



Hasan Hanafi's Perspective Soul Theory

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ABSTRACT

The soul does have its magnetic power, so discussions about the soul will continue as long as humans live. If abstract, it cannot be seen or felt but is believed to exist. Debates between scientists are commonplace about whether the soul exists or whether the soul is just a discussion of humans who cannot discuss what is experienced. This research uses a descriptive qualitative method. Qualitative research does not carry out calculations in carrying out epistemological justification. Hasan Hanafi in this includes the soul in the formulation of theology. In Hasan Hanafi's theology, Hanafi tries to reconstruct theology by reinterpreting classical theological themes in a metaphorical-analogical way. Below are explained three important Hanafi thoughts related to the themes of kalam; the substance of God, the attributes of God and the Problem of Monotheism.

Keywords: *Hasan Hanafi, Perspective, Soul Theory*

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INTRODUCTION

Previous and contemporary scientists have widely discussed studies on the science of the soul (Moon dkk., 2020). The soul does have its magnetic power, so discussions about the soul will continue as long as humans live. If abstract, it cannot be seen or felt but is believed to exist (Iung Dkk., 2019). Debates between scientists are commonplace about whether the soul exists or the soul is just a discussion of humans who cannot discuss what is experienced (Chen-Xu dkk., 2019). A Greek philosopher, Aristotle, said that the soul could control the mind, including all aspects of life functions (Hoyt dkk., 2019). The soul's involvement in all aspects of life is the primary key in Aristotle's view. The soul that does not appear to contribute to human life is significant. Many theories about the soul have emerged in the scientific world of psychology, both Western and Islamic.

Ibn Sina Muslim scientists explain the soul as the first Completion of natural (Beauchamp & Rios, 2020), mechanical and energetic forms of life (Currie-Alder, 2019). More specifically, the first perfection of the natural body means it is said to be perfect when it becomes human to act. Natural body, not artificial body. Moreover, what is meant by 'mechanical' is that the body carries out its functions through tools and various body parts. 'An energetic life' means being willing to live and ready to accept the soul. Defining the soul is a challenging thing. Therefore, it is common for debate to occur among scientists. Western psychologists have their interpretation.

Just as Freud, in his psychoanalytic theory, said that the structure of human personality consists of three elements. Id, ego, and superego (Conceição dkk., 2019). According to him, the id is a source of spiritual energy and, along with instincts, an aspect of personality (Karterud & Kongerslev, 2021). However, the ego is the rational aspect responsible for controlling these instincts (Clair & De Oteyza, 2019). The superego acknowledges the moral aspects of personality, values and standards taught by parents and society (Liu dkk., 2020). Unlike Freud, Maslow, the founder of the Humanistic theory, says that a self-actualization is a form of mental independence (Julayanont dkk., 2020). Humans who have meaning mean humans who have been actualized as a form of expression of the human soul (Zeng dkk., 2020). Muslim scholars are also not left behind in formulating psychology. One of them is Fakhrudin Al-Razi.

The essence of Al-Razi's soul is a scientific discipline that focuses on the soul by observing the symptoms that appear in behaviour based on religious teachings based on the Koran and al-Haidth and Islamic intellectual traditions (Buallay, 2019). Then there is Hasan Hanafi, a founder of Occidentalism (Akkas & Asutay, 2022), a Muslim scientist studying the science of interpretation (Ur Rehman dkk., 2022). Hermeneutics of liberation is the spark of his thinking, where interpreting a Qur'anic text must be with a new dimension, namely the existing reality (Belal dkk., 2019). Even though he is not a psychology scientist (Laallam dkk., 2020), the study of the soul does not escape from his discussion.

RESEARCH METHODOLOGY

This research uses a descriptive qualitative method (McGannon dkk., 2021). Qualitative research does not carry out calculations in carrying out epistemological justification (Sundler dkk., 2019). Qualitative research is a descriptive research method that tends to seek meaning from the data obtained from the results of a study (Buckner dkk., 2019). This method is usually used by someone when researching social and cultural issues. According to said that qualitative research methods are often called natural research methods because the research is carried out in natural conditions (natural settings).

