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Soul Dimension and Antithesis of Ibnu Sina's Reincarnation Concept

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Abstract

Ibn Sina, the father of early modern medicine, had an unusual psychological concept. He has a different concept about the soul and reincarnation from the other physician. This study examines Ibn Sina's concept of the soul and his views on reincarnation. The research is based on literature data and uses qualitative methods. The results showed that Ibn Sina divided the human soul into three parts: plant, animal, and human. The human soul is eternal. That is, the soul does not decay after death, after separation from the body. The soul lives on in its realm. After death, the soul does not need a new body for its activities. Therefore, there is no reincarnation for the soul, and Ibn Sina disagrees with the concept of soul reincarnation by Aristotle.

Keywords: *Soul Dimension, Reincarnation, Antithesis, Ibn Sina*

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INTRODUCTION

The concept of the soul or al-Nafs is important to discuss because the soul is an eternity, even if it leaves the human body. (Al-Ahwana, 2009). Some Muslim philosophers also give their opinion about the interpretation of the word "nafs" such as al-Farabi, al-Kindi, Ibn Sina, and al-Ghazali, with the meaning "the initial perfection for the physical which is natural, mechanistic and has an energetic life" (Reza, 2014). It is also explained (Al-Ahwana, 2009) that a dead body with an eternal soul that remains does look for a new body as a replacement. So, the human soul does not experience reincarnation. This statement was also strengthened in research (Andi & Muhammad, 2020) which cited Al-Kindi's statement that al-Nafs is a spiritual substance, so its relationship with the body is accidental.

Even though al-Nafs are united with the body to carry out activities, al-Nafs will separate the body when it experiences death.

Soul or nafs in Al Munawwir's dictionary translates linguistically into soul or self (AW & Fairuz, 2007). Ibnu Sina interprets the word as an important concept to understand because he underlines his statement that someone who knows himself (his soul) will know his God. (Al-Ahwana, 2009). Several journals also explain the concept of the soul. The soul is an important part of moving the human body. The nafs also have a role in the thinking process and understanding the reality that produces knowledge and shapes one's perspective on life (Reza, 2014); (Suprpto, 2017); (Hermansyah, 2017); (Arroisi, J, 2020).

Previous studies on Ibn Sina's thoughts can be categorized into several discussion topics. First is the soul's relevance in education, where every diverse power possessed by the soul must be developed through education (Anthony, 2019). The power to eat, grow, reproduce, move, senses, and the practical and theoretical sense. If all of these are developed optimally, they will produce good and optimal human beings. (Katni, 1967); (Katni, 1967)(Mubassyrarah, 2020); (Anthony, 2019); (Kharisma Noor Latifatul Mahmudah, 2020); (Kharisma Noor Latifatul Mahmudah, 2020). Second, Ibn Sina's thoughts about the soul potential (Katni, 1967); (Katni, 1967) (Mubassyrarah, 2020); (Anthony, 2019); (Kharisma Noor Latifatul Mahmudah, 2020); (Kharisma Noor Latifatul Mahmudah, 2020). Third is the concepts of Ibn Sina's philosophy(Ardiansyah, 2020):(Hadi Suprpto, 2017):(Parlaungan et al., 2021):(Hermansyah, 2017). The fourth is Ibn Sina in the medical field (Ardiansyah, 2020):(Hadi Suprpto, 2017):(Parlaungan et al., 2021):(Hermansyah, 2017).

This research aims to find the soul concept according to "Eternity of the Soul and Antithesis of Reincarnation" according to Ibn Sina. The researcher assumes that the human soul is like the shadow of the human body. It exists with the body's existence, but its death can not destroy it. That statement also agrees with Ibn Sina's thought about the soul's immortality. The immortality of this soul does not exceed the immortality of the Almighty. The soul has a body to form a self-existence. Meanwhile, God doesn't need it because the existence of His creature reflects His power. Then, the antithesis of reincarnation is the impossibility of the soul having two bodies as its existence.

