CHAPTER TWO

Concept of Soul in Islam: Ruh and Nafs:

2.1 Introduction:

The concept of Soul constitutes one of the most complex subjects for research in all philosophies and religions in the world. It also figures prominently in the study of Islamic philosophy and religion. In this respect, a detailed study of the 'Holy Qur'an' the 'Hadith' and other commentaries and critical opinions by theologians, philosophers and researchers in Islamic studies. There are different characteristics, definitions and arguments in connection with 'Ruh' in relation to body and the Supreme Reality. The present chapter is devoted to a detailed analysis of all these aspects of ruh.

According to the 'Dictionary of Islam' there are two words in Arabic, used in the Qur'an to mean the soul of human being, 'ruh' (روح), it's plural is "Arwah" (ارواح) and 'nafs', its plural is 'anfus'. In Persian language it is called jan (جان). In Hebrew - Ruakh, in Jaina Jiva. In Sanskrit and other languages, it is called Atman, jiva, prana or chaitanyam.1 Literally Atman means self. It is the 'I' in a man sankhyas (and some

Upanishads also call it Purusha. It is the spirit in the man.

2.2 Definition of Soul:

A Muslim philosopher Ibn Rushed has defined the soul in the following manner:

"Soul is a driving force, almost an elan vital, which sustains life and effects the growth of organic bodies. It is a kind of energy which gives life to matter. It is not altogether free from matter like intellect but, on the contrary, is closely associated with it. Yet it is independent on the body and can be considered apart from it as form, which is closely associated with matter, can yet be conceptually abstracted from it, and conceived independently of it. Thus soul being independent of body may continue to exist after the death of the body in an individual capacity."  

Another important Muslim philosopher, Ibn Tufayl states as regards the soul that God is certainly the unifying principle of the dapple variegated world and the contemplators and philosophers can not entirely reach or comprehend this truth. If a mystic penetrates very minutely and deeply then he obtains the visions of Almighty God in his own soul. To him it is not only the vision, but it is a living contact with the ultimate Reality - a union with God. He believes that God and human soul are allied by nature.

4. Sheikh M. Saeed, studies in Muslim Philosophy. 1st Pub.in 1994 Delhi. PP.175,176
Verily human spirit partakes of the Divine Spirit.⁵

Now it is apparent that men have living contact with the Divine
Reality.

The writer, Nurul Islam has stated regarding the soul that "Soul
is an invisible force which strengthens and activates the human body and
with its absence body is functionless. Soul is inexhaustible and
undistructible which has no birth and death and it is not new but old. No
body can kill it which can exist without body and is not composed of any
worldly materials."⁶

The first Arab Philosopher, Al-kindi said about human soul
that the human souls are supposed to have originated from the world-
soul. It is apparent that human soul is bound up with its body, yet in its
spiritual sense it is independent of the body and belongs to the world-
soul. Al-kindi explains the immortality of the human soul. Being independent
of body, and having emanated from the world-soul, it is a simple,
uncompounded and imperishable substance.⁷

The earliest definition of soul is found in The “Holy Qur’an”.
The “Holy Qur’an” reads : ( when) They ask you concerning the spirit, say :
"The spirit is the command of my Lord. And you have been given only a

⁵. Ibid., P 167.
⁶. Islam Muhammad Nurul, Science or the Qur’an. 1st Indian ed Calcutta 1989 P 51
⁷. Sheikh M. Saeed, OP. cit. P. 60

(65)
little knowledge about this." Now it is clear that soul is nothing but a command of God. Again Almighty Allah said in another place of Qur’an: “When your Lord said to the angels; I am about to creat man from clay. And when I have fashioned him and breathed into him of my spirit, then fall down before him to prostrate.”

It is evident that Allah’s spirit was breathed into Adam from outside by the ordainment of Allah. But it is not illustrated by God that soul is made of which elements and in which method soul is made entered into Adam. So it remains mysterious. But this shows that the material world was created by Allah before Allah fashioned man and breathed of His soul into him. Geology also shows that man came on the scene at a very late stage in the history of this planet.

Among other passages where the creation of Adam is referred to of the following we have to note that the emphasis is laid on three points. (1) The breathing from Allah’s spirit into man i.e. the faculty of God like knowledge and will. Which is right used, would give man supremacy over other creations.

