

Analyzing the Essence of Spirit in Hadith

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Abstract

The main problems to study are "how is the essence of spirit being mentioned in hadith of the Holy Prophet; how does the spirit serve as a spiritual intelligence potential. The answers to those problems are formulated by using "holistic" approach and semantical aspect analysis by these interpretation techniques: text interpretation, inter-textual interpretation, systemical interpretation, psychological interpretation, educational interpretation, and sufistical interpretation. Research results indicated that hadith talking about spirit can be found in authentic books, books of Sunan, and book of Musnad. Hadith that talks about spirit of authentic quality, essential, existence and dimensions of spirit in hadith is composed of spirit of body dimension and of spiritual dimension. Spirit of body dimension associated with the life and death of a person that Imam Gazali called the spirit dealing with doctors. Spirit of al-Qudus (*Ruh al-Qudus*) is not dealing with the doctors but having a tendency to God, to afterlife and to goodness.

Keywords: essence of spirit; spirit of body; spirit of al-qudus; spirit and hadith

1. Introduction

1.1 Background

Hadith as the second source of Islamic law after Qur'an serves as an interpretation of Qur'an and a source of Islamic teaching. Hadith's function for Qur'an is a functional relationship between Qur'an and hadith. Therefore, explanation of Qur'an is sometimes found in Hadith, whereas the meaning in hadith is sometimes understandable based on instruction of Qur'an. Hadith of the Prophet, in terms of content and instructions, includes faith, morals, worship, *muamalah*, history, advice, or education. The last aspects still receive less attention. Statement of poor discussion about the educational aspect in hadith based on the fact that hadith shart book in educational dimension is very limited.

In the study of *Maani al-Hadith*, the *al-nafs* term in spiritual and psychological dimensions is seen as having similar meaning with *al-qalb* and *al-ruh*. In hadith, it is mentioned the intended spiritual educations are *Al-Qalb al-Ihlas*, *al-Qalb al-Salim* *al-Qalb al-Mu'min*. The three terms are the potential for spiritual intelligence or spiritual intelligence. The theme of spiritual potential can be traced through classical thought. For example, Imam al-Ghazali discussed four knowing potentials of human being: *qalb*, *ruh*, *nafs* and *aql*. Spirit (*ruh*) is physical dimension of life (Imam al-Ghazali), a simple form of the essence happened by command of God and the creation as well as effect in making life in the body (al-Razi). Some people understand that spirit is actually the spirit (*ruh*) blown to baby in the womb when he was four months old. If it is understood as the spirit then how is the spirit of life before breathed. Whether the fetus is not considered as a living thing and If it is so then how can it (the body) live or in other words with what it alive in the womb.

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1.2 Problems Formulation

The problems are formulated as follows:

1. How is the essence of spirit mentioned in hadith of the Prophet?
2. How does the spirit serve as a potential of spiritual intelligence

2. Literature Review

The study of spirit can be traced through the classical thought. For example, Imam al-Ghazali discussed four knowing potentials of human: *qalb, ruh, nafs and aql*. According to Imam al-Ghazali, the spirit consists of two dimensions, namely physical life dimensions known as *Jism al-Latif* and spiritual dimension known as *Lathif al-alamat al-mudrikah*. Fakhruddin al-Razi stated that spirit is a simple form of the essence happened by the command of God and its creation and influence in making life on the body. In the book of Sahih al-Bukhari three terms for spiritual potency are used: *ruh, qalb and nafs*. At the time of the Prophet, the discourse about spirit also took place, even one such discourse is mentioned in Qur'an Surah al-Isra' verse 85. "And they ask you about the spirit. Say that the spirit is of my God affair and you are not given knowledge except a little" (Surah al-Isra [17]: 85).

The statement "And they ask you about the spirit " does not indicate that they asked question about the issue, but the verse mentions the answer to this question: "Say that the spirit is of my God affair" Answer in Al Qur'an "spirit of God affair" is not linked except the first and the second question above, namely the question of essence of spirit and the question of whether the spirit *qadim* or new. The problem as the topic of discussion relating to spirit is not intended by the verse. Spirit (*ruh*) is originally enforcing body and then interpreted as to giving life. Gabriel attributed to the spirit because it brings down the revelation which serves to build humanity (al-insaniyah) revives the spirit (*al-arwah*), and qalb (al-nafs al-arwah and al-qalb). The study of spirit can be traced in Hadith by examining the language or the text contained in the book of hadith such as: *al-ruh al-qalb, al-nafs* containing *ruhaniyah* or spiritual ideas.

