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بِوَسِيَّتِي إِسْلَامِ أَنْبَاءِ رَجَائِبِ مَلِكِيَّتِنَا

THE CONCEPT OF HUMAN SOUL IN *ASRĀR AL-
INSĀN FĪ MA'RIFAT AL-RŪH WA AL-RAḤMĀN* BY
NŪR AL-DĪN AL-RĀNĪRĪ: A CRITICAL
EXAMINATION

BY

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A dissertation submitted in partial fulfilment of the
requirements for the degree of Doctor of Philosophy
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ABSTRACT

The study aims to explore the concept of human soul found in a manuscript entitled *Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān* by al-Rānīrī. Al-Rānīrī was an Indian-born Malay scholar in the seventeenth century. This manuscript focuses on the concept of human soul and was completed in April, 1641 in Aceh, which is located at the northern part of Sumatra, Indonesia. The method used in this study is library research, within which content analysis of the printed manuscript rewritten by Tudjimah is applied. The findings indicate that al-Rānīrī's concept of the human soul is based on an Islamic revealed knowledge that is interpreted through *al-ṣūfī al-ilhāmī* (sūfistic inspiration) or *surʿat al-idrāk* (intuition) methods which are known in Sufism. The Sūfīs referred to by al-Rānīrī are Shaykh ʿAbd Allāh Samarqandī, Abū Yazīd al-Biṣṭāmī, ʿAbd Allāh Ḥusayn ibn ʿAlī al-Makkī, al-Ghazzālī, Ibn ʿArabī, ʿAbd al-Razzāq Kamāl al-Dīn al-Kāsī, Mawfiq al-Dīn Abū Yazīd Aṣṣfahānī, Abū Shukr al-Sālimī, Abū Ismāʿīl ʿAbd Allāh al-Anṣārī, Najm al-Dīn al-Rāzī and Nūr al-Dīn ʿAbd al-Raḥmān Jāmī. The concept of the human soul proposed by al-Rānīrī is indeed distinct, in the sense that without knowing God, the knowledge of the human soul would not be acquired. This is due to the fact that the human soul is created by God, and it is eventually breathed into the human body. This concept definitely contradicts the understanding proposed by modern scientific Materialism that believes that the human soul or 'mind' is nothing but a product of bio-chemical processing of the human brain.

ملخص البحث

تحاول هذه الدراسة استكشاف مفهوم الروح البشري عند نور الدين الرانيري في إحدى مخطوطاته بعنوان "أسرار الإنسان في معرفة الروح والرحمن"، وقد تمّ الرانيري من كتابته في شهر إبريل سنة 1641 م بأتشييه في شمال جزيرة سومطرة بإندونيسيا، ويعدّ الرانيري المولود في الهند من العلماء الملايويين في القرن السابع عشر الميلادي. أما المنهج المتبع في هذه الدراسة فدراسة مكتبية حيث تمّ تحليل المخطوطة المطبوعة التي أعاد كتابتها توجيماً. وأثبتت نتيجة الدراسة والتحليل أن مفهوم الروح البشري عند الرانيري يتماشى مع معارف الوحي الإسلامي، حيث فسّره من خلال المنهج الصوفي الإلهامي أو منهج سرعة الإدراك، وهو منهج معروف لدى الصوفية. كان مشايخ الصوفية الذين راجعهم وأستند إليهم الرانيري هم الشيخ عبد الله سمرقندي، وأبو يزيد البسطامي، وعبد الله حسين بن علي المكي، والغزالي، وابن عربي، وعبد الرزاق كامل الدين الكاسي، وموقّق الدين أبو يزيد أصفهاني، وأبو شكر السالمي، وأبو إسماعيل عبد الله الأنصاري، ونجم الدين الرازي، ونور الدين عبد الرحمن جامي. إنّ مفهوم الروح البشري الذي قدّمه نور الدين الرانيري ذو خصائص متميّزة، حيث يرى أن بدون معرفة الله والعلم به لا يستطيع الإنسان فهم حقيقة روحه، وذلك لأن الروح خلق من خلق الله الذي بثّه ونفخه في جسم الإنسان، وهذا الفهم يتعارض تماماً مع فهم المادية الحديثة التي تعتبر أن الروح الإنساني أو العقل ليس إلا ناتج من عملية كيميائية خالصة في دماغ الإنسان.