RESULT AND DISCUSSION

Short Biography of Hasan Hanafi

Hasan Hanafi is one of the contemporary Islamic intellectual figures at this time; he was born on February 13, 1935, in Cairo, Egypt, to be precise, near the Salahuddin Fort, the Al-Azhar University residential area, Cairo (Duderija, 2020). This city is a meeting place for Muslim students from various parts of the world who want to study, especially at Al-Azhar University (Hasan, 2019). Hasan Hanafi became a philosopher and theologian in Egypt who earned a bachelor's degree in philosophy at Cairo University in 1956 (Hammond, 2022). Viewed culturally, Egypt is a meeting place for the world's great civilizations. He started from the earliest times, such as the Pharaonic, Byzantine, Roman, Arab, Mamluk and Turkish dynasties, to modern Europe. However, Hasan Hanafi's short life faced the bitter reality of life under the auspices of colonial rule from other foreign political influences.

The habit of thinking in Islam has been seen since childhood (Toomistu, 2022), and his intelligent thinking has led him to study more Islamic sciences, including theology. The influence of political and social life at that time also impacted Hanafi's perspective on Islamic thinking (Puzon dkk., 2021). Also, in 1952, after graduating from Tsanawiyah, Hanafi continued his studies at the Philosophy Department of Cairo University, finishing in 1956 with a baccalaureate degree (Kurjum dkk., 2020). Thanks to family and cultural support at that time, Hanafi continued his education abroad, which he had wanted since childhood; Sorbonne University, France, was his choice, considering that France at that time was very advanced in thinking (Thohir, 2022). In 1966, he completed his Masters and Doctoral programs at the same time.

His academic career began in 1967 when he was appointed Lecturer. Associate Professor (1973), Professor of Philosophy (1980) in the Department of Philosophy at Cairo University, was appointed Head of the Department of Philosophy at the same University. In addition, Hanafi was also active in giving lectures in several countries, such as France (1969), Belgium (1970), Temple University Philadelphia USA (1971-1975), University of Kuwait (1979) and University of Fez Morocco (1982-1984). Subsequently, he was appointed as visiting professor at the University of Tokyo (1984-1985) in the United Arab Emirates (1985) and became a program adviser at the United Nations University in Japan (1985-1987). Besides the academic world, Hanafi is active in scientific and social organizations. Active as general secretary of the Egyptian Union of Philosophical Societies, member of the Association of Asian-African Writers, member of the Asian-African Solidarity Movement and vice president of the Union of Arab Philosophical Societies. His thoughts spread throughout the Arab world and Europe. In 1981 he initiated and, at the same time, served as the chief editor of the publication of the scientific journal *al Yasar al Islami*. His well-known thoughts in this journal received a strong reaction from the ruler of Egypt at that time, Anwar Sadat, so he was imprisoned.

From the brief biography above, the appearance of Hasan Hanafi does not come out of three faces. First, with his grand trident project, Hanafi is seen as a reformer concerned about the condition of Muslims and their intellectual heritage. Second, looking at the ins and outs of the academic world, Hanafi is an activist. Third, he is a realistic figure due to his intense struggle with various scientific methodological tools developed in the West, especially what he wrote in his dissertation, namely about the theory of phenomenology concerning understanding religious texts. So it was with this seed that Hasan Hanafi became so enthusiastic about applying a new way of reading religious texts based on reality. (HASAN HANAFI'S PHENOMENOLOGICAL HERMENEUTICS.Pdf, n.d.)

Soul in Hasan Hanafi's Perspective

The human soul has levels. The highest level is the soul facing the divine realm (almuqarrabūn). The next level is the middle level (muqtasidūn). The lowest level of the soul is the soul that faces the lower realms, namely seeking extreme pleasure (al-zālimūn). The highest level of the soul can be achieved if humans practice spiritually (al-riyādiyah al-rūhāniyah). Meanwhile, reaching the second level requires moral knowledge.

