

The Meaning of Ruh in the View of Fakhr al-Din al-Razi (A Critical Study in Understanding Islamic Psychology)

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Abstract. The spirit is an important substance in the study of psychology, but the dimension of the spirit in the era of modern psychology has been abandoned because it only assesses humans as a machine consisting of cells, nerves, and flesh without a spirit. This paper aims to examine the meaning of the spirit from Fakhr al-Din al-Razi's perspective. By using a descriptive-analytical method, this study finds several important points. *Firstly*, al-Razi mentions the spirit of Jauhar Basith *Mujarrad* as a means of human life that is in a deeper dimension than the human being itself. *Second*, ruh is substantially different from *nafs*. *Third*, although substantially different, both have a definite relationship to the body. *Fourth*, the spirit is always connected to the *mīthāq* and human nature that has been witnessed when the spirit is blown into the body. *Fifth*, the happiness of the spirit *al-Saadah al-Ruhaniah* is the true happiness.

Keywords: Fakhr al-Din al-Razi, Mīthāq, Spirit/ Ruh, al-Saadah al-Ruhaniah

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Introduction

The study of the spirit or ruh is an interesting discussion and does not stop from time to time. This is because the spirit is the substance that gives power and is the basis of human life (Kadirun Yahya, 1982; B. Riyono, 2023). The spirit in the structure of the human being has a higher dimension than the mind, it has existed before the human being was born and it continues to exist after the body is gone (Bastaman, 2011; Jarman Arroisi, 2022). The study of the spirit is then inseparable in the discussion of the soul because the spirit and soul are two important substances in humans apart from the body (Bastaman, 2011). The study of the two began with Greek philosophers such as Anaximenes, Heraclitus, Democritus, Plato, and Aristotle who recognized the existence of the spirit in humans (Mulis, 2015). Then this discussion was confirmed by the emergence of Islamic philosophers such as al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, and Fakhr al-Din al-Razi, who conducted intensive discussions related to the spirit and soul (Haque, 2018; Najati, 2002). This study continues until today and continues to be developed by Muslim scholars such as Malik Badri, Usman Najati, and many others so that it becomes a major discussion in the world of Islamic psychology (Bagus Riyono, 2022; Rothman & Coyle, 2018).

However, along with the shift in the Western world's view of human beings, the dimensions of spirit and soul have been ignored and even neglected in psychological discussions. This is due to the reasoning about humans being just machines or collections of cells and nervous systems, flesh without souls (Zainal Abidin, 2017). This reasoning then changes the direction of general psychological studies to only focus on the study of human behavior, with the assumption that behavior is an expression and

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reflection of psychological conditions, processes, and functions (Bastaman, 2011). Modern psychological studies tend to be secular and no longer involve the dimension of spirituality, especially religion, which is considered to be an obstacle and unable to answer the problems of modern psychology (Haque et al., 2016; Syed-Muhammad-Naquib-Al-Attas, 1993). This becomes ambiguous because psychological studies aimed at studying humans are increasingly inhumane because they have lost their souls. This is then revealed by Malik Badri "*a psychology without soul studying a man without soul*" (Malik B. Badri, 1979). Therefore, it is necessary to reflect on the study of psychology in accordance with its core in the form of the substance of the spirit and human soul as a form of Islamic psychology (Rassool, 2022).

In this regard, efforts to reflect on the study of Islamic psychology need to be made (Arroisi, Zarkasyi, et al., 2023; Haque et al., 2016; Bagus Riyono, 2022). This can be done in many ways and one of them is through re-examining the treasures of Muslim scholars. In this case, Fakhr al-Din al-Razi is one of the scholars and also a philosopher who gives a lot of attention to the study of the spirit and the human soul, this can be seen from some of his works that provide explanations regarding the affairs of the spirit and soul (*al-Nafs wa al-Ruh Syarh wa Qiwamuha, Yas'alunaka 'an al-Ruh*). This is done to restore the study of psychology as it is and is always characterized by Islamic values (Bastaman, 2011).

In line with what has been stated previously, this article tries to explain the conception of the spirit in humans according to the views of Fakhr al-Din al-Razi. This is done as an effort to reflect back the study of psychology as it is and emphasize the characteristics of Islamic psychology which is always sourced from Islamic values.

Method

This article tries to explain how Fakhr al-Din al-Razi's views related to Ruh, using the descriptive analysis method. This research focuses on the work of Fakhr al-Din al-Razi outlining his views to be compiled as one of the concepts of ruh to reflect on the study of Islamic psychology. It begins by outlining the meaning of *ruh* according to al-Razi then regarding its position and its relationship with human responsibility, as well as the achievement of true happiness.