(2) The origin of evil in insolence and envy on the part of satan, who observed only the lower side of man (his clay) and failed to see the higher

8. Al Qur’an Surat Bani Israil 17 Juz 15, verse 85.
9. Ibid., Surat Sad (38) Juz 23 Verse 71, 72.
side, the faculty in from the spirit of Allah.

(3) That evil only touches those who yield to it and has no power over Allah's sincere devotees, purified by His grace. Adam is not here mentioned by name, but only man. In the Qur'an Almighty Allah sometimes called Jesus as Ruhullah (روح الله) means the "spirit of God". And among the angels only Gabriel is called Ruhul-qudus (روح القدوس) means the "Faithful Spirit". He was the bearer of messages of Allah. The origin, nature and characteristics of soul in Islam can be determined on the basis of the Holy Qur'an and the teachings of the prophet.

The tradition supplies the following particulars about the pre-existence of soul. Between the first creation of souls, in Adam's soul and the second in the mother's womb. They are kept by Allah in His treasure-house or in a particular sacred place attached to His throne. When their due time has come, He transmits them from His heavenly realm into human embryos.

Again according to the Qur'an, Allah created the 'first man' (Adam) and breathed into him the soul (nafs) or the spirit of life (ruh) and out of Adam's soul were created the souls of all his descendants.

2.3 Classification of soul

According to the Holy Qur'an there are three kinds of soul. (i) Nafse
(ii) Nafse Lawwam (iii) Nafse mutmaennat. Nafse ammara is that soul which is prone to evil and if not checked and controlled, will lead to perdition. This kind of soul seeks its satisfaction in the lower earthly desires. Nafse lawwamat is that soul which is very conscious of evil, and opposed it, asks for Alla's forgiveness and grace after repentance and tries to amend; it hopes to achieve salvation. Mutmaennats are the righteous soul. The righteous enter into their inheritance and receive their welcome with a little that suggests freedom from all. Pain, doubt, sorrow, disappointment, struggle, passion and even further desire at rest, in peace; in a state of complete satisfaction. In Muslim theology, this state of the soul is the final stage of bliss.

According to the kitabu't Tarifat page 76 spirit is of three kinds:

1) Ar-Ruhul'I Insani (الروح الإنساني) “the human spirit,” by which the mind of man is understood, which differentiated him from the animal, and which is given to him, by the order of Allah, from heaven, of the true essence of which sometimes united to the body and sometimes separated from it, as in death or sleep

2) Ar-Ruhul-Haiwani (الروح الحيواني) "the animal spirit," by which life is understood, ‘the seat of which is in the heart. It moves in the veins with

the pulsations of the body.

3) Ar-Ruhul A'gam, (الروح الاعظم) "the exalted spirit," that human spirit which is connected with the existence of God. The spiritual faculty in man which is called al 'Aglu'l Awwal, "the fist intelligence," al-Nagigatul Muhammadiyah, "the essence of Muhammad," an Nafsu’l – wahidah, "the single essence" al- Haqiqatul sawawiyah, "the original spirit of man first created by God." The following terms are also found in Muslim works as it is quoted in the "Dictionary of Islam":

Ar-Ruhu’n Nabati (الروح النباتي), "the vegetable spirit."

Ar-Ruhu’t - Tab'i (الروح الطبيعي), "the animal spirit."

Ar-Ruhu’l - Lahi (الروح اللهي), "the divine spirit."

Ar-Ruhu’s – Safli (الروح السفلي), "the lower spirit," which is said to belong merely to animal life.

Ar-Ruhu’l Ulwi (الروح العلوي), "the lofty or heavenly spirit,"  

Ar-Ruhu’l-Jari (الروح الجري), "the travelling spirit," or that which leaves the body in sleep and gives rise to dreams.

Ar-Ruhul-Muhkam (الروح المحكم), "the resident spirit," which is said never to leave the body, even after death.

