

A Study of Al-Alūsī's Thought on the Concept of *Rūh* in Tafsir *Rūh Al-Maāni*

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Abstract: This study uses the library research method. The purpose of this study is to find out the nature and secrets behind the *rūh* and the body. *Rūh* is defined by some mufassirs as something that causes life and movement, as well as the benefit of avoiding evil. In contrast to the opinion of the scholar Imam al-Alūsī, he explains the other side of *rūh* as the cause of life and movement, the orbit of the human body and the beginning of life, *rūh* can also be said to be a complex substance, which to know it is not enough to be limited to rational but must be based on revelation. First, regarding the haqīkat of *rūh*, according to al-Alūsī *rūh* is one of the creations of Allah Swt. which needs to be based on revelation and cannot only be based on ratios. *Rūh* has a broad meaning, not only the substance flowing in the human body that causes life and thinking, but *rūh* also means malāikat, revelation and the Qur'an. Secondly, the secret of the *rūh* and the body. This issue leads to Surah an-Nahl verse 78, and based on its analysis, two possibilities emerge: first, *rūh* exists first because humans are born in a state of fitrah without knowledge. Secondly, the *rūh* was created first because after being blown into the body, the *rūh* undergoes a reduction with human elements and characteristics, so that humans are born in a state of fitrah without knowledge.

Keywords: *Rūh*, Imam al-Alūsī, *Rūh al-Maāni*

Abstrak: Penelitian ini menggunakan metode library research. Tujuan dari penelitian ini adalah untuk mengetahui hakikat dan rahasia dibalik *rūh* dan jasad. *Rūh* diartikan oleh sebagian mufassir sebagai sesuatu yang menyebabkan hidup dan bergerak, serta manfaat menjauhi keburukan. Berbeda dengan pendapat ulama Imam al-Alūsī, beliau menjelaskan sisi lain dari *rūh* sebagai penyebab kehidupan dan pergerakan, orbit tubuh manusia dan awal mula kehidupan, *rūh* juga dapat dikatakan sebagai substansi yang kompleks, yang mana untuk mengetahuinya tidak cukup hanya sebatas rasional tetapi harus berdasarkan wahyu. Pertama, mengenai haqīkat *rūh*, menurut al-Alūsī *rūh* merupakan salah satu ciptaan Allah Swt. yang untuk mengetahuinya perlu didasarkan pada wahyu dan tidak bisa hanya didasarkan pada rasio. *Rūh* memiliki makna yang luas, tidak hanya substansi yang mengalir dalam tubuh manusia yang menyebabkan hidup dan berpikir, tetapi *rūh* juga bermakna malāikat, wahyu dan Al-Qur'an. Kedua, rahasia *rūh* dan jasad. Persoalan ini mengarah pada surat an-Nahl ayat 78, dan berdasarkan analisisnya, muncul dua kemungkinan, pertama, *rūh* lebih dulu ada karena manusia dilahirkan dalam keadaan fitrah tanpa pengetahuan. Kedua, *rūh* diciptakan terlebih dahulu karena setelah

ditiupkan ke dalam jasad, *rūh* mengalami reduksi dengan unsur dan sifat-sifat manusia, sehingga manusia terlahir dalam keadaan fitrah tanpa pengetahuan.

Kata kunci: *Rūh, Imam al-Alūsī, Rūh al-Maānī*

Introduction

In the history of the development of human thought, the discourse on the *rūh* has always been hotly discussed. On the one hand, belief in the existence of the *rūh* can give strength, practice and a firmer understanding of one's religious beliefs. On the other hand, *rūh* also requires a systematic, detailed, and logical explanation, so that it can be accepted more universally by those who believe in its existence.¹

Allah says in the Qur'an about the creation of man, which means "Man was made from earth and from water." QS al-Hijr/15:26. "From black mud that was given shape, mud containing water." QS al-Furqan/25:54. "He created man from water." QS al-Mukminun/23:12-14. "We have created man from the essence of the earth, then from semen (*nuthfah*) in a firm place, from *nuthfah* to *'alaqah* then We created *'alaqah mudhghah* (a small piece of flesh), then We created mudhghah bones, then we wrapped the bones in flesh³ and then we made another creature (completely different from the elements of its creation mentioned above), then Allah is the most blessed, the best of creators"

After the creation of the body Allah breathed in the spirit, and made for you the senses, but you are little grateful, the human senses that function first are hearing, then sight in order then the heart. Then, if the *rūh (spirit)* is something new and created, when it is Allah's business, then how can Allah's business be something new and created? Allah has explained the creation of Adam, saying that Adam was created by His hand and He breathed *rūh* into him (Adam). Allah placed in him the words hand and *rūh* in the form of a cradle.²

Rūh and *Rawh* are derived from the same letters, ra', waw, and ha. However, the use of *Rūh* refers more to breathing and is also a term for something that gives rise to life, moves, gains benefits, and also avoids harm.³ *Rūh*, whose form is invisible due to the different dimensions of nature, cannot be defined by the human mind, because it is something invisible, but it is believed to exist as a mystery, and some people do not believe in its existence. It is enough for us as humans to believe in it because it is our jihad as Muslims. However, thinking and finding out about the nature of the mystery is not something that is deviant, but something that we can do to increase and strengthen our faith as religious people.