The Meaning of Ruh

The discussion related to Ruh/spirit has always been an interesting one. This is because the spirit is an important element in human life (Al-Bukhârî, 1427; Al-Naisabûri, 1427). The urgency of the spirit is illustrated through the Prophet's hadith which explains the process of human creation when Allah sent the Angel to blow the spirit into the human body. But then the specific explanation related to the spirit becomes a mystery because Allah only gives a little knowledge about it (Tim, 2009).

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

Apart from the lack of knowledge about the spirit, some Muslim scholars and Sufis tried to explain and describe the existence of the spirit in humans, including Fakhruddin al-Razi also explained it.

In Fakhr al-Din al-Razi's view, the spirit is a very soft substance *Jauhar Basith Mujarrad*. (al-Razi, n.d.) He also mentioned that the human spirit is something that is held and has a prefix but no ending (Fakhr al-Din al-Razi, 1904). This opinion is in line with al-Kindi who also mentions that the

spirit is *Jauhar Basith* (M. M. Sharif (ed), 1995). Its substance comes from the substance of Allah, and the relationship between the two is like the sun to light (Kamal al-Yazid, 1963). But in the next explanation between al-Kindi and al-Razi, it looks different al-Razi explains that the spirit is a new substance whose existence is by the will of Allah (al-Razi, n.d.). Then the spirit is the substance of creation that God created by his command *Kun Fayakun* with which God formed and made with it the usefulness of the body (al-Razi, n.d.). In line with this, in al-Razi's view, the spirit at the beginning of its existence did not have knowledge and knowledge but in the next phase, it was given knowledge that could change or not (Jarman Arroisi, 2016).

The explanation of the spirit put forward by al-Razi in this case is different from the view of al-Farabi who mentions that the spirit emanates from the tenth mind and comes from the divine realm (Abu Nashr al-Farabi, n.d.). While al-razi in this case has the same position as Imam al-Ghazali who criticizes the concept of emanation in general and explains that the spirit is a substance created by God specifically (al-Razi, n.d.). The difference in this argument is based on questions related to the novelty and eternity of the spirit, in this case, al-Razi explains that the spirit is a new substance resulting from God's actions, and then God forms and makes it exist with a state of nature (al-Razi, n.d.). The substance of the spirit's novelty is clarified by the existence of the spirit's knowledge and knowledge that changes from a substance that is completely lacking to a substance that is complete (al-Razi, n.d.).

Furthermore, Fakhr al-Din al-Razi explained that the spirit is not only interpreted with a soft substance but it can be understood into five meanings. Firstly *ruh* is interpreted as the Qur'an (al-Razi, 1981). This meaning can be understood from the first two stations in surah al-Shura verse 52, al-Razi explains with the Qur'an the occurrence of the life of the spirit and intellect because the Qur'an brings the spirit to gain knowledge of Allah *ma'rifatullah* and *ma'rifah* angels books and messengers of god (al-Razi, n.d.). Furthermore, in the second *maqam* in surah al-Isra' verses 82, 86, and 88, al-Razi describes that these verses explain the substance of the spirit as the Qur'an, this is an answer to the group that accuses the Qur'an of being a kind of *shi'r* so that Allah confirms that the Qur'an is not part of human speech, but rather a word that appears with the permission of Allah and is a revelation revealed from Him (al-Razi, n.d.). Then the spirit is interpreted with *Malakun min al-Malaikah*.

Second, al-Razi explains that the spirit is also interpreted as an angel. Fakhruddin al-Razi explains several opinions about the meaning of *ruh* in this verse, firstly explaining that angels are the noblest creatures because of their submission and obedience to Allah. Secondly, al-Razi quotes several opinions of companions such as Ibn Mas'ud that the meaning of *ruh* is *malakun raja* which is nobler than the sky and mountains. Then Ibn Abbas who said the spirit was a king who was nobler than the angels in creation. Furthermore, Mujahid, who said that the spirit is the creation of *khalqun* in the form of Adam he eats and drinks but he is not from humans, and then from ad-Dhohak explained that the spirit in this verse is Gabriel peace be upon him. The opinion of ad-Dhohaq was later agreed upon by al-Razi as the correct meaning in interpreting the spirit in this verse (al-Razi, 1981).