11. Ibid., pp. 546, 547.
Ruhu‘l-Illaqa (روح الالقاء), the spirit of casting into,” used for Gabriel and the spirit of prophecy (spirit)

Ar-Ruhu‘l-Amin (الروح الامين), “The faithful spirit.” Occurs in the Qur’an Surat XXXI 193: “Verily from the Lord of worlds has this book come down; the faithful spirit has come down with it upon your heart, that you may become a warner in the clear Arabic tongue.” Obviously, it is supposed to refer Angel Gabriel (spirit)

RUHU’LLAH (روح الله), “The spirit of God,” According to Mohammad, it is the special Kalimah, or title of Jesus. (it is expressed in Qur’an) Suratun Nisaa (IV) 169: “The Messiah, Jesus, the son of Mary, is only an Apostle of God, and His word, which the consersed into Mary and a spirit proceeding from Himself,”12 (Ruhun min-hu).

“Suratul Ambya” (xxi), 91 : Into whom (Mary) we breathed of our spirit.

"Suratu‘l Tahrim (ixxi) 18; “Into whose womb we breathed of our spirit.” It is also used in the Qur’an for Adam, Suratu’s Sajdah (xxxii) 8 : Suratu‘l Hijr (xv), 29 ; and Suratus Sad (xxxviii) 72; where it is said that God breathed His spirit into Adam, but Adam is never called Ruhu‘llah in any Muhammadan book (spirit, Jesus)

12. Ibid., p. 547.
RUHU'L – QUDUS (روح القدس), “The Holy spirit.” (lit,”spirit of Holiness”) The expression only occurs three times in the Qur'an. Surah ii 81" We gave Jesus, the son of Mary manifest signs and aided him with the Holy spirit."Surah ii 354 of them is one to whom God spoke (ie Moses); and we have raised some of them degrees; and we have given Jesus the son of Mary manifest signs, and strengthened him by the Holy spirit."Surah v. 109: "When God said, 'O Jesus, son of Mary! Remember my favours towards you and towards your mother, when I aided you with the Holy spirit, till you did speak to men in the cradle, and when grown up."

Al-Bizawi holds the meaning of the expression Ruhu'l Qudus is the Angel Gabriel, although some understand it to refer to the spirit of Jesus, and others to the Gospel of Jesus, while some think it is the Ismu'l A'gam, or "the exalted name of God," where by Jesus raised the dead.(Quoted from Tafsirul Baizawip-65)

Almighty God creates a great number of non-human souls or spirits such as angels, demons, animals and devils. As regards the human souls, the souls of the dying persons are taken away by the angel of death who informs the believers about the blessings of Allah and to unbelievers about the perdition. According to current views soul departs from the body through the way of month while another view is that it leaves by the back of the head.
On the other hand, tradition observes that the soul after death has been carried to heaven and again it is sent back by God to the dead person and it sojourns for a stipulated period for an examination which would be held by the angels Munkir and Nakir. If it asserts its faith in Islam then the Angels carry it high to the heaven and set it down a candle stick near the throne of God.

The sinister soul, who does not know its Lord, would be tormented there, and also afterwards in hell. The souls of believers who have done evil deeds would be thrown into purgatory.

A popular belief is that the departed soul survives till the day of judgement in the shape of a bird. The soul of the believer lives in a green bird, and that of the unbeliever in a black one. The souls of the murdered person sit beside their graves in the form of owls and cry for revenge.

Moreover, as Allah breaths the soul into the human body from outside. He can also separate it from the body in sleeping, dreaming and in death. It is to note that the existence of soul is continued even after death. The Qur'an says that when the pious die, Allah brings their souls near Himself, and keeps them there until he unites them with their risen bodies again in the day of resurrection or judgement.

Allah, the Most Gracious says, “And be steadfast in prayer and give zakat.
And whatever good you send forth for your souls before you, you shall find it with Allah: for Allah sees well all that you do.”  

Allah asserts that He keeps the consequences or result of anybody's good deed for the benefit of his soul. Good doer will find it with Allah –

Allah states the same thought in several verses:

"Your wives are as a tilth unto you. So approach your tilth when or how you will; But do some good act for your souls before hand; and fear Allah, And know that you are to meet Him (in the here after). And give (these) good tidings to those who believe."14 In the present verse Allah emphasizes on good action which is beneficial for soul, Allah sends good tidings to those souls who believe in God and do some good. Because Allah wants to bless the soul.

Again Allah expresses in another verse. "No soul shall have a barden laid on it, greater than it can bear."

From the verse it is clear that Allah will not overburden any soul than it can bear because souls are originated from Him.