The object of research in this study is "the immortality of the soul and the antithesis of reincarnation based on Ibn Sina's perspective." This research examines the concept of the soul's immortality according to Ibn Sina and Ibn Sina's antithesis from various sources of information. The researchers examined primary and secondary data sources. The primary data source is Ibn Sina's work on the immortality of the soul and the antithesis of reincarnation. Then, the secondary data is in the form of books, magazines, newspapers, notes, and various kinds of reports related to this theme. The data sources of this research are scientific media such as books, journals, or scientific articles. Then, data sourced from reports or seminar conclusions, scientific discussion notes, and writings from government agencies or other institutions can also be a source for research data on literature studies (Sari & Asmendri, 2018). This research was conducted by collecting, reading, and recording important information related to the research theme from books, journals, book sections, and internet data (Sari, 2020).

The research method used by researchers is literature study or library research (Fatha Pringgar & Sujatmiko, 2020). Library research is a series of activities related to library data collection methods, such as reading, recording, and processing materials (Mestika Zed, 2008). The data obtained is then analyzed by matching and linking several reading sources that have been collected. The researcher also filters the information by comparing historical literature, then concludes based on the current theme (Sukmana, 2021). The analysis used in this study is description and selection. This analysis is a systematic effort to study the research subject matter by selecting or describing the components collected into parts of the analysis (Zed, 2008).