ABSTRAK

Kajian ini cuba meneliti konsep roh atau jiwa manusia yang terdapat dalam sebuah manuskrip bertajuk *Asrār al-Insān fī Maʿrifat al-Rūh wa al-Raḥmān* tulisan Nūr al-Dīn al-Rānīrī, seorang ulama Alam Melayu kelahiran India pada abad ke tujuh belas. Manuskrip ini telah selesai ditulis pada tahun 1641 di Aceh, kini berada di Sumatra Utara, Indonesia. Manuskrip ini menumpukan perbincangan mengenai roh manusia. Metodologi kajian ini adalah berasaskan kajian kepustakaan yang menggunakan kaedah analisis kandungan terhadap manuskrip yang telah ditulis dan dicetak semula oleh Tudjimah. Hasil dalam kajian ini telah menunjukkan bahawa konsep roh manusia yang diutarakan oleh al-Rānīrī adalah berpandukan kepada Ilmu Wahyu Islam yang ditafsirkan melalui kaedah *al-ṣūfī al-ilhāmī* (ilham sufi) atau *surʿat al-idrāk* (intuisi) yang diketahui dan diamalkan di kalangan golongan Sufi. Antara ahli-ahli Sufi yang dirujuk oleh al-Rānīrī dalam penulisannya adalah Shaykh ʿAbd Allāh Samarqandī, Abū Yazīd al-Bisṭāmī, ʿAbd Allāh Ḥusayn ibn ʿAlī al-Makkī, al-Ghazzālī, Ibn ʿArabī, ʿAbd al-Razzāq Kamāl al-Dīn al-Kāsī, Mawfiq al-Dīn Abū Yazīd Aṣfahānī, Abū Shukr al-Sālīmī, Abū Ismāʿīl ʿAbd Allāh al-Anṣārī, Najm al-Dīn al-Rāzī dan Nūr al-Dīn ʿAbd al-Raḥmān Jāmī. Konsep roh manusia yang diutarakan oleh al-Rānīrī mempunyai keistimewaan tertentu, kerana bagi al-Rānīrī tanpa pengetahuan tentang Allah, sudah tentu manusia tidak mampu memahami hakikat sebenar roh manusia. Ini kerana roh manusia adalah ciptaan Allah, dan kemudiannya ia ditiupkan oleh Allah ke dalam tubuh badan manusia. Pemahaman ini amat bertentangan sekali dengan fahaman sains moden aliran Materialisme yang beranggapan bahawa roh manusia atau 'minda' adalah tidak lebih dari sekadar hasil yang tercetus daripada proses bio-kimia yang berlaku di dalam otak manusia.

APPROVAL PAGE

The dissertation of Mostafa Kamal bin Mokhtar has been approved by the following:

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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Date.....

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RŪḤ WA AL-RAḤMĀN* BY *NŪR AL-DĪN AL-RĀNĪRĪ*:
A CRITICAL EXAMINATION**

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LIST OF ABBREVIATIONS

<i>Asrār al-Insān</i>	<i>Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān</i> in Tudjimah's book.
Al-Rānīrī's <i>Asrār al-Insān</i>	<i>Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān</i> , al-Rānīrī's manuscript MSS 3577.
<i>Bustān al-Salāṭīn</i>	<i>Bustān al-Salāṭīn fī Dhikr al-Awwalīn wa al-Ākhirīn</i>
<i>Durrat al-Farāʿid</i>	<i>Durrat al-Farāʿid fī Sharḥ al-ʿAqāʿid</i>
<i>Laṭāʿif al-Asrār</i>	<i>Laṭāʿif al-Asrār li Ahl Allāh al-Aiyār</i>
<i>Jawāhir al-ʿUlūm</i>	<i>Jawāhir al-ʿUlūm fī Kashf al-Maʿlūm</i>
<i>Tibyān fī Maʿrifat</i>	<i>Tibyān fī Maʿrifat al-Adyān</i>
<i>Faṭḥ al-Mubīn</i>	<i>Faṭḥ al-Mubīn ʿalā al-Mulḥidīn</i>