In addition to its abundant in number, books discussing about spirit or spiritual dimensions have also variety of content and discussion. Such books are for example *SQ Spiritual Intelligence-The Ultimate Intelligence* by Danah Sohar and Ian Marshal. This book discusses the potential of spiritual, emotional at the level of psychology; *Al-Hadith al-Nabawi wa 'Ilm al-nafs* by M.Usman Najjat. This book discusses the psychology with spiritual approach through studies of sunnah of the Prophet; *Building Moral Intelligence, The Seven Essential Values That Teach kids to Do the Right Thing* by Michele Borba. This book discusses the spiritual based-moral value; *Essentials of the Islamic Faith* by Fetullah Gulen. This book discusses the prospect of spiritual-based civilization; *Growth to the Sufi Contribution Selfhood* by A. Reza Arasteh.

This book discusses about self-development through the stages of Sufism; *Etics & Spiritual Growth* by Syed Mujtaba Lari, this book addresses the issue of spiritual-based social relations; *Hindu and Moslim Mysticism* by RC. Zaehner; this book discusses various approaches of language and mystical experience in spiritual study; *The Art of Serenity* by T.Byram, this book discusses the spiritual experience in the Christian vision; *Prophetic Intelligence*, Prophetic intelligence, Developing Potential of Rabani through Spiritual Health Improvement. This book discusses spiritual health based on religious approach. *Emotional and Spiritual Intelligence* by Ary Ginanjar, this book addresses the issue of spiritual intelligence through full and total comprehension of al-Asm al-usn, approaches of charity, faith and Islam. In addition to the books mentioned above, some other books are found to discussing a problem with spiritual approach, for example: *Spiritual Thinking* by Prianto H. Martokoesoemo; *Mystery of Ablution Energy* by Muhammad Muhyiddin; *Therapy of Mid-Night Prayer* by Moh. Saleh; *Making a Dash on heart and brain intelligent* by M. Yaniullah Delta Auliya. This paper focuses on the study of the essence of spirit.

3. Methodology

3.1 Research Design

This research includes a textual research. The research design refers to the type of qualitative research with metaphysical realism pattern and reflective logical thinking.

This research is based on the assumption that the Qur'an and Hadith are guidance (al-huda) for humans. The relationship between Qur'an and Hadith is structural and functional relationships that never being a contradiction between the two. The basic concept of the research with hadith starts from the basic assumption that the meaning of hadith is in line with the theorem of *syara'* agreeable among the Moslems.

3.2 Method of Data Collection

Study of hadith in a broad outline consists of two parts: first, the study of hadith criticism (*naqd al-Hadith*), and second, the study of *fiqh al-Hadith*. The final goal of the study of hadith criticism is to establish the worthiness of a hadith to be used as *hujjah* in Islam tenet. The working methods can be expressed as reciprocal. While the study of *fiqh al-Hadith* has eventual goal as to find the meaning contained in a hadith, searching content and instructions contained in the hadith. With the study of *fiqh al-Hadith*, the hadith content is understandable and applicable in religious life. The data collection in the study of hadith can be done by *Takhrij al-Hadith*. In *takhrij* it is useable of the *takhrij* method of *bi al-fadz* or *Takhrij bi al-mawdhui*. Pronunciation clues are, *al-ruh*, while the themes of the object of data collection are *Kitab al-Ilm*, *God Liqa chapter*, *chapter ahab Allah*, *Allah's approval*. *al-fitrah*.

3.3 Approach and Method

3.3.1 Approach and Analysis

Syuhudi Ismail argued that examining materials of hadith in terms of its content often also requires the use of the approach of ratio, history, and basic principles of Islam. Syuhudi proposed those approaches in connection with the effort of *naqd al-matan* in the study of hadith criticism. It further stated that those approaches are alternatives to existing approach, namely language approach. In studying the materials of hadith, dominies of Islam seem to use the method of comparison, namely to compare the inconsistent or contradictory content of the *matan* MM. Azami called it cross reference approach.