This is where the researcher wants to study the term *Rūh*. However, the researcher wants to narrow it down and only examine one of the terms *rūh in the Qur'an* in order to produce an authentic and objective answer, namely the *rūh in humans*. Humans consist of the body and the *rūh*, while the *rūh* includes the intellect, meaning that there are three components in humans, namely the body, the intellect, and the heart.⁴ and all these components have the same meaning, which is

¹ Wawan Hernawan, *Posisi Ruh Dalam Realitas Menurut Ibnu Qayim Aljauziyah*, (Syifa Al-Qulub 1, 2 Januari 2017: 182-194), hal. 182.

² Ibn Qayyim Al-Jauziyah, *Alam Ruh*, (Surakarta: Insan Kamil, 2014), Cet.1, pp. 295.

³ Al-Asfahāni, Abu al-Qasim al-Husayn bin Muhammad al-Raghib (t.t), *al-Mufradāt fi Gharīb al-Qur'an* (Beirut: Dar al-Ma'rifah), pp. 205.

⁴ Husain Muzhahiri, *Jihād An-Nafs*, trj, Ahmad Subandi, *Meruntuhkan Hawa Nafsu Membangun Rohani*, Cet. Pertama, (Jakarta: PT. Lentera Basritama, 2000), hal. 33.

that they are all directed towards the human *rūh*. Human perfection occurs through this composition.⁵ The *rūh*, which resides in the body⁶ is the most special component of the human being because it is a supernatural breath from the Creator so that only Allah SWT knows its form and nature, Allah says, "And they ask you (Muhammad) about the *rūh*. Say: "The *rūh* is a matter for my Lord, and you have been given no knowledge but a little." (al-Isrā': 85).

Previous research on *rūh* includes: *First*, "The Position of *Rūh* in Reality According to Ibn Qayim Aljauziyah" a journal article written by Wawan Hernawan (2017) explains that Ibn Qayim is a Muslim thinker and a continuation of the salafi tradition. In his capacity as a Salafiyah follower, he strongly emphasizes the importance of literalism of the Qur'an and al-Hadith and rejects ta'wīl and majāz completely. For him, any study must return to the principles held by the companions and tabi'in, namely, the Qur'an and the Hadith. That seems to be the peculiarity of Ibn Qayim when discussing the issue of the reality of *rūh* above. It also shows that Salafi theological views tend to break away from their relationship with Classical-traditional Islamic theology, even opposing it. In addition, it is also different from the methods developed by philosophers and Sufism scholars. The reality of *rūh* in Ibn Qayim's understanding is something new and created. It is a creature. In its manifestation, *rūh* is an entity that is created and blown from the ultimate source of *rūh*, namely, God. The body or physical entity is created (exists) first. After the corporeal entity exists, then the *rūh* is blown into it. In other words, in Ibn Qayim's understanding, the existence of *rūh* comes after the existence of the body. However, for Ibn Qayim, this does not mean that *rūh* is absolutely subject to the laws of the body. *Rūh* is the true essence of human life. Thus, a body without the presence of *rūh* is just an inanimate object. At this point, although Ibn Qayim completely rejects the traditional classical theologians, concluding that *rūh* is not qadim and created, this opinion has become a scientific agreement among theologians.

Second, *Rūh* in the Qur'an (A Study of the Interpretation of Sheikh Abdul Qadir al-Jilānī in Tafsir al-Jilānī): Muhammad Iman Maedi, 2018, Syarif Hidayatullah State Islamic University. This thesis examines the *rūh* in the Qur'an from the perspective of the interpretation of Sheikh 'Abdul Qadir al-Jilānī because the mufassirs who interpret the word *rūh* in the Qur'an prioritize compliance with the statement stating that knowledge of *rūh* is a realm that only belongs to Allah SWT, without interpreting from the other side. Sheikh Abdul Qadir al-Jilani interprets the word *rūh* from the other side by not forgetting that *rūh* is a realm that only Allah SWT knows. Furthermore, the researcher connects Sheikh Abdul Qadir al-Jilani's interpretation with one of his Sufistic books, *Sirrur al Asrar wa Mazharul al-Anwar*, which contains various knowledge about *rūh* and reveals various issues surrounding *rūh*, such as the nature of Muhammadiyah, Nur Muhammadiyah, and others. As a result of this thesis, the researcher found the meaning of the word *rūh* in a broader sense, namely *rūh* is defined as a substance that comes from the light of Allah SWT's existence, which represents all of His names and attributes in the universe. Then, the meaning of the word *rūh* which means Jibril a.s which is interpreted as a pure substance, clean lahūtiyah, not mixed with strong nashūtiyah properties, and other meanings.

⁵ M. Adib Misbachul Islam, *Menguak Sufisme Tuang Rappang: Telaah atas Teks Daqā'iq al-Asrār*, Jurnal Lektur Keagamaan, Vol. 6, No. 2, 2008: 207 – 228, hal. 216.

⁶ M. Adib Misbachul Islam, *Menguak Sufisme Tuang Rappang: Telaah atas Teks Daqā'iq al-Asrār*, Jurnal Lektur Keagamaan, Vol. 6, No. 2, 2008: 207 – 228, hal. 216

Based on some previous studies, there have been several studies on *rūh*, but these studies are only limited to concepts and do not lead to the problems that researchers raise. So that the study of *rūh* must be studied more deeply, based on an understanding of the Qur'an, the results obtained will not be in the scope of concepts as in previous studies, but rather the basis of understanding and motivation for *rūh*, which will *affect the* perspective of humans in general.