Again Allah expresses in another place of Qur'an:

"And the likeness of those who spend their wealth seeking to please Allah

and to strengthen their souls, is as a garden, high and fertile; heavy rain
Falls on it but makes it yield a double increase of harvest, and if it receives
not Heavy rain, light moisture suffice it, Allah sees well whatever you do."\textsuperscript{15}

True charity is like a field with good soil on a high position. Allah exhorted
the people to spend their wealth for pleasing their God and to strengthen
their souls. Because a man of true charity is spiritually healthy. He is best
suited to attract the bounties of Allah. Allah always wants the souls to be
preserved, sound and strong. Hence the close affinity between Allah and
soul is exposed.

Among the physical existances only that entity has been called the
existence of soul (Ruh) which enters into the womb of mother and the
flesh is awakenend. And it is named as the universal soul in Assamese
Language. The remaining existence of physical body is called the vital of
a living being.

\textbf{Medical/Scientific view.}

According to medical view soul is a vaporous thing which is made of
the composition of soil, water, air and fire. It is originated from food. This
soul enables and empowers all the limbs of body. It empowers the brain to
feel and act. It acts like a life in heart. It empowers the stomach to digest

\textsuperscript{15} Ibid. English Trans. of the meanings and commentary. The custodian of the two
holy Mosques King Fahad Ibn Abdul Aziz Al Saud King of the Kingdom of Saudi
Arabia, has the Honour to order the printing of this Holy Qur’an Juz 3, Surat Al
Baqarah vesre 265 Note 311.
food. It empowers the brain to feel and act. It acts like a life in heart. It empowers the stomach to digest food.

Alims'/Scholar’s view.

According to the view of Alims soul is the subtle existence or entity. It can not be the composition of water, air, soil and fire.

It is even more subtle than light. In Arabic it is called soul Gaersonury. It means such a thing that which is not the composition of water, air, soil and fire. But according to the command of Allah it is the entity which is more subtle than light. It is penetrated into the human body. It is also known as ruh shairi (religious communication is done with it).

Sufism: According to them ‘Ruh” is not matter. It is known in Arabic ‘Jahre Muzarrah’ and there is not any composition of water, soil, air and fire. And there is no question of time and place. Again it is not subtle entity like glittering light.

However these three fold views can not be disbelieved and disesteemed. Every view is reasonable and acceptable. Because Hazrat Maulana Ashraf Ali Thanabi and Hazrat Maulana Hussain. Ahmad Madani (R) said that there is not any difference among these three views. In engine vapour is created through the composition of fire, water and coal. It is first kind ruh, its vehicle is human body. Besides, it is evident that only the medical view is not sufficient. Because a vaporous thing can not have intelligence. But man is known as rational animal by the soul. Again it is
seen that men have gained intelligence from inner side as well as from outside. So these three views are correct. One is compensation for another.

The Alims' views are demonstrated by the "Holy Qur'an" and tradition. The description regarding Hazrat Adam (A.S) has been found in the 'Qur'an' like this: "We created man from a quintessence (of clay). Then we placed him as (a drop of) sperm in a place of rest, firmly fixed. Then we made the sperm into a clot of congealed blood. Then of that clot we made a (foetus) lump. Then we made out of that lump bones and clothed the bones with flesh. There we developed out of it another creature. So blessed be Allah, The best to create"\textsuperscript{16}

Again an another place of Qur'an Allah Almighty has expressed.

"He created all things in a best way and He began the creation of man from clay. Then He made his progeny from a draught of dispised fluid. Then He fashioned him in due proportion, and brathed for you hearning sight and hearts. Little thanks do you give"\textsuperscript{17}

Now it is clear that Allah develops the extract of clay into a fully fledged man and makes it rational and reasonable. Additionally it is manifest that Allah’s creation in itself is good. This creation is very beautiful in case of proportions and sweetably adapted for the activities which are to be performed by it. There is no disordered or evil in it, which disordered or

\textsuperscript{16} Al-Qur'an, surat Mumenun, Juz 18 verse 12, 13 and 14.
\textsuperscript{17} Ibid., Surat As-Sajda, Juz 21 verse 7, 8 and 9.
evil as creeps in is due to man's desire (as far as the world of man is concerned). Besides, spiritual instruction is provided to train and cure that volition and bring it into conformity with the universal order and plan.  