3.3.2 Method

Ulum al-Hadith as a discipline refers to study the objects (ontology) of the Prophet Muhammad. in terms of his words, actions, and *taqir* as gathered in hadiths that not collect materials (*matan*) of hadith but also includes their *sanad*. Both *sanad* and *matan* of hadith are factual in nature. The study of hadith views those facts, not only in the form of objects or objectified, but those facts have a causal relationship with Qur'an in one hand and the apostolate on the other side. It means that the Prophet's hadith is composed of elements of nature (object) and the metaphysical element that is associated with the transcendental. Its natural elements are *sanad* and *matan*. *Matan* consists of two elements: elements of pronunciation and meaning. The latter elements (elements of meaning) are an integral part of revelation (metaphysical). These elements are divided into two parts.

One part becomes a formal object, namely *sanad* and *matan*. The other part is material object, *matan*. *Matan* or the second part becomes the area of the study of *fiqh al-Hadith*. The purpose of the study of hadith (ontological) can also be divided into two parts, namely: (1) The study on the formal object, such as effort to elicit an accurate argument of a history that is leaned to the Prophet, that the history is guaranteed its validity; (2) The study on the material objects, such as efforts to find the meaning contained in words and of Prophet, to guide life to survive in this world and hereafter. The discussion method is *mawdhui* method or thematic method, namely collecting various hadiths of similar topic, and then classified according to material groups contained in the hadith. Each hadith explains one and another, as well as between hadith and verses of Qur'an explain each other. Hadith is associated with Prophet function, hadith is associated with the background a hadith is accepted in those sayings, and hadith is textually and contextually understood.

To illustrate the separation of the spirit from the bodies, four terms are used, namely: *qabdh*, *fâriq*, *takhruj*, *tuwaffa*. Ahmad uses the pronunciation *takhruj min jasadih*, while Ibn Majah uses *hatta tuwaffa*. The intent of both pronunciations is the same, namely death. Because the word *tuwaffa* essentially implies separation between the spirit and the body. The use of the word *takhruj* illustrates that the body is the container of the spirit. So the spirit here is *takhruj* instead of the spirit breathed during a four-month-old fetus. This understanding is more clearly seen in hadith text using the pronunciation *qabdh*, for example in the hadith narrated by Imam Bukhari and Imam Muslim from Umm Salamah.

When the word *ruh* is coupled with the word *al-Qudus*, the sentence is in the form *mudaf mudafun ilaih*, so the clause, *birûhi Allah* is translated "with His spirit (God)", then the sentence *birûh alqudus* should also be interpreted as "His spirit (al-qudus)" instead of the Holy Spirit. In contrast to the form of the sentence, *al-ruh al-jasad* should be translated "body spirit or spirit with body dimension, instead of translating as the spirit of body. Thus sentences *man fâriq al-ruh al-jasad* in hadith is translated, who separate from the spirit of bodies, not whom split between spirit and body. The consequence is that the first translation implies that the split is *ruh jasadiah* from the body. It means is that the spirit splitting at the time is *ruh jasadiah*, not *ruh Allah* (the spirit of God) or *Ruh al Qudus*.

In this context it can be stated that the Spirit of God or *ruh al-Qudus* not only be separated at death but it is very possible that he had long split or perhaps he never felt united. The word *ruh al-jasad* here is revealed in the context of relationship between the spirit and the body. The use of the word *al-ruh* coupled with *al-jasad* becomes *ruh al jasad* implies that the spirit (*ruh*) here is the spirit of physical dimension or material dimensions or spirit (*ruh*) in relating to body material, in this paper called *ruh jadiyah*. It should be emphasized that it is only designation not to show the existence of two different spirits (*ruh*), which is referred dimensions. *Ruh* in this case is the spirit in contact with the bodies by which there is a life. Sentence pattern used in the text of hadith is different when designating the sentence *ruh* coupled with the *ruh al-Qudus* and *Allah* by mentioning the word *ruh* coupled with the bodies. When the word *ruh* is coupled with the word *al-Qudus*, the sentence is in the form *mudaf mudafun ilaih*, so the clause, *birûhi Allah* is translated "with His spirit (God)" then the sentence *birûh alqudus* should also be interpreted as "His spirit (al-qudus)" instead of the Holy Spirit. In contrast to the form of the sentence *al-ruh al-jasad* should be translated "body spirit or spirit with body dimension, instead of translating as the spirit of body. Thus sentences *man fâriq al-ruh al-jasad* in hadith is translated, who separate from the spirit of bodies, not whom split between spirit and body. The consequence is that the first translation implies that the split is *ruh jasadiah* from the body. It means is that the spirit splitting at the time is *ruh jasadiah*, not *ruh Allah* (the spirit of God) or *Ruh al Qudus*. In this context it can be stated that the Spirit of God or *ruh al-Qudus* not only be separated at death but it is very possible that he had long split or perhaps he never felt united.