This research uses a type of library research, which is a written summary of journals, articles, books, and documents. It is called library research because the object of research is all data sourced from written materials in the form of books, manuscripts, documents, photographs, and others. However, keep in mind that all of these materials must be associated with using the interpretation of the Qur'an. Therefore, the steps taken by the researcher are to examine books related to the subject matter, namely the *rūh of the* Qur'an according to Al-Alusi in his tafsir book *Rūh Al-Ma'āni*. To analyze the data, several methods are needed which will be explained as follows. Descriptive research method is a research method intended to collect information about the status of an existing symptom, namely symptoms according to what they are at the time the research is conducted. And this method is used to explain the character, namely al-Alūsi, in great detail, ranging from biography to his works. Analytical Method (Tahlily): That is by interpreting the verses of the Qur'an by explaining all aspects contained in the verses interpreted and explaining the meanings included in them, according to his expertise and tendencies, especially in the interpretation of *Rūh Al-Ma'āni* which interprets these verses.

Departing from the above discourse, we are interested in examining the concept of *rūh in the* Qur'an according to Mahmud bin Abdullah al-Alusi in his Tafsir Rh AlMani, which in this case is not only limited to the need for knowledge but also the essence of two important components that are intertwined and support human perfection, namely *rūh* and body.

Discussion

Biography of al-Alūsi

His full name is Abu Sana' Shihāb ad-Din As-Sayyid Mahmūd Afandi al-Alūsi al-Baghdadi. He was born on Friday the 14th of Sha'ban in 1217 AH/1802 AD near Kurkh, Baghdad, Iraq.⁷ He is known as al-Alūsi, a name attributed to the village of Alus, which is an island located on the west bank of the Euphrates River between Sham and Baghdad.⁸ He was a descendant of Imam al-Husayn from his father and Imam al-Hasan (Ibn Ali ibn Abi Talib) from his mother. He was born in the city of Kurkh, Baghdad on Friday 15 Sha'ban 1217 AH.⁹ At a young age, he was mentored by his own parents, and also studied with the great scholars of the time, including Sheikh al-Suwaydi and Sheikh Khalid al-Naqsyabandi, from the latter of whom he learned Sufism. He became Mufti of the Hanafi school in 1246 AH, before which he held the Marjaniyah waqf, then he quit in Shawwal 1263 AH after compiling his tafsir to perfection. Then he traveled to Constantinople (now Istanbul,

⁷ Hamim Ilyas, *Study of the Book of Tafsir*, (Yogyakarta: Teras, 2004), pp. 159

⁸ Manna' Khalil al-Qaththan, *Mabahits fi Ulum al-Qur'an*, translated. Drs. Mudzakkir AS, (Jakarta: PT. Litera Antar Nusa, 1992), pp. 521.

⁹ Manna' Khalil al-Qaththan, *Mabahits fi Ulum al-Qur'an*, translated. Drs. Mudzakkir AS, pp....521

Turkey) in 1267 AH, where he submitted his tafsir to King Abd al-Majid Khan. Imam al-Alūsi passed away on Friday the 25th of Zulqaidah 1270 AH.¹⁰

Al-Alūsi was a scholar in Iraq who was once the mufti of Baghdad, a thinker and polemicist. He also had extensive knowledge, so he was known as 'Allamah, which is a great scholar both in the science of naqli (the Qur'an and al-Hadith) and in the science of aqli (based on reason) who knows every branch and basis of both fields of knowledge.¹¹ In his youth he studied directly with his father Shaykh as-Suwa'id and also studied Sufism with Shaykh Khalid an-Naqsabandi.¹² That is why in some of his interpretations sufistic inserts as an attempt to explain the inner meaning of a verse even some scholars say his tafsir is tafsir bi Al-isyari (smelling sufistic) although some disagree.¹³ The school of theology is sunni (al-Ash'ari).¹³ This can be seen when he justifies the direct meeting (humans can see directly) between Allah SWT and humans on the last day when interpreting verses 22 and 23 Qs al-Qiyamah which means: "On that day the faces (of the believers) will be radiant, they will see their Lord". He said that a person will see (look at) Allah SWT immersed in (seeing) the beauty of His face so that he forgets everything because he witnesses His Substance without any veil.¹⁴ Al-Al-Alūsi adhered to the salaf belief (salafi t'iqadi), while for fiqh he was based on the Hanafi madhhab. However, he faithfully followed the Shafi'i madhhab in the area of worship.¹⁵ He was also an expert in comparative mazhabs, mastering the book *Milal wa an-Nihal* and according to Zahabi he was of the Shafi'i madhhab although in many cases he followed Imam Abu Hanifah.¹⁶

Overview of *Tafsir Rūh al-Maāni*

The background to the research of *Tafsir Rūh al-Maāni* is rather mystical. Al-Alūsi was eager to compile a book of commentary that would cover the issues that were considered urgent for the people at that time. However, he was always hesitant to realize the idea.¹⁷ Finally, one night, precisely on the Friday night of Rajab in 1252 AH, he dreamed that he was ordered by Allah to fold the heavens and the earth, and to repair the damage that existed in them. In his dream, he seemed to raise one hand to the sky and the other to the water. But then he woke up from his sleep. The dream was then interpreted and it turned out that he found the answer in a book that the dream was a sign to compile a book of tafsir.¹⁸

Talking about methodology in principle is talking about the process and procedures in conducting research or research, including the components of methodology are methods, approaches, systematic presentation and sources of interpretation. When reviewing the systematics taken by al-Alūsi in interpreting the verses listed above, it can be said that this method of interpretation is the tahlili

¹⁰ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni* (Beirut: Dar Al-Ihya, 1990), juz 5, Pp. 3.