DISCUSSION

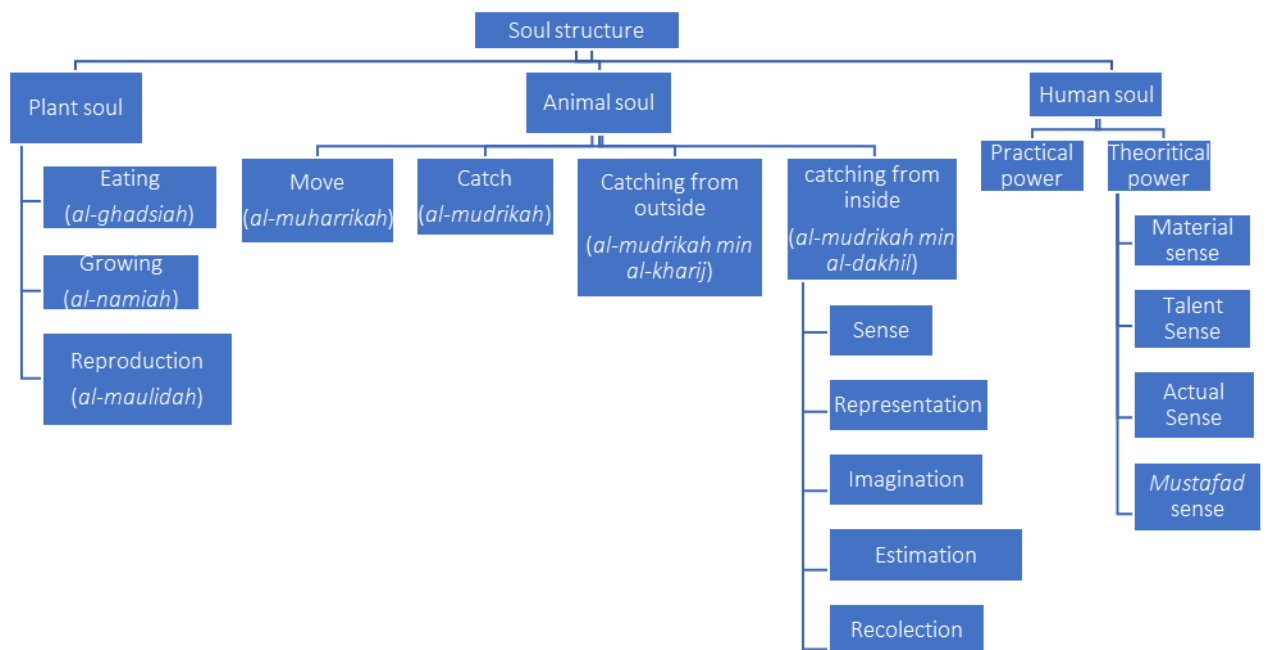
1. Soul Dimension

Hamka has a similar argument with al-Kindi about the soul. Al-Kindi explained *an-nafs an-nathiqah* or the rational soul. He explained that this soul comes from God's light (*nur*) and is equipped with memories. However, Hamka focuses more on the reason for *ma'rifatullah*, namely knowing God, obeying His commands, and refraining from disobeying God. Meanwhile, al-Kindi has a slightly more negative explanation because, according to him, the soul does not feel calm in the world because there are needs that

must be fulfilled as human beings (Hafiz, 2019). Freud divided it into three parts: The idea of the conscious mind, the pre-conscious mind, and the unconscious mind, which become an essential part (Ahmed, 2017).

If we already understand the meaning of the soul or find it difficult to understand. Here the structure of the soul will help to explain its meaning of the soul. So it will be much easier to understand. For Ibn Sina, the soul has three potential structures: natural, animal, and rational (Hafiz, 2019). The rational soul is a special soul possessed by humans (Kharisma Noor Latifatul Mahmudah, 2020). The function of the rational soul is to distinguish between beautiful and ugly, good and evil, and should and should not.

Table 1.
Soul Structure



2. Soul Immortal Concept

The soul's immortality is drawn from the soul structure or concept. Its eternity does not form it because the soul is not reincarnated. The rational soul possessed by humans is a divine emission. The soul does not die because of the body's death, whereas usually, everything that is damaged is due to the damage of something else. Everything related to something else in a relationship can be due to several things: 1. His relationship

with something is equal in existence, 2. His relationship with something is a relationship that appears later in terms of existence, 3. His relationship with something is a relationship that comes first in terms of existence, which existed before in terms of essence. (Al-Ahwana, 2009).

From the time point of view, the relationship between the soul and the body is an equal relationship that is an essential matter for him, not an accidental one. If the relationship between soul and body arises later in existence, the body is the cause of the soul's presence. There are four causes: 1. The body becomes an active cause for the soul by giving it existence, 2. The body is the tendencies of the soul through pluralism, such as elements for the body, or singleness, such as copper for statues, 3. The body is a formal cause, 4. The body is a complementary cause (Al-Ahwana, 2009). The immortality of the soul ignites the discernment of its simplicity. There is a commitment to soul simplicity, which presupposes the view that reduces the degree of consciousness without a part of the extracted soul (Falkenstein, 1998).

This material can experience two things: It is continuously divided, but this is impossible, and something which is the essence and substance is not in vain. So it is clear that each of these things is and is the origin, not about a combination and something else. It does not contain action for eternity and potential for decay according to analogy in essence (Mohd Akib & Syed Muhsin, 2019). If there is potential for decay in it, it is impossible to have eternity. If there is an eternity in it, then there is no potential for decay. In proving the soul's immortality, Ibn Sina puts forward three propositions; 1. Dalil of al-infisal (proof of separation). The combination of soul and body is accidental, both have their substance, and if the body dies or decays, the soul remains and is eternal. While the body depends on the soul to live. 2. Dalil of al-basathah (proof of breadth). The soul is a substance (jauhar) vast spiritual. With his vastness, he is always alive and not dead. Therefore the soul is also called Jauhar Basith (permanently live). 3. Dalil of al-musyabahah (proof of equality). This dalil is metaphysical. According to the philosophy of emanation, the human soul is sourced from fa'al reason (tenth mind) as the giver of all forms. Because ten reasons is an essence that thinks, is azali and eternal, the soul as its ma'lul (effect) will also be eternal as its 'illat (cause) (Mubassyrah, 2020).

