



Philosophy of Religion and An-Nafs

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ABSTRACT

Studying a nafs is still interesting, especially when interpreting the part about its importance, usefulness, and function. The understanding of nafs has many opinions and varies according to each diverse perspective and the background of those more focused on it. Meanwhile, from the other side, the understanding of a nafs is quite essential in line with its existence in every human being. This article attempts to peel the thoughts of Al-Kindi, one of the most popular and prominent figures in Islamic philosophy. His thoughts on nafs will be studied from the perspective of religious philosophy. Through the search for the form of literature research with a qualitative approach, it was found that Al-Kindi was one of the first Arab Islamic philosophers who succeeded in combining or uniting philosophy and religion. For him, philosophy is a systematic human effort to know the truth, while religion is the source of the truth itself. Therefore, revelation does not conflict with philosophy. The position of the soul for the body is as a giver of life, while the body is only a vehicle. The soul and body are two components that complement each other. The soul is the first perfection of the organic body, by which the body has life potentially. The soul takes on the role of life for the body; if there is no soul, then the body cannot feel anything, and even the body will disappear by itself.

I. INTRODUCTION

According to the historical outline of the development of philosophy in the Islamic world, it occurred through a long process, both through external and internal channels of Islamic teachings. The external channel in question is the discovery of Greek, Egyptian, and Persian philosophical thoughts and dialogue between Muslims and non-Muslim figures, often inviting theological debates that can only be done using philosophical logical arguments. The internal channel is the emergence of strong encouragement from holy texts, both verses of the

Qur'an and examples given by the Prophet Muhammad regarding the importance of the role of common sense. 1 There are quite a few verses in the Qur'an that initiate and even command the use of logical reasoning to learn how to know God and others.

The verses of the Qur'an about thinking, plus the findings of philosophical works outside Islam, are enough to support the development of philosophy among Muslims. It did not take long before the arrival of Islam for philosophers to emerge as the leading spearheads of the growth and development of philosophy. The thoughts of Ancient Greek philosophy were mixed and developed so that they became the basis for the development of science and technology in its time. However, Islamic Philosophy did not remain silent; they then appeared and dared to pour out their thoughts and take over the role of Greek philosophy, so the Islamic world also developed into a center for the development of philosophy and science. There was almost nothing taboo to think about except what Allah forbade. One of the great figures of Muslim philosophy was Al-Kindi. As a Muslim philosopher, he was one of several figures who defended philosophy from attacks from various opposing parties. According to him, religion and philosophy should not be pitted against each other; they should collaborate and stick together toward a truth.

Al-Kindi believes philosophy is "the science of the essence of everything people learn according to their ability." Precisely because of that, the science of philosophy is the science with the highest dignity and position compared to other sciences that only focus on discussing phenomena and the external properties of an object. Unlike philosophy, it tries to explain "the essence of the essence, or wisdom about something behind the object of its form. Philosophy seeks something fundamental, the basis and core behind the external nature."

That is why, for Al-Kindi, philosophy should not be opposed or pitted against religion because religion (revelation) is the source of truth, which teaches about Divinity (Theology) and sharia. In contrast, philosophy is a science that tries to find the truth in a detailed way; even theology is part of philosophy. Therefore, it can be concluded that the name "philosophy of religion" is used because both meet and join hands in truth and goodness, simultaneously becoming the object of both.

In line with the above, Prof. Dr. Harun Nasution, an Indonesian intellectual figure/expert, defines "Philosophy of Religion" as a science that "discusses the basics of religion analytically and critically, to state the truth of religious teachings, or at least to explain that what is taught by religion is not impossible and does not contradict logic." At the same time, An-Nafs can be interpreted as potential reason before thinking about the object of thought, and after having its object, it turns into actual reason.

From the various arguments put forward by al-Kindi about the existence of philosophy, he came to a stopping point to the conclusion that studying philosophy is obligatory. That is why he studied philosophy seriously and reached the level of a philosopher who was given the title of "First Arab Philosopher" in the Islamic world.

Equipped with his perseverance and tenacity in studying to the finest level, al-Kindi emerged as a productive thinker who produced several great works. Al-Kindi's works, numbering 421, consist of various disciplines, ranging from philosophy and art to astronomy and astronomyeorology, prophecy, medicine, geometry, logic, etc.