Third, al-Razi explains that the spirit is the substance of the cause of life. al-Razi explains that this is something *majhul* which is unknown because there is very little knowledge about it (al-Razi, n.d.). Furthermore, fourth, the spirit is interpreted with *Jibril* as explained by ad-Dhohak that the spirit in verse 38 of surah an-Naba' is *Jibril* peace be upon him. Then fifth, the explanation of the meaning of the spirit by ar-Razi is explained by the meaning of *khalqun* *Laisu min al-Malaikah* in this case al-Razi

quotes the opinion of Mujahid and Abu Shalih who states that the spirit is not from the angels but a form of bani adam he eats and has hands, feet and a head that resembles humans but the spirit is not human (al-Razi, n.d.). Thus the dimension of the spirit has a deeper meaning than the human being itself. Ruh which means the Qur'an brings the mind to *ma'rifah* to Allah by recognizing and understanding the essence, then means the noble angels who always submit and obey Allah, and the spirit as a cause made by Allah *makhluq* to live by existence. Therefore, the spirit is something great and noble.

The glory of the spirit is explained by Ibn Zakariya by calling the spirit something great, great, and noble. Ibn Zakariya explains that the spirit has a glory that leads to the privilege of human beings. This special dimension is clearly illustrated in the meaning of the verse *khalqan akhar* (Abû al-Husain Ahmad ibn Fâris ibn Zakaria al-Qazwini al-Razi, 1994). In this case, Fakhruddin al-Razi is also not much different from Ibn Zakaria, he explains the glory of the spirit is associated with the command to bow down to all creatures to Adam after the spirit is blown into him, this prostration command is a tribute to the spirit that has been blown into Adam (al-Razi, n.d.).

Position of the Ruh

In al-Razi's view, the spirit has a noble position with which the body becomes alive. This glory is in line with the statement of the verse which explains that the affairs of the spirit are the affairs of the creator *قل الروح من أمر ربي* (al-Razi, n.d.). The glory of the spirit has a metaphysical dimension that cannot possibly be sensed by human senses, but its existence brings humans to reach *ma'rifatullah*. Fakhr al-Din al-Razi describes the glory of the spirit by calling it a very holy substance *الذات الأقدس* and the way to know the spirit is by removing the barrier from the heart's view (al-Razi, n.d.). This is corroborated by the explanation of Muaz *Radiallahuanhu* who conveyed the prophet's hadith about the apostle's knowledge related to things that were unknown at first, but then God implanted in the apostle the knowledge of it (Syaibani, 2001). The process of giving this knowledge is not through empirical sensing but through high inner awareness to be able to achieve *ma'rifatullah* (Muhammad Utsman Najati, 2002).

Furthermore, al-Razi explains that the spirit is not a body. His view rejects Aristotle's argument that mentions that the soul (in his view the spirit is the soul) of humans is an object composed of material and form like the human body (Harun Hadiwijono, 2000). In this case al-Razi not only answers problems related to the spirit and body but he also answers the problem that equates the essence of the spirit with the essence of God. Al-Razi asserts that the similarity of the spirit and God's substance that does not have a body does not necessarily make the spirit the same as God or part of it, if all similarities are used as an excuse to equate a substance, there will be many things that have similarities that will be equated (al-Razi, n.d.). Furthermore, al-Razi explains that in Surah al-Imran verses 169-170, *يزقون فرحين* is *ma'rifatullah* and *mahabbatullah* in the form of knowledge of Allah and the form of love of Allah because the body or body has been buried in the ground and Allah states that their spirits live in the lamps hanging under the *arch*. (al-Razi, n.d.) This is in line with the opinion of at-Tirmidzi who explains that the spirit is not the body of the spirit is a *malakut* in humans in the form of *ma'rifat* substance (Imam al-Tirmidzi, n.d.).

The explanation of the spirit then continues with its position when the human body dies. Fakhruddin al-Razi explains that when the human body dies the spirit does not die, this is an illustration

of the existence of spiritual life and physical life (al-Razi, n.d.). Al-Razi's view is in line with al-Ghazali's argument when answering the problems raised by the failusuf regarding this opposition (Abu Hamid al-Ghazali, 1955). Al-Razi explained that when humans die, Allah makes them live (sinful humans) before the Day of Judgment to receive punishment and then Allah makes them live (humans who do righteous deeds) before the Day of Judgment to receive *ihsan* from Allah (al-Razi, n.d.). Then al-Razi quotes the explanation of Ibn Mas'ud Radiallahuanhu who explains the spiritual life of the martyrs, they (the martyrs) are on the banks of the river at the door of heaven in a green garden (al-Razi, n.d.).