¹¹ Muhammad Husain adz-Dzahabiy, *at-Tafsir wa al-Mufasssirun* (Qahirah: Dar al-Hadith, 1426), Juz. 1. 302

¹² Muhammad Husain adz-Dzahabiy, *at-Tafsir wa al-Mufasssirun*, Juz. 1, pp. 302

¹³ Muhammad Husain adz-Dzahabiy, *at-Tafsir wa al-Mufasssirun*, Juz. 1, pp. 302

¹⁴ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz. 10.... pp. 160

¹⁵ Saiful Amin Ghafur, *Profiles of the Mufasssirs of the Quran*, (Yogyakarta: Madani Insan Library. 2008). Page. 122

¹⁶ Muhammad Husain adz-Dzahabiy, *at-Tafsir wa al-Mufasssirun*, Juz. 1, pp. 251

¹⁷ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz. 10....lm. 4

¹⁸ Muhammad Husain adz-Dzahabiy, *at-Tafsir wa al-Mufasssirun*, Juz. 1, pp. 251

method,¹⁹ because al-Alūsi explains the meaning and meaning of the verses of the Qur'an from many segments by explaining verse by verse in accordance with their order in the Mushaf, munasabah and the content of these verses according to al-Alūsi's expertise and tendencies. In his explanations, al-Alūsi has a tendency to explain the cryptic meaning implied by the lafaz. This tendency of interpretation is called Tafsir Isyari or Tafsir Shufi.²⁰ The source of interpretation used by Al-Alūsi tries to combine the sources of al-ma'tsur (History) and al-Ra'yi (Ijtihad), meaning that the history of the prophet or companions or even the tabi'in about the interpretation of the Koran and his ijihad can be accounted for accuracy. Based on this, al-Alūsi's tafsir is classified as tafsir bil-ra'yi, including the book of tafsir bil-ra'yi.²¹ *Tafsīr Rūḥ al-Maānī* is considered by some scholars as a tafsir that is characterized by isyari (tafsir that tries to reveal the dimensions of inner meaning based on signals or inspiration and Sufi interpretation). Imam Ali al-Sabuni himself also stated that al-Alūsi did pay attention to isyari interpretation, aspects of balaghah and bayan. Appreciatively, he said that al-Alūsi's tafsir can be considered as the best tafsir to be used as a reference in the study of *tafsir bi al-riwayah, bi al-dirayah* and *isyarah*.²²

Haqikat Rūh According to al-Alūsi

The words *Rūh* and *Rawh* in the Qur'an are mentioned 22 times, each of which is found in 19 letters spread over 22 verses. The term *Rūh* in the Qur'an has different meanings, including *Rūh* which means the help or mercy of Allah SWT, *Rūh which means* Jibril, *Rūh which means* revelation or the Qur'an, *Rūh* which means related to the psychic aspect or dimension and *Rūh* that exists in humans. *Rūh* and *Rawh* are derived from the same letters *ra'*, *waw* and *ha*. However, the use of *Rūh* refers more to the breath and also the term for something that gives rise to life, moves, obtains benefits and also avoids harm or harm.²³

As explained in Surah (Maryam: 17)²⁴ "then she put up a veil (that protected her) from them and We sent Our *rūh* (Gabriel) to her, so he appeared before her in the form of a perfect human being" that another meaning of ruh is Gabriel AS who was sent to Maryam.²⁵

Then *rūh* means revelation²⁶ "(He is) the Most High, who has the 'Throne, who sends down revelation by His command to whom He will among His servants,

¹⁹ Tafsir using the tahlili method is interpreting the verses of the Qur'an by describing all aspects contained in the verses being interpreted and explaining the meanings included in them according to the expertise and tendencies of the mufassir. Nashruddin Baidan, *Methodology of Interpreting the Quran* (Yogyakarta: Pustaka Pelajar Offset, 2000), pp. 31

²⁰ Manna' Khalil al-Qaththan, *Mabahits fi Ulum al-Qur'an*, translated. Drs. Mudzakkir AS, Im. 495

²¹ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz. 10...lm. 6

²² Zuherni AB, "The Dimension of Sufism in Tafsīr Rūḥ al-Ma'ānī Surah AL-Kahf Verses 60-70", (Faculty of Ushuluddin IAIN Ar-Raniry Kopelma Darussalam, Banda Aceh City, Al-Mu "ashirah Vol. 9, No. 2, July 2012), pp. 49-50. 49-50

²³ Al-Asfahāni, Abu al-Qasim al-Husayn bin Muhammad al-Raghib (t.t), *al-Mufradāt fi Ghaṙb al-Qur'an*, pp. 205

²⁴ سَوِيًّا بَشَرًا لَّمَّا قَتَمْتَل رُوْحَنَا إِلَيْهَا فَارْسَلْنَا حِجَابًا دُونَهُمْ مِنْ فَاتِحَدَث

²⁵ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 16-46

²⁶ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 24...Page.