CHAPTER ONE

INTRODUCTION

1.1. INTRODUCTION

What is the fundamental identity of man or what do we mean by the word 'I'? These problems have been seriously discussed and expounded by many philosophers, religious thinkers, mystics, psychologists and counselors. They are known in various terms, to mention a few, as the concept of man, the mind-body problems, the meaning of human soul, human psyche, human destiny, and human consciousness. Among noted studies on these issues are the writings by scholars, such as, Iqbal Ahmad Ansari,¹ Zafar Afaq Ansari,² Gary E. Kessler,³ Lynn Wilcox,⁴ James O. Logo and Gerald L. Hershey⁵ and Syed Muhammad Naquib al-Attas.⁶ This research is one of the examples of such study with a specific focus on the spiritual dimension of human inner-deeper strata of the soul found in the seventeenth century Malay manuscript written by Nūr al-Dīn al-Rānīrī (d. 1658) of Aceh, currently in North Sumatra, Indonesia.

¹ Iqbal Ahmad Ansari (ed.), *Concept of Man in Comparative Perspective*, (New Delhi: Genuine Publication & Media Pvt. Ltd, 1997).

² Zafar Afaq Ansari (ed.), *Qur'ānic Concepts of Human Psyche*, (Islamabad: International Institute of Islamic Thought, 1992).

³ Gary E. Kessler, *Voices of Wisdom: Multi-Cultural Philosophy Reader*, (Belmont, California: Wadsworth Publishing Company, 1992).

⁴ Lynn Wilcox, *Sufism and Psychology*, (Chicago: Abjad Book Designers and Builders, 1995).

⁵ James O. Logo & Gerald L. Hershey, *Human Development: a Multidisciplinary Approach to the Psychology of Individual Growth*, (New York: Macmillan Publishing Co, 1974).

⁶ Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul*, (Kuala Lumpur: International Institute of Islamic Thought and Civilization, International Islamic University of Malaysia, 1990).

1.2. THE STATEMENT OF THE PROBLEM

In the Malay literature and heritage, the knowledge about human soul from the Islamic perspective can be traced as early as the sixteenth century in the writings of Malay and Muslim scholars known as *Sastera Kitab*.⁷ This genre of writings is quite specific and unique for the Malay literature because it signifies Islamic influence in the Malay Archipelago.

Western and Malay scholars have done a remarkable investigation on Malay Sufism in general and the subject of human soul in particular that are written by early Muslim thinkers. For instance, Syed Muhammad Naquib al-Attas has done extensive researches on the writings of al-Rānīrī and Ḥamzah al-Fanṣūrī (d. 1527) in which the subject of the human soul is indirectly explored. This can be observed from al-Attas's writings such as *Some Aspects of Sufism as Understood and Practiced among the Malays* in 1963,⁸ *Rānīrī and the Wujūdiyyah of 17th Century Aceh* in 1966,⁹ *The Mysticism of Ḥamzah al-Fanṣūrī* in 1970,¹⁰ *A Commentary on the Ḥujjat al-Ṣiddīq of Nūr al-Dīn al-Rānīrī* in 1986¹¹ and *The Nature of Man and the Psychology of the Human Soul* in 1990.¹² However, al-Attas did not study specifically and thoroughly the subject on the human soul written by al-Rānīrī.¹³

⁷ *Sastera Kitab* is applied generally to more or less erudite or esoteric Islamic religious works on theology and mysticism, see Russell Jones, *Hikayat Sultan Ibrahim Ibn Adham: an Edition of an Anonymous Malay Text with Translation and Notes*, (California: Berkeley University Press of America, 1985), 6.

⁸ Syed Muhammad Naquib al-Attas, *Some Aspects of Sufism as Understood and Practiced Among the Malays*, (Singapore: Malaysian Sociological Research Institute, 1963).

⁹ Syed Muhammad Naguib al-Attas, *Rānīrī and the Wujūdiyyah of 17th Century Aceh*, Monograph 3, (Singapore: Malaysian Branch of Royal Asiatic Society, 1966). It is noted here that 'Naguib', not 'Naquib', is used for the name of the author.

¹⁰ Syed Muhammad Naguib al-Attas, *The Mysticism of Ḥamzah al-Fanṣūrī*, (Kuala Lumpur: University of Malaya Press, 1970). It is noted here that 'Naguib', not 'Naquib', is used for the name of the author.