Personality morals are the culmination of the struggle between beliefs and thoughts, which are manifested in the form of application in life (Munir dkk., 2019), both in the form of ideas and thoughts, words, or thoughts and human actions (Thielmann dkk., 2020), all of which are forms of expression or signs of the 'inside' movement that has been conceptualized in terms of this is theology.

Hasan Hanafi in this includes the soul in the formulation of theology. In Hasan Hanafi's theology, Hanafi tries to reconstruct theology by reinterpreting classical theological themes in a metaphorical-analogical way. Below are explained three important Hanafi thoughts related to the themes of kalam; the substance of God, the attributes of God and the Problem of Monotheism.

According to Hanafi, concepts or texts about God's substance and attributes do not refer to God's omnipotence and holiness as theologians interpret. God does not need human purification because, without anything else, God is still the Most Holy God with all His perfections. All descriptions of God and His attributes, as contained in the Qur'an and Sunnah, are more directed to forming good human personality traits, the ideal human being, or perfect human beings.

God's description of His substance teaches humans about self-awareness (cogito), which can be known rationally through self-feeling. The mention of God for his substance is the same as the awareness of His existence, just as the Cogito that exists in man means the designation of his existence. That is why, according to Hanafi, the first description of God (aushâf) is formed (existence). As for His description of His attributes (aushâf) means teaching about awareness of the environment and the world, as an awareness that uses design more, an awareness of various perceptions and expressions of other theories. If substance refers to the cogito, then properties refer to

the cogitotum. Both are lessons and God's 'hope' for humans so that they are aware of themselves and their environment.

The concept of monotheism will have no meaning without being realized in concrete life (Chong dkk., 2022). The realization of Nafi (denial) is to eliminate modern gods, such as ideologies, ideas, culture and science, that make humans dependent on them and become compartmentalized according to the ideology and knowledge they have and adore (Almheiri dkk. 2020). The realization of bat (determination) is by establishing an ideology that unites and frees humans from the shackles of these modern gods.

Thus, in a more concrete human context (Marquand dkk., 2019), monotheism attempts to the social unity of a classless society, rich or poor. Class distinction contradicts human existential unity and equality (Saade dkk., 2020). Tauhid means the unity of humanity without racial discrimination (Hull & Ortyl, 2019), without economic differences, without differences in developed and developing societies (Holeman & Kane, 2020), Western and non-Western, and so on.

Hasan Hanafi's anthropocentric theology is one of the proofs of Islamic thought that is more humane than language and soaring religion, intending to awaken humans from their stagnation and sluggishness of thinking, but even though many experts say that thoughts like Hanafi wake up already exist in Sufi thought, apart from that, for me this is interesting to be used as a critical methodology which so far (during the 2000s) tended to be passive and stagnant, lacking the courage to rethink primary texts, especially in the realm of theology.

Anthropocentric thinking with humans as the centre is another thing that is quite interesting, especially about the formation of Muslim personality morals, which are composed of forms (existence of human beings, quidam, which is more on a cultural and religious historical background, baqo as proof of independence that cannot be shaken, mukholafatu lil Hawaii, and qiyamuhu bnafsihi as a form of existence as a unique and beneficial form that is unparalleled, does not follow other cultures, wahdaniyah as the nature of equal rights, shared interests, theological similarities, and national similarities, so humanity emerges, and mutual peace.

CONCLUSION

The human soul has levels. The highest level is the soul facing the divine realm (almuqarrabūn). The next level is the middle level (muqtasidūn). The lowest level of the soul is the soul that faces the lower realms, namely seeking extreme pleasure (al-zālimūn). The highest level of the soul can be achieved if humans practice spiritually (al-riyādiyah al-rūhāniyah). Meanwhile, reaching the second level requires the science of morality.

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