Ibn al-Qayyim al-Jawzi said the dead spirit or the spirit deprived from the body is the spirit called the *nafs*. The *Ruh al-Qudus* is not the spirit mentioned above. *Ruh al-Qudus* comes to whom the God will. It is the meaning of *ruh* (spirit) which is referred to in QS.al-Mujadalah [58]:22. In Qur'an and its Translation (Religious Affairs of Indonesia), there are footnotes that help mean the inner willingness, probity, victory against the enemy, and others. Some scholars said as "*nurun min nuri Allah, hayat min hayati Allah*. The spirit (*Ruh*) is a source of activities: science, charity, Ihlas, Mahabba, resignation, honest.

Ascription of spirit (*ruh*) to sadr (body) *wa rûhuhu taqalqal fi shadrihi* (and the spirit wheezing in chest) by Ibn Majah of Usamah ibnu Zamid. In hadith of Bukhari, it is said *wa nafsahu taqalqal Fi shadrihi* (and the spirit wheezing in chest). The hadith was said by Prophet when a child who lay on his deathbed then Prophet put him on his *hijr*. The companions of Prophet watching the event were Utsama, Ubadah and Ka'ab. At that time the child's breathing condition was wheezing, then that condition is said by Prophet's companions as *taqalqal or taqa'qa'*. *Taqalqal fi sadr* or *taq'qa fi sadhr* means his spirit wheezing in the chest. In *Syarah Li Sindi* the sense of *taqa'qa'* is like the sound of water spilling out from a bucket or like dry wood drawn on the streets.

The words of Prophet, "*hadzihi wadha' Allah*" was also expressed when it rains *ba'da istisqa*. As also described in QS al-Waqiah [56]:28 *wa taj'aluna last rizqikum* then Prophet said, *hadzihi rahmat wa dha'aha Allah* is mercy rendered and then prophet said *Qala taj'aluna syukrikum*. The Prophet likens the rain with tears when watching the child was his deathbed. The words of Prophet give lesson that the rain is livelihood that we should grateful, as well as the presence of sensitivity of *qalb* in a person must also be grateful, both as grace of God. Attitude justifies the rain as sustenance, called by the prophet as a *wa dha'aha* grace of God. The emergence of confidence in ourselves that the rain is a grace, tears are a grace, such attitudes and ways of thinking is called spiritual thinking.

Differences in pronunciation did not contain conflict of meaning, because what is called the pronunciation of *al-nafsis al-ruh*. This opinion is expressed by Ibn Hajar al-Asqalani. Then the spirit is meant to the same dimensions with the dimensions of the *nafs*. This means *nafs* also consists of two dimensions. In the text of hadith by Imam al-Bukhari mentioned *صدره في* the letter *fi* is coupled with the word *sadr* implies that *sadr* on this sentence serves as a place or container. The word *Sadr* has two meanings: First, pull something out of place, for example removing water from its place, or remove someone from his country. The second, *sadr* means chest. If this word means to human chest, the plural is *shudur*. In one hadith it is explained that *sadr* is a container of boon science. *Al-sadr* is front (part) of anything. *Al-Sadr* is also interpreted as a longitudinal section (widening from below of the neck to epigastrium). In Qur'an the word *sadr* or *shudur* is also used for two senses, namely: First, *sadr* or *shudur* means out or issued, this notion is found for example: QS *al-Qashash* [28]: 23. The word *yushdira al-ri'a'u* on the verse means taking out the cattle.