¹¹ Syed Muhammad Naquib al-Attas, *A Commentary on the Ḥujjat al-Ṣiddīq of Nūr al-Dīn al-Rānīrī*, (Kuala Lumpur: Ministry of Culture, 1986).

¹² Al-Attas, *The Nature of Man and the Psychology of the Human Soul*.

¹³ Al-Attas, *Rānīrī and the Wujūdiyyah of 17th Century Aceh*; Al-Attas, *A Commentary on the Ḥujjat al-Ṣiddīq of Nūr al-Dīn al-Rānīrī*; Al-Attas, *The Nature of Man and the Psychology of the Human Soul*.

Abdul Rahman Abdullah has generally outlined the history of Malay thought and civilization in his notable books entitled *Islam dalam Sejarah Asia Tenggara Tradisional* and *Pemikiran Umat Islam di Nusantara*.¹⁴ He, however, does not include a detailed discussion pertaining to the mystical and philosophical thought of Malay heritage. Nevertheless his contribution to introduce Malay ideas and thoughts to the masses is well noted and recognized. The same trend of writings is also found in the book entitled *Islamic Civilization in the Malay World*,¹⁵ which is edited by Mohd Taib, and Daud Muhammad's work entitled *Tokoh-Tokoh Sastera Melayu Klasik*.¹⁶ However, it is clear in both writings, the msytico-philosophical issues such as human psyche, human soul and soul-body relation are scarcely found by the fact that the writings are mainly meant for delineating the core and valuable features of Islamic influences in the Malay Archipelago.

Vladimir Braginsky, a Russian scholar, has also studied traditional Malay literature. His latest book entitled *The Heritage of Traditional Malay Literature*¹⁷ has become an important source for any research on Malay thought and civilization. However, theological and mystical debates were omitted in this study. This is understood when the purpose of the writing is to establish 'systems and genres' of Malay literature and heritage under the discipline of art and humanities.

¹⁴ Abdul Rahman Abdullah, *Islam dalam Sejarah Asia Tenggara Tradisional*, (Kuala Lumpur: Penerbitan Pena Sdn. Bhd, 1989); Abdul Rahman Abdullah, *Pemikiran Umat Islam di Nusantara: Sejarah dan Perkembangannya hingga Abad ke-19*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1990).

¹⁵ Mohd Taib Osman (ed.), *Islamic Civilization in the Malay World*, (Kuala Lumpur: Dewan Bahasa dan Pustaka & The Research Center for Islamic History, Art and Culture, Istanbul, 1997).

¹⁶ Daud Muhammad, *Tokoh-Tokoh Sastera Melayu Klasik*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1987).

¹⁷ Vladimir Braginsky, *The Heritage of Traditional Malay Literature: a Historical Survey of Genres, Writings and Literary Views*, (Singapore: Institute of Southeast Asian Studies, 2004).

The same trend of writings could also be found in the studies carried out by western scholars such as R.O. Winstedt,¹⁸ Russell Jones,¹⁹ Peter Riddell,²⁰ A.H. Johns,²¹ B.W. Andaya and L.Y. Andaya,²² G.W.J. Drewes²³ and Martin van Bruinessen.²⁴ They have produced works for the study of Malay history and literature, which are referred to by scholars who come after them. Nevertheless, it is worth mentioning that they did not devote any detailed study on human soul by Malay Muslim scholars.

Muhammad Uthman el-Muhammady²⁵ has also done a notable research on Malay Thought and Civilization. His writings, however, are more concerned with defending Sunni, Sufism and Islamic Malay tradition from being misunderstood and distorted by contemporary researchers and scholars. Though his writings on specific themes on metaphysical and philosophical Sufism are available, however, his writing on human soul written by al-Rānīrī is not available.

Wan Mohd Shaghir Abdullah²⁶ is a notable Malay artifact and manuscript collector. He has also studied and written on Malay Muslim Thought and Civilization.

¹⁸ R. O. Winstedt, "The Early Muhammadan Missionaries," *Journal of The Straits Branch of The Royal Asiatic Society*, no. 81 (1920): 22-65; R. O. Winstedt, "A History of Classical Malay Literature," *Journal of The Malayan Branch of Royal Asiatic Society*, 31, no. 3 (1958): 15-30.