in order to warn (people) of the day of meeting (the Day of Judgment)" (Ghafir: 15).
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And finally, *rūh* means the Qur'ān²⁸ "And thus We revealed to you (Muhammad) the *rūh* (Qur'ān) by Our command. You did not know before what the Book was and what faith is, but We made the Qur'ān a light, by which We guide whom We will among Our servants. And indeed, you have guided [people] to the straight path" (Ash-Shura: 52).²⁹

In the context of *rūh* as something that causes the body to live,³⁰ move, benefit and also avoid harm, *rūh* is divided into *rūh insāni* and *rūh hayawāni*.³¹ *Rūh insāni* is defined by a subtle element that can know and acquire knowledge, possessed by humans, which consists of *hayawāni rūh* that makes the intellect weak from knowing the nature of the *rūh*. *Rūh hayawāni* is defined as a subtle body, its place is in the empty space of the heart, and it circulates throughout the body through the blood channels.³² *Rūh* is essentially the orbit of the human body that is the cause of the continuation of life, because of which humans do good deeds, do good and die. And humans cannot deduce it without the basis of revelation. "And they ask you (Muhammad) about the spirit. Say, the soul is the business of my Lord, and you have been given little knowledge" (Al-Isrā: 85).³³ *Rūh*, whose form is invisible due to the different dimensions of nature, so it cannot be defined realistically by the human mind, because it is an invisible thing, but its existence is believed to be a mystery, and some people do not believe in its existence. In the sense that we as humans only need to believe in it because this action is a form of our jihad as Muslims. however, thinking and finding out about the nature of the mystery is not a deviant thing, but in order to add and strengthen our aqidah as religious people.³⁴

***Rūh* is Blown Not Created**

Referring to the Qur'anic verse on the nature of the *rūh*, there is no mention of its creation because Allah basically breathed the *rūh* into the body. "Then when I have perfected his creation and I have breathed into him My *rūh* (creation), then bow down to him in submission" (sad: 72).³⁵ According to Alūsi, this verse describes the description of the human form and its background. In this verse, one of the processes of Adam's creation is explained, namely from the ground. The angels bowed down in his honor, out of obedience to Allah, except Iblis. The angels bowed down in honor

²⁷ التَّلَاقِ يَوْمَ يُنَادِرُ عِبَادَهُ مِنْ يُسَاءَ مَنْ عَلَى أَمْرِهِ مِنَ الرُّوحِ يُلْقَى الْعَرْشِ ذُو الدَّرَجَتِ رُفِعَ

²⁸ Al-Alūsi, *Rūh al-Maāni fi Tafsir al-Qur'anul al-Adzim wa sab'ul al-matsāni*, juz 24...Page. 327-328

²⁹ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكُتُبُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

³⁰ Marzuq, Abd al-Sabūr (ed) *Mu`jam al-A`lam wa al-Mawdū`āt fi al-Qur'an al-Karim*, Juz. 2, (Kaherah: Dar al-Shuruq, 1996M/1415H), pp. 692

³¹ Al-Jurjāni, al-Sayyid al-Sharif Abi al-Hasan Ali ibn Muhammad al-Humayni, *al-Tarāfāt*, (Beirut: Dar al-Kitab al-Ilmiyyah 2000M/1421H),lm. 115-116

³² Al-Jurjāni, al-Sayyid al-Sharif Abi al-Hasan Ali ibn Muhammad al-Humayni, *al- Tarāfāt*, ..., pp. 115-116

³³ فَلْيَلْأِ إِلَّا الْعِلْمَ مَنْ أَوْثِقْتُمْ وَمَا رَبِّي أَمْرٌ مِنَ الرُّوحِ فُلِ الرُّوحِ عَنِ وَبَسْتَأْتُونَكَ

³⁴ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 15...pp. 81-82

³⁵ سَلْجِدِينَ لَهُ فَتَقَعُوا رُوحِي مِنْ فِيهِ وَتَفَخْتُ سَوِيئَتُهُ فَاذًا

of Adam, out of obedience to Allah, except for Satan.³⁶ and Ibn Mas'ud argued that the meaning of (Nafkhun) is when the creation is complete, then Allah breathes into him the spirit, then he will live by his will.³⁷ This evidence proves that the essence of the spirit is blown, not created, because the spirit is actually a manifestation or part of the Essence of Allah, while the word created is far from the term oneness of Allah who exists without being born or created.

Ibn Arabi explains that the universe, which includes human beings, was created in the form of God. God and the cosmos both show everything in reality, while each is the mirror image of the other. Therefore, every name of God finds a place of tajalli in the macrocosm. The cosmos is the sum total of the attributes and effects of the names of God. The fundamental difference between God and the rest of the universe is that God exists because of His Essence and does not need the cosmos, while the cosmos has no existence in its essence and everything needs God. The cosmos exists only within certain limits, mostly in the form of a reflection that can be called existing in a mirror. But God cannot be non-existent, which is to say that existence belongs to Him alone, or say, existence is Him and He is existence.³⁸ Fundamentally, man and the cosmos are similar, in that each is created in the form of God. However, the cosmos reflects the names of God differently (*tafshil*). Consequently, each and every name of God displays its properties and effects in the cosmos singly or at various combinations with other names or groups of names. Hence, in its totality of space and time, the cosmos displays a vast panorama of existential possibilities. In contrast, human beings exhibit the properties and effects of all the names of God relatively in a non-variant fashion (*ijmal*). The attributes of all the names are gathered together and centered within each of them. God created the cosmos in terms of the diversity of His names, whereas He created mankind in terms of the unity of His names, it is a fact that each and every name refers to a single Reality. Outwardly, the human body is a miniature of the universe (*al-Kaun al-Jami'*), while inwardly it is the image of God.³⁹ Ibn Arabi often expressed this idea by using the terms "small world" and "big world". That is, microcosm and macrocosm. Generally, he described the "little man" or microcosm for humans and the "big man" or macrocosm for the universe. Since humans are part of the cosmos, the cosmos is not a complete form of God without humans. However, the microcosm and macrocosm are at the same pole. The macrocosm, in its infinite spread, is unconscious and passive. But the microcosm, through the intense concentration of all God's attributes, is conscious and active. Humans know the cosmos and can shape it according to their purposes, but the cosmos does not know humans and cannot shape them insofar as the cosmos is a passive instrument in God's dominion.⁴⁰