The ascription of spirit in *sadr* means that the chest shows the spirit is in the chest cavity. On the spot that spirit experiences a situation as to call in Hadith as *taqlqal* or *taqa'qa'*. The word *taqlqal* is *garib* (rarely used). The word is used to describe the situation experienced at the time to get dead. The word *Taqlqal* or *taqa'qa'* is translated wheezing. *Taqa'qa'* meaning intended. It can be stated that the spirit will be separated from the body according to hadith be described as *ka annaha syannun* makes sound like the voice sounds when banged cloth on the body. The question of Saad as mentioned at the end of the hadith, "what is this" in the history of 'Abd al-Walid is mentioned the word *atabki* (if you cry). The Prophet explained as in his saying, "This is God's grace for the *qalb* (heart) of His servants", meaning the grace in hadith to affection that causes tears.

4.3 The Essence of *Ruh al-Qudus* (The Spirit of Allah)

The discussion about the essence of *ruh al-Qudus* is in principle referring to the discussion of human essence in which the discussion of human essence refers to two different tendencies, namely from the essence and existence sides. Classical dominies seem more likely to discuss from the essence side, while the modern dominies discuss from the existence side. The discussion of the essence side departs from the view of human essence. In Arabic *al-haqiqat* means truth and essence. So the essence here is the essence identity of which remains in the form of something that sets it apart from the others. Examining the essence of spirit (*ruh*) through instructions of Hadith can be done by analyzing the use of words related to name and the nature of spirit (*ruh*). Hadiths discussing about spirit (*ruh*) have three kinds of disclosures that can be interpreted as the essence of spirit, because the three forms of sentences are related to the naming and the nature of the spirit itself. The three forms of sentence are *Ruh al-Qudus*, *ruh Allah* and *ruh al-jasad*.

Dominies differed on defining *Ruh al-Qudus* in a sentence *allahumma ayyadhu biruh al-Qudus*. The experts of hadith called it Gabriel. This understanding is in line with the history pronouncing *wa jibrilu ma'aka*. The word *al-Quddus* (*Damma qaf*, and *dal*) means sacred, named Gabriel because it was created from the sacred. In the book of *Umdat al-Qari* explained that *Ruh al-Qudus* is not Gabriel, but the Spirit of God (*ruh Allah*). It is called God with *al-Qudus* (*Ruh al-Qudus* and *Ruh Allah*) because God explained that. *Al-Qudus* here is interpreted as asthma of God (*asma' al-Husna*). According to *al-Thabari*, the word *al-ruh* can mean *al-rahmat* (grace). *Al-ruh* means *al-rahmat* as found QS Yusuf [12]:87

My little children, you go, then seek news of Joseph and his brother and do not despair of the mercy of God. Surely none despair of the mercy of God, but the unbelievers. "(QS Yusuf [12]: 87). Jalalain's exegesis explained that the word *la tayasu* means do not despair, the word *min Ruh Allah* means of God's grace.

Named *al-Qudus* because he was created from sacred, when reading *qaddas* or *al-muqaddas* means sacred place, from here taken the name of *bait al-muqaddas*.

Many experts interpret the spirit (*ruh*) as angel. The angel means to Gabriel. Gabriel is revelation agent or spiritual messengers that convey divine revelation to the Prophet Muhammad PBU. (QS al-Baqarah [2]:97; al-Nahl [16]:102; al-Shu'ara [26]:192-194). Further in Qur'an explained that Gabriel delivered the Divine revelation into the hearts of Prophet. (QS al-Shu'ara [26]: 192-193). And indeed (Qur'an) is revealed by God of Universe. It was brought down by *al-ruh al-'amin* into your heart (Muhammad) that you may become one of the warners (Surah al-Baqarah [2]: 97). Thus, revelation and Gabriel are clearly spiritual. Qur'an also explains, If the God wills, then He will close the eyes of your heart. (Surah al-Shura [42]: 24).