¹⁹ Jones.

²⁰ Peter Riddell, *Islam and the Malay-Indonesia World: Transmission and Responses*, (Singapore: Horizan Books, 2001).

²¹ A.H. Johns, "Malay Sufism, as Illustrated in an Anonymous Collection of Seventeenth Century Tracts," *Journal of The Malayan Branch of Royal Asiatic Society*, 30, no. 2 (1957): 12-35.

²² B. W. Andaya & L. Y. Andaya, *A History of Malaysia*, (London: Macmillan Press, 1982).

²³ G. W. J. Drewes, "Indonesia: Mysticism and Activism," in *Unity and Variety in Muslim Civilization*, edited by G. E. von Grunebaum, (Chicago: University of Chicago Press, 1955).

²⁴ Martin van Bruinessen, "Origins and Development of the Sufi Orders (tarekat) in Southeast Asia," *Studia Islamika*, vol. 1, no. 1 (1994):1-23.

²⁵ Muhammad Uthman el-Muhammady, "Ajaran Tasawwuf Tuan Tabal dalam Jalī' al-Qulūb," in Muhammad Uthman el-Muhammady, *Peradaban dalam Islam*, (Kota Bahru: Pustaka Aman Press, 1982), 246-280; Muhammad Uthman el-Muhammady, "Martabat Tujuh," *Traditional Islam*, <<http://www.geocities.com/traditionalislam/MartabatTujuh.htm>> (accessed July 14 July, 2005); Muhammad Uthman el-Muhammady, "Tasawwuf dan Kedudukannya di Nusantara," <http://www.geocities.com/traditionalislam/Tasawwuf_Kedudukannya_DiNusantara.htm> (accessed 14 July, 2005).

²⁶ Wan Mohd Shaghir Abdullah, *Khazanah Karya Pusaka Asia Tenggara*, vol.1, (Kuala Lumpur: Khazanah Fathaniyyah, 1991); Wan Mohd Shaghir Abdullah, *Khazanah Karya Pusaka Asia Tenggara*.

His concern is to preserve and to make available valuable Malay heritage to the masses and for the future generations: hence, his writings are not specific to philosophical and mystical debates on Şūfī themes such as human soul, mind-body relationship, Sufi spiritual experiences and God-Man spiritual relationship.

Tudjimah however has been considered to be the one who specifically studies the subject of human soul in Malay heritage and civilization. Out of more than thirty manuscripts written by al-Rānīrī, only nine manuscripts can be categorized as the writings of Sufism,²⁷ and from these nine only one manuscript specifically is devoted on the human soul by which Tudjimah had chosen to edit for her doctoral work, namely the *Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān* (The Secret of Man on the Knowledge of the Soul and God).²⁸ This work later was used by Ahmad Daudy²⁹ who has explained in brief the concept of man and God as analyzed by al-Rānīrī.

In her edition, Tudjimah compared three Malay manuscripts collected from Indonesian and European Libraries, and published it under the title of *Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān*. We found that Tudjimah's edition was transliterated into *Rumi* and rewritten into a *Jawi* script³⁰ and was published with a summary of some parts of the manuscript.³¹ In her summary, Tudjimah only selected issues that she deemed important for her study. As far as the manuscript in question is concerned, no one has translated it into English. So far, Tudjimah did not devote a comprehensive

vol.2, (Kuala Lumpur: Khazanah Fathaniyyah, 1991); Wan Mohd Shaghir Abdullah, *Penyebaran Thariqah-Thariqah Shufiyyah Mu'tabarah di Dunia Melayu*, (Kuala Lumpur: Khazanah Fathaniyyah, 2000).

²⁷ The nine works are: (a) *Nubdha fī Da'wah li Zill ma'a Şāhibihi*; (b) *Laṭā'if al-Asrār*; (c) *Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān*; (d) *Tibyān fī Maʿrifat al-Adyān*; (e) *Jawāhir al-'Ulūm fī Kashf al-Ma'lūm*; (f) *Shifā' al-Qulūb*; (g) *Ḥujjāt al-Şiddiq li Daf' al-Zindīq*; (h) *Faṭḥ al-Mubīn 'alā al-Mulhidīn*; i) *Raḥīq al-Muḥammadiyyah fī Tariq al-Şufiyyah*.