Man is asked to ponder minutely over his own humble beginning. His material body (apart from life) is a piece of clay or earth it is another term for primitive matter. So, matter is the first stage, but it goes to prove that matter was not self created. It was created by Allah Almighty. 

Afterwards comes life and the reproduction of life. Men are still observing at the Purely physical aspect. But for the time being, it is a stage higher; it is an animal. Its reproduction is only through the semen or sperm and it is a quintessence of every part of the body of man. Still it issues from the same part of his physical body as the urine, and is therefore contemptible in man's sight. Needless to say that it is a living cell or cells, summing up so much ancestral life history. 

The third stage has been indicated by "fashioned him in proper proportion". After the fertilisation of ovum through the sperm, an individual life has come into existence and it is successively fashioned into shape, its limbs have been formed; its animal life starts to functions and automatically all the beautiful adaptations come into play. 

20. Ibid, Note 2638 p. 1227.
Here the fourth stage has been mentioned is that of distinctive Man, into whom God's spirit is breathed and then he rises higher than animals. Now he has been rational and supreme animal. Hence, it is clear that Allah develops the extract of clay into a fully-flaged man and makes it rational and reasonable by the entrarance of soul into it.

As a fully fledged man he obtains the higher faculties. The five animal senses which is to be included in the third stage, rather in the fourth stage he rises higher. Now he has the spiritual counterpart of hearing (i.e. the capacity to hear Allah's Message) and seeing (i.e., the inner vision), and feeling the nobler heights of love and understanding the bearings of the inner life (both are typified by the Heart). Nevertheless, with all these gifts and graces, what thanks does corrupted man give to Almighty Allah?

One question comes to our mind that whatever pacification or punishment will be taken on body or not? If the torture or tranquility will be executed on soul. Then what kind of soul will be tortured? Soul of Illin will be tortured or soul of Sijjin? How the engraved soul will be tortured or pacified?

The medical scientists are of the opinion that immediately after the death soul is destroyed. So the soul can not be pacified or punished. But according to Alims Ruh can be pacified or punished after death as their

22. Ibid. Note 3640 pp. 1227, 1228
activities. That means the angel will whip and the snake will bite them. Soul will feel such torture. In this way the souls will feel heavenly peace and pleasure also. This is called Azab or soab Hissi. Hissi means such thing which can be felt by organs.

Whether ruh will feel pacification or punishment by its body or by the resembling body? The answer is that there will be a similitude body and spacioius philosophical world. Ruh can feel punishment or peace by another body also, which may be created by Almighty God. Man may feel torture by such body. Man can travel in his dream. Its meaning is that only his soul travels. But with him an apparent body is seen, which is resembling body. We should bear in mind that resembling body should be somewhat similar to the body of world. It need not be fully similar to the worldly dimension. For instance, the soul of martyr travels remaining in the belly of green bird of paradise. This bird will fly from hither to thither in paradise. This is the grace and blessings of God for martyr.

After creating Adam Almighty Allah shows Adam (A.S.) his own complexion and his offspring by opening His closed hand. Audience Adam saw the Adam who was only resembling Adam. So the soul with its resembling body will be punished or pacified after death.

2.4 The mystery of creating prophet Mohammad’s soul:

It is known through Hadith that Almighty Allah has created a very beautiful tree named “Shajaratul Eakin” in the seventh heaven. Allah has
created the glimpse of His prophet(s) by His holy glimp. Again creating a picture (appearance) of a peacock from the glimse of the prophet (S.A.) and kept it on that tree. Remaining on that tree the bird is busy in praying for Allah's grace for a long period of 70,000 years and then Allah by His own glimpse crated a nice transparent mirror and kept it before the pea­cock. On seeing the beatiful appearance on the mirror the peacock bowed down. (Sijdah) for five times before Almighty God. Consequently these five sijdah has been made compulsory (Farz) on prophet(s) for this sijdah for ever upon the prophet(s). On the same ground 5 sijdah has been made compulsory upon human beings of this world by Allah as a sign of grace and made 5 times namaj farz upon His subjects\(^\text{23}\) (Ummats).