Furthermore, al-Razi asserts the deathlessness of the spirit through an explanation of the nature of the human being is not the existence of a body with limbs. He explains that the body is a substance that changes and is not fixed, while the nature of man is something that is fixed from the beginning to the end and does not change from one condition to another (Al-Razi, 2013). Therefore, what may be known by the body in the form of feeling hot, and cold and then all sensory knowledge will not be able to explain human nature (Zarkani, 1963). If the body becomes the value of human nature, of course, humans will always experience degradation of their nature because the physical ability of the body is always reduced (al-Razi, 1382). It is clear that the essence of man is the spirit within man which is unchanging, noble, and always leads to goodness and warning (Santoso et al., 2020).

In line with the discourse on spirit and body, the study of spirit and *nafs* is also an important point of al-Razi's thought. In this case, he pointed out that the spirit and *nafs* are different substances (al-Razi, n.d.). Al-Razi put forward Ibn Hubaib's opinion that the spirit is *نفس المتردد في الإنسان* while the *nafs* is a substance beyond that it has two hands and feet, a head, and two eyes. Then it is this substance that feels pleasure, pain happiness sadness, *nafs* is also a substance that passes away when humans sleep it comes out of the body, and what is left in the body is the spirit that does not feel happy until it returns to Allah. The separation between spirit and *nafs* is also agreed by Ibn Zakariya (Faris, 1979). According to him, the spirit is something great and noble, because the spirit is the substance of the light of the spirit *نورية روحانية* while the *nafs* is the substance of earth and fire *طينية نارية* (al-Razi, n.d.). Thus it can be understood that the spirit has a higher position than the *nafs* because it has the nature of glory and privilege that makes humans another form of creation from all Khalqan Akhar creatures.

The spirit is one of the substances of man he exists before the human body exists and he remains alive after the body is gone. The existence of the spirit is much higher than the realm of the mind and is above the human consciousness al-Razi explains that the spirit is in the realm between the divine realm and the physical realm (al-Razi, n.d.). It becomes an intermediary because humans live (Bastaman, 2011). Al-Razi confirms this by saying the spirit does not come from the ground but from the light of the spirit, he is unique because it is not similar to the human mind and soul, the spirit always directs the soul to goodness and becomes the main means of seeking God (Bastaman, 2011). In line with this al-Razi explains there are three levels in the spirit that have noble roles and responsibilities. First, the spirit that is always immersed in the light of Allah, he is always immersed and has no room for him to pay attention to the physical world, *tawhid* becomes food for him (spirit), *taqdis* purification becomes his drink, and *tanzih* is his *nafs* (al-Razi, n.d.). This spirit is *al-malaikah al-muqarrabin* which is always *tawheed* and sanctifies Allah without the reproach of disobeying Allah (Arroisi, 2016). In this case al-Razi explains that this degree has no end because Allah is *ghairu mutanahiyah*, in line with that al-razi

asserts that this degree is the degree of those who are immersed in ma'rifah keilahiyaan and fana' in the majesty of Allah.

The second is the spirit that still pays attention to the physical realm and has not yet reached the degree that immerses itself in khidmah to Allah. In this case, al-Razi calls it nafs or soul. The spirit in this degree is also called *al-nafs al-kulliyah* because it is a noble substance through *mujahadah* (Fachrunisa & Chizanah, 2021). In this degree the spirit is called al-Malaikah al- Amaliyah he always maintains knowledge (Arroisi, 2016). Then the third is the spirit that always maintains the universe, heaven and earth, and everything in it. Al-Razi tried to describe the degree of the spirit which explains that the potential of the spirit is always good and leads to the essence of God's Essence and always brings benefit to the body.

But even though in substance al-Razi distinguishes between the spirit and the *nafs* he explains the exact relationship between the two. Al-Razi explains that *the nafs* is a form of a servant in the form of desire, lust, and the potential for evil that leads to an attitude of love of the world, while the spirit is a substance that always calls to the hereafter and leads to goodness (al-Razi, n.d.). These two entities are then bound together and affect each other, this is explained by al-Razi by quoting al-Farghani, indeed the nafs attributed to the human being is like smoke coming from the inner heart which gives human energy to live which is obsessed with the spirit (Santoso et al., 2020). Furthermore, al-Razi argues that the spirit is actually in the spirit and the impact of the spirit reaches the substance of the smoke *nafs* by which humans live (al-Razi, n.d.). So it can be concluded that the spirit and the *nafs* has a definite relationship and cannot be separated because the substance of the *nafs* is a collection of smoke that is obsessed and affected by the spirit of the spirit. Then with the spirit the nafs is able to manage the human body to run everything. Whereas in this case, Ibn Qayyim differs from al-Razi, he explains that the essence of man is the *nafs*, and if the *nafs* is always *riyadhah* and dhikr and think he will become a spirit he will reach a high degree and with him open the secrets of Allah (al-Razi, n.d.).