Of his many works, this article will limit itself to one scientific field, philosophy, and the discussion will only focus on his thoughts on the philosophy of religion and an-Nafs.

II. RESEARCH METHODS

Viewed from the perspective of its type, this writing can be classified as a study of figures, in this case, the thought of Al-Kindi. For that, an analysis of the literature or library study is needed as an effort to explore Al-Kindi's thoughts, especially those related to "Philosophy of Religion and An-Nafs," which are taken from secondary sources related to Al-Kindi's thoughts. Therefore, this study uses a rationalistic approach with interpretative-comparative analysis techniques. The things that want to be explored by a figure are Al-Kindi's ideas, concepts, or thoughts, especially regarding his thoughts on the philosophy of Religion and an-Nafs. Because this study is also based on written sources, the significant analysis is content analysis.

A BRIEF HISTORY OF AL-KINDI

Al-Kindi's full name is Abu Yusuf Ya'kub bin Ishaq bin Sabbah bin Imran bin Ismail al-Ash'ats bin Qais al-Kindi. He was born around 185 H, coinciding with the year 801 AD, and died in 260 H/873 AD. In the West, his name is more popularly known as al-Kindus. Al-Kindi was a descendant of the Kindah tribe in South Arabia. His father was named Ishaq al-Sabah, who had served as Governor in Kufa during the reign of the Caliph Al-Mahdi (775-785 AD) and Harun ar-Rasyid (786-804). Because of his mastery of various disciplines, it is not surprising that the son of Harun al-Rasyid, Caliph Ma'mun ar-Raysid, was given the trust to translate Aristotle's works into Arabic. Al-Kindi's expertise and intelligence of thought made him receive protection and support from the government of the Abbasid Dynasty, namely during the time of al-Amin (809-812 AD) Al-Ma'mun (813-833 AD), al-Mu'tashim (833-842 AD), al-Watsiq (842-847 AD) and al-Mutawakkil (847-861 AD), even the caliphs al-Ma'mun and al-Mu'tashim entrusted their children to be educated by al-Kindi. Al-Kindi was an Islamic philosopher who was very productive in writing books on various branches of science known at that time. In the book al-Fihrits, Ibn Nadim once wrote a list containing the names of books al-Kindi had written. These books were divided by Ibn Nadim into 17 chapters consisting of 241 books. The first group consists of twenty-two philosophical books and treatises. Some of these books are in thick format, and some of his books consist of only a few sheets of paper. Unfortunately, most of these books have been lost and never found again, and some are still in manuscript form and stored in various libraries in Arab and European countries. Only a few books have been published, including by Muhd. A. Hadi Abu Ridah in his book *Rasa'il al-Kindi al-Falsafiyyah*, which consists of two volumes; among these books are:

1. In the Philosophy of Law
2. For the hudud of the Ashya'warusumuha
3. Fi al-Fa'il al-Haq al-Awwalal-Tam
4. Fi I-dhah the land of the world
5. Fi Wahdaniyyati 'I-lah wa Tanahi jirmal-'Alam
6. The Law of Allah and the Law of the Fasad

7. For the sake of the soul

8. Fi'n-Nafs

Philosophy of Religion

During the Abbasid caliphate, still led by the caliphs Al-Amin, Al-Ma'mun, Al-Mu'tashim, and Al-Watsiq, al-Kindi's thoughts, besides having a place in the hearts of the people, also received full support from the rulers of that time. Even during al-Ma'mun's reign, he entrusted the Mu'tazilah school as the official state school. This means that the philosophical thoughts developed by al-Kindi received full support from the rulers besides his people, so it is not surprising that al-Kindi became popular and his thoughts were admired at that time.

However, when the ruler of al-Mutawakkil after the Abbasid dynasty, the Mu'tazilah school as the official state school gradually became unpopular because the ruler at that time popularized the Ash'ariyah school. This moment was used by people who were anti-philosophy to attack al-Kindi.