²⁸ Tudjimah, *Asrār al-Insān fī Maʿrifat al-Rūḥ wa al-Raḥmān*, (Jakarta: P/T Penerbit Universitas Indonesia, 1961). Hereinafter will be cited as *Asrār al-Insān*.

²⁹ Ahmad Daudy, *Allah dan Manusia dalam Konsepsi Sheikh Nuruddin al-Raniri*, (Jakarta: CV Rajawali, 1983).

³⁰ *Jawi* script is a Malay adaptation of the Arabic alphabet with certain modifications; see Jones, 3.

³¹ Tudjimah, 24-209.

study of the text and the study of the concept of human soul or spirit. In fact, the debates and arguments on the concept of human soul among Muslim and non-Muslim scholars are not included in her book. In conclusion, based on Tadjimah's work, I propose to undertake the study of the salient points on the human soul based on *Asrār al-Insān* which was written originally by al-Rānīrī.

I decided to furnish those deficiency by undertaking the study on al-Rānīrī's *Asrār al-Insān*, and then to present a comprehensive concept of human soul under the title of 'the concept of human soul in *Asrār al-Insān fī Ma'rifat al-Rūḥ wa al-Raḥmān* by Nūr al-Dīn al-Rānīrī: a critical examination'. So far, the complete study on human soul written by al-Rānīrī in the format that has been laid out in the organization of the chapters below has not been carried out by any researcher. Therefore, this study is an attempt to hopefully complete this gap, and at the same time to enhance the understanding of the concept of human soul in relation to the current issues of human spiritual development in the contemporary field of human development (HD), human resource development (HRD) or human resource management (HRM).

1.3. THE SCOPE OF THE RESEARCH

The research will specifically devote on the 'concept of human soul' written by the Malay scholar named al-Rānīrī who flourished in the seventeenth century in Aceh, (currently in North Sumatra, Indonesia) based on a manuscript entitled *Asrār al-Insān*.

1.4. THE OBJECTIVE OF THE RESEARCH

Some objectives are:

- a. To study the main points concerning the human soul in the manuscript under the title of *Asrār al-Insān* written by al-Rānīrī

- b. To trace the origins of his ideas on the human soul.
- c. To place the concept of human soul as explained by al-Rānīrī along the history of thought on the human soul studied and researched by early as well as contemporary scholars, be they Muslims or non-Muslims, and local or international.

1.5. THE METHODOLOGY OF THE RESEARCH

The following methods are adapted in study in this research:

1.5.1. Data Collection

The researcher firstly identifies works written by al-Rānīrī, which are categorized under the genre of *Sastera Kitab*. Under this genre, the researcher selects *Kitab Jawi*³² that devotes specifically a discussion on human psyche or human spiritual dimension. The list of works written by al-Rānīrī is presented later in Chapter Three.

Secondly, based on the subject studied, the researcher has chosen a manuscript entitled *Asrār al-Insān* written by al-Rānīrī, which has been printed in book form by Tudjimah as the main source of analysis in the writing of this dissertation. A complete manuscript which bears the same title is also found in Pusat Manuskrip Melayu, Perpustakaan Negara Malaysia³³ and the facsimile of the original manuscript is attached here in the appendix. The study however uses extensively the edited and

³² *Kitab Jawi* is a religious book written in the classical Malay language using Arabic scripts. For further information see Mohd Taib, 212; Zalila Sharif & Jamilah Ahmad (Eds.), *Kesusasteraan Melayu Tradisional*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1993); Ismail Hamid, *The Malay Islamic Hikayat*, (Bangi: Penerbit Universiti Kebangsaan Malaysia, 1983).

³³ Nūr al-Dīn al-Rānīrī, “Asrār al-Insān fi Ma’rifat al-Rūḥ wa al-Raḥmān,” MSS 3577, (Kuala Lumpur: Pusat Manuskrip Melayu, Perpustakaan Negara Malaysia); see also Perpustakaan Negara Malaysia, *Katalog Manuskrip Melayu Koleksi Perpustakaan Negara Malaysia Tambahan Kelima*, (Kuala Lumpur: Kementerian Perpaduan, Kebudayaan, Kesenian dan Warisan Malaysia, 2008), 31. Hereinafter will be cited as al-Rānīrī’s *Asrār al-Insān*.

published version by Tudjimah. The selected manuscript is the most suitable for the study because it contains discussion on human psyche exclusively.