Ruh and Human Responsibility

In the treasures of Islam, humans as special and noble beings have a great responsibility. This is in the form of fulfilling the mithaq taken at the time of the spirit before being blown into the body. al-Razi explains that the human spirit exists before the human body (al-Razi, 1981). The spirit is able to accept this responsibility so that it is noble and always leads to goodness and warning (Santoso et al., 2020). The dimension of taking *mithaq* is in the same realm as the spirit, Allah takes testimony that Allah is the only god, which then testimony becomes evidence for all humans not said to be disbelievers but because they denied responsibility makes some humans shirk because of taqlid to their mothers and fathers who *spirit* (al-Razi, 1981). This is in line with the explanation of the Prophet's Hadith that what makes people deviate from their responsibilities are their fathers and mothers because people are taqlid and do not know the essence of truth and responsibility (Al-Bustf, 2010).

The essence of truth and human responsibility is mīthāq in the form of testimony that Allah is the only God and the cause of all causes. In this dimension, human beings are created by the Islamic nature, embedded in his faith, then made his mind able to understand that all actions must have a doer, everything that is new must have a renewal, everything has a cause that comes from a causeless cause, then the testimony that Allah is the ruler of all power in the universe and he is the prefix and the end

that has all worship ('Abduh, 1338). Ibn Jauzi and Kamilah *al-kawari* call it *العهد المؤكد* the covenant established and confirmed by faith (Jauzi, 1422; Kawari, 2008). That way human responsibility in the realm of the spirit becomes a covenant and commitment of faith and human Islam in the world, which becomes the basis and evidence that is witnessed before Allah in the hereafter because many humans are negligent of the covenant and testimony with commitment in the realm of the spirit (Thabari, 2000).

Khalid ibn 'Ali Al Ghamidi then elaborated clearly on the essence of the *mīthāq* taken from man by Allah. The *mīthāq* is a covenant that Allah takes from mankind regarding the worship of Allah and not associating Him with anything and testifying to it (Ghamidi, 2002). In line with Al Ghamidi's description, the *mīthāqan ghalīza* covenant cannot be separated from the *mīthāq* mentioned in surah Al A'raf verse 172 *أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا* (Ghamidi, 2002). Imam al-Shaukani explains that the *mīthāq* in this verse is the event of Allah releasing the soul and then taking a covenant and testimony from it before creating the human body, Allah took the covenant and gave *ma'rifah* to humans about His substance as the *khāliq* and the one who deserves to be worshipped and there is no partner for him (Yamani, 1414). In this way, it can be understood that the conception of the *mīthāq* agreement has a strong attachment, and all of it is based on monotheism and testimony that there is no god but Him and no partner for Him.

Syed Naquib Al Attas also gave a similar explanation, but the concept he explained has a *mīthāq* affirmation on the side of *ma'rifah* and Allah's trust. He explained that Allah gives knowledge to humans through his *asma'* which then becomes *al 'ilm* which not only includes physical knowledge but also deals with metaphysical matters, this knowledge then brings humans to *ma'rifah*, namely knowing their god (Al-Attas, 1995a). The process of knowing God then causes humans to know and understand the truth that Allah is a substance whose oneness is absolute and also a Rabb whose only Substance is worthy of worship, this is a form of manifestation of *mīthāq* *أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا* (Al-Attas, 1995a). This can be associated with the conception of *mīthāqan ghalīza*, Al Attas' explanation that *ma'rifah* then leads humans to testify and promise the oneness of Allah, not to associate partners and worship only him. It has the same essence as the covenant of the prophets and the Children of Israel about monotheism and obedience which is the key to the *mīthāq* that Allah takes from his servants (Arroisi, 2013).

In line with the previous explanation, Al Attas also pointed out the side of trust in the conception of *mīthāq*. In this case, he explains that humans are creatures who can accept responsibility in the form of a mandate from Allah to become the Caliph of Allah on earth (Syed-Muhammad-Naquib-Al-Attas, 1967). Al Attas explains that the mandate is based on human ability by making *mīthāq* agreements and testimony regarding monotheism, the oneness of Allah, and only Allah has the right to be worshiped. This description is in line with Imam al-Shaukani who also explains about the *mīthāq* taken from humans (Yamani, 1414). It is clear that *mīthāq* and *mīthāqan ghalīza* are proof of the strong bond and relationship between the Rabb and its creatures with all the obligations and mandates for its servants, Allah also does not leave its servants without guidance about its substance because Allah has provided knowledge through its *asma'* one of which is manifested in human nature in order to be able to achieve *ma'rifah* to recognize it.