During the Abbasid dynasty ruled by Al-Mutawakkil, the Ash'ariyah school was entrusted to the community as the official state school. Anti-philosophy groups exploited this situation. At the instigation of Muhammad and Ahmad, two sons of Ibn Syakir. Among these instigations are people who study philosophy because they lack respect for religion. As a result of this incitement, the emotion was so intense that Mutawakkil ordered al-Kindi to be punished and his library, named Kindiyah, to be confiscated. Still, it was not long before his library was returned.

Even though al-Kindi received strong attacks from people who were against philosophy, especially its relationship with religion, with the various arguments he put forward, both naql and rational arguments, he emerged as a defender of philosophy. He came to the conclusion that philosophy was not at all in conflict with religion; in fact, according to him, studying philosophy was obligatory.

According to al-Kindi, philosophy is knowledge about what is true (الحق عني بحث), while the purpose of religion is to explain what is true and what is good¹³; likewise, with philosophy, it tries to find the truth based on logical, radical, universal, and systematic thinking to find the truth. Al-Kindi's perspective above seems to want to show that philosophy is part of the teachings of Islam, which is the knowledge that comes from Islamic thought that is based on revelation.

In the meantime, philosophizing is an effort to find the truths contained in the Qur'an because "the Qur'an, which brings more convincing and correct arguments, cannot possibly contradict the truth produced by philosophy. Therefore, studying philosophy and philosophizing is not prohibited; even theology is part of philosophy, while Muslims are required to study theology. Meeting religion and philosophy in truth and goodness is simultaneously the goal of both. Religion, besides revelation, uses reason, and philosophy also uses reason." From the explanation above, for al-Kindi, religion and philosophy do not have to be opposed and at odds because both carry similar truths.

According to al-Kindi, philosophy is "the science of the essence of everything that people study according to their ability." Because of that, philosophy is the science with the highest dignity and level compared to other sciences that are only interested in discussing phenomena and the external characteristics of a target of study. In the dimension of philosophy, there are three ways or paths to obtain the truth: science, philosophy, and religion, "both science, philosophy, and religion aim, at least, to deal with the same thing, namely the truth." The sciences included in the philosophy field are the science of divinity (fadhillah) and other sciences that are beneficial to humans and keep them away from loss and suffering. However, it should be noted that not all sciences occupy the same level, because the problems and objects that are the subject of discussion are different, so the way to solve them is not the same. The most important and high-ranking part, according to philosophers, is the science of divinity, which al-Kindi calls the "first philosophy." it is the science that discusses the first truth (ilmul-haqqi'I-awwal), which is the cause of all truth. From that, al-Kindi emphasized that studying the science of "first philosophy" will make a philosopher more perfect because a person's knowledge of the cause of something is much nobler than his knowledge of its effects (ma'lul).

Thus, al-Kindi's principle is about the meaning and purpose of the obligation of philosophical knowledge. Therefore, there can certainly be no conflict or opposition between religion and philosophy, and they must embrace each other because both contain convincing truths within themselves. Religion is not a teaching that cannot be understood by reason, as he stated:

Indeed, the words of the truthful person, Muhammad (peace and blessings of Allah be upon him) and what he conveys from Allah, the Great, and Mighty, can be known to others by (using) the analogy of reason (al-maqayis al'aqliyah). Only people who do not have the image of reason and have placed themselves in ignorance reject the science of philosophy.

Thus, religion and philosophy contain the same knowledge and truth. These two types of knowledge can't contradict each other in truth. This belief was defended with all his might by al-Kindi so that he harshly attacked those who were hostile to philosophical science. His philosophical attitude is visible in his expression of defense of philosophy as follows:

We should not be ashamed to welcome the truth and accept it from any source, even from a nation and people far from us. Indeed, nothing is more important for those who seek the truth and belittle those who say and teach it. No one will be low because of the truth; on the contrary, everyone will be noble because of the truth, and that is certain. From some of the quotes above, studying philosophy, according to al-Kindi, is mandatory. Therefore, he has studied it seriously to reach the level of a philosopher who was given the title of "the first Arab philosopher" in the Islamic world. As the first Arab philosopher, Al-Kindi was an Arab Islamic scientist who could be said to have succeeded in combining and harmonizing philosophy and religion, or reason and revelation, because, according to him, the two are not contradictory because both are the science of truth. While the truth is only one, in the development of the first philosophy, Al-Kindi said: "The noblest and most noble among all human arts is the art of philosophy, knowledge of all things, as far as the limits of human reason, the goal is to know the essence of truth and act by that truth." An-Nafs, according to al-Kindi