Thus, human beings are the inner reality of the cosmos, while the cosmos is the manifest form of human beings and, because of the organic relationship between human beings and the cosmos, Ibn Arabi calls perfect human beings the "Pillars" of the cosmos. Without them, the cosmos would collapse and die, which is what will

³⁶ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 23...Page. 342

³⁷ Imam Muhyi al-Sunnah Abi Muhammad al-Husain bin Mas'ud al-Baghawi, *Tafsir Al-Baghawi maālimu At-Tanzīl*, juz.7 (Riyadh: darul At-Tabiah: 1411H), pp. 102

³⁸ William C. Chittick, *The Imaginal World of Ibn 'Arabi*, pp. 58-59

³⁹ Yusril Ali, *Man of the Divine Image*, pp. 79

⁴⁰ As quoted by William C. Chittick in *Ibn 'Arabi's Imaginal World*, pp. 60.

also happen on the Last Day when the last perfect human being separates from this world.⁴¹

This is closely related to the concept that humans are part of the one God because the spirit is actually a manifestation of God itself. The phrase ruh in the Qur'an is always supported by the word (*nafkhun*) not (*khalqun*) because if so then it removes the image of an existing god whereas if something is created then it did not exist before.

Rūh After Death

After the *rūh* separates from the body it will be distinguished by something that distinguishes between them, so that they can get acquainted and meet. But does the *rūh* have a body like the one it had before death? Does the *rūh* return to the body of the deceased when the question and answer takes place in the grave? "And whoever obeys Allah and the Messenger (Muhammad), then they will be with those whom Allah has favored, (namely) the prophets, the lovers of truth, the martyrs and the righteous. They are the best of companions." (An-Nisa: 69).⁴² The Prophet (s.a.w.) tells us that the place of return of *the* good soul is in 'Ilīyyīn and the place of return of the evil soul is in Sijjīn. He also told us that the souls of the martyrs are placed in the belly of a green bird⁴³ passing through the rivers of Paradise and can also enjoy the fruits of Paradise. On the other hand, what happens to the souls of Pharaoh's followers is that they will all be taken to Hell every morning and evening before the coming of the Day of Judgment.⁴⁴

The human *rūh* is divided into three ranks, the *muqarrabin*, *ashab al-yamin* and *mukadhdhabah dalalah*. The *muqarrabin* are in Paradise, the *ashāb al-yamīn* are guaranteed from His punishment, while the *mukadhdhabah dalalah* are in the hot water of Hell.⁴⁵ He also brought up a view agreed upon by the scholars of the salaf and khalaf, namely that the believer's *rūh* is in 'Ilīyyīn, which is the seventh heaven, while the disbeliever's *rūh* is in Sijjīn, which is the seventh layer of the earth.⁴⁶ ⁴⁷He also mentioned an opinion that states that the souls in the beyond are in completely different places....namely the souls that are in the highest place in 'Ilīyyīn, i.e. the souls of the prophets, the souls that are in the green birds that fly in the heavens, they are the souls of some of the martyrs', the *rūh* caught before the door of heaven, the *rūh caught in the grave*, the *rūh* whose place is at the door of heaven, the *rūh* caught on earth and the *rūh* in the river of blood.⁴⁸

Referring to verse 69 in Surah An-Nisa, Al-Alūsi concluded that the life after death is determined by the human being himself during his lifetime, whoever has piety, carries out Allah's commands, reflects on the pillars of Islam and then is

⁴¹ A. E. Affifi, *The Mystical Philosophy of Ibn 'Arabi*, transl. Sjahrir Mawi and Nandi Rahman (Jakarta: Gaya Media Pratama), cet. 1st, pp. 167.

⁴² وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِجْزًا

⁴³ Al-Tirmidhi, *Sunan al-Tirmidhi*, Kitab Fada'il al-Jihad, Bab ma Ja' fi Thawab al- Shuhada'. Hadith no: 1641.