The spirit is always connected to the *mīthāq* and *fītrah* of human beings, which were witnessed when the spirit was blown into the body. The connection between *mīthāq* and *fītrah* explains that human beings are created in a pure state and hold a covenant or testimony to the *rububiyahan* and *sububudiah*

of Allah. It is then that humans testify to the oneness of Allah, which is manifested in *mīthāq* and is the cause of human *fitrah* (Ali bin Abdillāh bin Ali al-Qarni, 2003). In line with that, human nature carries the knowledge of Allah as the one and only god that should be worshipped is a state of human nature. This is in line with what is explained in surah al-Dzariat verse 56 when Allah explains His purpose in creating the jinn and humans, that all jinn and humans know the deity of Allah and their determination to worship Him alone (Ali bin Abdillāh bin Ali al-Qarni, 2003). The Prophet also explained this by asserting that every birth is born with a state of *fitrah*, and that *fitrah* is Islam and the first thing that is demanded of Islam is *ma'rifatullah* to know God. In line with this, Ibn Qayyim asserts that the state of *fitrah* is an implication of the *mīthāq* of testifying that there is no god but Allah, with which the heavens and the earth were established and for which all creatures were created, messengers were sent, His books were revealed, His laws were prescribed, and He is the One who created all creation (Ali bin Abdillāh bin Ali al-Qarni, 2003). Therefore, it can be understood that the spirit always brings glory because the pure state of the spirit is connected to the *mīthāq* and is in a state of *fitrah*.

Figure 1. The dimensions of the spirit

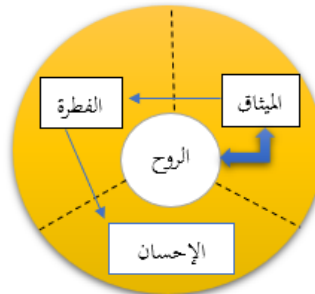


Figure 1. This explains the dimension of the spirit that is always related to the *mīthāq* taken when the spirit is blown into the body. It is the testimony that Allah is God and there is no partner for Him. Furthermore, the testimony becomes human nature in the form of servitude to God, which always leads to the goodness of *ihsan*.

Sanctity of the Ruh

Fakhr al-Din al-Razi explains that the spirit is a new substance resulting from God's action, God formed it and brought it into existence in a state of pure *fitrah* (al-Razi, n.d.). The purity of the spirit is always related to *mīthāq* and is human nature because these two things give meaning and happiness to life for humans. The spirit is always connected to *mīthāq* because this is the spirit's testimony of commitment to the majesty of God with all its power, represented through monotheism and faith as a state of human nature. Fulfillment of *mīthāq* and *fitrah* is an effort by humans to achieve a state of al-saadah *al ruhaniah* happiness whose dimensions are not worldly, but have a spiritual dimension, a happiness that humans should always strive for because it leads to glory (Fakhr al-Din al-Razi, 1904). Al-Razi then explained that *saadah al ruhaniah* is about the immersion of the spirit in the light of God's

glory, fully immersed without the slightest thought of anything other than God and always monotheistic to glorify God (Fakhr al-Din al-Razi, 1904).

This spiritual happiness is not impossible because the spirit is a substance that does not die after being separated from the body. Al-Razi said that the separation of the spirit from the body is *maut al-jasad*, while the spirit remains alive, such as the explanation of the Qur'an in surah al-Fajr verse 28 that the spirit does not die but returns from the body to the holy and great realm of the hereafter (Fakhr al-Din al-Razi, 1904). The spirit will live after leaving the body because what is meant by death is the separation of the spirit from the body (al-Razi, n.d.). Correspondingly the spirit will get true happiness in accordance with what he has gone through while accompanying the body as life energy (Bastaman, 2011). Al-Razi explains that the spirit will then return to the place that Allah has determined according to its state in the world, the spirits of the martyrs will return and settle in heaven where they eat from the fruits that are in it which is also with them the spirit of the little children of mu'min. Then the souls of the believers will be in paradise while the souls of the kuffar will be in a dark place where they eat and drink from the fire (al-Razi, n.d.). Thus it is clear that spiritual happiness should always be sought by humans because this happiness is eternal.