2.5 Creation of all creatures' soul:

Thereafter, Almighty Allah casted his kind glace to the glimpse of Muhammad (S.A.S.) Consequently, due to shame the bird shaped glimpse of Muhammad became shrivelled and its whole body sweated fully. Almighty Allah had created 18,000 creatures out of the grace of Allah from this perspiration (sweat) of nure-Muhammad. Therefore, another name of Muhammad is “Ummi”. The meaning of Ummi\(^\text{24}\) in Arabic is origin. As all the creatures are created by the ‘Nur’ of Muhammad. Hence He is the origion of all creatures.


\(^{24}\) Ibid., p. 15
2.6 Creation of all prophet's soul:

Thereafter, the bird shaped 'Nur Muhammad' remaining in that tree was fully absorbed in glorification and prayer of God some hundred years. Afterwards God created the souls of all messengers and prophets from this. Besides He commended these souls to read. La ilaha illallahu Muhammadur Rasulullah (There is no God except Allah and Muhammad is the messenger of God). The soul of all the messengers and prophets read up the said Kalima following the commandment of Allah. All souls admitted Muhammad as their prophet. So because of this reason Muhammad was regarded as the leader of all prophets.

It is clear from this fact that Muhammad is not only Khatimun Ambia or final prophet. But also known as the foremost prophet.

Because Allah has created the light or glimpse of this prophet for the first time and all other prophets were created from him afterwards. In this regard prophet's statements. "Allah has created my glimpse at first (Alhadith). On the same ground, he is the first creation."

After some years Again Almighty Allah made a surprising candle in which Allah has preserved very minutely the appearance of prophet Muhammad(s). According to Allah's command all human soul were revolving round the preserved soul of prophet Muhammad(s). During their re-

25. Ibid., p. 16.
26. Ibid., p. 16
volving period they were praying and applauding of Almighty Allah. Meanwhile Allah commanded all souls 'Oh' the souls! you all look at the glimpse of my dear worshiper Muhammad(s). Similarly, all the human souls observed the glimpse of appearance of Mohammad\textsuperscript{27} (S.A.S.).

As a result the souls who saw the head of Muhammad (S.) they become the representative and Kings in the world. And the soul who saw the fore-head of prophet they become the ideal leader among general people. Again who saw the eye brow of prophet they become the artist in the world. Who saw the ears of prophet they become fortunates and resourceful persons in the world.

And the souls who saw the eyes of prophet they become the preserver (Hafiz) of the Qur’an in worldly life.

Who could be able to see the neck of prophet they became in the world well-instructed and well read, wise and liberal persons. Who threw their vision upon the nose of prophet, they become well known as a scent seller in the world. And who observed his lips and teeth they become courteous and generous in the world. Who looked at the tongue\textsuperscript{28} of prophet they could have been able to become the ambassador of king and those who saw the beard of prophet they become the famous warrior in the world. And those who casted their glace at the right arm they become the

\textsuperscript{27} Ibid, p. 17.
\textsuperscript{28} Ibid, p. 17
barbars in the world. Who saw the fingers of southern hand they are well known in the world as writers and litterateur. Who glansed the finger of his left hand they could have been able to become tailors. Who observed the sacred bosom (heart) of prophet they are fortunate to become scholar in various subjects. Who saw the upper side of both hands they become miserable in the world. Similarly who saw the lower part of two legs they become the expert traveller in the world.

Oh the whole, according to Islam. Various souls saw the different limbs of Muhammad at that time and consequently, they achieved the various types of positions in the world. This is the mystery of God.

On the contrary, as ill luck would have it, which souls could not see any limb of prophet Muhammad(s) they become the rivals or arch enemies for Muhammad in the world. They don't see eye to eye with Muhammad(s) in any case.

It is obvious from the Holy Qur'an that soul is non-material. It is not composed of matter, physical corporal. They describe about the Angels and Jines, which are meta-physical realities, possessing definite personalities, bestowed with conscience, mind and individuality, but are not made of elements of the Earth.

More over it is known from the "Holy Qur'an" that they were in exisistance even before Allah had decided of the creation of man on the Earth; even before the commencement of the material world. The Qur'an
holds that they are made from light energy. Hence, they are a kind of energy being, except material bodies. The Holy Qur'an tells about the jinnes that they were created out of fire.