⁴⁴ Ibn Qayyim al-Jauziyah, *Kitab al- rūh*, cet. Iv (Bairut: Dar al-Kitab al-'Arabi, 1986), pp. 51

⁴⁵ Ibn Qayyim al-Jauziyah, *Kitab al- rūh*, cet. Iv, pp. 119

⁴⁶ Ibn Qayyim al-Jauziyah, *Kitab al- rūh*, cet. Iv, pp. 135

⁴⁷ Ibn Qayyim al-Jauziyah, *Kitab al- rūh*, cet. Iv, pp. 144-145

⁴⁸ Ibn Qayyim al-Jauziyah, *Kitab al- rūh*, cet. Iv, pp. 145

balanced with good morals, will be placed in the best place full of enjoyment and whoever denies it will be placed in the worst place and will get punishment.⁴⁹

***Rūh* and the Creation of Man**

In general, humans are like other creatures such as angels, jinn, animals and celestial bodies, all of which are creations of Allah SWT. Humans were created naturally because in the creation of the prophet Adam, God made him from the material soil, namely from the elements of the essence of the soil which was then blown by God so that it could live, develop, think, move, be seen and felt. Thus, humans can literally be defined to beings who potentially have a benign and harmonious character and empirically can be seen and known.⁵⁰ In the Qur'an the word creation is called *kholaqa-yakhluqu Khalqan* which means linguistically making, creating, measuring and refining.⁵¹ Later, this meaning developed with the meaning of creating without a previous example. The word *Khalqa* in its various forms emphasizes the greatness and greatness of Allah in His creation. Like creating the heavens and the earth and its contents described in Surah al-Kahf verse 51.⁵²

The creation of man, contains wonders in its process and the management of what is in it, which is the reason why human nature is worship, because as a form of servitude for what Allah has given especially in the form of creation, and as a reminder that Allah created him to read and know. So the creation itself is a form of Allah's mercy towards his creation, which cannot be paid with all the limited human capacity. So worship in the form of carrying out commands and staying away from all prohibitions is not an option but a human obligation for the blessings of creation that Allah gave.⁵³ "Recite in the name of your Lord who created" (Al-Alaq: 2)⁵⁴ al-Alūsi interpreted "*alaq*" in the verse with a clot of blood (solid blood)⁵⁵ The word '*Alaqah*' from the Arabic language means 3, namely: leech, something hanging, a clot of blood.⁵⁶ It turns out that none of the three meanings contained in the word '*Alaqah*' contradict the scientific facts at all. '*Alaqah*' means leech, this is an appropriate description for the human embryo from 8 to 23 days old when it attaches to the endometrium in the uterus, similar to how a leech attaches to the skin. Just as a leech derives blood from its host, the human embryo also derives blood from the deciduous endometrium during pregnancy. It is remarkable how a 23-24 day old embryo can resemble a leech.⁵⁷ The second meaning, '*Alaqah*' is something that hangs', and this is what we can see in the attachment of the embryo to the uterus/womb during the '*Alaqah*' stage. And this is a scientific fact. The third meaning is 'a clot of blood'. It is significant that the embryo during the '*Alaqah*' stage undergoes familiar internal

⁴⁹ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 23...pp. 126-127

⁵⁰ Kadar M. Yusuf, *Qur'anic Analysis of the Thought of Ibn Sina and Al-Ghazali (Regarding the Spiritual Dimension and Behavior Formation)*, (Pekanbaru: Suska Press. 2007). Page. 2

⁵¹ Ahmad Warson Munawwir. *Al-Munawwir Dictionary*, (Yogyakarta: Progressive Library), Im. 364

⁵² Ahmad Warson Munawwir. *Al-Munawwir Dictionary*, ...Im. 364

⁵³ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 29...Page. 168

⁵⁴ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

⁵⁵ Al-Alūsi, *Rūh Al-Maāni fi Tafsir al-Qur'anul Al-Adzim wa sab'ul al-matsāni*, juz 29...Page. 168

⁵⁶ Ahmad Warson Munawwir. *Al-Munawwir Dictionary*, ...Im. 964

⁵⁷ M. Izzudin Taufiq, *Dalil Anfus Al-Qur'an and Embryology*, Cet I (Solo: Tiga Serangkai, 2006), Im. 65-66

events, such as the formation of blood in closed vessels, until the metabolic cycle is completed in the placenta. During the 'alaqoh stage, blood is captured inside closed vessels and this is the reason why the embryo has the appearance of a blood clot.⁵⁸

So basically the basis of the creation of man is "alaqah" a clot of blood, where the haqiqat of his creation is to reach the light of Allah.⁵⁹ Wahbah zuhaili argues that read in the name of your god who has created everything. Because of its creation all humans are entitled to the favors that Allah gives.⁶⁰ So the first thing that was revealed from the noble Qur'an and these blessed noble verses is "Iqra" which is from the first mercy that Allah gave to His servants, and the first favor that Allah gave them, in which is a reminder of the beginning of the creation of man from a clot of blood and that from His mercy man is taught what he does not know.⁶¹

Then after the perfection of his creation, Allah blew the spirit into his creation as explained in the sad letter "Then when I have perfected his creation and I have breathed into him My spirit (creation), then bow down in prostration to him" (sad: 72).⁶² So it is not natural for humans to want to surpass their creator (Inkar) because in fact humans are part of the unity of the one God, whose nature is worship, servitude and fear of what he wants.