1.5.2. Data Analysis

Data analysis is done according to some approaches as follows:

- a. The researcher compares two manuscripts written by al-Rānīrī. The first is found in Tudjimah's *Asrār al-Insān*.³⁴ The second is taken from Pusat Manuskrip Melayu, Perpustakaan Negara Malaysia.³⁵
- b. The 'International Islamic University of Malaysia Thesis or Dissertation Manual' prepared by Center for postgraduate studies in 2009 is used for the system of Arabic transliteration, Arabic translation and the writing format.

1.5.3. Data Presentation

In presenting the findings of the research, some formats are observed as follows:

- a. The system of transliteration as used by the International Islamic University of Malaysia found in the formatted Manual 2009 prepared by Center for Graduate Studies is adopted.
- b. In the spelling of most common Arabic terms, Malay terms and Malay names the standard Arabic terms and Malay terms which are used in many other works by academic scholars, especially in the field of Sufism and Theology is adopted.
- c. For the translation of the Quranic verses, Syed Vickar Ahamed's *Interpretation of the Meaning of the Glorious Qur'an* is used.³⁶

³⁴ Tudjimah, 24-209.

³⁵ Nūr al-Dīn al-Rānīrī, "Asrār al-Insān fī Ma'rifat al-Rūḥ wa al-Raḥmān," MSS 3577.

d. In the process of the translation into English, I rely upon Rohi Baalbaki's *al-Mawrid*,³⁷ Elias A. Elias & Edward E. Elias's *Modern Dictionary*,³⁸ Hans Wehr & J. Milton Cowan's *Dictionary of Modern Written Arabic*,³⁹ Maan Z. Madina's *Arabic-English Dictionary*,⁴⁰ S. Kassab & G. Hammam's *Arabic & English Dictionary*,⁴¹ Mustansir Mir's *Dictionary of Qur'anic Terms and Concepts*,⁴² Soheil M. Afnan's *A Philosophical Lexicon in Persian and Arabic*⁴³ and *A Philosophical Terminology in Arabic and Persian*,⁴⁴ Steingass's *A Learner's Arabic-English Dictionary*,⁴⁵ DBP's *Istilah Usuluddin dan Falsafah Islam*,⁴⁶ Lane's *An Arabic-English Lexicon*,⁴⁷ and where appropriate, I render my own.

1.6. THE SIGNIFICANCE OF THE RESEARCH

This study is undertaken to identify some pertinent issues as follows:

- a. To give a new light on the understanding of human soul based on Malay manuscripts.

³⁶ Syed Vickar Ahamed, *Interpretation of the Meaning of the Glorious Qur'an*, (Kuala Lumpur: TR Group of Companies, 1999). Hereinafter Quranic translations are referred to from this work.

³⁷ Rohi Baalbaki, *Al-Mawrid: a Modern Arabic-English Dictionary*, (Beirut: Dar El-Ilm Lilmalayin, 5th edn., 1993).

³⁸ Elias A. Elias & Edward E. Elias, *Modern Dictionary English-Arabic*, (Beirut: Dār al-Jīl, 1982).

³⁹ Hans Wehr & J. Milton Cowan, *A Dictionary of Modern Written Arabic*, (New York: Spoken Language Service, Inc, 3rd edn., 1976).

⁴⁰ Maan Z. Madina, *Arabic-English Dictionary of the Modern Literary Language*, (New York: Pocket Books, 1973).

⁴¹ S. Kassab & G. Hammam, *Arabic & English Dictionary*, (Beirut: Maṭba'at al-Adabiyyah, 1888).

⁴² Mustansir Mir, *Dictionary of Qur'anic Terms and Concepts*, (New York: Garland Publishing, Inc., 1987).

⁴³ Soheil M. Afnan, *A Philosophical Lexicon in Persian and Arabic*, (Beirut: Dar el-Mashreq Publishers, 1964).

⁴⁴ Soheil M. Afnan, *A Philosophical Terminology in Arabic and Persian*, (Leiden: E.J. Brill, 1968).