Angels are made from another type of energy, which is more subtle and finer than fire.

They are made of energy, which is called ‘Nur’ in the holy Qur'an. Also the prophet of Allah holds that soul are made from ‘Nur’ and that before their transfer to this material world, they lived in some other plane of existance. He told:

“In their previous existence souls lived together as a community. They who were spiritually close to each other there remain close to each other here in this world also. Those who were at distant from each other there, also have little affinity for each other.” (Bukhari).

When modern literature is examined on the subject of the soul, life and mind, a growing appreciation is found among scientist that neither mind, nor life, need be limited to only organic matter. In a recent speculative but nevertheless thought provoking Book, “Life Beyound Earth” the possibilities of extra terrestrial lives are revied by the physicist Gerald Feinberg and the biochemist Robert shapiro.

29. Mahmud S. Bashir - Ud-Din, Dooms day and life after death, Ed. 2001 Published by Idara Isha ‘at-E-Diniyat (P) Ltd. p. 182.
31. Ibid., p. 183.
Their argument about the case for life forms based on plasma, electromagnetic field energy, magnetic field in neutron stars and a variety of other bizarre life systems.

Paul Davies holds that at this plight of scientific development "consciousness and intelligence are software concepts; it is only the pattern the organization that counts, not the medium for its expression." This is the review of Imam Ghazali that body is just like a vehicle\(^{32}\) for the soul as a horse is for the rider. Only soul determines our journey in life like the rider who guides the travel of the horse in the land.\(^{33}\)

So, the rider is responsible for his ridding, nor the horse. Accordingly, man is accountable for his all activities through his soul and not the body which is just like the vehicle and exhaustible. Prophet Muhammad (S.A.) told, "Action will be judged according to intention." For the reason that intentions are first formed in the soul of people and actions are only manifestations of intention

Consequently, the soul carries after death the cumulative effect of all the body's actions performed during its period of life in this material world Allah Almighty says in the Qur'an.

"That no one who carries a burden, bears another's load; That a man receives only that for which he strives; That his endeavours will be

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32. Ibid., p. 183.
33. Al Qur'an, Surat An-Nazam 53 Juz 27 verse 38 - 42.
judged. And only then, will he receive his recompense in full; And that to your Lord is you returning."

There are still many people in the world who display their argument that they can not comprehend anything like soul. They don’t believe in the continuity of the soul or life after death. Besides soul, There is a great deal in the whole lot of unseen world around us about which we have a little knowledge. The intelligent circle acknowledge it as a reality while the stupid circle deny it. They don’t comprehend what Newton once said, that knowledge of the universe was like a drop in the ocean. And before him, Aristotle had told, “I know only that I know not”.

2.7 The image of Adam and the Soul:

Allah has made Adam with five organs such as eye, ear, nose, tongue and skin. Adam was only an inanimate idole of clay. Allah orders soul to enter into the idole of Adam “oh Adam’s ruh! enter into the mouth or brain of Adam’s image”. The soul of Adam saw the image of Adam and was revolving around the image for two hundred years. Finally ruh set down on the eyes of Adam, consequently, the eyes of Adam attained vision and he saw clearly his own body. Afterwards, the ruh of Adam set down on ears, consequently Adam’s ear attained the power of hearing. Adam could hear the praises and tasbih of angels. After that the ruh of Adam entered through the nostril of nose, consequently he sneezed and said, all praises be to God. Because, formerly he was taught this dua by Allah. When Allah heard
him sying this dua then He answered saying "Oh Adam your Lord has blessed you. Afterwards, ruh entered into the heart of Adam. Then Adam strained every nerve to sit down straightly but he could not able. So addressing Adam Allah declared:

"Human race is passionless and light hearted." After that soul entered into the belly of Adam. Then Adam felt hungry and finally the soul of Adam pervaded all his body. And when the image of Adam was endowed with soul and adorned with lustre as well as with intellectual light. Afterwards, the image of clay of Adam turned into the body of flesh and blood. Now, Adam has become a complete human being.

Afterwards, Adam was covered by white dress. Day by day his beauty was increasing. Even his whole body looked like an image of white stone. It is a pity, when he violated the order of Allah under the aggression of arch-enemy satan, then Allah seized their dress and He transfered them to this physical world.