The translation:

And if Allah willed He seals the hearts; and God abolishes falsehood and justifies the rights with His sentences (Qur'an). Indeed, He is Knower of all hearts. (Surah al-Shura [42]: 24) As a spiritual messenger who is delivering the message of God to the Prophet, Gabriel is more frequently identified in Qur'an as spirit (*ruh*), and in some places as angel or messenger al-karim (noble messenger) QS at-Taqwir [81]:19, also called the very strong *syadid al-quwwa* (al-Najm [53]: 5). In another verse called *du mirrah* (very smart). Spirit (*ruh*) is named *Qudus* because of its sanctity. *al-qudus* is part of the name of sanctity. Sulaiman al-Kumayi said that *al-Qudus* is taken from *qudus* means holy, as in the sentence *al-aradh al-muqaddasah* which means holy land.

According to al-Zajaj as quoted by Sulaiman, the word *Qudus* is not taken from the Arabic root word, but from Syriac language which was originally *qadisy* and pronounced in prayer "*qadisy*". This opinion is opposed by dominies and other experts of different languages. This word can be formed in various forms (verb or *fi'il madhi*, *fi'il mudhari*, *fi'il amr* and others). A word that can be formed with various forms only exists in Arabic.

Hadith of Abu Hurairah in its topic of discussion attributed the word *Ruh al-Qudus* to Hasan, while the hadith narrated by Muslim attributed the word *ruh al-Qudus* to Isa. *Al-Qudus* means God, (*'an Allah*), and *al-qudus* is strung with the word *ma'aka*. The two statements raise two different senses. The words *an Allah* means from God, not the nature of God, while the use of the word *ma'aka* means God with you. If so, *Ruh al-Qudus* is none but Allah. In al-Kasyaf's exegesis it is called *lathif min indih hayyitu bihi qulubihim*. Spirit (*Ruh*) is *lathif* of God that with the spirit the heart becomes alive. It is a symbol (*Damir*) of the faith, the spirit of faith". This description was stated when interpreting QS al-Mujadalah [58]: 22.

Hadith narrated by Imam Bukhari and Imam al-Nasa'i revealed that *biruh al-qudus* implies that spirit is a means in potential form. In context *biruh al-qudus* (with spirit of *qudus*) is the potential to connect with God. This notion is in line with the phrase *bi Ruh Allah* in the Hadith *hum qaumum tahabbu biruhi Allah* (they are people who love each other with the Spirit of God) as narrated by Abu Daud. The Word *Biruhi Allah* in the hadith is interpreted with the Spirit of God (*ruh Allah*). Thus the complete translation is, "They are people who love each other with the Spirit of God". The same context narrated by Muslim of Anas bin Malik refers to Isa, as the Spirit of God and *kalimatih*.

Ibn Hajar explained this hadith by connecting the case of the Prophet Moses with the Prophet Haidir. The story of sitti Hajar and Ismail occurred sacred well of zamzam, and then explain the sentence *allahumma ayyadhu biruhi al-qudus* the desired is Hasan. The words of Prophet was similar when the Prophet delivered his saying (prayer) for Ibn Abbas *allahumma faqihu fi al-din*. Based on the explanation above, it can be stated that the word of the Prophet's words was intended specifically to Hasan.

The sentence *Ayyadhubiruh al-Qudus* in Qur'an is mentioned four times, respectively: *Surah al-Baqarah [2]: 87; QS al-Baqarah [2]: 253; Surah al-Maidah [5]: 110; Surah al-Nahl [16]: 102* Of the four *al-qudus* mentioned, three times in relation to Mary and one in relation to Gabriel (QS.an-Nahl [16]:102).

When Qur'an mentions the spirit of *al-qudus* (*Ruh al-Qudus*) in relation to Mary, the sentence patterns and reduction are different when Qur'an mentions *Ruh al-qudus* in relation to Gabriel. In relation to Maryam, Qur'an uses the phrase *bi- Ruh al-Qudus*, while in relation to Gabriel, Qur'an uses the phrase *Ruh al-Qudus*. *Bi Ruh al-Qudus* is synonymous in meaning holy spirit (*Ruh kudus*). *Ruh al-Qudus* means holy spirit. Scholars agree with the interpretation of *Ruh al-qudus* mentioned in *QS al-Maidah [5]: 110* as the Holy Spirit (*ruhul kudus*) or Gabriel.