According to al-Razi, spiritual happiness is the highest happiness compared to the happiness of the world that is always bound by *shahwah*. This can be explained with a strong argument, al-Razi wrote that if human happiness is only limited to fulfilling his desire to vent his anger then actually the animals have more power because they have a stronger *shahwah* than humans. If human happiness is only based on the fulfillment of biological *shahwah*, then the birds are happier than humans (Fakhr al-Din al-Razi, 1904). It is clear that human happiness is not true happiness is not about following lust but spiritual happiness. Furthermore, if the fulfillment of the desires of the stomach in the form of food and the fulfillment of the desires of the genitals in the form of intercourse were the measure of the perfection of happiness achieved by humans, then whoever fulfills the needs of his stomach and genitals becomes a person who is perfect in happiness and high in rank. However, these two are not the determinants of a person's happiness and dignity, because those who eat more than they need are not good for them but are bad for them, just as those who fulfill their biological needs excessively do not bring good to them but are bad for him (Fakhr al-Din al-Razi, 1904). Therefore, if the indicator of happiness is the fulfillment of lust and is only worldly in dimension, it is inappropriate for humans to be more noble than animals because in this case, the animals are more powerful. It is clear that spiritual happiness is more noble and is the true happiness of man.

This spiritual happiness can then be achieved through the path of *takhalluq bi akhlaqillah*. Humans must know the meaning of this *takhalluq* to be able to know that the perfection of the human condition is sourced from it not through physical pleasure based on lust. al-Razi then explained that this *takhalluq* could not be achieved except by abandoning *hajah shahwiyah* and filling himself with goodness and glory not by multiplying food and drink (Fakhr al-Din al-Razi, 1904). In line with this, Ibn Sina asserts that humans who have *takhalluq bi akhlaqillah* are perfect spirits in their knowledge and deeds, always fulfilling the *mīthāq* and holding fast to the *fitrah* in themselves to become servants who are always immersed in the light of the majesty of Allah without the slightest turn to affairs that make them neglect Allah, this is then the essence of human happiness in the form of *al-saadah al-ruhaniah* (Sina, 2022).

In line with human happiness in the form of *al-saadah al ruhaniah*, Ibn Athaillah Al-Sakandari argues that human unhappiness is largely due to not understanding Allah's destiny. This is because humans live and walk on the destiny of Allah that he has determined for humans. Thus, human happiness comes from his submission to the destiny of Allah, which is called true happiness comes from human submission to the destiny of Allah (Ibn Athaillah al-Sakandari, 1998). Submission to Allah's destiny is an attitude of fulfillment and submission to *mīthāq* and upholding the *fitrah* in being a servant. Furthermore, happiness according to Ibn Qoyyim Al-Jawiyah has three indicators, in the form of the light of wisdom, which is a phase of immersion in the light of Allah's majesty according to al-Razi, then prejudice against oneself because prejudice against oneself will hinder correction and smoothness, so that he sees ugliness as good, disgrace as perfection and the third distinguishes between favors and trials, if these three things are carried out perfectly, then one can know the true blessings of Allah. (al-Jauziah, 2001). Thus it is clear that true happiness is not a false physical pleasure but a glorious and meaningful spiritual happiness.

In the view of Sufi scholars such as Abu Hamid al-Ghazali, happiness is not only in the world but is related to the two dimensions of the existence of the present world and the hereafter. al-Ghazali explained that happiness is a calm and peaceful condition of the soul without any shortcomings, and the peak of happiness can be achieved by someone when he has reached the *ma'rifah* of Allah (al-Ghazali, 2000). This was later reiterated by Syed Muhammad Naquib al-Attas, who stated that happiness does not refer to the human physical entity, not to the animal soul and human body. Nor is it a state of the human mind that is merely intelligent. Rather, it refers to the belief in the right of Allah and the fulfillment of the deeds done by the self based on that belief (Al-Attas, 1995b; Arroisi, Mulyana, et al., 2023; Arroisi et al., 2024; Arroisi & Sari, 2020). Thus it is evident what al-Razi later expressed that *haqiqi* happiness is *al-saadah al ruhaniah* and not the pleasure that comes to the body because it follows lust.