As is known, philosophy is the result of thinking in searching for the nature of things systematically, radically, and universally; it discusses "the basics of religion analytically and critically, to state the truth of religious teachings or at least to explain that what religion teaches is not impossible and does not contradict logic." The basics of religion referred to here include, among others, revelation, sending of prophets and apostles, divinity, eternity of life, human relationship with God (free from or bound to God's will), evil, life after death, including spirit or soul, and others. In the Qur'an, it has been explained that matters of the spirit (soul) are God's business; you are not given knowledge except a little. Allah explains this in the Qur'an surah al-Isra' verse 85. Asbabun nujul, this verse, according to the history of Bukhari from Ibn Mas'ud, said, "Once, I walked with the Messenger of Allah in Medina. Then we passed in front of several groups of people from the Quraysh; some of them said, "Why don't you ask him something? Then, they asked us to tell us about the nature of spirits. The Prophet stood for a moment and raised his head. I knew that a revelation was coming down to him. When finished, he read this verse.

The verse above raises several questions, such as: What is meant by the verse with its substance? Is it eternity or transience, happiness or misery? Does the verse mean, " You were not given knowledge except a little," which concerns the nature of the soul, or "that little" is our knowledge, not including the issue of the soul because our knowledge is only a little?

Problems like these bring Muslim thinkers (especially Muslim philosophers) to the table as if they are called to discuss these matters based on their existing abilities, with the clear aim that mankind can properly understand the meaning contained in the revelation.

According to al-Kindi, "an-Nafs" (soul) "is not composed (بسيطة, simple) but has an important, perfect, and noble meaning. Its substance (الجوهر) comes from the substance of God. Its relationship to God is the same as that of light to the sun."

With the explanation above, it means that the soul is different from the jism, but both are interconnected because if one of the two (the soul) separates itself from the jism, then the jism no longer functions (dies), and the soul will return to its origin. Therefore, according to al-Kindi, the soul is "the first perfection for a natural jism that has potential life." Or the soul is "the perfection of a natural jism that organically receives life. The difference between the two definitions lies only in the wording, not in the understanding. This means that the soul is an essential perfection for the jism without which the jism does not function at all. The jism will perish if the soul has left it. We are presented as a footbridge or bridge crossed by travelers, not having a long and eternal peace. The permanent place we hope for is the high, noble realm where our souls will move after death. The statement above shows that al-Kindi acknowledges the soul's immortality, which is strengthened by his statement: "O ignorant people! Don't you know that your place in this world is only for a short time? Then you will go to the real world, where you will live forever."

Thus, it can be said that the relationship between the soul and the body is only accidental, and it is an energy that can give rise to...

Strength for the mass to carry out its activities.

According to al-Kindi, the soul has three powers, namely, the power of lust, the power of anger, and the power of thinking. This power of thinking is called reason, and according to him, reason is divided into three types:

1. Potential intellect (بالقوة الذی)
2. The mind that has moved from potential to actual (الفعال بالقوة منخر جالذی)
3. The mind that has reached the second level of actuality (الثانینسمیة الذی)

Potential reasons cannot become actual if no power moves them from outside. Therefore, there is one kind of reason that has a form outside the human spirit: reason that is forever in actuality. This reason is forever in actuality that moves potential to become actual.

III. CONCLUSION

Al-Kindi was the first Arab Islamic Philosopher who succeeded in integrating philosophy and religion. For him, revelation is not contradictory to philosophy because philosophy is a systematic human effort to know the truth, while religion is the source of truth itself. According to al-Kindi, the soul is the first perfection of the natural jism that has potential life. In other words, the soul is the perfection of the natural jism that organically receives life. A person who philosophizes is a person who always tries to build a good relationship with the Creator because potential reason will never change into actual reason as long as the Almighty Mover does not move it.

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