Table.2.
 Proof of the Immortality of the Soul

Proof of The Soul Eternity

Several types of relationships, namely: 1. Equal relations in existence, 2. Relationships that appear later in terms of existence, 3. Relationships that appear earlier in terms of existence, which existed before in terms of essence.

The relationship between the soul and the body is an equal relationship in existence, it trigger by 4 factors: 1. The body becomes an active cause for the soul by giving it existence, 2. The body is the cause of tendencies for the soul through plurality such as the elements for the body, or through singleness such as copper for statue, 3. The body is a formal cause, 4. The body is a complementary cause

3 *Dalil* to prove the immortality of the soul, Ibn Sina.; 1. *Dalil of al-infisal* (proof of separation). 2. *Dalil of al-basathah* (proof of breadth). The soul is Jauhar (substance). 3. *Dalil of al-musyabahah* (proof of equality). This *dalil* is metaphysical.

3. Antithesis of Reincarnation

It has been explained that the soul's creation is multiplied by the readiness of one body and not by two bodies. Is it for one or two bodies apart from the number of the soul? The more important is how our souls form after death. This is because the separation of the soul from the body raises a complicated question, is that resurrection occurs? After being separated from the body, does the soul have a purely spiritual form? Philosophers, especially peripatetic philosophers, believe that in spiritual awakening, the soul is spiritual after the soul and body are separated. It is impossible to be resurrected with the body because it results in reincarnation. (Supriatna, 2020).

The human soul is different from the souls of other creatures, such as animals and trees. The human soul is like the universe, or the universe itself, because what is hidden and constantly moving and rotating is only a soul controlled by the spirit (Supriatna, 2020). In the post-death state of the absurdity of reincarnation, Ibnu Sina state that bodily *ma'âd* cannot be determined rationally. It is not because he does not believe in the existence of physical *ma'âd*, but instead, he believes in physical *ma'âd*, but to be able to determine it, this can be done through the verses and narrations, not through reason (Al-Ahwana, 2009).

Ibn Sina's interpretation relates to physical *ma'âd* and the soul exploring various material pleasures in the afterlife. So it cannot be said accurately that the material body

returns in the afterlife. It can be explained that Ibn Sina divided ma'âd into physical ma'âd and spiritual ma'âd. Then he also emphasized that the type of body in physical ma'âd cannot be determined. It can be determined through the Shari'a (verses and narrations) (Ardiansyah, 2020). According to Ibn Sina, ma'âd bodily narrated by the Shari'a must be believed by the law of affirmation of prophetic news even though the (rational) way of the reason is closed to determine this (Al-Ahwana, 2009). The breadth of the Shari'a is the right of Rasulullah SAW. The happy and miserable conditions for the body are not clear to us. According to Ibn Sina, other ma'âd can be understood through argumentative syllogisms and rational reasoning, also confirmed by prophecy.

Ibn Sina considered the ma'âd to be the happiness and suffering associated with the soul. The acceptance of spiritual ma'âd and Ibn Sina's interpretation of physical ma'âd depend on the abstraction of the human soul and understanding of how the soul feels pleasure and pain. It can be understood from the discussion of Ma'âd Ibn Sina, in general, as the division of souls into rational souls, simple souls, and idiotic souls (Evie, 2018). He states that before separating from the body by the demands of its condition, he says that every soul follows the body. This body formation is due to the soul's arrangement with the body (Andi & Muhammad, 2020). However, in these conditions, happiness and suffering can be depicted. Happiness and suffering are related to the hereafter life because death separates the soul from the body.

The Ibn Sina's division divides happiness and suffering into high (hakiki) and low (khasisi), as well as the separation of the types of empowering souls over bodies and the realization of the body at some levels. Then the absence of necessity at all levels so that they are accused of denying physical ma'ad. However, the concept of reincarnation has experienced rejection. Western religions put this rejection in their books, saying that "humans are destined to die once and after that face judgment. Reincarnation is impossible because death is once and will never happen again. The reincarnation statement was also strongly opposed by philosophers and theologians, such as Mulla Sadra (Supriatna, 2020). Reincarnation is a misunderstanding brought on by previous philosophers and prophets. It is not following what Islam taught: death is the end and beginning of life. However, it doesn't mean that the soul runs away and looks for another body reincarnation.