It is thus clear that the happiness of the spirit is the true happiness. The soul with its beginnings always fulfills the *mīthāq* of holding the principle of *fitrah*, always monotheism of Allah and immersed in his majesty is a human being who is perfect in knowledge and deeds. This happiness is what always leads humans to strive to get closer to Allah so that they lose joy in life and strive for a clean, confident *i'tikad*, absolute faith in Allah and religion (Abdul Malik Karim Amrullah (Hamka), 1939; Agisnirodi, Nur Hadi Ihsan, 2023; Nur Hadi Ihsan, Che Zarrina Binti Sa'ari, 2022). Then do good because you like doing good, and know that good is good and has many benefits and Allah likes it (Abu Nashr al-Farabi, 1987). So the true state of a human being is to occupy himself with *ma'rifatullah*, accepting His presence with obedience and sinking into His love, because if humans occupy themselves with fulfilling the happiness of their bodies and senses, it will prevent them from worshiping Allah and keep them from remembering Allah (Fakhr al-Din al-Razi, 1904).

Figure 2. Connectedness of the Spirit

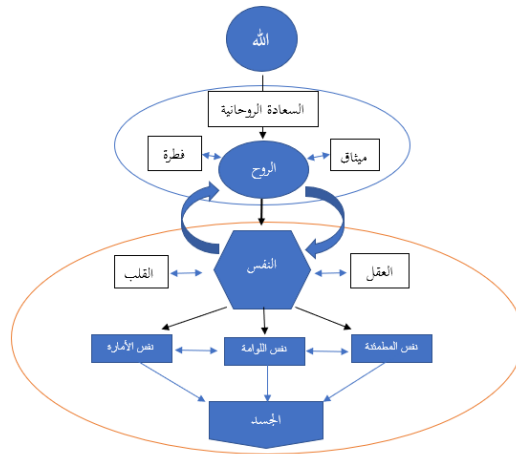


Figure 2. This explains the connection of the spirit with the *nafs* and the body. The spirit is in the dimension of the spiritual realm with *mīthāq* and *fitrah* that always directs to the good for the *nafs*, which then connects the direction through the fusion of the mind and *qalb* into several potentials to the body.

Conclusion

From the above explanation, it can be concluded. Firstly in the view of Fakhr al-Din al-Razi, the spirit is a very soft substance and is Jauhar Basith Mujarrad in humans. In line with that, the spirit is a *wasilah* because of human life which is in a deeper dimension than humans themselves. Furthermore, al-Razi asserts that *ruh* not only means a very soft substance but also means the Qur'an which always leads the mind to *ma'rifah* to Allah through recognition and understanding of the essence, then also means noble angels who always submit and obey Allah.

Second, the spirit in al-Razi's view is different from the *nafs*, according to him the spirit is something great and noble, because the spirit is the substance of *ruhiyah* light روحانية نورية while the *nafs* is the substance of earth and fire طينية نارية. The spirit has a glory that leads to the privilege of human beings. This special dimension is clearly illustrated in the meaning of the verse *khalqan akhar*.

Third, although in substance al-Razi distinguishes between the spirit and *nafs* he explains the exact relationship between the two. Al-Razi explains that the *nafs* is a form of a servant in the form of desire, lust, and the potential for evil that leads to an attitude of love for the world, while the spirit is a substance that always calls to the hereafter and leads to goodness. These two entities are then intertwined and influence each other. al-Razi explained this by quoting al-Farghani that the *nafs* attributed to the human being are like smoke coming from the inner heart which gives human energy to live which is obsessed with the spirit.

Fourth, the spirit is always connected to the *mīthāq* and *fitrah* of human beings, which were witnessed when the spirit was blown into the body. The connection between *mīthāq* and *fitrah* explains that human beings are created in a pure state and hold a covenant or testimony to the *rububiyahan* and *sububudiah* of Allah. It is then that humans testify to the oneness of Allah, which is manifested in *mīthāq* and is the cause of human *fitrah*. In line with this, human nature carries the knowledge of Allah as the one true God and the only God worthy of worship, which is the state of human nature. Therefore,

it can be understood that the spirit always brings glory because the pure state of the spirit is connected to mīthāq and is in a state of *fiṭrah*.

Fifth, the happiness of the spirit is the true happiness. The soul, with its beginnings, always fulfills the mīthāq of holding the principles of *fiṭrah*, always monotheism of Allah and immersed in His majesty, is a human being with perfect knowledge and deeds. This happiness is what always leads humans to strive to get closer to Allah so that they lose joy in life and strive for a clean, confident *i'tikad*, absolute faith in Allah and religion. So the true state of a human being is to occupy himself with *ma'rifatullah*, accepting His presence with obedience and sinking into his love, because if humans occupy themselves to fulfill the happiness of the body and senses will actually prevent themselves from worshipping Allah and keep them away from the remembrance of Allah.

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