Dominies differed on defining the spirit of *al-qudus* in Al-Baqarah, verse 87. The following states 10 views of commentary experts namely:

- (1) Ibn Kathir said (and strengthened with the spirit of *al-qudus*, he is Gabriel)
- (2) Al-Alusi said (strengthened by *ruh al-qudus* that we strengthened him with Gabriel (*bi jibril*)).
- (3) Al-Baghawi said, and we strengthened him (Isa as) with the spirit of *al-qudus*. It is said the spirit of Isa as is characterized by sanctity, untouchable by Satan, he was glorified by God the Almighty. He is ascribed to God.
- (4) Al-Naisaburi, and with the spirit of *al-qudus*, purified spirit namely Gabriel. So named because it was the cause of the religion alive as the spirit causes the body alive.
- (5) Al Zamakhsyari, with the spirit of *al-qudus*, namely the purified spirit (Gabriel), it is said to Gabriel... related to Bible as mentioned in Qur'an, "and the spirit is the affairs of Us" it is said, "with the name of God "who makes alive the dead.
- (6) Al-Mawardi, and We strengthened him with the spirit of *al-qudus* "contains three meanings, namely: (1) the name of something that makes Jesus alive. This opinion is leaning to Ibn Abbas, (2) he is a Gospel known as spirit as the Al Qur'an is referred to as the spirit (the word of God, "and We revealed to you the spirit of Us". (3) he is Gabriel, this opinion is ascribed to Hasan, Qatadah, Rabbi and Dahak).
- (7) Jalal al-Din al-Sayuthi, the sense of verse "and We strengthened him with the spirit of *al-qudus*" according to the hadith of Ibn Mas'ud, the meaning of the spirit of *al-Qudus* is Gabriel, or the name of something by which Isa is alive, Hadith of Rabbi Ibn Anas, the spirit of *al-qudus* is *al-Rab* (God), the Hadith of Ibn Abbas is also called *al-Thaharah* (the pure), the Hadith of Abi Hatim is called *al-Baraka*. Hadith of Aisha is called as spirit as the spirit is breathened to the prophets.
- (8) Al-Hazin, the desired with the spirit of *al-qudus* is God, According to history of Ibn Abbas he is the name of the Almighty God, it is said as well so that he is the Gospel because Gospel revive the heart as Qur'an named as spirit. It also said that the spirit of *al-qudus* is Gabriel attributed with *al-qudus* because he is holy, also said that spirit of *qudus* is God).
- (9) Ibn 'Abbas, the saying we strengthened him with the spirit of *qudus* is with Gabriel).
- (10) Sayyid Thanthawi the one desired with the spirit of *al-qudus* is Gabriel as, described in the Words of God "Say We demote the spirit of *qudus* from your God of *haq'*).

The Ten experts with some opinions seem to differ in interpreting al-Baqarah [2]:87. Those opinions are not produced from their interpretation. They may quote from another opinion, perhaps from history, friends, or other commentators. Ibn Kathir, Tafsir Ibn Abbas, Sayyid Thanthawi agree that, the spirit of *al-qudus* in that paragraph is Gabriel. The SPIRIT interpretation from Al-Alusi, Al-Ma'ani and al-Naisaburi said that *bi-jibril* (with Gabriel) is not Gabriel instead. Al-Baghawi, al-Zamakhsyari, al-Mawardi each put forward three alternatives of understanding: Al-Hazin said four alternatives of understanding, whereas' Abd al-Rahman Abu Bakr, Jaluddin al-Suyuthi al-Dûr al-Mantsûr fî al-Ta'wil bi al-Ma'tsur suggests more than seven alternative opinions. Based on the commentaries of the experts above, there seem 7 out of 10 commentators interpret the word SPIRIT of *al-Qudus* on QS al-Baqarah [2]:87 as Gabriel; the 3 of the ten commentators interpret *bi jibril* is not Gabriel; 3 of 10 commentators interpret, *for God*; 4 of 10 commentators interpret, the Gospel; 4 of 10 commentators interpret, *Ism Allah* (*Ism* of God). Each of them interprets: *al-Rabb*, *al-Thaharah*, *al-baraka*, *kama nafakha an nabiyyi*. Those who are in accordance with opinions of hadith scholars are Abd al-Rahman Ibn Ab Bakr and Jalal al-Din al-Sayuthi who say that the spirit of *Qudus* (*Ruh al-Qudus*) is the same spirit as breathened through other Prophets.