Ibn Sina was an Islamic physician, chemist, and philosopher. The most important thought that Ibn Sina produced was his philosophy about the soul. In terms of psychology, Ibn Sina is one of the adherents of dualism (*sanawiyah*). The substance of the soul is very different from the body material, even though Ibn Sina comes from the same substance, namely the active mind (Soleh, 2008). Ibn Sina has thoughts about the soul by dividing into three as follows (Nur, 2009):

- 1) Plant soul (*al-nafs al-nabâtiyyah*)
 - a. Eating is activities carried out typically to sustain life (*al-ghadsiah*).
 - b. Growing activities continue to be different from day to day (*al-namial*).
 - c. Reproductive activities carried out to maintain regeneration in animals, plants, and humans (*al-maulidah*)
- 2) Animal soul (*al-nafs al-hawaniyyah*)
 - a. Movement of the body (*al-mubarrikah*).
 - b. Catching to get something (*al-mudrikah*) with two parts.
 - c. Capturing from the outside in all forms by utilizing the five senses possessed by creatures (*al-mudrikah min al-kebârij*).
 - d. Capturing from the inside (*al-mudrikah min al-dâkhil*) with deep senses. (Al-Ahwana, 2009) that is:
 1. Sense shared (*al-biss almushtarak*) who received everything.
 2. Representation (*al-quwwat al-khayâliyyah*) stores everything received from the five senses.
 3. Imagination (*al-quwwat almutakhalîyyah*) that composes what is stored is all that has been received from the five senses.
 4. Estimation (*al-quwwat alwahamiyyah*) can capture abstract things independently. For example, having to run for goats from dogs or wolves.
 5. Memory for storing abstracts is obtained through evaluation (*al-quwwatalhâfiẓah*).
- 3) The human soul (*al-nafs al-nâtiqah*) has two powers:
 - a. The practical way of thinking is related to the body (*al-'âmilah*).
 - b. Theoretical way of thinking relates to abstract things, and it has several levels (*al-'âmilah or al-naẓariyyah*), namely:

1. The material reason is the basic mind in which every human being has a mind with potential given by God and has not experienced any training or anything (*al-'aql al-hayûlânî*).
2. *Intellectus in habitu*, an advanced level from before where he begins to be trained and has good habits, is abstract (*al-'aql bi al-mamlakah*).
3. The actual reason, this mind has reached the stage where someone thinks abstractly and can be used by adults (*al-'aql bi al-fî'il*).
4. Mustafad reason (*al-'aql al-mustafâd*) is the ability that continues from abstract thinking and continues without trying so that he can already do it. So that he can accept all the knowledge that will be given to him (*al-'aql al-fa'âl*) (Kharisma Noor Latifatul Mahmudah, 2020)

Likewise, the soul, according to Al-Farabi stated that the soul comes from radiation (Soleh, 2008). God radiates the first mind into the tenth mind, while the soul emanates into the tenth (Andi & Muhammad, 2020). Whereas reason is simple reasoning, and it can be the basis of reference for science (Misbakhudin, 2017). Ibn Sina also interprets the word soul (*al-Nafs*) as a substance (*jauhar*), neither material nor material. The soul is an embodiment of the spiritual (immaterial) that resides in the body and can control the body directly. The soul is believed to be the cause of life, driving and controlling the body, while the human body has an ambivalent role towards the soul because it is the beginning of the body that assists the soul in thinking. (Andi & Muhammad, 2020). Kant's conception of psychology based on the idea of the soul forbids the materialistic reduction of mental phenomena to study external sensory phenomena (Kraus, 2018).