Difference between *Rūh* and *Nafs*

Nafs or soul in Arabic is called *Nafs* or *rūh*, while in English *soul* or *spirit* is an immaterial element in humans. The soul cannot be separated from the body, and vice versa because without one of the two, a person cannot be said to be human. Although the soul is the main element in humans, the issue of the nature of the soul, the relationship between the soul and the body and the immortality of the soul is not easy to solve. Therefore, it is no wonder that religious scholars, philosophers, Sufis, and psychologists are still trying to study and explore the existence of the soul. In religious scriptures, the expression soul includes important language because it is tied to the main belief, namely believing in the last day, which contains the meaning of the immortality of the soul.⁶³ The definition of an-nafs in the physical sense is the power of lust anger, lust and stomach contained in the human soul, and is the source for the emergence of despicable morals. Whereas in the psychological sense, an-Nafs is the essence of man that distinguishes him from animals and other creatures. Nafs in this sense becomes clear and bright with the remembrance of Allah, and erased the effects of lust and despicable traits, and he is called a calm soul (an-Nafs al-Muthmaiinnat).⁶⁴

The soul is a single entity and it sees, hears, feels, tastes, touches and is characterized as having the power of imagination, thinking, remembering, managing

⁵⁸ Abu Amman, http://www.geocities.com/abu_amman/MukjizatPenciptaan.htm "The *Miracle of Creation*" (May 01, 2017)

⁵⁹ Abdul Karim Al-Qusayri, *Latā'ifu Al-Isārāt*, juz.3 (Beirut: Darul Kutub Al-Ilmiyah, 2007), p. 436. 436

⁶⁰ Wahbah Zuhaili, *Tafsir Al-Wajiz*, juz.1 (Damascus: darul fikr), lm. 599

⁶¹ Abi Fuad Ismail Ibn Kasir, *Tafsir Al-Quran Al-Adzīm*, Tabaqah.1, juz.14 (Qahirah: Al-Faruq Al-Hadisah, 2000M) lm. 389

⁶² فَإِذَا سَوَّيْنَاهُ وَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا فَعَقَّبُوا لَهُ سَجْدَاتٍ

⁶³ Badriyah Ami. *Philosophy of Islamic education*, (ciputat: Haja Mandiri, 2013), Cet.1, Hlm.204-205

⁶⁴ M. solihin, *thematic tasawwuf: dissecting important themes of tasawwuf*, (Palembang: loyal library: 2013), Cet.1. Page 31

the body and maintaining well-being.⁶⁵ According to some scholars, the soul is characterized in the same way as the previously mentioned scholars, as something that has boundaries and endings. However, it is not mutually exclusive with other elements and cannot be attributed to animals. They are better known as the Dishaniyah. Al-Hariri narrated from Ja'far ibn Mubashir, "The soul is a Jauhar (element/smallest part of the body), not this body, and does not have material properties. However, the soul is between jauhar and jismun.⁶⁶

Everyone will find his soul. Getting something is a sign of the known coming to the knower. If we have known our soul then it is in two states, either our Essence comes to our Essence itself or an image similar to our Essence comes to our Essence. The second situation is invalid, or one must combine two similar things. Hence it is established that there is no meaning to our knowledge of our Essence unless it is present in the presence of our Essence itself. This is the case if the Essence stands alone and has its own container. For if it is located in something then it will exist in that place.⁶⁷

Conclusion

Based on the analysis presented, several conclusions arise that lead to the issues raised. The conclusions are as follows:

The first is related to which of the soul and body came first or was created? The first is that the body was created first, based on the verse "And Allah took you out of your mother's womb knowing nothing, and He gave you hearing, sight and a conscience, so that you may be grateful". (An-nahl: 78)⁶⁸ This verse strengthens the opinion that the body existed before the spirit because human nature is born in a state of fitrah without carrying any knowledge, because if the spirit was created first, humans should have been born armed with knowledge that was granted by Allah, this is in line with the opinion that there was a dialog between the spirit and Allah before the human was born. So why are humans born in a state of fitrah if indeed the *rūh* has recorded various events before being born into the world. However, this is refuted by the second possibility, namely that the *rūh* was created first, because in fact the *rūh* was not created but blown on the basis of the manifestation of the unity of God Himself, as for humans born with fitrah, without carrying or recording any knowledge before being born into the world, is the cause of the reduction process between the spirit and the body after the spirit was blown into the human body. As a result, human beings seem to forget what they experienced before they were born, but these memories will be restored by the will of Allah in the afterlife.

Second, the difference between *rūh* and nafs. Ibn Qayyim himself uses the terms *rūh* and nafs (soul) to mean the same thing. According to him, this is the view of the majority of scholars. He explained the opinions of previous scholars about the nature of the soul by mentioning that some of them were of the opinion that; first the soul is the body, second that the soul is a substance, third that the soul is nothing but derived from the four elements of nature, namely hot, cold, dry, and wet, fourth that the soul has other elements outside the four elements, fifth that the soul is clear blood and clean from impurities, sixth that the soul is a subtle wind that enters and

⁶⁵ Imam ar-razi, *Ruh and Jiwa, Philosophical Review in Islamic Perspective*, (Surabaya: Risalah Gusti, 2000), Cet.2. pp. 93

⁶⁶ Ibn Qayyim al-Jauziyah, *Alam Ruh*, (Surakarta: Insan Kamil, 2014), Cet.1.Im.295

⁶⁷ Ibn Qayyim al-Jauziyah, *Alam Ruh*, Cet.1....Hlm. 397

⁶⁸ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ.

leaves through the breathing process, seventh that the soul is neither a body nor a substance. It does not have space, length, width, depth, color, and parts; it is not within nature, outside nature, beside nature, or in other realms; and eighth, the soul is a substance that has length, width, depth, and space. Wallahu A'lam.

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