Spirit means many things, among others: the spirit is Gabriel, the spirit is the revelation, the spirit is an angel, but the spirit is not necessarily Gabriel, a revelation, or angels. Alternatively, Gabriel is called the spirit, revelation is called the spirit, but not every word of spirit refers to Gabriel or to revelation, because there is another spirit, namely the spirit of *al-qudus* (*ruh al-qudus*).

The spirit of *al-qudus* is the source of *nubuwwah* intelligence, such as experienced by Isa as intelligence of reviving the dead, cure the blind, etc., the Intelligence of sitti Hajar and Ismail to explore the wellhead source (source of life), the intelligence of the Prophet Muhammad to predict the will be events. When the text of spirit is confirmed with the text of "*ayyad*" in Surah al-Baqarah [2]: 87 the exponents agreed to mean to *al-quwwahh*, then the *al-QuwwahhisRuh al-Qudus*. *Al-Quwwah* is also expected by Prophet in his prayer to Hasan as mentioned in the hadith of the topic.

Fetullah Guleng cited the view of Ali Shari'ati, an Iranian scholar, in his writing "*Man and Islam*" in his book "*On the sociology of Islam*" says the spirit breathed by God to Adam is the spirit of God (divine spirit). And views on the "earth" and "Divine Spirit" is probably like as follows: Regarding the "raw materials" Adam consisting of elements of earth and spirit, in philosophy implies a very deep meaning and shows also one of the human characteristics. The second element is as if the opposite poles. Earth is the physical element, static, dead, and lying "low" while the Divine Spirit metaphysical in nature (supernatural), dynamic, invigorating, and "sublime". Earth element symbolizes the physical dimension, while the Divine Spirit is the spiritual element of human; both are different but inseparable for human lives. Poles showed that in human beings, there are two possibilities namely, humans can achieve the highest degree, and also can plunge themselves at the lowest possible degree. In this case, human in one hand is capable of directing himself consciously towards lofty spiritual level, and on the other hand may fall impulses of too low lust. The spirit (*ruh*) breathed into human beings has a deep connection to the past and the future. The animal spirit has no conception of time, because the primordial given by God to the animals only live for the present, without feeling pain because the past or anxiety about the future. Human is profoundly affected by the past and the future because our spirit is a conscious unity, he could feel the pain because of the past and be anxious for the future. Our spirit (*Ruh*) is callous conscious unity, not satisfied with worldly success and achievement. The spirit (*Ruh*) gets peace only through belief, faith, and worship, remember, and pray to God.

5. Conclusion

Appellation of *al-ruh* (spirit) used in connection with divine potential and life potential. Spirit in hadith consists of two dimensions: spirit of body dimension and of godly dimension. Hadith uses the term *al-Ruh al-Qudus* or Spirit of God for divine potential and the term *ruh al-jasad* (spirit of body) for body potential or life potential. *Al-Ruh al-Qudus* is handed down by God to whom He wants. Meanwhile, *al-ruh al-jasad* (spirit of body) is given to all beings. This spirit (*ruh*) is known to be lifted at the time of *al-mawt* (dead).

Spirit (*Ruh*) described as potential reasoning spiritually is that given term of *yunfah al-ruh* at the time of being fetus in the womb. As a spiritual potential, variety of names is found both in Qur'an and hadith. The names are *dzu mirrah*, *syadid al-quwwa*, *Rûh Allah*, *Rûh al-qudus*. The commentary and hadith scholars mention a few names for spiritual potential, such as *Lathif min Lathif*, *al-quwwa min al-Quwwa*, *sir min Sir*, *nur min Nur*. In hadith, found several names for *qalb* and *nafs*. The names are *Qalb al-mu'min*, *nafs al-mu'min*, *qalb al-salim*, *qalb al-ihlas*, *qalb al-syakir*, *nafs taqwa*, and *qalb al-taqwa*. The terms are parts of the spirit dimension that God breathes, not part of *ruh al-jasad* (spirit of bodies).

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