The concept of the soul's immortality makes it clear that there is a life that the soul carries out, and there is life after death. Ibn Sina clearly explained the reasons for how the immortality of the soul occurs. He states the relationship between the soul and body by proving that the human soul is a substance that can exist separately from the body (Al-Ahwana, 2009). Ibn Sina uses two reasons: first, to lead to self-awareness, while the other tries to prove an open mind (Hermansyah, 2017). According to him, this is a more direct proof of the non-corpse substantiality that serves not as an argument but as an eye-opener (Nur, 2009). The soul is also the cause of mental health because a healthy person is a

person who avoids mental disorders (Pradityas et al., 2015). Among the objects that can be attached to the purity and perfection of the soul (Morris, 2019).

The clarity of the relationship between soul and body prevents confusion over the concepts (Al-Ahwana, 2009). It also clarifies the concept that reincarnation does not exist in human life. So the existence of Ibn Sina's thoughts certainly strengthens the arguments of previous philosophers regarding the concept of the immortality of the soul without reincarnation in humans. Ibn Sina's concept of the soul's immortality and the antithesis of reincarnation has been clear. Ibn Sina stated that the soul is different from the body and also different from the body. The existence of a soul for its existence requires a body.

The concept of Ibn Sina is contrary to Hinduism's thinking, which believes in reincarnation. A state where there is rebirth or commonly known as samsara. Rebirth is the immortality of the soul to live with three processes that every human being must live (Ali & Tono, 2005), namely: 1. Karma, 2. Samsara, 3. Moksha. Karma is the result of actions during his life. Samsara is the atma that always experiences repeated births, and moksha is the ultimate goal of life.

Comparison of the concept of Ibn Sina and Hinduism is at the point of reincarnation concept. According to Ibn Sina, reincarnation is an antithesis because of its dalil. Meanwhile, in Hinduism, reincarnation happens because of religious concepts. Reincarnation is strongly believed because reincarnation is part of the five fundamental beliefs, namely believing in God (Brahman / Hyang Widhi), believing in atman, believing in the law of karma rewards, believing in punarbhawa or reincarnation or samsara, believing in moksha (Netra, 2009). The statement reinforces this Hindu concept that the soul is like wearing clothes, so when the body dies, it will go to a new body (IBG & Maj. Gen. TNI (Purn), 2013).

Ar-Razi also rejected the reincarnation concept because the purpose of its creation is to awaken the soul that is lulled in the human body. The body is not its real place, not a place of happiness and also an eternal place. Real pleasure and satisfaction are getting away from matter through philosophy. (Al-Razi, n.d.). For al-Razi, the soul is as eternal as God. The soul will not experience death like the body—the soul returns from the body to piety and grace (Hamdani, 2020). The universal soul in question is the entire dimension of the

soul. In natural objects, there is a life force and movement. It is difficult to know because it is formless and comes from the universal, eternal soul.

This research is expected can answer the question about the antithesis of reincarnation, the Islamic philosopher Ibn Sina and western philosophers such as Aristotle. They do not believe in and reject the reincarnation concept. In contrast to Buddhism, this religion accepts and believes in the reincarnation concept. It is expected that future research will describe the concept of reincarnation that Buddhists believe. That research can also compare the difference between Islamic figures who reject reincarnation..

CONCLUSION

The soul eternity, according to Ibn Sina, is the concept of the soul creation to perfect the body. The body's existence is used to accomplish the soul by creating the soul as the initial form of its existence. The soul and the body have a close relationship, so it is not easy to separate them. They are like two sides of coins. However, the two currencies are not linked to death. The soul does not follow the destroyed body or seek a new one.

The soul was created to perfect the body so that one soul is devoted to 1 body. So reincarnation concept will never exist. The rejection made by Ibn Sina explains why reincarnation does not occur. Strengthened by the western philosopher Aristotle, he believes that the soul and body have no immortality. However, Hinduism considers that the concept of reincarnation exists. It is expected that future researchers can continue research and explore more about immortality. Eternity has many interpretations, so it needs a more comprehensive study.

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