengkap Psikologi*. Jakarta: Rajagrafindo Persada, 2006.
- De Boer, T. J. *The History of Philosophy in Islam*. New York: Dover Publication Inc, 1967.
- Departemen Pendidikan dan Kebudayaan. *Kamus Besar Bahasa Indonesia*. Balai Pustaka, 1990.
- Fakhri, Majid. *Sejarah Filsafat Islam*, terjemahan dari *A History of Islamic Philosophy*, oleh Mulyadhi Kartanegara. Jakarta : Pustaka Jaya, 1987.
- Fuad al-Ahwaniy, Ahmad. *al-Falasifah al-Misriyyah*. Kairo: al-Maktabah al-S|aqafiyyah, 1962. h. 10-18
- Hana al-Fakhuri dan Khalil al-Jar, *Tarikh al-Falsafah alArabiyyah*. Bairut: Dar al-Ma'arif
- Huzain, Muhammad. "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", *Jurnal Kajian Keislaman* 1, no. 1 (2020): h. 34-46.
- Huzain, Muhammad. "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", *Jurnal Kajian Keislaman* 1, no. 1 (2020)
- Kementerian Agama RI. *Al-Qur'an dan Terjemahnya*. Bandung: Diponegoro, 2014.
- M, Afrizal. "Pemikiran para Filosof Muslim tentang Jiwa ", *Jurnal Pemikiran Islam* 30, no. 1 (Januari-Juni 2014): h. 1-17.
- M, Afrizal. "Pemikiran para Filosof Muslim tentang Jiwa ", *Jurnal Pemikiran Islam* 30, no. 1 (Januari-Juni 2014).
- Manzur, Ibnu, Muhammad Ibnu Mukarram al-Anshari, *Lisān al-'Arab*, Juz 8. Kairo: Dar al-Misriyah li al-Ta'lif wa al-Tarjamah, 1968.
- Maskawaih, Ibn. *Tahzib al-Akhlaq*, terj. Helmi Hidayat, *Menuju Kesempurnaan Akhlak* (Bandung: Mizan, 1995.
- Muhammad Ikbāl Salam, Andi. "Al-Nafs dalam Filsafat Islam: Kajian Kritis terhadap Pemikiran tentang Jiwa", *Jurnal Kajian Keislaman* 1, no. 1 (2020): h. 34-46.
- Muslim, *Sahih Muslim*, juz II. Cet. II; Beirut: Dar al-Kutub al-'Ilmiyyah, t.th.
- Nasr, Seyyed Hossein & Oliver Liaman. *History of Islamic Philosophy*, diterjemahkan

- oleh Tim Mizan dengan judul *Eksiklopedi Tematis Filsafat Islam*. Bandung: Mizan, 2003.
- Nasution, Harun. *Falsafat dan Mistisisme dalam Islam*. Jakarta: Bulan Bintang, 1992.
- Nasution, Harun. *Islam Rasional; Gagasan dan Pemikiran* (Cet. III; Bandung: Mizan, 1995.
- _____. *Filsafat Agama*. Jakarta : Bulan Bintang, 1983.
- Rajabi, Mahmoud. *Insan Syenazi*, terj. Yusuf Anas, *Horison Manusia*. Cet. I; Jakarta: Al-Huda, 2006.
- Sheikh, M. Seed. *A Dictionary of Muslim Philosophy*. Lahore: Institute of Islamic Culture, 1976.
- Supriyadi, Dedi. *Pengantar Filsafat Islam*. Bandung: Pustaka Setia, 2019.
- Syarif, M. M. *History of Muslim Philisophy*, penyunting Ilyas Hasan, *Para Filosof Muslim*. Bandung: Mizan, 1994.
- Taha Abu al-Dahab, Asyraf. *Al-Mu'jam al-Islam*. Kairo: Dar al-Syuruq, 2002.
- Yasir Nasution, M. *Manusia Menurut Al-Ghazali*. Jakarta: Srigunting, 1988.
- Zar, Sirajuddin. *Filsafat Islam, Filosof dan Filsafatnya*. Jakarta: Rajawali Press, 2010.