⁴⁵ Steingass, F., *A Learner's Arabic-English Dictionary*, (Beirut: Librairie Du Liban, 1972).

⁴⁶ Dewan Bahasa dan Pustaka, *Istilah Usuluddin dan Falsafah Islam*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991).

⁴⁷ Edward William Lane, *An Arabic-English Lexicon*, (New Delhi: Asian Educational Services, 1985).

- b. To give more information, reading and research materials in the field of Malay and South-east Asian study for the future research in the same field.
- c. To present a new findings in the study of Malay Heritage and Malay Civilization, especially on scholars of the seventeenth century.

1.7. LITERATURE REVIEW

In the Western Civilization, Socrates (d. 357 B.C.), a Greek philosopher was considered to be the first person who discussed idea of the human soul.⁴⁸ Those ideas were later expanded by his pupil, Plato (d. 348 B.C.). The notion of human soul then became one of the most central ideas of Greek Philosophy when Plato's well-known disciple, called Aristotle (d. 322 B.C.), through his writing entitled *De Anima*⁴⁹ had summarized that man's happiness was nothing but a tranquility of the human soul. In the later years many thinkers continued to discuss the notion of human soul.

In the Western understanding, human soul or psyche has become essential in the discussion of the concept of man and human spiritual development. Long before the West introduced modern psychology, Rene Descartes (d. 1650), a French philosopher in the early seventeenth century, had proposed that man comprised of two entities called body and mind, therefore man was dualistic in nature.⁵⁰ The former was public, unconscious, spatial and non-extended in space, while the latter was private, conscious, non-spatial and extended in space; hence both were very different entities. This 'two-in-one' existence of human being was then known as Cartesian

⁴⁸ Richard H. Popkin & Avrum Stroll, *Philosophy Made Simple*, (Oxford: Heinemann Professional Publishing, 1988); Kessler, 411-454.

⁴⁹ Michael Durrant, *Aristotle's De Anima in Focus*, (London: Routledge, 1993); M. Nussbaum & A. O. Rorty, *Essays on Aristotle's De Anima*, (Oxford: Oxford University Press, 1995).

⁵⁰ Kessler, 411-428.

Dualism. He discussed his thought in his *'Meditation VI'*⁵¹ and *'Correspondence with Princess Elisabeth: Concerning the Union of Mind and Body'*.⁵²

Later scholars after him disputed his proposal. For example, George Berkeley (d. 1753), who believes in Idealistic Monism,⁵³ argued that man was only his mind and nothing was important than his mind. Though Berkeley did not believe in transmigration of the human soul, he actually insisted that Man without his self-consciousness was not really a man.⁵⁴

The ideas proposed by Descartes and Berkeley, however, were again challenged by Hugh Elliot (d. 1930) in his *'Modern Science and Materialism'*,⁵⁵ who said that there was only physical man, and nothing was spiritual. And according to him, mind was only a very soft substance and an invisible material existence that was produced by physical body through the process of cerebral activity in the human brain. Therefore mind and body were only 'the one and the same' thing.⁵⁶ Elliot's thought then was called Materialistic Monism.⁵⁷

Yet other scholars would argue differently concerning 'mind-body problem'. A modern British philosopher, for example, Gilbert Ryle (d. 1976) in his *'Descartes' Myth'*,⁵⁸ proposed that man should never be divided into two entities, because to do so would lead to 'categorical mistake'. The former was an 'invisible concept' in nature, while the latter was a 'visible substance'; such a division is not valid. He further

⁵¹ Rene Descartes, *Meditations on First Philosophy*, Trans. Ronald Rubin (Claremont, CA: Areté Press, 1986), 40-53; Kessler, 418-428.

⁵² Margaret Dauler Wilson, *The Essential Descartes*, (New York: Penguin Books, 1969); Kessler, 425-428.

⁵³ For further information see A.R. Lacey, *A Dictionary of Philosophy*, (London: Routledge & Kegan Paul Ltd, 1986), 154; Popkin & Stroll, 110-167.

⁵⁴ Kessler, 438-444.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ For further information see Lacey, 133; Popkin & Stroll, 110-167.

⁵⁸ Gilbert Ryle, *The Concept of Mind*, (New York: HarperCollins Publishers, 1949), 11-23; Kessler, 430-437.